

# THE BOOK OF MORMON VINDICATED

BY ELDER I.M.SMITH

Concerning the author:

Isaac Monroe Smith was born in Johnson County, Ill. May 23, 1853 .His parents were Richard Y and Mary Ann Bowen Smith. He was the second of fourteen children. He was baptized Dec. 26, 1874 by Brother G.H. Hilliard.

His Appointments and Ministry.

Ordinations as follows:

Teacher.....August 30, 1875  
Priest..... 1876  
Elder.....November 25, 1878  
Seventy.....June 10, 1888  
High Priest.....April 16, 1914 and Patriarch.

Ministry given included the following places, Maine, Nova Scotia, Eastern Mission, Massachusetts, Southern Michigan, Northern Indiana, Rocky Mountain Mission, Salt Lake City, Spokane, Washington District. He labored 40 yrs. under General appointment. Superannuated in 1927.

NOTE:

Brother Smith used the early edition of the Book of Mormon. Paragraphs were not in the first edition. Paragraphs were put in the later edition. The pages of the later edition are listed.

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BOOK OF MORMON  
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SCRIPTURAL EVIDENCES OF THE DIVINE AUTHENTICITY OF THE BOOK  
OF MORMON

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BY ELDER I. M. SMITH.

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## PREFACE

The author of this little book makes no pretensions to originality nor scholarship. The proof texts used, the arguments based upon them, and the conclusions reached, are familiar to all who are acquainted with our church literature.

But, as a missionary in the field, especially in presenting this latter day work in new places, the writer had often felt the need of a small, plainly written work on this subject; a simple statement of facts as to what the Book of Mormon really is, and a plain presentation of the Scriptural evidences in favor of its divine origin. A work that could be sold at a price sufficiently low to bring it within the reach of all, written in language so simple as to bring it within the comprehension of all, brief enough to meet the demands of the busy age in which we live, and yet comprehensive enough to give an intelligent Scriptural answer to the question, "Why do you believe the Book of Mormon?"

To supply this need is the object of this work. May the influence of the Divine spirit go with it, is the prayer of the author.

Isaac M. Smith

## THE BOOK OF MORMON VINDICATED.

### Chapter 1

#### The Mission of the Book of Mormon

In the investigation of that which purports to come from God, it is not safe, as a rule, to make the opinions of men the standard by which to determine its truth or falsity. The Savior has said:

"That which is highly esteemed among men is abomination in the sight of God." - Luke 16:15.

Then, on the other hand, the Apostle Paul gives us to understand that those things which are "base" and "despised" in the eyes of the world, are the very things which God uses to do his work. After telling us it is "the weak" and "the foolish" things of this world which God chooses to confound "the mighty," and "the wise," he says:

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."- 1 Cor. 1:28,29.

The prophet Isaiah also represents the Lord as saying:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."- Isa. 55: 8,9

Now, as God abhors the things which men look upon as being grand and noble, and chooses and honors the things which men look upon as being base and despicable; and, as God's ways and thoughts are so far above the ways and thoughts of men, we ought to be able to see the folly of judging the work of God by human standards. But, when men persist in judging the things of God by human standards, and also persist in condemning without hearing the evidence, it is something *worse* than folly. The wise man has well said:

"He that answereth a matter before he heareth it, it is folly and shame unto him."- Prov. 18:13.

And Nicodemus, when the priests and Pharisees were so anxious to condemn the Savior, rebuked their injustice by saying:

"Doth our law judge any man before it hear him, and know what he doeth?"- John 7:51

We can all see the force of this rebuke, and also the injustice of the course pursued by the priests and Pharisees. But, while it is easy for men to see the folly and injustice of others, it is sometimes difficult for them to properly sense it, when it exists in themselves, although it may be constantly showing itself both in their word and in their actions.

A great deal of folly and injustice has been indulged in, by the would-be-wise, in regard to the book of which I am now writing - the Book of Mormon- and through this folly and injustice, those who believe the book to be true, have been misrepresented, slandered, vilified, and greatly misunderstood by the people.

The Book of Mormon was first published in 1830, and has been, no doubt, the least understood by the people, and the most glaringly misrepresented by its enemies, of any book in the English language. This is easily accounted for when we consider the nature and object of the book, in connection with the perversity of

human nature as recorded in all the history of the past. The book purports to be an inspired record, and to have been brought forth and translated by direct inspiration of God. Not only does it claim divine inspiration, but its grand object, the main course of its being sprung upon the world at this time, is to establish a *truth*; a truth of such great importance to the human family (and so destructive to the devil's work upon the earth) as to make its promulgators and defenders the special objects of vile slander, intolerant persecution, and unrelenting hatred, in all ages of the world.

Before telling you what particular truth I have reference to, I shall tell you, in as few words as possible, what the Book of Mormon is. The main body of the work is a history of a colony of Israelites who came out from Jerusalem about six hundred years before the coming of Christ. Their leader's name was Lehi, a descendent of Joseph who was sold into Egypt. After leaving Jerusalem, the colony divided. Those who were wicked and rebellious followed Laman, the oldest son of Lehi; and the righteous followed Nephi, one of his younger sons; hence they were called Lamanites and Nephites. The Lamanites became idolatrous, while the Nephites worshipped the God of Israel. The Book of Mormon gives the history of this people, their wars and their contentions, their righteousness and their wickedness, their prosperity and their adversity, with the teaching of their prophets and leaders, down to four hundred years after the coming of Christ, making a consecutive history of them for one thousand years. It tells us that Christ came to this continent after his resurrection showed himself to the people, preached the gospel to them, and organized a church among them; that the church he organized here, the gospel he preached here, the ordinances he taught and practiced here, were the same as the church he organized, the gospel he preached, and the ordinances he taught and practiced on the Eastern Continent, at Jerusalem.

In addition to this Israelite colony the book gives an account of another people who came from the tower of Babel at the time the Lord confounded the language of the people, and scattered them abroad "upon all the face of the earth." This people were led by Jared and his brother, and were called Jaredites. They came to this continent under the direction of the Lord, rose to be a powerful people, were wonderfully blessed, both spiritually and temporally, turned from the Lord in their prosperity, and, when fully ripened in iniquity, were destroyed from off the land, just before the landing of the Israelite colony. The Book of Mormon does not pretend to give those records in full. The Israelite or Nephite record was abridged by Mormon, one of the Nephite prophets. To this is added a brief synopsis of the Jaredite record by Moroni, the son of Mormon. The bulk of the

work however, was written by Mormon, which accounts for its being called "The Book of Mormon."

Some four hundred years after the coming of Christ, Moroni, the last of the Nephite prophets, being directed of the Lord, took those records and hid them in the earth, having been promised of the Lord that they should be brought forth, in the last days, and translated by the gift and power of God. This promise has been fulfilled, we believe, in the present century. Many have rejected the work without examining it, simply because of its marvelous nature, because of the peculiar strangeness which attaches to it. Such people should remember that "truth is stranger than fiction," and that the works of God are generally "counted as a strange thing" by the human family.

The Book of Mormon was brought forth, translated, and published to the world, by Joseph Smith, Jr. That he was divinely inspired for the accomplishment of this work will surely appear to all who will lay aside their prejudice, and, in the light of God's word, and the signs of the times, make a critical examination of his claims and the work he did. From the history of Mr. Smith, we learn that he was born, December 23, 1805, in Sharon, Windsor county, Vermont; that in 1820 he lived with his father's family in Manchester, New York; that during this year he attended a religious revival and became very much interested in his soul's salvation; and that the question of questions, which then and there confronted him, was, "Which of all the churches is right?" He was a boy, without education, and only in his fifteenth year, but he clearly saw (what any boy of even ten years ought to be able to see) that it was impossible for all the churches, differing as they do in organization, in doctrine, in teaching, and in practice, to be right. He thought some *one* of them was right, but he was unable to decide which one it was. In his perplexity he was told to read the Bible. He did so, and among other things, he found this:

"If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."- James 1:5.

Was it wrong for him to *read* this? You say, "No." Was it wrong for him to believe it? You say, "No." Well, if he *reads* it and *believes* it, would it be wrong for him to *obey* it? Again you say, "No." So say I; so says every Bible believer; and so he thought. He was seeking the kingdom of God, and was perplexed and in doubt as to which, of the many ways presented for his consideration, was the straight and narrow way; he really lacked wisdom. He *read* this scripture and *believed* it. You say he did right. He found that those who lack wisdom are *commanded* to ask of God, and having *read* and *believed*, he felt that he should *obey*. He tells us that after he decided to ask God, he went to the woods, and kneeling down, poured out to God

the fervent prayer of his soul, asking the Lord to show unto him which of all the churches was right. All agree that in this there is nothing wrong, nothing unscriptural. But there is a promise, in connection with this command, to those who ask for wisdom; and that promise is," and it shall be given him."

Now, if this boy had gone back to his religious teachers and told them that this text was false, that he had asked God for wisdom and did not get it, they would have told him that he had not asked in faith, and that if he would only believe, God would hear and answer his prayer.

But this boy did not return with murmurs on his lips, and disappointment written on his countenance. When he returned he declared that, while he was pleading with God for the coveted knowledge, a "pillar of light," "above the brightness of the sun," descended from above and rested upon him; that he saw "two personages, whose brightness and glory defy all description," standing above him in the air; and in answer to the question, "Which of all the sects is right, and which one shall I join?" he was told to "join none of them, for they are all wrong;" that "they teach for doctrine the commandments of men; having a form of godliness; but denying the power thereof;" and that "their creeds were an abomination in his sight; that is, in God's sight.

This was too much for his religious instructors. The idea of the Lord telling a poor, ignorant boy that all the creeds and finespun theories of the scholastic divines of the nineteenth century are an abomination in the sight of God, was too much for their human pride to bear. To them it was blasphemy; and, like the self-righteous bigots who stoned Stephen," they stopped their ears," and "With one accord," declared it was all of the devil; that visions, spiritual manifestations (of this kind), and angelic ministrations, were all things of the past; and that God did not reveal himself in miraculous power now, as he did in the days of Stephen, Paul, and John; thus confirming the truth of what Mr. Smith says the Lord told him in the vision; that is, that they have a "form of godliness," but *deny* "the power thereof."

On the night of September 21, 1823, Mr. Smith was visited by another heavenly messenger and of him he says:

"He called me by name, and said unto me that he was a messenger sent from the presence of God unto me, and that his name was Moroni; that God had a work for me to do; and that my name should be had *for good and for evil among all nations, and kindreds, and tongues*, \* or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon plates of gold, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that *the fullness of the everlasting gospel*

was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows- and these stones, fastened to a breastplate, constituted what is called Urim and Thummin- deposited with the plates; and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."

Without commenting on the foregoing, I shall ask the reader to examine it carefully, as it will be of help to him as he progresses with his investigation. But if any should feel that the appearance of Moroni (a prophet who lived upon the earth fourteen centuries ago), as an angel is unscriptural, I would respectfully ask him to read this, concerning the angel that appeared to John upon the isle of Patmos:

" For I am thy fellow servant, and *of thy brethren the prophets*, and of them which keep the sayings of this book: worship God." Rev. 22:9 (also Rev. 19:10)

- With quotations used in this work, whether scriptural or historical, I have taken the liberty of italicizing the words to which I designed to call special attention, but with no design, whatever of changing , in any sense, the meaning of the author quoted.\_ ( I.M. Smith)
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These texts, in connection with the fact that Moses and Elias appeared unto Christ and three of his disciples on the mount (Matt. 17:1-8), are sufficient to show that the claim here made is in harmony with the history of the past.

In 1827, the plates referred to above were delivered by the angel into the hands of Mr. Smith, who, with the Urim and Thummim, and the help of the Spirit, proceeded to translate them into the English language. The translation was completed in 1829, and, in 1830, it was published to the world as "The Book of Mormon."

I have given the foregoing outline of what the book purports to be, and of how it was brought to light, as briefly as I could consistent with clearness. Now, I am prepared to tell you what grand truth the book was brought forth to establish; and, if you know nothing of this book only what you have heard from its enemies, you may prepare yourself for a surprise; for, as stated above, it has been the most glaringly misrepresented of any book in the English language, or in any other language. The book is so plain and pointed in regard to its own mission that I shall let it speak for itself. The preface to the book says it shall come forth,



" To show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the *convincing* of the *Jew* and *Gentile* that *Jesus is the Christ*, manifesting himself unto all nations."

Again, in speaking, prophetically, of the relation the Book of Mormon shall sustain to the Bible, it says:

"These *last records* which thou hast seen among the *Gentiles* shall establish the truth of the *first*, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the *Savior of the world*; and that all men must *come unto him* or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb." B.M. p. 26. P 38. V. 192-195

The book referred to here as the "first records" is the Bible, more particularly the New Testament part of it; hence the "last records" (the Book of Mormon) are to establish the truth of the Bible, and make known to the people that they must obey the gospel, as taught in the Bible, or they cannot be saved.

Again it says:

"And for this cause I write unto you, that ye may know that ye must all stand before the judgement seat of Christ; \*\*\* and also that ye may believe the gospel of Jesus Christ, *which ye shall have among you*, and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, *that Jesus* whom they slew was the very Christ, and the very God." - B.M. p 487.

Again: P 695: v. 86-89

"Now these things are written unto the remnant of the house of Jacob; \*\*\* and behold they shall go unto the unbelieving Jews; and for this intent shall they go; that they may be persuaded that *Jesus is the Christ, the Son of the living God*." - B.M. p 490 P.699: v. 39-42.

The grand *truth*, then, that the Book of Mormon was brought forth to establish is, that JESUS IS THE CHRIST, the SON OF THE LIVING GOD, and the SAVIOR OF THE WORLD. Do you think it strange that a book of this kind, with such a grand mission, should be hated, despised, and misrepresented? Well, it is true; not only in this, but it is true of men also. Those who have accepted the Christ, and contended for a full acceptance of and compliance with his teaching, have shared a similar fate in the past, and his followers are taught to expect the same in the future, as is witnessed by the following:

"By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter; \*\*\* esteeming *the reproach of Christ* greater riches than the treasures in Egypt."- Heb. 11:24,26

"Which of the prophets have not your fathers persecuted? And they have *slain them* which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." - acts 7:52

"And ye shall be *hated of all men* for my name's sake. \*\*\* If they have called the master of the house Beelzebub, how much more shall they call them of his household."- Matt. 10:22, 25

"Yea, the time cometh that whosoever killeth you will *think that he doeth God Service.*" John 16:2.

It is not necessary to multiply quotations. The foregoing are sufficient to show that at least as far back as the days of Moses, people had to suffer reproach because of their faith in Christ; that He, when he came in the flesh, was slandered and misrepresented by his enemies, misunderstood by the masses, and finally crucified as a criminal; and that those who were sent to tell the world that he was the Christ were told that they, in like manner, should be hated, spoken evil of *for his name's sake*, called Beelzebub, and even put to death by men who would think that they were doing God service. And Paul, after several years experience in preaching Christ, says:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12.

Please do not imagine that the world has grown so wonderfully good since those scriptures were given that they have become untrue. No, that will not do, for the last quotation is a prophecy of that which shall be "in the last days." And the verse following the one quoted says:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Reader, do you believe the Bible? Do you believe the foregoing quotations from the New Testament? IF you do, come, let us reason together. The Book of Mormon comes to us as an inspired record. Its avowed mission is to prove that Jesus is the Christ, and to convince both Jew and Gentile that they must come to him, and obey his gospel, or they cannot be saved. It comes to us to confirm the truth of the Bible. In the Bible we have the testimony of God's children on the Eastern Continent, that Jesus is the Christ, and in the Book of Mormon we have the same testimony from his children on this continent; and, as the testimony of a second witness in court confirms and makes doubly strong the testimony of the first, when they agree, so the testimony of the Book of Mormon confirms and

makes doubly strong the testimony of the Bible. Now, do you think that Satan would sit still and allow an inspired book to go to the world, on such a mission as this, without making a strong and persistent effort to destroy its influence for good? Would he not do all in his power, by slander and misrepresentation, to poison the minds of the people, prejudice them against it, and thus keep them from investigating and examining its claims? All this he has done, and is still doing. Bad as the devil is, I believe he has never been accused of being lazy, nor of neglecting his business. He is represented as a "roaring lion" walking about "seeking whom he may devour." As to his servants, however much they may disregard the Bible as a whole, there is one saying of the Savior that they have incorporated into their creed, and to which they adhere with strict fidelity, and that is:

"Wist ye not that I must be about my Father's business?"

And their father's business is described by the Savior in the following language:

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."- John 8:44.

It must be said for his servants that they have attended strictly to their "father's business," so far as the Book of Mormon is concerned. They have told the people that it "supplants the Bible;" that it is to "take the place of the Bible;" that it "supersedes the New Testament in the same sense that the New Testament supersedes the Old;" "that it teaches a new gospel;" "does away with the work of Christ;" "puts Joseph Smith in the place of Christ; and many other lies, of a similar nature, too numerous to mention. Thousands of honest people have been deceived by those falsehoods, and thus kept from reading the book for themselves, and also from hearing its claims presented by those who believe and know it to be true. Satan has left no stone unturned in his efforts to destroy this book, and the work connected with it. He has chosen men and women of all professions, and of all classes and shades of society, to carry on his nefarious work; but as in the days of our Savior's ministry in the flesh, ministers of religion have been his special favorites. Don't be startled, Look to the history of the past, and learn wisdom. Remember that Cain was religious, and offered sacrifice to God but his brother offered a different kind of sacrifice, and God accepted it, while Cain's offering was rejected. We all know the result. The false prophet, and man-made priests and teachers of Israel, were the most bitter enemies with which the prophets of God had to contend, from Moses down to Christ. Was there any change then? No. The Pharisees, Sadducees, scribes, priests, high priests, D.D's., and LL.D's were the most bitter, the most persistent and unrelenting, in hating, misrepresenting, and

murdering, both the Savior and his immediate followers. Those people were very religious, but, like Cain, when they saw that God had more respect for the offering of those who dared to worship differently from them, than he had for theirs, it was too much for their pride to bear. Human nature is the same now that it was then. The same class of people that murdered the son of God- man-made priests and religious bigots - have been the loudest in reviling, ridiculing, and misrepresenting the Book of Mormon. This, too, is in fulfillment of prophecy. Listen:

"This know also, that *in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers\*\*\* *false accusers*, incontinent, fierce, despisers of those that are good; \*\*\* *having a form of godliness but denying the power thereof.* \*\*\* Now as James and Jambres withstood Moses, so do these also resist the truth." 2 Tim. 3:1-8.

There are two points in this prophecy that I want to impress on the mind of the reader. The first is, it is to be "in the last days;" the second is, those "false accusers" who "resist the truth" and are "haters of those that are good," are to have "a form of godliness but denying the power thereof." If you will go to those who are so bitter against the Book of Mormon and ask them, "Is the power of God with his people on the earth now, as in the days of the apostles? Do the angels visit them now? Are the sick healed, devils cast out, the blind restored to sight, and the lame made to walk? Do they have the gifts of tongues, prophecy, discerning of spirits, and revelation?" they will tell you, "No;" that these things are all done away, and are not for us. Now, if Paul's prophecy concerning the "last days" is true, wouldn't you expect that class of people to "resist the truth," be "haters of those that are good," and also "false accusers?" The very fact that they teach that those blessings are not for the children of God now, is positive proof that *they* don't enjoy them, that God "had not respect" unto *their* offering; hence they desire, Cain-like, to put to death those whose offering God does respect. There is nothing strange, then, in that class of people opposing the Book of Mormon. It is just as predicted. It is just what would be expected by anyone who understands and believes the Bible.

Now, reader, are you prepared to lay aside your prejudice, examine the evidences in favor of the Book of Mormon, and then weigh them impartially? If so, please come with me to the Bible, the standard by which we are to try all that comes to us as inspiration. That standard says;

"Prove all things; hold fast that which is good. - 1 Thess. 5:21.

"For whatsoever things were written aforetime were written for our learning."- Rom. 15:4.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." - 2 Peter 1:20,21.

The disciples of Christ, in proving the divinity of his mission, appealed to those things "written aforetime," as is witnessed by the following:

"Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus." - Acts 8:35.

"For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ."- Acts 18:28.

"Saying none other things than those which the prophets and Moses did say should come.' - Acts 26:22.

I believe the Book of Mormon, and the work connected with it, are things "which the prophets and Moses did say should come," and shall, therefore, appeal to them for proof. I shall also try and refrain from putting a "private interpretation" upon God's word, believing that truth needs no sophistry nor deceit to help sustain it. If I cannot prove from the prophecies of the Bible that such a book, and such a work, were to come forth in the latter days, in the manner and at the time of the coming forth of this work, then I shall not ask you to accept it. "Prove *all things*; hold fast *that which is good*."

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## CHAPTER 2

**THE LORD TO COMMENCE A "STRANGE WORK" - "A MARVELOUS WORK AND A WONDER."- BRING FORTH "A BOOK THAT IS SEALED." - CAUSE "ARIEL" TO "SPEAK OUT OF THE GROUND."-"TRUTH SHALL SPRING OUT OF THE EARTH." - JUST BEFORE JACOB'S LAND BECOMES A "A FRUITFUL FIELD, "AND ISRAEL BEGINS TO RETURN TO IT.**

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his *strange work*, and bring to pass his act, his *strange act*. Now therefore *be ye not mockers*, lest your bands be made strong; for I have heard from the Lord God of Hosts a *consumption*, even determined upon the whole earth."- Isa. 28: 21,22

This prophecy, like many others, is somewhat obscure when taken alone, but becomes quite plain when examined in connection with other prophecies relating to the same thing. There are three points in this, however that demand careful attention. The first is that the Lord, at some time, purposes to do a "strange work"

upon the earth. The second, "a consumption, even determined upon the whole earth, " is to follow this "strange work." And the third is, the warning given to the people of that time, "be ye not mockers."

There is a strong probability that the people will be "mockers" at this "strange work," or this warning would not be given. It also appears that the "strange work" is to enable those who accept it to escape the "consumption." The obscurity, in the foregoing prophecy, is in regard to the time of its fulfillment. But we can locate the time of this "consumption" by the following, from the same prophet:

"The *remnant shall return*, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *a remnant shall return*; the *consumption decreed* shall overflow with righteousness. For the Lord God of hosts shall make a *consumption*, even determined, in the midst of all the land." Isa. 10: 21-23.

This consumption, then, is to be when the "remnant of Jacob" shall return unto the mighty God; and, as the "strange work" is to precede the consumption, it is evidently designed to bring about the return of this remnant. Paul makes this quite clear in the following:

"Esaias also crieth concerning Israel, Though the number of the children be as the sand of the sea, a remnant shall be saved; for he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." -Rom. 9: 27,28.

According to this, the Lord will make a "short work" upon the earth, in saving the "remnant of Israel." Isaiah says he will "do his strange work." We have also learned that the "consumption: is to be at the time the "remnant" returns. And that the "strange work" is to be at the time of, or just preceding, the "consumption." We notice too, that Paul says of this work, that the Lord will "cut it short in righteousness," while Isaiah says the consumption "shall overflow with righteousness." And as "the righteousness of God" is revealed in the "gospel of Christ," it is evident that the preaching of the gospel is to be, at least, a part of this "strange work." As further proof of this point, I quote again from Isaiah on the return of the "remnant" of Israel:

"And it shall come to pass at that day, that the Lord will set his hand again the second time to recover the remnant of his people.\*\*\* And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 11,12.

From verse 10, of this chapter, we learn that Christ is to stand for an ensign for the people in that day. Christ is presented to the people through the gospel. Hence, when the Lord shall set up an ensign (Christ) for the nations, he will have the gospel preached to them. This is in harmony with the Savior's statements:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" - Matt. 24:14.

As to how this work of preaching the gospel is to be introduced in the last days, John says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for *the hour of his judgment is come.*" - Rev. 14: 6,7.

When this angel brings the "everlasting gospel," it is to be *the hour of God's judgement*, when "this gospel of the kingdom" is preached in all the world, *the end shall come*; when the Lord does his "strange work," he will *make a consumption upon the whole earth*; this consumption is to be when the remnant of Israel *returns to the mighty God*; and in recovering this "remnant of Jacob" from the four corners of the earth, Isaiah says the Lord *will set up an ensign for the nations* while Paul says he will make a "short work" upon the earth, a work *cut short in righteousness*. Surely those prophecies all refer to the same time, and the same work. The Lord has said:

"For precept must be upon precept, precept upon precept; line upon line, line upon line,; here a little and there a little. Isa. 28: 10.

A little *here* and a little *there*; that is, a little light through one prophet, and a little more through another; a little light through one apostle, and a little more through another. Now, by so arranging the reflectors as to bring all the rays of light bearing upon any one subject to a focus, we find that what was obscured or indefinite, when viewed in the light thrown upon it by only one writer, becomes clear and definite; and the more nearly we succeeded in getting all the reflectors, properly adjusted, the more brightly does the word of God shine. I frankly admit that I am not sufficiently wise to bring out all the light bearing upon the subject in hand, but I have surely brought out sufficient to make it clear that the Lord will do a great work upon the earth in the last days- just before the end.

"But," says one, "We have been taught that the day of angelic ministrations is past; that there will be no more prophets and no more revelation; and here you are telling us that an angel has come from heaven and committed the everlasting gospel unto men; that an angel has delivered certain plates into the hands of a young man, and that he has been inspired to translate the characters on them, and

thus give to the world an inspired history of the ancient inhabitants of this continent. This all seems very strange to us."

Yes, reader, I am willing to admit that it seems strange- it *is strange*. He will "do his work, his strange work; and bring to pass his act, his strange act." "Be ye not mockers."

In the twenty-ninth chapter of Isaiah the prophet speaks again of this "Strange work." He here calls it a "marvelous work and a wonder," and speaks of a "sealed book" coming forth in connection with it. In the first four verses of this chapter the prophet says :

"Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and *shalt speak out of the ground*, and thy speech shall be low, *out of the dust*, and thy voice shall be as of one that hath a familiar spirit, *out of the ground*, and thy speech shall *whisper out of the dust*."

The word "Ariel" is defined, "the altar, light, or lion of God." Here it evidently refers to the people of God dwelling at Jerusalem, and to their descendants; for it is explained by the prophet to mean "the city where David dwelt." In the margin this is rendered "of the city," or simply "the city," it refers to the *people*, and not to the inanimate material of which the houses and streets of the city are built.

"And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh." - 1 Chron. 9:3.

All these dwelt at Jerusalem and helped to make up "Ariel, the city where David dwelt."

The sentence, "add ye year to year; let them kill sacrifices," signifies that "Ariel" would be permitted to go on, for many years, offering their sacrifices, as they were then, before this prophecy would be fulfilled. But, that they might be assured of its fulfillment at the appointed time, he adds: "yet I will distress Ariel." And, among other calamities, he says they shall be "brought down and shall speak out of the ground," and that their speech shall be "as of one that hath a familiar spirit," that they shall "whisper out of the dust." This prophecy was delivered B.C. 712. About one hundred and twelve years later, 600 B.C., the Book of Mormon informs us, that a portion of this "Ariel" (the leader and his family being of the tribe of Manasseh, the son of Joseph) were directed of the Lord to leave Jerusalem, and were led to this continent. Here they became a powerful nation, finally sunk into wickedness and were destroyed, as predicted in the foregoing



prophecy. But they had kept a history of themselves from the time they left Jerusalem, and that record was taken by one of their prophets and hid in the earth, and from there it was taken, in 1827, as already stated. The Book of Mormon purports to be that record. It comes forth "as of one that hath a familiar spirit, out of the ground." It whispers "out of the dust" to this generation. The people were "of the city where David dwelt," and are, therefore, legitimately called "Ariel." Their words, being the words of the dead, and being brought forth by one called of God for that purpose, are indeed as the voice "of one that hath a familiar spirit." Thus it is that "Ariel," "of the city where David dwelt," has spoken to us "out of the ground." True, the speech of this people is "low out of the dust;" but, like the still small voice that spoke to Elijah, God is in it and he will cause it to be heard.

The next few verses of this chapter (Isa. 29) portray some of the calamities, also the spiritual darkness, that should come upon those nations that were instrumental in helping to bring the foregoing calamities upon "Ariel." Beginning with verse seven, he says:

"And the multitude of *all the nations* that fight against Ariel, even *all* that fight against her and her munition, and *that distress her*, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of *all the nations* be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: *they are drunken, but not with wine; they stagger, but not with strong drink*. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered."

Notice that the foregoing applies to all nations that "fight against," or "that distress," "Ariel." They are to be "as a dream of a night vision," like a hungry man that dreams of eating, but awakes disappointed and hungry. They are drunken and staggering, but not from the effects of strong drink. The Lord has closed their eyes and put them to sleep; he has taken away, or covered their prophets and seers, and left them to grope their way in the dark.

If any are curious to know how they are made drunken without strong drink, they will please read Revelation 17: 1-6.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made

drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured 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. *And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.*"

This woman became drunken by the blood of the saints, and then made the nations and kings of the earth drunk with the "wine of her fornication," her false doctrine and corrupt teaching. This applies to the whole Gentile world, and was literally fulfilled during the dark ages. Of this the Church of England, in one of her homilies, says:

"Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry (a most dreadful thing to think), and that for the space of eight hundred years or more."

During this time they were told that they could not understand the Bible; that it was not for the common people to read; that they were to follow the counsel of their spiritual leaders. They did so, thinking they were doing right, and that their teachers were feeding the flock upon the pure and unadulterated word of God. They "dreamed that they were eating" but, when the Reformation dawned, and the Bible was translated into different languages and put into the hands of the people, they soon saw they had been fed upon husks, instead of the "bread of life;" that they had been drinking of the "wine of \*\*\* fornication," instead of the "water of life;" hence they were drunken and staggering but still hungry and thirsty. No prophets and no seers. "As with the people, so with the priest;" all in spiritual darkness.

Are they to remain in this condition? No. Let us turn again to Isaiah 29: 11, 12:

"And the vision of all is become unto you as the *words* of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

This part of the chapter had a remarkable fulfillment in the coming forth of the Book of Mormon. "The vision of all is become unto you as the words of a book that is sealed," shows that all will be so blinded that they will fail to understand

the Scriptures containing the revelations which God gave to the prophets of the past. A book is referred to "that is sealed." The "*words*" of this sealed book are delivered by "men" to "one that is learned." The book *itself* is delivered to one that is "not learned." It is in a strange language, for neither the learned nor unlearned are able to read it.

Now, take the history of the coming forth of the Book of Mormon and notice how minutely every part of this prophecy was fulfilled. Not only was it sealed up in the earth, but some of the plates were sealed, and remained so. Those that were not sealed were written in a strange language- the Reformed Egyptian. Some of the "words" were transcribed by Joseph Smith, and, with his translation of them, were carried, by Martin Harris, to Dr. Mitchell and Prof. Anthon, of New York City. At the risk of being tedious, I shall here give the testimony of two of the principal actors in this transaction. Martin Harris says of this visit:

"I went to the city of New York and presented the characters which had been transcribed, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct; more so than any he had before seen translated from the Egyptian. I then showed him those that were not translated, and he said they were *Egyptian, Chaldaic, Assyrian, and Arabic*, and he said that they were *true characters*. He gave me a certificate, certifying to the people of Palmyra that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket and was just leaving the house when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it to him. He then said unto me, 'Let me see the certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, '*I cannot read a sealed book.*' "

E.D. Howe and Co., in getting up their work against the Saints, wrote to Prof. Anthon in regard to the foregoing, thinking no doubt to score a point against the saints They received an answer, and from it we copy the following:

"Some years ago a plain, apparently simple-hearted farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Dr. Mitchell confessed he had been unable to understand. When I asked the person who brought it how he obtained the writing, he gave me, *as far as I now recollect*, the

following account: A gold book consisting of a number of plates of gold fastened together in the shape of a book, by wires of the same metal, which had been dug up in the northern part of the State of New York, and along with the book an enormous pair of gold spectacles (Urim and Thummim) These spectacles were so large that if a person attempted to look through them, his two eyes would have to be turned toward one of the glasses merely, the spectacles in question being altogether too large for the human face. Whoever examined the plates through the spectacles was enabled to not only read them but understand their meaning. All of this knowledge, however was confined at that time to the young man who had the trunk containing the plates and spectacles in his sole possession. He put on the spectacles, or rather looked through one of the glasses, and deciphered the characters in the book, and having committed some of them to paper, handed copies to a person outside. This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book *containing various alphabets, Greek and Hebrew letter, crosses and flourished. Roman letters inverted or placed sideways, were ranged in perpendicular columns, and the whole ended in a rude delineation of a circle, decked with various strange marks, and evidently copied after the Mexican calender give by Humboldt.*" - E.D. Howe's Work, p. 272.

This puts it beyond doubt that the "words" of the book were actually delivered to the "learned." According to Mr. Harris, the Professor said, "I cannot read a sealed book;" almost the very words, and exactly the sentiment the prophet said the learned would utter. It is true that Prof. Anthon makes light of this document presented to him, calls it a "singular scroll," "crooked characters," and intimates very strongly that he thinks it was gotten up for the purpose of deception; but, as he admits that the "words of a book" were presented to him, as testified by Mr. Harris; and that while he recognized some of the characters on this "singular scroll," he was not able to read the "words" delivered to him; his concessions confirm the testimony of Mr. Harris, and thus fulfill all the requirements of this part of the prophecy.

But, because Isaiah says the learned, when asked to read the "words of a book," shall say, "I cannot, for it is sealed;" and because the unlearned shall say, when the book is delivered to him, "I am not learned;" the point has been raised as to whether this book is to be read at all or not- some declaring it was not to be read, neither by the learned nor by the unlearned. Then, when they read that the Book of Mormon was translated into our language, by the unlearned, and that it has since been read by thousands, they argue that it cannot be the sealed book referred to

by Isaiah, because, in this particular, it does not harmonize with the prophecy. But those who take this view of the matter make the grave mistake of judging before they have examined all the evidence. Just a little further on, in this same chapter, Isaiah tells us that the words of this book are to be heard:

"And in that day shall the deaf *hear the words of the book*, and the eyes of the blind shall see out of obscurity and out of darkness." -Verse 18

The "words of the book," then, are to be read. But, as neither the learned nor the unlearned are to be able to read them; and as there is only one other way by which they can be read, and that is by the power of God, we must expect the Lord to be in this work, and to take an active part in bringing forth and causing this book to be read. But we are not left to depend upon our reason alone, as to what the Lord will do in this matter; we have a plain "thus saith the Lord." Here is what he says, in the same chapter:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, *even a marvellous work and a wonder*: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." - Verses 13,14

Yes, the Lord is to be the power behind the throne in this work. Man is the instrument through whom he works, but the Lord is to be with him, and is to be the fountain from which the man is to receive his light and strength. Notice here, that this is to be "a marvelous work and a wonder:" that it is to commence among a people who are without any "prophets" or "seers," whose eyes are "closed," who worship God with their lips and mouths, but who in reality, are "taught by the precept of men." "The wisdom of their wise men ( who fight against this marvelous work shall perish." So it has.

The "one that is learned," to whom the "words of the book" were delivered, as already noted, makes light of the work, and pronounces the whole thing a hoax. But, after the wisdom of their wise men fail, the Lord takes the matter into his own hand, and proceeds to do his own work in his own way; and as in ancient times, he chooses "the foolish things of the world to confound the wise," and "the weak things of the world to confound the things which are mighty." Using the unlearned boy to do that which Mr. Anthon, the learned professor of languages, was not able to do- to read "the words of the book." "The wisdom of their wise men shall perish " in this great work of God.

Now, please turn to this chapter ( Isaiah 29) again and read verse 17:

"Is it not yet *a very little while* and Lebanon shall be turned into a fruitful field, and the *fruitful field* shall be esteemed as a forest?"

Verses 22 and 23 read as follows:

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, *Jacob shall not now be ashamed, neither shall his face now wax pale*, But when he seeth his children, the work of mine hands, *in the midst of him*, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

These two quotations will test the claims of the Book of Mormon and this latter day work. They will either set the stamp of divinity upon the work, or brand it as a fraud.

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\*That there may be no misunderstanding as to what the land of "Lebanon" is, I shall ask you to read the following:

Jeremiah 22:6

"For thus saith the Lord unto the king's house of Judah; thou art *Gilead* unto me, and *the head of Lebanon*; yet surely I will make thee a wilderness, and cities which are not inhabited."

Also Zechariah 10:10.

"I will bring them again also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the *land of Gilead and Lebanon*, and place shall not be found for them."

As "the land of Gilead and Lebanon" is the land that is to be made "a wilderness, and cities which are not inhabited," and as it is the land to which Israel is again to be gathered, there can be no doubt as to "Lebanon" being the land of Palestine- "the Holy Land."

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But, before offering further comment upon these verses, I shall ask you to read three other prophecies pointing to the same events predicted in this chapter. The first of the three is Isaiah 32: 10, 18:

"Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, and the gathering shall not come.\*\*\* Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken: the multitude of the city shall be left: the forts and towers shall be for dens forever, a joy of wild asses , a pasture of flocks; *until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest*. Then judgment shall dwell in the wilderness , and righteousness remain in the fruitful field . And the *work of righteousness shall be peace*: and the effect of *righteousness quietness and assurance forever*. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

The second one is Psalms 85: 4-13:

"Turn us, O God of our salvation, and cause thine anger toward us to cease. 'Wilt thou be angry with us forever? Wilt thou draw out thine anger to all

generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him: that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. *Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.*"

And the last one is Joel 1:15-20, in connection with Joel 2: 15-27.

" Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of water are dried up , and the fire hath devoured the pastures. Of the wilderness."- Joel 1: 15-20.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation \*\*\* Then will the Lord be jealous for his land, and pity his people. Yes, *the Lord will answer and say unto his people, Behold I will send you corn, and wine, and oil and ye shall be satisfied there with: and I will no more make you a reproach among the heathen: \*\*\** Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for *the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.* Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, *the former rain, and the latter rain* in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.\*\*\* And ye shall eat in plenty, and be satisfied,\*\*\* and my people shall never be ashamed. 'And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: *and my people shall never be ashamed.*" - Joel 2:15-27

These two chapters in Joel are one prophecy- the second being a continuation of the prophecy commenced in the first.

Now , having those four prophecies before us, let us examine them carefully and see what can be learned from them.

The first thought that presents itself is: The desolation of Israel - both land and people.

The second is: After many years of desolation for Israel, the Lord is to commence a very peculiar work in their behalf.

The third thought is: Only a short time after the commencement of this peculiar work Israel's land is to become "a fruitful field."

And the fourth prominent feature is: Israel is to be set in the way of the Lord, righteousness is to bring him quietness and peace, and to cause shame and paleness of face to depart from him.

These four important events are more or less clearly predicted in every one of the prophecies now before us. And, taking them up in their regular order, I shall call attention to those parts of the prophecies pointing to the particular event being considered, and also point out the *literal* manner in which every event predicted has been, *or is being*, fulfilled.

FIRST: - ISRAEL'S DESOLATION.

(a) Of this, Isaiah 29 says:

"Yet I will distress Ariel and there shall be heaviness and sorrow."\_ Verse 2

" Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." -Verse 6.

(b) Isaiah 32 says:

"Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come."- Verse 13.

"Because the palaces shall be forsaken; the multitude of the city shall be left." - Verse 14.

(c) Psalms 85 says:

"Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations?" - Verse 5.

"Wilt thou not revive us again?" - Psa. 85:6.

(d) and Joel 1 says.

"Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come." - Verse 15.

"The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered." - Verse 17.



"For the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." - Joel 1:20.

The Savior has said: "In the mouth of two or three witnesses every word may be established."(Matthew 18:16). Here we have the testimony of three witnesses ( Isaiah, David, and Joel- Isaiah having testified twice,), all testifying that Israel's land is to be made desolate, and its inhabitants removed from it. These predictions were made, too, when the land was very rich and productive, inhabited by and supporting a dense population. But take the history of that land, since its inhabitants rejected their Messiah, and see what a wonderful change has come over it. Its deserted condition, its complete ruin, and its utter desolation, for centuries, are so well known to all that it is unnecessary to quote a long list of historical proofs. One brief extract from history will be sufficient:

"Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested." - McClintock and Strong's Ency., Art. Palestine.

What the prophets said should be, history says has been. And, as the first event in those prophecies has been fulfilled literally, we may expect the other three events to be fulfilled in the same manner.

SECOND:-THE LORD TO COMMENCE A STRANGE WORK.

(a) Of this Isaiah 29 says:

"And thou shalt speak out of the ground, and thy speech shall be low out of the dust."- Verse 4.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned."- Verse 11

"Therefore , behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." \_ Verse 14.

(b) Isaiah 32 says:

"Until the Spirit be poured upon us from on high."-Verse 15.

"And the work of righteousness shall be peace." -Verse 17.

(c) Psalms 85 says:

"Truth shall spring out of the earth; and righteousness shall look down from heaven."- Verse 11.

(d)Joel 2 says:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." - Verse 15.

"Gather the people, sanctify the congregation." - Verse 18.

"Then will the Lord be jealous for his land, and pity his people." Verse 18.

"Yea, the Lord will answer and say unto his people, "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith." - Verse 19.

As already shown, Israel's land had laid waste and desolate for eighteen long centuries; it was still dry and barren and no indications of any change; its people were still scattered and under the heel of the Gentile, and barely recognized as being human; in fact, looking at it from a human standpoint, it seemed that God had really forgotten the promise just quoted, and that Israel's hope was, indeed, lost. But, in the face of all this desolation and ruin; in the face of all this gloom and dark forboding for Israel's future, a young man, in 1830, steps to the front and solemnly declares that God has "set his hand again the second time to recover the remnant of his people; ' that the "book that is sealed, " containing the "truth" as revealed to the ancient inhabitants of this continent, has sprung "out of the earth," and that "Ariel," in this manner, is made to "speak out of the ground." He declared, too, that God had sent his angels, as in ancient times, to make these things known, and that the everlasting gospel, in all its ancient glory and power, with all its apostolic ordinances and blessings, also the authority to administer those ordinances, had been restored to men upon the earth. In support of his claims he actually produced a book, copied some of its words, and sent them to "one that is learned" Who said, "I cannot read a sealed book;" he claimed that the Lord inspired him to translate the book, and, although he was "unlearned," he actually published it and caused its words to be heard. He also organized a church, after the apostolic pattern, and began to preach the gospel and administer its ordinances, just as it was preached and its ordinances administered in the days of Peter, John and Paul. He claimed, also, that the angel told him the second chapter of Joel( the one from which I have just been quoting) and the eleventh chapter of

Isaiah were soon to be fulfilled, and that "the fullness of the Gentiles was soon to come in."

You are thinking, perhaps, "Oh! It was easy enough for this young man to make those claims, but it would be quite difficult for him to prove them true." Yes, reader, it would be quite difficult for him to prove them true. I am willing to put it even stronger than that and say, It would be impossible for him to prove them true. But, if they are true, their truth will be demonstrated by a power not of man, and that, too, in "a very little while" after he began his work. Has it been done? A careful examination of the third event outlined in those prophecies will show whether this has been done or not. To it I now invite your attention.

THIRD:- ISRAEL'S LAND AGAIN TO BECOME A FRUITFUL FIELD.

(a) Of this Isaiah 29 says:

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

(b) Isaiah 32 says :

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Verse 17.

(c) Psalms 85 says:

"Yea, the Lord shall give that which is good; and our land shall yield its increase." - Verse 12.

(d) Joel 2 says :

"Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength." - Verse 22.

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." -Verse 23.

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil."- Verse 24.

Remember now, that the same prophets who foretold the desolation of Israel's land, have here told us, in the same chapter, that it is again to "yield its increase," and is to be "turned into a fruitful field;" that its "former and latter rains" are to be restored. Remember, too, that these wonderful changes are to begin to take

place only "a very little while" after the Lord commences his "marvelous work and a wonder."

Sixty-seven years have passed since Mr. Smith first published his prophetic claims to the world, and, by what has transpired in those sixty-seven years, we shall now test the truth of his claims. Allow me to here quote again these words:

"Eighteen centuries of war, ruin, and neglect, have passed over it.\*\*\* Its trees have been cut down and never replaced. Its fields have been desolate.\*\*\* A land of ruins, without man or beast."

Has any change come to it since 1830? For answer, please read the following from the Rev. Hugh Stowel:

"I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'latter rain' returned last year to Mount Zion - a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season; and those returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high." Rev. Hugh Stowel, in *Scottish Presbyterian Magazine*, 1833.

And also this, from Mr. Louis Van Buren, Sen.:

"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightsome climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round; in fact I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightsome; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rain were restored, to the astonishment of the natives." - Louis Van Buren, Sen., November 14, A.D. 1867.

When were the "former and latter rains" restored to Palestine? ANSWER. In 1852 and 1853- only twenty-three years after the publication of the Book of Mormon. "A very little while." Notice, too, that Mr. Van Buren says, when these rains were restored, it was "to

the astonishment of the natives." The cause of their astonishment, evidently, being found in these words of Mr. Stowel, "a rain that had been withheld, so far as our information goes, ever since the dispersion of the people" - nearly eighteen centuries. No wonder, then, that the natives were astonished. "A marvelous work and a wonder."

As to the present condition of Palestine, compared with what it was previous to 1853 , I ask your examination of the following testimonies, in consideration with the two just quoted:

"It has the same bright sun and unclouded sky, as well as the early and latter rain, which, however, is diminished in quantity, owing to the destruction of trees.- Chambers' Encyclopedia, Vol. 7, p. 11.- Palestine.

"The result of Dr. Barclay's observations is to show that the greatest fall of rain at Jerusalem in a single year was eighty-five inches , and the smallest forty-four, the mean being 61.6. These figures will be best appreciated by recollecting that the average rainfall at London during the whole year is only twenty-five inches, and that in the wettest parts of the country, such as Cumberland and Devon, it rarely exceeds sixty inches. As in the time of our Savior (Luke 12:54), the rains come chiefly from the south or southwest. They commence at the end of October or beginning of November, and continue with greater or less constancy till the end of February or middle of March, and occasionally, though rarely, till the end of April. Between April and November, there is, with the rarest exceptions, an uninterrupted succession of fine weather, and skies without a cloud. During the summer the dews are very heavy, and often saturate the traveler's tent as if a shower had passed over it. The nights, especially towards sunrise, are very cold, and thick fogs or mists are common all over the country. Thunderstorms of great violence are frequent during the winter months." - Dict. Of Bible, by William Smith, p. 686, Art. Palestine.

"In D. A. Randall's handwriting of God, page 19 , occurs his introduction to Dr. Barclay of the Disciple Church and missionary to the land of Palestine, and resident of Jerusalem twenty years, but resident of Joppa at the time of Randall's visit:

"The country about Jaffa is certainly a most delightful one. Extensive plains, covered with luxuriant vegetation, stretched along

the shore of the sea, and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden colored fruit. Such oranges I had never before seen, and had no idea they ever grew to such great size. The ground was dotted with flowers of every hue, and the air was vocal with the music of birds.' - Ibid. p. 23." ( The Book Unsealed.)

"The Products of the soil range from Peas, Beans, Wheat , and Barley, to Grapes, Figs, Olives, and Apricots; Lemons, Oranges, Dates, and Melons are abundant. Average annual rainfall at Jerusalem is *sixty inches*. - Our own Atlantic sea-board is only fifty-five inches. Pacific, same climate as Palestine, only twenty-five."- Herzog's Encyclopedia, Art. Palestine. ( S.W.L. Scott, *Saints' Herald*.)

Page after page of historical proofs might be added to the above, showing that this, the third important event of those prophecies, has had a literal fulfillment; but, as these six testimonies are so clear, pointed and emphatic, I hardly deem it wise, in this brief work, to quote more. Those prophecies of Holy Writ, and their fulfillment, need no "private interpretation" of man; they speak for themselves, and give no "uncertain sound."

Leaving Israel's land, for the present, I shall now call your attention to the people, as the next and last important feature of those prophecies.

**FOURTH: - THE LORD WILL AGAIN BLESS THE POSTERITY OF JACOB.**

(a) Of this Isaiah 29, says:

"Jacob shall not now be ashamed, neither shall his face now wax pale."  
-Verse 22.

"But when he seeth his children\*\*\* in the midst of him, they shall sanctify my name."- Verse 23.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." - Verse 24.

(b) Isaiah 32 says:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."- Verse 17

"And my people shall dwell in peaceable habitations, and in sure dwellings , and in quiet resting places."- Verse 18.

(c) Psalms 85 says:

"Righteousness shall go before him; and shall set us in the way of his steps." - Verse 13.

(d) Joel 2 says:

"Yea, the Lord will answer unto his people,\*\*\* and I will no more make you a reproach among the heathen." - Verse 19.

"And ye shall eat in plenty and be satisfied, and praise the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed." - Verse 26.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed." Verse 27.

Has the Lord been doing anything, since 1830, towards fulfilling the above promises to Israel? Have the minds and feelings of the Jews undergone any marked change, since the Palmyra seer announced his prophetic claims to the world? Have they shown any disposition to gather back to their own land, since Mr. Smith declared that God had "set his hand again the second time to recover the remnant of his people?" Are they as much "a reproach among the heathen," now as they were before the publication of this "sealed book?" Has the feeling of the Gentile nations, towards Israel, changed for the better, since "Ariel" began to "speak out of the ground?" Have the nations expressed this better feeling, by favorably amending their constitutions, since the commencement of this Latter Day work?

Again we turn to the history of the past sixty-seven years, and, in the light of its developments, we once more test the claims of this young man, feeling confident that the facts of history will show them to be true. Please read the following from the "Hand of God in History," by Rev. Hollis Reed, A. M. , published in 1870. Page 348.

"There is much at present in their civil condition that indicates the returning favor of heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. \*\*\* In England, a single ray of light darted above the horizon, but was soon extinguished. An act passed in Parliament ( 17 53) , in favor of the Jewish emancipation, but was repealed the next year; and not till the year 1830 was the question renewed, and then only to be lost. Yet in the same year a bill in their favor was carried in France."

Notice the date, 1830, when this work "in favor of the Jewish emancipation" began among the nations; the same year in which the Book of Mormon was published.

Again, the same author, on page 352 , says:

"Fifty years ago every Jew in the Turkish Empire might have been slaughtered, and no great sensation produced anywhere. But now, so changed is public feelings towards the Jews that let the foot of oppression attempt to crush them, or the bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance."

"Fifty years ago" from 1870 - the year Mr. Read's book was published- puts us back to 1820, the year in which Mr. Smith says the angel first appeared to him. Notice, carefully, the condition of "public feelings towards to the Jews *then*, as compared with what it was even thirty -seven years ago- 1870.

Again from the same work:

"The 'pillar of cloud and of fire,' has long turned its dark side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return.\*\*\* Recent religious and intellectual movements among them indicate that *the day of their redemption is near. The Jewish mind is everywhere awake.* Never was there among them such a spirit of inquiry. A few facts will illustrate.\*\*\* Some are anxiously looking for the speedy restoration of their nation to the beloved Palestine; others expect the immediate advent of the Messiah; others doubt whether he be not already come.'- p. 353.

"The late Prussian Ambassador at the court of Rome, declared that 'throughout the vast dominion of Germany and Poland, there is a *general movement of inquiry*, and a longing expectation abroad, that something will take place to *restore them to the land of their fathers.*' Rev. T. Grimshawe says: "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy the same uneasiness and expectation may be observed.' This movement of the Jews towards Palestine, whatever may be thought of it as an evidence of a literal restoration, is at least



indicative of a state of mind not to be overlooked in our present discussion." - p. 356.

Why is it that, "The Jewish mind is everywhere awake?" Why is it that, "Never was there among them such a spirit of inquiry?" Why is it that some of the Jews "expect the immediate advent of the Messiah; others doubt whether he be not already come?" Can you not see the hand of God in all this? Can you not see that the promises of God, to Israel, are being fulfilled right before our eyes? "I will not more make you a reproach among the heathen." "Jacob shall not now be ashamed, neither shall his face now wax pale." "They also that erred in spirit shall come to understanding."

Mr. Read says again:

"Rev. R.H. Hershall, by birth and honor a Jew, having extensively visited his brethren in Europe and Asia, and heard in their synagogues, their confessions of sins and their earnest cries unto the Lord in the land of their dispersion, says:

"I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason, some another, but all agreed in thinking the time is at hand."-p. 360."- Saints' Herald.

"A mighty change in their minds and feelings." How long since this "mighty change" began to take place in the "minds and feelings" of the Jews? For answer to this, I appeal once more to the work of Mr. Read:

"Rev. Mr. Bellson, a converted Jew and missionary in Posen, and late candidate for the Bishopric in Jerusalem; 'I am more than ever,' says he, 'impressed, that the Jews are hastening to a great crisis. It must be evident to any common observer that there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution *within the last forty years, especially within the last twenty.*"- p. 357.

"Within the last forty years, especially within the last twenty." Forty years would take us back to 1830- reckoning from 1870- and twenty would take us back to 1850, just about the time the "former and latter rains" were restored to Palestine. Notice, here, that the Rev. Hershall and the Rev. Bellson are both Jews, although they are believers in the Christ, and would naturally be interested in, and take notice of, every important move made by their Israelite brethren.

Keep in mind, now, that Mr. Read says (in the first quotation from his work) that it was "not till the year 1830" that the nations did anything "permanent" "in favor of the Jewish emancipation." And in connection with that thought, read the following:

"In 1837 the situation of our co-religionists was still a very unfavorable one.\*\*\* The only countries in which, half a century ago (1837), the Jews enjoyed full and integral equality of rights are France, Belgium, the Netherlands, and the United States of America. At present, if we except Russia and Romania, the constitutions of all countries of the civilized world guarantee civil and political equality of rights to the Jews.

"Let it be borne in mind that in repealing the disqualifications of the Jews, all those countries to which we are referring have had to do away with a state of things that had lasted for *1500 years*."- *Prophetic News*, 1897.

France, according to Mr. Read, took the lead in this movement, among the nations of the Eastern continent, in 1830; seven years later, 1837, there were only four nations in the civilized world, including our own government, whose constitutions guaranteed to the Jews "full and integral equality of rights: " but, fifty years later, 1887, all civilized nations, except two, had joined in the movement, and had stricken from their constitutions "the disqualifications of the Jews."

We now take up the "sealed book," published by Mr. Smith in 1830, and read the following startling prophecy on pages 106-107(p. 158: v. 79-88)

"And,now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.\*\*\* And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land, and as many as shall believe in Christ shall become a delightful people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindred, tongues, and people, to bring about the restoration of his people upon the earth."

They shall "begin" to believe, and "begin" to gather: and the work is to affect, in some ways, "all nations."

It is an easy thing to say that Joseph Smith was an "imposter" and an "ignoramus," and it is also easy for men to denounce the Book of Mormon as a "bungling fraud:" but when it comes to disposing of the above prophecy , in the light of what has transpired among the Jews, and also among the nations, since it was first published, then it is that "the wisdom of their wise men shall perish."

Turning again to our historical evidences I note the following;

" A Jerusalem correspondent writes that the Holy City is fast becoming again the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000."- *National Tribune*, May 17, 1888.

Mr. F. G. Carpenter, writing from Jerusalem, June 15, 1889, says:

"At present the Jews are coming here by the hundreds.

\*\*\* A half a century ago there were only thirty-two Jewish families in all Jerusalem, and the number in Palestine was only 3,000. Now there are nearly 50,000 in the Holy Land, and three-fourths of the population is made up of them" - *National Tribune*.

Dr. F. DeSola Mendes, editor of the *American Hebrew*, New York, wrote September, 1889:

"There are between 40,000 and 50,000 Hebrews in Palestine today, three-fourths of them in Jerusalem, where they of course form the largest share of the population. Turkey's unwise restrictions on immigration have been tardily removed by the present Sultan, urged by the pressure of the powers of Europe, joined by energetic American consuls." -*Independent Patriot*, 1889.

"Bishop Blythe, the Anglican Bishop of Jerusalem, asserts in his annual report that about 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent.' 'No one can,' he says, 'possibly forecast the extent of Jewish immigration to Palestine within the next seven years.' " - *Saints' Herald*, May 16, 1894.

One more:

"Last Sunday evening it was our privilege to listen to a very interesting sermon by Rev. A. Ben Oriel, a converted Jew, late from Palestine. His subject was the fulfillment of prophecy concerning Jerusalem and the Jews.

\*\*\* He says that in the year 1883 there were about 20,000 Jews in all Palestine, of whom about 8,000 were in Jerusalem. He now places the number at about 100,000 , of whom about 40,000 are in and about Jerusalem-a greater number than at any time since the second century. According to the rate of the present increase, it is estimated that the present century will witness one million Jews in Palestine." *Zion's Ensign*, May 26, 1894.

I said, a while ago, that it would be impossible for Mr. Smith to prove his claims true. So it would . You can readily see that it would be impossible for him to change the decrees of the Almighty, in regard to the desolation of Israel's land: that I would be impossible for him to command the clouds, and compel them to again send forth the "former and latter rains" upon that land: that he could not command the soil of the Holy Land , and compel it to again "yield its increase " As

it has been doing the past few years: he could not bring about this "might change" in the "minds and feelings of the Jews" - "this movement of the Jews towards Palestine: he could not bring about this changed condition of "public feelings towards the Jews," throughout the world" neither did he have such an influence over the nations of the whole civilized world, that he could compel them to repeal those "disqualification of the Jews" which had stood upon their statutes for "over 1500 years." Yet the prophets said these things would come to pass in "a very little while" after this "book which is sealed" should be "delivered to him that is not learned" -after the Lord should proceed to do his "marvelous work."

And , now, since history declares that these things have come to pass, and that the beginning of their fulfillment dates from the very year in which Mr. Smith published his sealed book, it does seem that men ought to be able to recognize the hand of God in this latter day work.

Reader, if you do not believe the Book of Mormon to be the "sealed book" of Isaiah 29, then how do you account for the foregoing evidences in its favor? Did Joseph Smith just happen to make the claim that it was a sealed book? Did it just happen that he sent the "words" of the book to the learned? Was it only a "happen so" that the learned said , "I can't read a sealed book." Was it a mere accident that Mr. Smith was "unlearned?" Did it just happen that the "former and latter rains" were restored to Palestine, so soon after the publication of the Book of Mormon? Did Lebanon just happen to become a "fruitful field" in such a "very little while" after the commencement of this work? Was it only a "happen so" that the nations removed the social and political restrictions against the Jews from their constitutions? Did Turkey just "happen" to remove her restrictions on Jewish immigration to Palestine? Did the Jews "just happen" to become filled with "such a spirit of inquiry?" Did "this movement of the Jews towards Palestine" just "happen" to commence, in connection with those other events, since 1830? Do you think this "mighty change in their minds and feelings" is accidental? Do you think it "just happened" that this 'marvelous revolution within the last forty years' has taken place in the minds and feelings of "this wonderful people who for eighteen hundred years remained unaltered?" Can you believe that all this has "just happened?" No, it didn't 'just happen."

"These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb." - Book of Mormon, p. 26.

So they do. Were I called upon to prove the divine inspiration of the Bible, to prove that those "holy men of God spake as they were moved by the Holy Ghost, " I do not see how I could possibly bring any stronger evidence, any proofs

that would be more completely unanswerable, than the literal fulfillment of the foregoing prophecies, both in the coming forth of the Book of Mormon and this latter day work, and also, in the restoration of heaven's blessings upon Israel and his land.

" And when this cometh to pass( lo, it will come), then shall they know that a prophet hath been among them." - Ezek. 33:33.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." - 2 Cor. 4:3,4

"Now, therefore, be ye not mockers, lest your bands be made strong."  
- Isa. 28: 22

### CHAPTER III.

#### THE STICK OF JOSEPH TO BE BROUGHT FORTH AND PLACED WITH THE STICK OF JUDAH, JUST BEFORE THE LORD GATHERS ISRAEL BACK TO HIS OWN LAND.

Having shown that a "sealed book" would come forth, that the truth would "spring out of the earth," and that "Ariel " of "the city where David dwelt," should "speak out of the ground" just before Palestine should become a "fruitful field" and the Jews should begin to return to it: and having shown also that the Book of Mormon ) and the work connected with it) literally fulfills those prophecies, both as to the manner and the time of its advent, I shall now try to show you that the people of whom the Book of Mormon gives a history are the very people that the Bible says shall inherit this land -the land of America.

On page 231 of the Book of Mormon you will find this:

"And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."

Lehi was the leader of this Israelite colony from Jerusalem, and the writers of the Book of Mormon are his descendants; hence the tribe of Joseph, the son of Jacob. Now, that the tribe of Joseph is to have a history, and that it is to be brought to light and placed with the history of the tribe of Judah, just before the Lord gathers Israel and makes them "one nation," is proven by Ezekiel 37: 15-23:

" The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions; and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be *no more two nations*, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God."

In ancient times people wrote upon strips of parchment or skins of animals. Hitchcock, in his "Analysis of the Bible," says that the parchment upon which the Pentateuch was written was sixty-six feet and six inches long, and two feet and two inches wide. Those strips of parchment were kept rolled upon sticks, in order to keep them straight and to preserve them from wear and tear, and were called "rolls" "books," "histories;" and here in Ezekiel they are called (very properly, too) "sticks."

The following definitions are in evidence here:

" 'Stick', a piece of wood *for writing upon*, as illustrated in Ezekiel 37:16,20, the use of which was of *frequent practice* among primitive nations." - McClintock's and Strong's Ency. , Art. Stick. ( S. W. L. Scott, *Saints' Herald*.)

"A roll in ancient times consisted of a single strip of paper or parchment, which was usually kept *rolled upon a stick*, and was unrolled when a person wished to read it. " - Smith's Bible Dict. Peloubet edition. ( Ibid.)

"The king, being impatient to know the contents, the scribe begins to read immediately: and as the books of the times were written upon long scrolls and *rolled upon a stick*, the latter part of Deuteronomy would come first in course." - History of the Holy Bible by John Kitto, D. D., F. S. A., p. 403, Footnote. ( Ibid.)

In the light of the above definitions of the word "stick," and the manner of writing and preserving records "among primitive nations," the meaning of the word as here used by Ezekiel is quite evident.

One of those "sticks," or histories, is to be for Judah and his companions, and evidently has reference to the Bible, that being the history of the tribe of Judah. But the other "stick" is for Joseph and is to be brought forth by the Lord and put with the Bible, the "stick" of Judah, just before Israel is gathered. That those "sticks" represent histories is evident from the fact that he is told to write upon them for those two tribes. Then the Lord says:

"I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

Notice here that the stick of Joseph is to be "*in the hand of Ephraim*," at the time the Lord does this work. The two "Sticks" are to be one in the hand of the Lord- one in their testimony, one in their teaching, one in doctrine. But why not take the "stick of Judah" and put it with the "stick of Joseph?" Because the Lord knew the people would be in possession of the "stick of Judah" at the time the other would be brought forth, hence he says he will take the "stick of Joseph" (Book of Mormon) and put it with the "stick of Judah" - the Bible.

In verse 21 the Lord says:

"Behold, I will take the children of Israel from among the heathen\*\*\* and bring them into their own land."

Now, when the "sealed book" comes forth the Lord is to perform a "marvelous work," turn Lebanon into a "fruitful field," and take away shame and paleness from the face of Jacob: when the "truth shall spring out of the earth" the Lord is to "give that which is good," cause Israel's land to "yield its increase," and set Israel "in the way of his steps:" and when the "stick of Joseph" is brought forth and put with the "stick of Judah," the Lord is to "gather Israel," make them "one nation," and "cleanse them" from their sins. Hence it is clear that David's "truth" that shall spring out of the earth." Isaiah's "sealed book," and Ezekiel's "stick of Joseph," all refer to the same work-the same book. And, as the Book of Mormon came "out of the earth," was a "sealed book," gives a history of Joseph's posterity, and came forth just in the right time, we believe it to be the book referred to in those prophecies.

Remember that the "stick of Joseph" is to be "in the hand of Ephraim" when this work is done. It is not to be written by him, neither is it necessarily a history of him, but it is to be *in his hand*. This harmonizes with the testimony of Hosea, 8: 11, 12:

"Because Ephraim hath made many altars to sin, altars shall be made unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. "

"The great things of God's law are written to him, and the stick of Joseph is to be in his hand, hence the great things of God's law are to be in the "stick of Joseph," as well as in the Bible.

The fact that the Book of Mormon has been "counted as a strange thing," from the time of its publication until now, is in its favor, as is also the fact that it contains the "great things" of God's law. The work of God, for the salvation and gathering of Israel in the last days, is to be a "strange work;" "a marvelous work," "a wonder;" hence it is only natural that the great things of God's law written to Ephraim should also be "counted as a strange thing."

But, is there any evidence in the Bible that the posterity of Joseph would come to the land of America? The Book of Mormon claims to be the "stick of Joseph," claims to give a history of his posterity who came from Jerusalem and settled in America" but is there anything in the Bible to substantiate this claim? We think there is.

In answering this question I shall notice, first, the general supervision of God in locating and settling the nations of the earth in their inheritances. Paul says of this, Acts 17: 24- 27:

"God that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Deuteronomy 32:8,9:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord 's portion is his people; Jacob is the lot of his inheritance."

Acts 10: 34, 35

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons but in every nation he that feareth him, and worketh righteousness, is accepted with him."

We learn from the foregoing some important facts, among which are these:

1. God made all nations of the same blood.
2. He made them to dwell on all the face of the earth.



3. He determined the *time when*, and the *place where*, they should dwell upon the earth.

4. He commanded them all to seek after him.

5. He promised that they should find him.

6. He "set the bounds of the people" at the time he "separated the sons of Adam."

7. He chose Jacob as the lot of his inheritance."

8. He declares that he is no respecter of person, but is willing to bless all who work righteousness, regardless of the nationality.

9. Not only did the Lord choose Israel as the "lot of his inheritance," but he gave them a land and "determined\*\*\* the bounds of their habitations," is witnessed by the following:

And the Lord appeared unto Abraham and said, "Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." - Gen. 12:7.

"For all the land *which thou seest*, to thee will I give it, and to thy seed forever." - Gen. 13:15.

Also Genesis 15:18-21:

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites. And the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

And Exodus 23:31:

"I will set thy bounds from the Red Sea over unto the sea of the Philistines, and from the desert unto the river.

For a more minute description of the "bounds of their habitation," see Numbers 34:3-12.

But Israel is not to remain within the bounds of his habitation. He is to be scattered all over the earth:

"My people hath been lost sheep.\*\*\* Israel is scattered sheep." - Jer. 50: 6, 17.

"Yea, my flock was scattered upon all the face of the earth."- Ezek. 34:6.

"Thou hast increased the nation, O Lord, thou hast increased the nation: \*\*\* thou hast removed it far unto all the ends of the earth." - Isa. 26:15.

Yes, they were to be scattered "upon all the face," and to "all the ends of the earth" and, in this scattering, Joseph Posterity are to find a home in America, as I shall now try to prove.

Of Jacob, just before his death, is it said:

"And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days."- Gen. 49:1.

Notice the time. It is a prophecy of what shall be "in the last days."

And when he comes to Joseph he said of him:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; ( from thence is the shepherd, the stone of Israel ;) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." - Gen. 49: 22- 26.

Before commenting on this I shall quote the blessing that Moses pronounced upon Joseph and his posterity, as found in Deuteronomy 33;13-17;

"And of Joseph he said,

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock; and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

If you will notice those two blessings carefully you will find the history of that tribe marked out about as follows;

1. Joseph is to be a "fruitful bough- among or of the tribes of Israel.
2. He receives a greater blessing than Jacob's progenitors.
3. His posterity are to "run over the wall" - their "bounds."
4. To receive a land that is wonderfully blessed in its productions, both in the mineral and vegetable kingdoms.
5. This land is to be at the "utmost bound of the everlasting hills," from the one given to Jacob's progenitors- Palestine.

6. They are to be blessed with the "blessings of heaven above," or the "precious things of heaven."

7. Those blessings are to be on the "crown" or "top" of the head of Joseph.

8. Ephraim and Manasseh are the two 'horns' of Joseph, hence the "crown" of his head.

9. "With them" (Ephraim and Manasseh) the Lord is to "push the people together to the ends of the earth," in the "last days."

10. Ephraim is to be greater than Manasseh, in this work, as ten is to one. The blessing of Jacob's "progenitors" is sufficiently pointed out in these texts:

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." - Gen. 12:7

"And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham the Father." - Gen. 26: 1-3.

Palestine, then, is the blessing which Jacob's progenitors received and handed down to him for an inheritance. But the blessing which Jacob pronounced upon Joseph "prevailed above" that of his "progenitors," extending "over the wall," even unto the "utmost bound of the everlasting hills." And his blessing upon the two sons of Joseph, Ephraim and Manasseh, is quite as remarkable as the one he pronounced upon Joseph. The record tells us that Jacob was old, his eyesight very dim, and that he was sick. Joseph and his two sons visit him, and he asks Joseph to bring his two sons to him and let him bless them. This blessing, and the peculiar manner in which it was given, is recorded like this:

"And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head who was the younger, and his left hand upon Manasseh's head, guiding his hands "wittingly: for Manasseh was the first born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn: put thy right hand upon his head. And his father refused,

and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." - Gen. 48: 13-20.

From this blessing we learn:

1. Manasseh is older than Ephraim.
2. The custom, with those old patriarchs, seems to have been to put the right hand upon the head of the oldest son, and give to him the chief blessing.
3. Jacob ignores this custom, and puts his right hand upon the head of the younger- Ephraim.
4. He puts his name (Israel) upon them - both of them.
5. He says they - both together - shall grow "into a multitude in the midst of the earth."
6. Manasseh is to "be great," but Ephraim is to be "greater than he."
7. Ephraim's seed is to "become a multitude of nations."
8. "He set Ephraim before Manasseh."
9. The blessing with which Israel shall bless is to be : "God make thee as Ephraim and as Manasseh."

Now , reader, come with me and we will stand, in our imagination upon the land of Palestine, the blessing of Jacob's progenitors: then we will start on a journey , "run over the wall," and on, on, on, even to the "utmost bound of the everlasting hills." Where do we land? On the continent of America. What kind of a land do we find? We find a land "above" or superior to the one given to Jacob's progenitors: a land that is wonderfully blessed in variety of climate, adapting it to all kinds of animal and vegetable life; and a land that is rich in its productions, both mineral and vegetable. Hence, it is just the land that Moses said Joseph should have. It is in the very place , "the utmost bound of the everlasting hills, " where Jacob said that Joseph's posterity should be blessed with the "blessings of heaven above,

And where Moses said he should be blessed with the " precious things of heaven." What are the "blessings of heaven above," the "precious things of heaven?"

Jesus says:

"I came down from heaven."\_ John 6:38.

Peter says:

"By them that have preached the gospel unto you with the Holy Ghost sent down from heaven."- 1 Peter 1:12.

Did any blessings ever come from heaven more precious than Christ, the gospel and his Holy Spirit? We think not.

Now , we take up the Book of Mormon and it tells us that some of Joseph's posterity, led by Lehi, did actually leave Jerusalem , "run over the wall:- "the bounds of their habitation" - cross the sea, come to the "Utmost bound of the everlasting hills," and become a great "multitude," also that Christ visited them here after his resurrection, poured out his Spirit upon them, gave them the gospel, and blessed them with the same "precious things of heaven" that he bestowed upon his saints at Jerusalem.

Then, when America was discovered by Europeans, four hundred years ago, a multitude of people lived upon this continent whose customs, dispositions and languages, mark them as being of Israelitish origin.

On this please read the following, from Bancroft:

"The theory that the Americans are of *Jewish descent* has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms that adduce in support of their hypothesis, exceed by far anything that we have yet encountered." - Native Races, Vol. 5, pp. 77,78. (The Book Unsealed.)

"Mr. Bancroft copies Mr. Adairs compilation of the similarities between the Hebrew beliefs and customs and those of the Indians, of which I here present the most important or striking ones as follows:

"The Israelites were divided into tribes and had chiefs over them. So the Indians divided themselves, each tribe forming a little community with the nation: and, as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated.

"The Hebrew nation was ordered to worship Jehovah, the true and living God, who by the Indians is styled Yohewah.

"Their opinion that God chose them out of all the rest of mankind, as his peculiar and beloved people, fills both the white Jew and the red American.

" The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are often, both in letters and signification, *synonymous with the Hebrew language.*

"They count time after the manner of the Hebrews, reckoning years by lunar months.

"The religious ceremonies of the Indian Americans are in conformity with those of the Jews, they also having prophets and high priests.

"As the Jews had a sanctum sanctorum, or most holy place, so have all the Indian nations. The dress also of their high priests is similar in character to that of the Hebrews.' - Native Races, Vol. 5, pp. 91,92." ( H.A. Stebbins, *Zion's Ensign*)

The following , from Josiah Priest's American Antiquities, is also in evidence here:

"Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he discovered a black strap, as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness.

"After some time, he thought he would examine it: but in attempting to cut it, found it as hard as bone: he succeeded, however, in getting it open, and found it was formed of two pieces of thick rawhide, and in the fold was contained four folded pieces of parchment. They were of dark yellow hue, and contained some kind of writing. The neighbors tore one of the pieces to atoms. The other three pieces Mr. Merrick saved and , and sent them to Cambridge, -where they were examined, and discovered to have been written with a pen in Hebrew plain and legible. The writing on the three remaining pieces of parchment, was quotations from the Old Testament." - American Antiquities, pp. 65, 66. Also in Bancroft's Native Races, Vol. 5, p. 93.

Mr. A. A. Bancroft, father of the historian, describes a stone , containing Hebrew characters, which was taken from a mound near Newark, Ohio, several years ago, and which he saw. Of it he says:

"Upon the face of the slab was the figure of a man, apparently a priest, having a long flowing beard and wearing a robe reaching to his feet. Over his head was a curved line of characters, and upon the edge and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be *the ten commandments in ancient Hebrew.*" Native Races of the Pacific states, vol. 5, pp. 94,95

Of the Indians, Priest says:

"Their Jewish customs are too many to be enumerated in this work.

"Hebrew words are found among the American Indians I considerable variety." - American Antiquities, pp. 56, 63.

In addition to the foregoing evidence of an Israelitish origin for the American Indians, let us now notice some of the peculiar traditions which have come down to them from their ancestors.

In his "Mexican Antiquities," Lord Kingsborough quotes the writings of the Spaniard, Torquemada, concerning the Catholic priest, Diego de Mercade, who conversed with an aged Otomie Indian, and the Indian told him that, "They, in *ancient times* had been *in possession of a book*, which was handed down from *father to son*, in the person of the eldest, who was dedicated to the safe custody of it, and to instruct others in its doctrines. \*\*\* On the ecclesiastic's questioning the Indian as to the contents of the book and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost he would have seen that the doctrine which he ( Mercado) taught AND THAT WHICH THE BOOK CONTAINED WERE THE SAME." - Mexican Antiquities, volume 6, page 409. (H.A. Stebbins, *Zion's Ensign*.)

In Mr. Priest's work we also find this:

"Dr. West, of Stockbridge, (Mass.) relates that an old Indian informed him that his fathers in this country had, not long since, been in the possession of a book, which they had, for a long time, carried with them but having lost the knowledge of reading it, they buried it with an Indian chief." - ant. Of America, by Priest, P. 69. ( Quoted from "View of the Hebrews," p. 223.)

M. Boudinot says:

"It is said among their principal, or beloved men, that they have it handed down from their ancestors, that the book which the white people have, was once theirs, that while they had it they prospered exceedingly, but that the white people bought it of them, and learned many things from it, while the Indians lost their credit, offended the great Spirit, and suffered exceedingly from the neighboring nations.\*\*\* They also say that their forefathers were possessed of an extraordinary divine Spirit, by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased." -A Star in the West, pp. 110,111. (The Book Unsealed).

The Book of Mormon is the book which was once "possessed" by the Indians' ancestors, its teachings "are the same" as the white man's Bible, it was handed down" from father to son," and was finally "buried," not with one of their chiefs, but by one of their prophets and generals: and "while they had" this book, and obeyed its teachings, they were blessed with "an extraordinary divine Spirit," by which they "brought down showers of plenty on the beloved people." But, through transgression of the "sacred laws," this power "entirely ceased." Hence, those traditions, although greatly distorted on many respects- having come down through a long line of ancestors- confirm the history of this ancient Israelite colony as

recorded in the Book of Mormon. And, besides those traditions, a number of important discoveries have been made, in the last few years, showing that the ancient inhabitants of this continent did write upon plates of metal, as is stated in the Book of Mormon.

On this, the Newport, Vt., *Express and Standard*, of August 15, 1882, quoting from the New Orleans *Democrat*, says:

"The pyramids and mounds which so often occur in the western states \*\*\* have been levelled\*\*\* by zealous searchers for relics of antiquity. Nor have their efforts been in vain, copper hatchets, chisels, and various other kinds of tools have been unearthed with copper plates covered with inscriptions." (The Book Unsealed).

In the St. Louis Chronicle in February, 1889, appeared the following:

"Rev. S. D. Peet, the well known antiquarian, is reported to have found, in Illinois, two cross plates which have all the appearance of being rude musical instruments. These plates are about fifteen inches square and there are places for strings and a bridge. Along the lower edge is a row of hieroglyphics SIMILAR to those on the famous Palmyra plates, said to have been discovered by Joseph Smith, and from which he interpreted the Book of Mormon." (Ibid.)

*The Chicago Weekly Inter-Ocean*, December 23, 1890, says:

"Two inscribed tablets were found near Davenport, Iowa, covered with peculiar figures, and among the figures some strange hieroglyphic letters. Prof. Seyffarth, of St. Louis, says that the tablets were descriptive of the flood, and that the people who deposited them had migrated from Asia." (Ibid)

Delafield says:

"Their buildings, particularly the sacred houses, were covered with hieroglyphics. Each race, Egyptian, Mexican, and Peruvian, recorded the deeds of their gods upon the walls of their temples." - *American Antiquities*, p. 60. (Ibid)

Baldwin says of the ancient inhabitants of Central America:

"They were highly skilled, also, in the appliances of *civilized life*, and they had *the art of writing*, a fact placed beyond dispute by their *many books*." - *Ancient America*, p. 101.

Again he says of them:

"The ruins show that they had the art of writing, and that at the south this art was more highly developed, more like a *phonetic system of writing* than that found in use among the Aztecs.\*\*\* It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period." - *Ancient America*, p. 187.



He also tells us that those ancient inhabitants "had great books, which were composed with such ingenuity and art, that our characters were really of no great assistance to them." - Ibid., p. 188.

Those discoveries, amid the ruins of the ancient inhabitants of this continent, show them to have been highly developed "in the appliances of civilized life," and to have had a "phonetic system of writing " which was constructed "with such ingenuity and art" as to be but little inferior, in point of usefulness, to our own: and also to have had the art and the habit of engraving those phonetic characters, especially when writing that which they considered sacred, upon imperishable materials, such as "plates of copper," "tablets" of stone, and "the walls of their temples."

This again confirms the history contained in the "book which is sealed," "the stick of Joseph which is in the hand of Ephraim"- the history of the Israelite colony , which Lehi led out from the land of Jerusalem.

The prophecies of the Bible, the claims of the Book of Mormon , the discoveries of scientific men and historians, as well as those peculiar traditions of the Indians, all agree. The Bible tells where Joseph posterity should go, and how they should be blessed. The Book of Mormon tells us they went just where the Bible said they would go, and that they were blessed with the very things the Bible said they should receive. Then science, history and tradition, come along and confirm both records.

"In the mouth of two or three witnesses shall every word be established."- 2 Cor. 13:1.

But science, history, and tradition are not the witnesses I design to use. Others have written on those subjects of late, proving that this continent was once inhabited by a highly civilized, enlightened, and religious people, and that the main facts as stated in the Book of Mormon have been confirmed by scientific discoveries since the publication of that book. That line of thought is very interesting , and also highly instructive: but my object in this article is to prove *from the Bible* that the Book of Mormon is true. With the Bible, therefore , I shall stay, adding only such historical proofs as may be absolutely necessary.

Returning to the blessing of Jacob, upon Ephraim and Manasseh, I shall ask you to notice more particularly some of the points brought out in that prophecy. When Israel blesses they are to say: "God make thee as Ephraim and as Manasseh." But why should they wish to be like them? Because they are the "crown" of Joseph's head: they are his two "horns," and are "like the horns of unicorns"- strong and powerful" they ( both of them) are the instruments that God will use, in the last days, to "push the people together to the ends of th earth." This is often

quoted, "from the ends of the earth : " but that is wrong. The people at one end of the earth are to be pushed together to the "land of Jerusalem" the blessing of Jacob's progenitors; at the other end of the earth they are to be pushed together to Zion, upon "Joseph" land." Moses was right; they are to "push the people together TO the ends of the earth."

Ephraim's seed is to "become a multitude of nations." This might be done in either of the following ways: they might divide up into a number of separate and distinct tribes; or they might mix in with other nations, lose their own identity, and thus "become a multitude," of all, or nearly all, of earth's nations. But , as God's word must harmonize with itself, we think the latter is the only way in which *this* prophecy can be fulfilled; although, at first thought, we would , no doubt, think the former the more plausible way of the two. For proof of this position, please read the following texts:

"Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be *broken, that it be not a people.*" Isa. 7:8.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not." - Hosea 7:8

"Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him; and they shall be *wanderers among the nations.*" - Hosea 9: 16,17.

"They of Ephraim shall be like a mighty man.\*\*\* I will *sow them among the people.*" -Zech. 10:9

Now, as it would be impossible for Ephraim to "be broken, that it be not a people," "mixed among the people," "wanderers among the nations," and, at the same time, be a multitude of distinct Ephraimite nations, it seems clear that the only way for him to "become a multitude of nations," in harmony with these prophecies, is to become very numerous but be "mixed among" a multitude of other nations. The Book of Mormon says (p. 231) that Lehi was a descendant of Manasseh. But there is Zoram (p.9) Ishmael and his family (p. 12) , and some , at least of the people of Zarahemla (p. 137) whose genealogy is not given, neither are we told to what tribe they belonged. But in view of the fact that Ephraim and Manasseh together were to "grow into a multitude in the midst of the earth;" and also that they are the two "horns" , which Moses said should inherit "Joseph's land;" and in further view of the fact that Joseph's "branches" ( plural number- his *branches* ) were to "run over the wall" and, together, go to the "utmost bound of

the everlasting hills;" - we are forced to believe that some of those who came to this continent, whose tribal name is not given, were of the tribe of Ephraim; that they were "broken," "mixed among" the descendants of Manasseh, and thus lost their national identity.

But this position, whether correct or incorrect, does not affect the truth of the Book of Mormon. The Bible says that Joseph's "BRANCHES" shall go to a land corresponding, in its geographical position, with this continent. The Book of Mormon tells us that one of his branches (Manasseh) did come here, and become "great." And now I shall try, and I think successfully, too, to trace Ephraim to this continent (whether he came with Manasseh or not), and show that he is indeed the "greater," because of the greater work he shall perform in pushing "the people together."

But first, I shall show his superior position over Manassah, and also over all the tribes of Israel, in the accomplishment of this work. Jacob puts these two sons of Joseph on an equality with his own sons, as stated in *Genesis 48: 5,6*. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into the land of Egypt, are mine; as *Reuben and simeon, they shall be mine*. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

In the 16<sup>th</sup>. verse he says:

And let my name (Israel) be *named on them*, and the name of my fathers Abraham and Isaac.

We see from these texts that Jacob adopts them as his own sons, puts his name on them, and makes them as his other sons. Hence it is that we have the tribe of Ephraim and the tribe of Manasseh, Joseph's other children being called Ephraimites or Manassehites in their inheritances. This places them simply on an equality with the other tribes. The following, however, places them above the other tribes.

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, *his birthright was given unto the SONS of Joseph* the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but *the birthright was Joseph's*.) - 1 Chron. 5:1,2.

The "birthright was given to the sons of Joseph" - not to his son, but to his "sons," Ephraim and Manasseh. But how can they both have the birthright? I can give you only my understanding of that, and you can take it for what it is worth; Joseph was Jacob's firstborn son by his legal wife, Rachel, and was, therefore,

entitled to the birthright- "the birthright was Joseph's." Manasseh, being the oldest son of Joseph, after the flesh, is entitled, by his birth, to the birthright. Being the first born of the family, he kept the family records, the history of the tribe and wrote the stick of Joseph." Hence, "he also shall become a people, and he also shall be great." But, when the Lord shall "save thy people, the remnant of Israel," and make a "new and everlasting covenant" with the house of Israel, Ephraim will be the "firstborn" into this "new covenant," and be entitled to the "birthright" in the "Kingdom of God," which He is to set up "in the last days." Then the "stick of Joseph" is to be in the hand of Ephraim, and "the great things of my law," "written to him" ( written by his brother, Manasseh, who kept the family records, ) are to be "counted as a strange thing," hence he "shall be greater" than his older brother. For proof that Ephraim will be the "firstborn" at this time, read Jeremiah 31:6-9;

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn."

This is to be when the Lord saves "the remnant of Israel," when he brings them "from the north country, and "from the coasts of the earth." It is then that Ephraim is to be the Lord's "firstborn" - not Jacob's firstborn, nor Joseph's firstborn, but the Lord's "firstborn." Do you remember what the Lord is to do at the time he "saves the remnant of Israel?" Paul says:

"A short work will the Lord make upon the earth." - Romans 9: 27,28.

Isaiah says:

"The consumption decreed shall overflow with righteousness." - Isa. 10: 20-23.

Also that the Lord will "do his work, his strange work; and bring to pass his act, his strange act. - Isa. 28:21,22.

Now, as Ephraim is to be the Lord's "firstborn" when the Lord makes this "short work," does "his strange work," and saves the "remnant of Israel," it will be interesting to know just where he will be, at that time, and this will help us to find out where this "strange work" is to commence.

Keeping in mind, now, that Joseph was blessed "above the blessing" of Jacob's progenitors, that his "branches run over the wall," go to the "utmost bound of the everlasting hills," receive a "land" that is wonderfully productive, and that they are there to be blessed "with the blessings of heaven above," the "precious things of heaven," - I call your attention to the following in regard to Ephraim, one of Joseph's "branches;"-

#### FROM THE WEST

"I will not execute the fierceness of mine anger, I will not return to *destroy Ephraim*. They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble *from the west*. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their house, saith the Lord." - Hos. 11: 9-11.

#### IN FAR COUNTRIES

"And they of Ephraim shall be like a might man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." - Zech. 10: 7-10.

#### "OVER THE SEA"

"The lords of the heathen have broken down the *principal plants* thereof:\*\*\* her branches are stretched out, they are gone over the sea." - Isa. 16:8.

The "principal plants" of Israel are evidently the chief "branches" of the "fruitful bough," the ones who have the birthright, hence Ephraim and Manasseh; Ephraim being the "greater," the "firstborn." And "in far countries," "over the sea," "west" of Jerusalem to "the utmost bound of the everlasting hills" would bring us again to America, as the place where Ephraim is to "remember the Lord", "turn again," and "live;" the place where he is to "tremble" when the Lord "shall roar like a lion," "place them in their houses," and cause them to "walk after the Lord."

There is another expression in Zechariah 10:8, as quoted above, that I want to call your attention to, and that is, "I will *hiss* for them, and gather them." At the time of the gathering of Israel, then, the Lord is to "hiss for them" - "they of Ephraim" - and they are to "live with their children, and turn again," Isaiah says (Isa. 5: 26) that the Lord will "hiss unto them *from the end of the earth*" and "lift up an ensign " *from far*." "From far," would be in "far countries" where Ephraim is

to remember the Lord. "From the end of the earth," would be "the utmost bound of the everlasting hills"- where Ephraim is to receive the "blessings of heaven above" "in the last days."

\*\*\* The reason that Ephraim is not known is because he has been "broken," has been "sown among the people," has "mixed himself among the people," "become "wanderers among the nations," and thus lost his national identity. His genealogy is lost, and he does not even know himself. But "in the last days" his posterity are to be made known, and they are to be "among the people," as is witnessed by the following:

"But ye shall be named the priests of the Lord: men shall call you the Ministers of our God. \*\*\* I will make an everlasting covenant with them and their seed shall be *known among the Gentiles*, and their offspring *among the people*."- Isa. 61: 6,8,9.

This , of course, is spoken of Israel: but it is to be in the day when God shall make an "everlasting covenant" with them, that they "shall be known among the Gentiles ," and , as Ephraim is to be the "firstborn" in this "everlasting covenant," his seed will be the first to be made known "among the people." How they are to be made known is not so plain. but as God is the "same yesterday, today, and forever," it is to be presumed that he will always act like himself; and if he does, he will "cause to stand up," in the gathering of Israel, "a priest with Urim and Thummim" through whom the genealogy, not only of Ephraim but of all the tribes of Israel, shall be made known.

"These (children of certain priests) sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha (governor) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." - Ezra 2:63. ( see also Neh. 7:63-65.)

From this we see that a priest with the Urim and Thummim was the means through which the genealogy of the priests was made known in ancient times. And, as the children of Israel are to be "named the priests of the Lord" in the last days, and are to be "among the Gentiles, and their offspring among the people:" and ,as Ephraim is to be the "firstborn," he will be the "chief priest," hence the first whose seed shall be "known among the Gentiles:" and this, to be in harmony with God's dealing with his people in the past, will be done by someone standing up"with Urim and with Thummim."

JOSEPH SMITH AND OLIVER COWDERY OF THE TRIBE OF EPHRAIM.

As already stated, the bringing forth of the Book of Mormon and the work connected with it- organizing the church and preaching the gospel- claims to be the

"short work," the "strange work," the "marvelous work," that the Lord is to do in the gathering of Israel. Now, if this claim is true, the "first born" into this work, this new covenant- the gospel covenant, must be of the tribe of Ephraim.

What are the facts in the case? Joseph Smith and Oliver Cowdery were the "firstborn," as is witnessed by the following, from the pen of Joseph himself:

"We still continued the work of translation ( the sealed book by the aid of Urim and Thummim), when in the ensuing month, ( May 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. while we were thus employed, praying and calling upon the the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'" He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions *that I should baptise Oliver Cowdery, and afterwards that he should baptize me.*

"Accordingly we went and *were baptized*, I baptized him first and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist , in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us- and that I should be called the first elder, and he the second. It was on the fifteenth day of May, 1829, that we were baptized and ordained under the hand of the messenger." - Times and Seasons, Vol. 3, p. 726.

This quotation is quite lengthy, but as there are a number of points in it that I want to call your attention to expecting to have a use for them before finishing this article, I thought best to give the entire quotation. I ask the reader, however, not to think that I am trying to prove this work true by the writings of its own leading advocates, for such is not the case. I present those statements simply to show you the nature of the claims made for the work: then, if I succeed in proving

those claims to be in exact harmony with the predictions of the Bible, it stands as an evidence in its favor: but, if it can be shown that those claims are in opposition to the teaching of the Bible, it will, of course, be an evidence against the work. The points I wish you to notice in the foregoing extract are these:

1. A "messenger" from heaven visits Joseph and Oliver.
2. This "messenger" claims to be John the Baptist.
3. He ordained them to the Aaronic priesthood.
4. He said this priesthood should never be taken from the earth again "until the sons of Levi do offer again an offering unto the Lord in righteousness."
5. He promised them the Melchisedec priesthood.
6. He commanded them to go and baptize each other.
7. They baptized and ordained each other as directed.
8. Joseph is recognized as the first elder and Oliver as the second elder.

Here, then, are the first two born into this kingdom, and they may therefore, be recognized as the "firstborn" in this latter day work. As further proof that they are recognized as the "firstborn," I call your attention to the following from the Book of Doctrine and Covenants:

"Which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the *first elder of this church*: and to Oliver Cowdery, who was called of God an apostle of Jesus Christ, to be the *second elder of this church*, and ordained under his hand." \_ D. & C. 17:1.

This makes it clear that they are recognized as the "firstborn" in this work, being the first baptized, the first confirmed, and the first ordained.

They claimed also to be of the tribe of Ephraim, as we learn from the revelations given through Joseph Smith. The following from the Doctrine and Covenants is clear and pointed:

"And they who are in the north countries ( the ten tribes) shall come in remembrance before the Lord.\*\*\* And they shall bring forth their rich treasures unto the *children of Ephraim my servants*.\*\*\* And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim: and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows." - D. & C. 108:6.

Notice that the "richer blessing upon the head of Ephraim and his fellows" is that they, by being the "firstborn" and thus becoming "the servants of the Lord," are to have the privilege of crowning the other tribes "with glory, even in Zion."



Again we read:

"And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." \_ D. & C. 64:7.

We see from these quotations that the "servants of the Lord," the first elders of this church, were recognized as being "of the blood of Ephraim." And (reckoning from Jerusalem) they were in "far countries," "over the sea," "from the west," at "the utmost bound of the everlasting hills"- just where the Bible says Ephraim is to be when he remembers the Lord," and "lives." They had the "stick of Joseph" ( Book of Mormon) in their hand with the "stick of Judah" ( the Bible), just as the Bible says. They were "mixed among the people," as declared by Hosea ,and were made known "among the Gentiles," as predicted by Isaiah, by one standing "up with Urim and Thummim," in harmony with the teaching of Ezra and Nehemiah.

Again in harmony with those things"which the prophets and Moses did say should come." ( Acts 26:22.)

#### CHAPTER IV.

#### AN ENSIGN IS TO BE LIFTED UP ( A PREPARATORY WORK) BEFORE THE SECOND COMING OF THE SAVIOR , AND ITS IS TO BE TO ALL NATIONS.

There is another thought we must not overlook, and that is that an "ensign" is to be lifted up to the nations as a part of this "strange work." As proof of this I shall call your attention first to the prediction of Isaiah:

"And he will lift up an ensign to the nations *from far*, and will hiss unto them *from the end of the earth*; and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind : their roaring shall be like a lion, they shall roar like young lions; yes, they shall roar, and lay hold of their prey, and shall carry it away safe, and none shall deliver it." - Isa. 5: 26-29.

Notice here,

1. An ensign is to be lifted up to the nations.
2. It is to be lifted up "from far."
3. When the Lord shall "hiss" for his people it will be "from the end of the earth," reckoning from Jerusalem.

4. They are to "come with speed swiftly."
5. "Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind."
6. The "roaring " of their horses "shall be like a lion."

We have already shown that "from far" would be "in far countries," where Ephraim is to "remember the Lord" at the time he is gathered: and that "from the end of the earth" would be "the utmost bound of the everlasting hills," where Ephraim is to be blessed "with the blessings of heaven above" in the last days. The words, "they shall come," etc., show that this, too, is to be at the time the Lord gathers Israel. And, as horses of flesh and blood do not have "wheels," nor hoofs "like flint," it is evident that the prophet refers to the "iron horse"- the steam engine, with "wheels like a whirlwind," and whose roaring is "like a lion"- as the means of conveyance the Lord will use in bringing Israel back, "with speed swiftly," to their own land.

Now read Isaiah 18: 1-3:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, *Go, ye swift messengers*, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, *see ye, when he lifteth up an ensign* on the mountains: and when he bloweth a trumpet, hear ye."

The seventh verse makes it clear that this, too, has reference to the time that Israel shall be saved from his scattered condition and "brought unto the Lord of hosts." It reads as follows:

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, *the Mount Zion*."

We ask you to notice in this,

1. The Lord is to "lift up an ensign" and "blow a trumpet" - the gospel trumpet.
2. "Swift messengers" are to be sent to "a nation scattered and peeled," etc., - that is, to Israel.
3. They are to be sent from a land "shadowing with wings, which is beyond the rivers of Ethiopia."
4. "All ye inhabitants of the world, and dwellers on the earth" are commanded to see and hear when the Lord does this work.

5. Then "shall the present be brought unto the Lord of hosts of a people scattered and peeled, \*\*\* to the place of the name of the Lord of hosts , the Mount Zion."

There are one or two points in this, to which I wish to call your special attention, now: others will be noticed in their proper place. By a comparison of this chapter with Isaiah 5: 26, we see that both refer to the same time and the same work. Both speak of the ensign, both speak of the swift means of travel, both speak of the return of Israel; one says the work shall commence "from far" - at "the end of the earth," while the other says it will be in a land 'beyond the rivers of Ethiopia.' Ethiopia at present is a little country almost due south of Jerusalem, but in ancient times it took in a much wider territory, as will appear from the following description:

"Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather , all men of dark brown or black color were called Ethiopians ( Gr. aitho---ops, sunburned). Later, this name was given more particularly to the inhabitants of the country south of Libya and Egypt, or the upper Nile, etc." - Chambers' Encyclopedia, Vol. 4, p. 142.

"Beyond the rivers of Ethiopia," " as known to the ancients," would be "over the sea" in "the west," or southwest, of Jerusalem; and , as the ensign is to be lifted up at the "end of the earth" from Jerusalem, we find ourselves again landed in American ( the land of Joseph), as the place where this work is to commence. And when we come to this land we find that both North America and South America, in their shape, resemble the wings of a bird; also that the American eagle, with spread wings, is used as the emblem of liberty; hence it may truly be termed a "land shadowing with wings."

For further light in regard to lifting up this ensign, I now call your attention to Isaiah 11:11-16:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, and the Lord shall utterly destroy the tongues of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt."

This puts it beyond question that the ensign is to be lifted up at the time the Lord commences his work for the salvation of Israel; at the time he shall gather the "outcasts of Israel" and the "dispersed of Judah from the

four corners of the earth: "when he shall save "the remnant of his people." Also that the power of God is to be made manifest in such a remarkable manner, in the performance of this work, as to make it indeed "a marvelous work and a wonder."

Now, please remember that when the Lord saves "the remnant of his people" he is to make "a short work" "upon the earth" ( Rom. 9:27,28): that the "consumption decreed " is to follow immediately upon the heels of this work( Isa. 10:20-23): and that just before the "consumption" the Lord is to proceed to "do his strange work," ( Isa. 28: 21, 22). And now, we have just learned that in saving "the remnant of his people" he will "set up an ensign for the nations," making it clear that the "short work," the "strange work," and the setting up of this ensign, all refer to the same work; and that this work is to commence in a "land shadowing with wings," "beyond the rivers of "Ethiopia," and at the opposite "end of the earth" from Jerusalem. Remember also that it is to be when the Lord shall "save his people, the remnant of Israel," that Ephraim is to be "my firstborn." (Jer. 31:7-9).

If any are in doubt as to what is meant by the ensign, please read the following:

"There shall be a root of Jesse ( Christ) which shall stand for an ensign to the people; to it shall the *Gentiles seek.*"\_ Isa. 11:10.

Christ is the "ensign," and he is held up to the nations by preaching the gospel to them. Peter says:

"This is the word ( the living word, the word that was made flesh, the Christ) which by the gospel is preached unto you." - 1 Peter 1:25.

Hence it is that we find the expressions, " preached Christ," "preached the word," " preached the gospel," used synonymously in the Scriptures. If Christ is the ensign, and if he is presented to the nations through the gospel, then , when we read that God will "lift up an ensign to the nations," we are to understand that he will preach Christ unto them, proclaim the gospel to them, and that the lifting of the ensign in the last days is simply the restoration of the gospel of Christ. This being true, we will now hear how this work is to be commenced:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice , Fear God , and give glory to him, *for the hour of his judgment is come.*"- Rev. 14: 6,7.

The gospel then is to be brought from heaven by an angel. Jesus says:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."- Matt. 24:14.

When the gospel is thus restored, it is to be to "every nation, and kindred, and tongue, and people;" when the ensign is lifted up, "all ye inhabitants of the world and dwellers on the earth" are commanded to "see" and "hear:" and when this gospel of the kingdom shall be preached in all the world," it is to be a witness "unto all nations."

When this angel brings the gospel he is to declare that "the hour of God's judgment is come;" when the ensign is lifted up, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." ( Isa. 11:4.) And when "this gospel of the kingdom shall be preached in all the world, ' "then shall the end come."

This connects the restoration of the gospel by an angel, and its being preached "for a witness unto all nations," with the setting up of the ensign. Hence, the claim of Joseph Smith that an angel came from heaven gave him authority to organize the Church of Christ, preach the gospel, and thus build up the kingdom of god, is found to exactly accord with the predictions of the Bible as just quoted.

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For further evidence as to how this work is to be commenced and carried on please read the following:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."-Amos 3:7.

And , in connection with this, please turn and read the prophecy of Zechariah. In chapter 1:18-21 he relates a vision, in which he "beheld four horns." The angel that talked with him told him that "these are the horns which have scattered Judah, Israel and Jerusalem." Then he sees "four carpenters," and the angel tells him that they have come to "cast out the horns of the Gentiles, which did lift up their horn over the land of Judah to scatter it." This is a vision of the redemption of Jerusalem- of the time when the "horns of the Gentiles" shall be cast out of her. The prophet then proceeds to describe how this redemption is accomplished. He says:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and

what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, *Run*, speak to this *young man*, saying, *Jerusalem shall be inhabited* as towns without walls for the multitude of men and cattle therein. \*\*\* Ho, ho, come forth and flee from the land of the north, saith the Lord.\*\*\* Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord."- Zech. 2: 1-10.

The prophet here, in telling how the Lord will proceed when he redeems Jerusalem, says that an angel shall be sent to speak to a "young man," and tell him that Jerusalem is to be inhabited again. Some think that "this young man" is Zechariah himself; but we must remember that the prophet is telling us a vision- what he saw and heard. He tells us that the angel talked with him, and tells what he said - that he spoke of casting out "the horns of the Gentiles" and taking the measure of the city. Then he says the angel left him and went and talked with another angel, and he listened to the conversation; and that one of them said to the other, "*Run*, speak to this young man, saying, *Jerusalem shall be inhabited*," etc. Now, it hardly seems that one would tell the other to *run* and speak to Zechariah and tell him certain things, and he standing by listening to the conversation. Besides this, the angel is to tell "this young man," not only that Jerusalem is to be inhabited, but that Israel must come "from the land of the north" - that they must "*flee*," come at once, and the reason assigned, "for, lo, I come, and I will dwell in the midst of thee." Hence, when the time comes for Israel to "flee from the land of the north" and inhabit Jerusalem again, an angel is to be sent to a "young man," and is to tell him that the time has come.

Now, reader, please read a short extract from the history of Joseph Smith. Of the angel's message to him he says:

"He quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled.\*\*\* He also quoted the second chapter of Joel, from the twenty-eighth verse to the close. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in."

Joseph was a "young man," a mere boy, at this time. Hence we see that in his claim, as to what the angel told him, and also in his age, he is in exact accord with the prediction of Zechariah.

A PREPARATORY WORK;

That this work of setting up an ensign is a work of preparation, preparatory to the coming of the Savior, will appear from Isaiah 59: 19,20;

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Also Isaiah 62:10,11:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him."

His work is to go before his coming; this work is to "prepare"ye the way of the people;" and this is to be done by lifting up a standard, "for the people," and "against the enemy." And , as "his reward is with him," this is evidently at "the hour of his judgment" hence, the work that is to go "before him" is the preaching of the "everlasting gospel."

I now call your attention to Isaiah 40: 1-10.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned;for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord., make straight in the desert a highway for our God.\*\*\* And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.\*\*\* Behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."

We are told here, as in Isaiah 62: 10,11, that when the Lord comes "with a strong hand," to reward his servants and reign over them, "his work" shall go "before him." We are also told that the object of this work is to "prepare ye the way of the Lord."

Some object to our using this prophecy on the ground that it was applied to John the Baptist; but before answering this objection, I wish to call your attention to Malachi, 3:1-5:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and

who shall stand when he appeareth ? for he is like a *refiner's fire*, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you *to judgment*;"

This , too, refers to the time when the Lord shall come "to judgment;" and, as in the other prophecies just quoted, a work is to precede his coming."I will send my messenger , and he shall prepare the way before me."

Before you decide that these two prophecies refer to the work which John the Baptist did before the first coming of Christ, I ask you to notice carefully what they say, and note the following points:

1. The Lord is to come "to judgment," "with a strong hand." "His arm shall rule for him;" "his reward is with him;" "he is like a refiner's fire;" and the question at that time is to be, "Who may abide the day of his coming? and who shall stand when he appeareth?"
2. He is to send his "messenger" - "the voice of one crying in the wilderness" - to "prepare the way before me."
3. This messenger is to "speak ye comfortably unto Jerusalem," is to "cry unto her, that her warfare is accomplished, that her iniquity is pardoned" for she hath received of the Lord's hand double for all her sins."
4. He is to cause the sons of Levi to "offer unto the Lord an offering in righteousness."
5. "Then shall the offering of Judah be pleasant unto the Lord, as in the days of old."
6. "The glory of the Lord shall be revealed, and all flesh shall see it together."

Now, was the Savior's reward with him when he came the first time? No; it is to be with him when he comes again:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."  
- Matt. 16: 27.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." - Rev. 22:12.

It is yet in the future, "when the Son of man shall come in the glory of his Father with his angels, that "his reward is with him."



Well, did they comfort Jerusalem? Did either John the Baptist or the Savior tell Jerusalem that "her warfare is accomplished," and that "she hath received of the Lord's hand double for all her sins?" Please read the following for an answer:

"Behold, your house is left unto you desolate."- Matt. 23:28.

"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." - Luke 21:23, 24.

This is too plain to need any comment.

Did the sons of Levi offer unto the Lord an offering in righteousness," and was the offering of Judah "pleasant unto the Lord" at that time? "To the law and to the testimony."

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."- Matt. 21:43.

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." O- Acts 13:46.

The Lord did not accept their offering at that time.

Was he "like a refiner's fire?" and was the cry then, "Who shall be able to stand?" No; that was to be in the future from John's day, and is to be at the second coming of Christ.

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?" - Rev. 6: 16,17.

The wicked stood when Christ came the first time. They beheaded John the Baptist and crucified the Savior. But when he comes "with a strong hand," "to judgment," and sits "as a refiner's fire." then, only those who have "clean hands and a pure heart" will be "able to stand."

One more question: did the Lord come in his glory, the first time, and did "all flesh see it together?": No. He said then, "I am not sent but unto the lost sheep of the house of Israel." - Matt. 15:24.

This is to be at his second coming, as we see from these words of the Savior:

"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." - Matt. 24:30.

It is *then* that "all flesh" - "all the tribes of the earth" - shall see his glory.

Matthew, in speaking of John the Baptist, says:

"For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."- Matt. 3:3.

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee."\_ Matt. 11:10.

Here is proof that John the Baptist is "the voice of one crying in the wilderness," and also "my messenger," (referred to by both Isaiah and Malachi) and I assure you, reader I have no disposition to dispute the record.

But there are two persons referred to in those prophecies. One is the Savior, who is to come in power and glory, and "sit as a refiner's fire" in judging the world: the other is the "messenger" who is to "prepare the way before him:" Jesus of Nazareth is the Savior, and John the Baptist is the messenger. And, as the Savior did *not* do the work here predicted of him, at his *first coming*, but is to do it when he comes "in the glory of his Father, with his angels;" so John the Baptist did not do the work here predicted of him, when he was here the first time, but is to come again, before the second coming of Christ, to "prepare the way before him." For proof of this please read the following:

"Jesus answered and said unto them, Elias truly *shall first come*, and restore all things. But I say unto you, That Elias *is come already*, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."- Matt. 17:11-13.

Jesus says here that he has come, and that the Jews have done by him just as they will do to himself; that is, they have put him to death. But he also says of him, "Elias truly *shall first come and restore all things.*" He says that "he *is come,*" and that he *shall come.*" Now, did he "restore all things" when here before? If so, what does this mean?

"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."-Acts 3:21.

The "times of restitution of all things" was yet in the future, and when they come, Elias (John the Baptist) is to be sent again to "prepare the way"- "restore all things."

Let me call your attention once more to the claims of Joseph Smith as already quoted:

"The messenger who visited us on this occasion, and conferred this priesthood( Aaronic priesthood) upon us, said that his name was John, the same that was called John the Baptist in the New Testament."

Also this:

"And this ( priesthood)shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

Again, his claim ( that John the Baptist visited him) is in harmony with the Bible. The claim has been scouted and ridiculed, but the fact remains that Jesus says he "truly shall first come ( before the Son of Man) and restore all things;" and Joseph says he did come. Also notice that he says that the priesthood which he conferred upon them, should not be taken from the earth until the sons of Levi offer an offering unto the Lord in righteousness. Just what Malachi says they are to do after the Lord sends his "messenger." We see, therefore, how it is that John the Baptist is the "messenger" referred to in those prophecies, and yet they refer to the second coming of Christ. He prepared the way before the Savior at his first coming; he has also been sent to prepare the way for his second coming. Hence, the statement of his father, Luke 1:76:

"For thou shalt go before the face of the Lord to prepare his ways."

"His ways"- plural number.

Having thus digressed, in order to remove all doubts in regard to Isaiah 40: 1-10. and Malachi 3: 1-5 referring to the second coming of Christ, I now return to this work of preparation. I have shown that the Lord is to "set up an ensign for the nations," or "lift up a standard for the people," just before his coming in power and glory, and that the object of this is,

"Go through, go through the gates: prepare ye the way of the people." Isa. 62:10.

"The voice of one crying in the wilderness. Prepare ye the way of the Lord."- Isa. 40:3.

"Behold, I will send my messenger, and he shall *prepare the way* before me." \_ Mal. 3:1.

Now, this latter day work claims to be this preparation for the coming of the Savior. Has it come to us at the right time? We can soon determine, for certain conditions are to obtain at the time of this preparation that never obtained in the world's history before. I will call your attention first to Nahum 2: 3-6:

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broader ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved."

Reader, could you describe our present railroad cars more perfectly, with the same number of words the prophet has used? Do they not "rage in the streets?" Do they not "jostle one against another in the broadways," when stopping? Don't their powerful headlights "seem like torches?" Do they not "run like the lightnings?" ( They are often named, "the Cannon Ball," "the Lightning Express," etc., etc.) Does not the conductor "recount his worthies," ( those who have paid their fare) between every station? Don't they "stumble in their walk," when the train is running? Do they not "make haste to the wall thereof," both in getting in and getting seated, and also in getting off? Is there not a "defense prepared" to prevent them from falling down between the cars? and do not "the gates of the river"- railroad bridges\_ open to let the steamboats pass? And, mind, you, this is to be *'in the day of his preparation.'* Did such a condition of things ever obtain before the inauguration of this work in 1830? Never.

Now turn again to Isaiah 18:1, 2, and there you will see that when these ambassadors are to be sent out from a "land shadowing with wings, which is beyond the rivers of Ethiopia," at the time the Lord "lifteth up an ensign on the mountains," it is to be said to them, "Go ye swift messengers." Then turn again to Isaiah 5: 26-29, and you will there see that when the Lord shall "lift up an ensign to the nations from far, and will hiss unto them from the end of the earth," that Israel 'shall come with speed swiftly;' also that "their horses hoofs shall be counted like flint and their wheels like a whirlwind," while "their roaring shall be like a lion." Did any horses ever have "wheels like a whirlwind," until the invention of the "iron horse" in the present century? Never. Did any horses ever make a roaring "like a lion," except the "iron horse?" Was there ever a time, then, until the building of the railroad, that it would have been possible for Israel to return to their beloved city as here described? Never.

Let me now call your attention to the testimony of Charles A. Dana, late editor of the New York Sun. Mr. Dana landed at Jaffa, the ancient

Joppa, where Peter prayed from the housetop, and took the new railroad to Jerusalem:

"I have been told by my friend, Dr. Pereira Mendes, that there is a notion among Oriental Jews that the opening of a railway to Jerusalem must precede the coming of the Messiah. This he heard nearly twenty years ago, when minister of a congregation almost wholly composed of Hebrews from North Africa, Turkey, Greece Asia Minor, and the farther East. The foundation for the opinion appears to be the last chapter of the prophecies of Isaiah, in an eloquent prediction of the return of the Hebrew exiles, where we read: "They shall bring all your brethren out of all the nations, for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord.' the Hebrew word which is translated 'swift beasts' in the English version, is 'kirkaroth,' and occurs only this once in all the Bible. The roots of the word are found in 2 Samuel 6:14, where it is applied to the swaying dance of David, and in the common Hebrew word for furnace. Hence the derived meaning, as Dr. Mendes tells me, "a swaying furnace," For the English rendering there is no justification whatever in the sense of the Hebrew word in the text. Some propose to translate it "dromedaries," but the same prophet, only a few chapters before (60:6) uses a totally different word, the accepted equivalent of which is "dromedary." It is certainly neither camels nor asses, for there are well known Hebrew words regularly used for these. When the English translation was made in King James' time, there was no word to express the Hebrew in this passage; but what more accurate epithet could be applied to a railway locomotive than to call it a swaying furnace? And what more accurate term could the prophet use to describe what he had seen in his vision of the return of the Hebrews by all kinds of conveyances, among them one which he had never beheld in all his experience, but which 'swayed' and carried fire? What a picturesque word to describe a train or locomotive in rapid motion!" - McClure's Magazine.

Now, remember that we had already quoted,

"And there shall be a highway for the remnant of his people." \_ Isa. 11:16.

"Prepare ye the way of the people; cast up, cast up the highway." - Isa. 62:10.

"And, in connection with these texts, read the following from the sermon (previously referred to) of Rev. A. Ben Oliel, a converted Jew, late from Palestine"

"He also referred to the railroads in that land being a significant fulfillment of prophecy, especially of Isaiah 35: 8, which reads: ' And a highway shall be there, and a way, and it shall be called the way of holiness.' The literal meaning of the term 'highway,' he says, means an 'embankment road.' On account of the floods , they had to raise the road upon an embankment to avoid it being washed away. At first the road was not raised high enough and part of it was destroyed by the overflow of waters and they had to elevate it still higher . Jerusalem is called, in that land, 'The Holies,' and the road, 'The road to the Holies.' Thus, the very name is given in prophecy." - *Zion's Ensign*, May 26, 1894.

The reader will please bear in mind that when Joseph Smith received his first visit from the heavenly messengers, in 1820, there was not a railroad in the world; that when he received his second visit, in 1823, there was not a railroad in the world; that when he published the Book of Mormon and organized the church, in 1830, there were only thirty miles of railroad in the United States, and the cars made only eight or ten miles an hour. They didn't "seem like torches," nor "run like the lightnings." There was no highway "to the Holies," and no returning "with speed swiftly:" no horses with "wheels like a whirlwind" and "roaring like a lion;" no returning of Jews to Jerusalem "by the hundreds,' and no "former or latter rains" to make glad the heart of "his [God's] people Israel." All this was to be brought about in "the day of his preparation."

All this has been brought about since the commencement of this work. Did it all "just happen?" No; there is a God that doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, "What doest thou?" And he has brought about these wonderful changes in nature, and in the condition of things among men, to confirm the word and work of his servants, and to leave all who reject this work without excuse in the day of judgment. "Be ye not mockers lest your bands be made strong."

## CHAPTER 5

### OTHER PROPHECIES AND HISTORICAL STATEMENTS OF THE BIBLE FULFILLED IN THE COMING FORTH OF THE BOOK OF MORMON.

There are a number of other prophecies and historical statements found in the Bible that I wish to notice in connection with the Book of Mormon. I have already shown that its mission is to establish the truth of

the Bible, and make plain some parts of it that otherwise might remain obscure. And, if it helps us, in the investigation of God's word, to understand more fully his plans and purposes in regard to man, it should be recognized not only as a work of interest but as a veritable godsend to the human family . The first quotation I shall introduce under this head is found in Genesis 11: 1-9:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to , let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

This tells us that God himself scattered the people from the tower of Babel "upon all the face of the earth." Do you believe it? Was America a part of the "face of the earth?" Did any one come to America from Babel? The Book of Mormon says they did. On page 501 we read:

"And Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families from the great tower, at the time the Lord confounded the language of the people and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

On page 510 we are told that this colony, who were called Jaredites, landed on this continent, where they lived until about six hundred years before the coming of Christ. During their sixteen hundred years residence here they multiplied and spread over the greater part of North America, developed a high degree of civilization , and became very wealthy. But they

had also become very wicked, and, about the time that Lehi and his colony of Israelites landed on this continent, they were destroyed in a war of extermination, having previously divided into two great factions. And, as those two parties destroyed each other in war, they left much of their wealth scattered over this continent.

Now, the Bible says the people were scattered from the tower of Babel "upon all the face of the earth." The Book of Mormon confirms that statement, and also tells us who came to this part of the "face of the earth," how they came, how long they lived here, and why they were destroyed, thus confirming the Bible narrative, and throwing a flood of light upon ancient American civilization.

But this is not all. About the time this people were destroyed, leaving their wealth scattered over this land, the Lord delivers a command, a prophecy, and a promise, to certain ones in the land of Palestine, which is recorded in Jeremiah 49: 30-33 and reads as follows:

"Flee , get you *far off*, dwell deep, O ye inhabitants of Hasor, saith the Lord; for *Nebuchadnezzar*, king of Babylon *hath taken counsel against you*, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners: and I will bring their calamity from all sides thereof, saith the Lord. And Hazor shall be a dwelling for dragons, and a desolation for ever; there shall not man abide there, nor any son of man dwell in it."

At this time Nebuchadnezzar was king of Babylon, and his dominion and authority extended over the entire eastern continent. But the command here is to, "flee, get ye far off:" and the reason assigned is, "for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you." The object, then , of their fleeing was to get out of reach of the king of Babylon, which they could not do on the eastern continent. Not only was it impossible for them to get out of his reach there, but, so far as we know, there was no "wealthy nation" on that continent that "dwell alone," "without care," "which have neither gates nor bars."

Then the Book of Mormon tells us that the same year that this command and promise was given to this people by Jeremiah (B.C. 600) the Lord told Lehi to leave Jerusalem, and promised him this land of America, which is indeed "far off," as the land of his inheritance. They did "flee," and



got themselves "far off," even to this continent, out of the reach of Nebuchadnezzar.

When they got here it was just as Jeremiah had predicted. The Lord had scattered this 'wealthy nation,' those who were in the "utmost corners," into "all winds:" had brought "their calamity from all sides thereof, and their wealth became a "spoil" and a "booty" to this Israelite colony. One of their writers, in the Book of Mormon page 43, says:

"And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper."

It is sometimes argued that the "inhabitants of Hazor" were not Israelites, and, therefore, Jeremiah could not have had reference to Lehi and his company. But the Bible, in speaking of those nations that dwelt in and around Jerusalem at the time they were conquered by Joshua (that is, the Canaanite, the Amorite, the Hittite, the Perizzite, the Jebusites- and the Jebusites dwelt in Jerusalem- the Hivite, and others), says that "Hazor beforetime was the head of all those kingdoms." (Josh. 11:10) It also says that all this land, of which Hazor was the head, was taken by Joshua and given to Israel "for an inheritance." (See Joshua 11:23) Hence, as Hazor was the "head of all those kingdoms," the children of Israel who had taken possession of all those countries, and were inhabiting them in the days of Jeremiah, could very properly be called "inhabitants of Hazor." The prophet could not have referred to the ancient inhabitants of Hazor, for the Bible says Joshua.

"Smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire."- Josh. 11:11.

As further evidence that those inhabitants of Hazor were not to stop on the eastern continent I now call your attention to Jeremiah 48:32, 33.

"*O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the winepresses: none shall tread with shouting: their shouting shall be no shouting.*"

"Thy plants are *gone over the sea*." Notice in the thirty-third verse the Lord speaks of two places, the "*plentiful field*" and the "*land of Moab*."

In connection with this please read Isaiah 16:8:

"For the *fields of Heshbon* languish, and the vine of Sibmah: the lords of the heathen have broken down the *principal plants* thereof, they are come even unto Jazer, they wandered through the wilderness: her *branches* are stretched out, they are *gone over the sea*."

The Lord in those two prophecies is speaking of "the vine of Sibmah," and he says that the "branches" or "principal plants" of this vine are "gone over the sea,"- speaking prophetically, and that they first "wandered through the wilderness."

That Israel is this "vine of Sibmah" is proven by the following:

"For of old time I have broken thy yoke, and burst thy bands: and thou saidst, I will not transgress: when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then are thou turned into the degenerate plant of a strange vine unto me?" - Jer. 2:20,21.

Also this:

"Turn us again, O God of hosts, and cause thy face to shine: and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine: and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." - Psa. 80: 7-15.

The word "Sibmah" means coolness, and you will notice in this last quotation that the "shadow" of this vine covered the hills, "and the boughs thereof were like the goodly cedars," making it indeed a vine of "coolness" and pleasantness. Notice too, that this is a "noble vine," and that it was brought "out of Egypt:" that she (Israel- this vine) "sent out her boughs unto the sea, and her branches unto the river," and that there is a "branch that thou madest strong for thyself." We have already learned that Ephraim and Manasseh are "like the horns of unicorns;" that they have the "birthright," and are, therefore, the "principal plants" of this vine: also that Ephraim is

"like a mighty man, " " greater than Manasseh, " the Lord's "first born:" hence "the branch that thou madest strong for thyself," that is , in the day when the Lord shall "visit this vine."

We have just seen that the "branches,' "principal plants ," of this vine "wandered through the wilderness," "they are gone over the sea."

Turning now to the Book of Mormon, page 36, we learn that this Israelite colony, , under Lehi, "wandered through the wilderness," eight long years: they then built a ship and went "over the sea," just as the Bible says, got themselves "far off" outof the reach of Nebuchadrezzar, and found the "booty' and the "spoil" left by the "wealthy nation" whose "calamity" came "from all sides thereof," just as predicted by Jeremiah, thus confirming ,and proving the statements of the Bible to be literally true.

It will not do to say the "vine of Sibmah" is Moab, simply because the principal part of those two chapters are devoted to the calamities that were to come on that people. We have already noticed that Jeremiah 48:33 speaks of the "plentiful field" and the "land of Moab:" while Isaiah 16:8 speaks of the "fields of Heshbon" in connection with the 'Vine of Sibmah." Now Heshbon was not Moab, nor any part of it, Numbers 21: 25.

"And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof."

Deuteronomy 2:9 tells us that the Lord would not give Israel the land of Moab. In verses 13, 19 we learn that they were to pass through the land of Moab, and also the land of the Amorites, and not molest them. but in verse 24 we read:

"Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle."

Hence we see that Israel dwelt in the "plentiful field," the "fields of Heshbon:" and that Israel is the "vine of Sibmah" that sent out her "principal plants " "through the wilderness" and "over the sea,' unto the "wealthy nation," "far off" out of the reach of Nebuchadnessar. And here in this land of America, "far off" from Jerusalem the descendants of this Israelite colony lived at the time the Savior was here in the flesh. And he gives us to understand that he not only knew of them, but that his mission was to them, as well as to the Jews at Jerusalem. In John 10:16 he says:

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."

This evidently refers to Israelites, for the Savior said, Matthew 15:24:

"I am not sent but unto the lost sheep of the house of Israel."

Now, if he was sent only to the "lost sheep of the house of Israel," and had "other sheep" which were "not of this fold," they must have been Israelites who did not worship at Jerusalem. And they were to hear his voice, and, in time, become one fold with those at Jerusalem. We take up the Book of Mormon again and there we learn that he had "other sheep," and that too "of the house of Israel," on this continent, to whom he appeared after his resurrection. We learn also that they heard his voice, and, through obedience to the gospel, became one with him and the Father- thus again helping us to a better understanding of the Bible.

It has always been supposed that those "other sheep" were the Gentiles, but, as already seen, Jesus was sent only to the "lost sheep of the house of Israel," and we are told,

"He came unto his own and his own received him not."- John 1:11.

And when they rejected him he said:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt.21:43.

And Paul says:

"Through their fall salvation is come unto the Gentiles."- Rom. 11:11.

Again he says:

"And thou, being a wild olive tree, wert grafted in among them." - Rom. 11:17.

The Gentiles were not his sheep, at the time he made this statement, neither did they become his until after "his own" had rejected him. Then they were taken as a "wild olive" and "grafted in among" those who "did receive him," and, although they were not the "natural branches," they were made partakers "of the root and fatness of the olive tree." And herein is fulfilled the prophecy,

"I will call them my people, which were not my people."- Rom. 9:25.

But the "other sheep," which are not of this fold," were of the "lost sheep of the house of Israel."

## CHAPTER VI PROPHECIES IN THE BOOK OF MORMON

"And now I have told you before it come to pass , that, when it is come to pass, ye might believe."-John 14:29.

"Now I tell you before it come, that, when it come to pass, ye may believe that I am he." John 13:19.

"But these things have I told you, that when the time shall come , ye may remember that I told you of them." John 16:4.

"When therefore, he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scriptures and the word which Jesus had said."- John 2:22.

Prophecy and its fulfillment were among the chief evidences in the hands of Christ and his apostles, to prove the divinity of the mission of the Savior. They could show that the prophecies of the Old Testament, which point to the birth, life, death, and resurrection of the Christ, were literally fulfilled in Jesus of Nazareth: then they could take up the predictions of the Master himself and show that they, too, were literally fulfilled, making the evidence doubly strong.

It is just so with the Book of Mormon. We show first that it literally fulfills the Bible predictions pointing to the great latter day work, and then we show that certain predictions in the book itself have had a literal fulfillment since its publication.

And, having called attention to the exact fulfillment of the ancient prophecies in the coming forth of this work, I wish now to call attention to a few of those in the book, that have been fulfilled right before the world, and *by the world*, since its publication.

The first prophecy I shall ask you to notice will be found in Book of Mormon, pages 104, 105.

" But , behold, \*\*\* when I shall proceed to do a marvelous work among them\*\*\* my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, "A bible, a bible, we have got a bible, and there cannot be any more bible."

And sure enough, when the book was published the people began to cry. "A new Bible "the Golden Bible;" "Joe Smith's Bible;" "The Mormon Bible." "We have one Bible and we don't need another," literally fulfilling the foregoing prophecy and , in their blind zeal to destroy the work , helping to prove the Book of Mormon true. Why do the enemies of this book , with this prophecy right before their eyes, go on blindly fulfilling it every day? As well ask why the enemies of Christ gave him "vinegar to drink," or why they

"parted his garments among them," or why they valued him at "thirty pieces of silver," or why they "pierced his hands and his feet."

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

The second one I shall notice is on page 103.

"Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord: and their works shall be in the dark; and the blood of the saints shall cry from the ground against them."

Also page 496:

"And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness."

Here is a book, claiming to be inspired, containing prophecies of what shall transpire when it comes forth to the world. It is published by a people who claim to be Saints of God. It is published in 1830, in free America- 'the land of the free and the home of the brave'- where the constitution guarantees to every man the privilege of worshipping Almighty God according to the dictates of his own conscience. and yet it comes out and boldly predicts that when it comes forth the "blood of the saints shall cry from the ground, because of secret combinations and works of darkness." Who would have thought of people's blood being shed, by religious fanatics here in the United States, because of their religious principles? Human wisdom would never have made such a prediction in this land fo religious freedom. yet it has been fulfilled.

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

The third one is found in Book of Mormon page 106:

"For after the book of which I have spoken ( the Book of Mormon) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written."

During the first fourteen years after the publication of the Book of Mormon between one hundred and fifty thousand and two hundred thousand souls were converted to the faith: a thing most improbable at the time the book was published, looking at it through human wisdom alone. The leaders in the work were poor and uneducated: the world, as the book predicted, was arrayed against them: and yet it comes out plainly and says that "many" will

accept it. So they did: and so they have been doing ever since, and are doing now. How did these writers know that "many" would accept it?

"And now I have told you before it come to pas, that, when it is come to pass, ye might believe."

The fourth one is on page 107:

"And it shall come to pass (when this book comes forth) that the Jews which are scattered shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people."

This is indeed a startling prophecy. The Jews had been scattered from their land for nearly eighteen centuries: and rains had been withheld, and the land was a den for wild beasts, as had been prophesied by Israel's prophets long before the dispersion of the Jews; and there was nothing to indicate, at that time, that a sudden change was at hand. but, in the face of all this, the book declares that they shall begin to gather back to their land. What are the facts? As already seen, the former and latter rains have been restored, the land is again yielding its increase, a railroad had been built to Jerusalem, and the Jews are returning "by the hundreds," and that too "with speed swiftly."

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

The fifth prophecy I shall notice will be found on the same page and in the same connection, Book of Mormon, page 107:

"And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

According to this, the work of the Lord is to commence " among all nations shortly after this Book of Mormon comes forth . Again we look for the facts in the case. And we find, as already noticed in another part of this book, that in 1830 there were only one or two governments in the civilized world that allowed the Jews equal rights with other citizens: but now, all nations in the civilized world, except Russia and Roumania, have so framed their constitutions as to give the Jews equal rights with other citizens. Turkey, compelled by the combined pressure of the governments of Europe and America, has removed the restrictions of Jewish emigration to Palestine, while societies of wealthy Jews have been formed, backed by some of the crowned heads of Europe, to help the Jews back to their own land. And,as already seen, the nations in making those wonderful changes "have had to do away with a state of things that had lasted over fifteen hundred years." If the

Book of Mormon is not inspired, please tell us how its writers knew of , and were able to foretell those radical changes in the governments of the earth, so favorable to the restoration of the Jews?

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

The sixth, and last, that I shall notice is not a prophecy, but a simple historical statement. But it was in direct opposition to the wisdom of the world, at the time the book was published, and has been substantiated, since then, by scientific discoveries, making it a genuine proof of the inspiration of the book-Book of Mormon, page 43:

"And it came to pass that we did find upon the land of promise\*\*\* the ass and the horse."

Book of Mormon, page 133:

"And it came to pass that the people of Nephi did\*\*\* raise all manner of grain\*\*\* and also many horses."

Remember that all the historians and scientists, at the time this was published, were agreed upon the theory that the horse had never lived in America until brought here by the Spaniards. More than one enemy of the Book of Mormon has held this up to ridicule, and pronounced its writers ignoramuses. but time makes wonderful changes both in science and in history. Prof. Winchell says of this:

"It is a curious fact that so many genera, now extinct from the continent, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the horse have dwelt here for ages, and the question reasonably arises whether the wild horse of the pampas may not have been indigenous. Here too the camel found a suitable home. Sketches of Creation, p. 210.

Again:

"Its fossil remains, chiefly molar teeth, have been so frequently found, especially in the Southern and Western States and in South America, and have been so carefully examined by competent Paleontologists, that no doubt can remain of the former existence of the horse on the American continent, at the same time with the mastodon, and that man was probably his companion."- American Encyclopedia, article Horse.

Will some of the enemies of the Book of Mormon please tell how it happened to be so far in advance of the times in which it was published? Or did it "just happen" at all? No, reader it didn't "happen." That record is true. Scientific discoveries are being made on every hand, proving it to be inspired.



Many other prophecies in the Book of Mormon have been fulfilled since 1830, and others are now in process of fulfillment: but these few must suffice for the present.

"In the mouth of two or three witnesses shall every word be established."

I have noticed only a few of those that were most unlikely to be fulfilled, when the book was published. It is just possible, too, that I have sacrificed clearness for brevity, but those prophecies are so clear and pointed, and their fulfillment so literal and complete, that it seems like a waste of time to do anything more than simply call attention to them. If the immediate followers of Christ in Jerusalem could look back to his prophetic statements, and point with pride to their literal fulfillment as an unanswerable evidence of his inspiration, why may not the Latter Day Saints point to those prophetic statements in the Book of Mormon, in connection with their fulfillment, as an evidence of its inspiration?

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe?"

## CHAPTER VII SUMMARY

It is frequently urged by opponents of the Book of Mormon, that the prophecies which we quote as proof of its divine origin are too obscure- indefinite. This may be true of some of those prophecies when taken alone- disconnected from the others- but not when taken as a whole, and properly connected. Is there any one prophecy in the old Bible, which, taken alone, would prove Jesus of Nazareth to be the Christ? If there is, I am not aware of it. But the prophecies pointing to him are so numerous, and their fulfillment so literal, that when connected and combined, they make a chain of evidence (each prophecy and its fulfillment being a link) that cannot be broken. Please allow me to call your attention to a few of those prophecies to give you an idea of the line of proof I should use, and to prepare your mind for a summary of the proof already adduced in favor of the Book of Mormon.

1. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.- Isa. 9:6.

This shows us that instead of coming first in power and great glory, he is to be born into the world, simply a child: one link in the chain.

2. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." - Isa. 7:14.

This tells us he shall be born of a virgin: another link.

3. "But thou, Bethlehem Ephratah,\*\*\* out of thee shall he come forth unto me that is to be ruler in Israel." - Micha 5:2.

This tell us that the ruler of Israel, he upon whose shoulder the government shall be, is to come forth out of Bethlehem: another link.

4. "And when we shall see him, there is no beauty that we should desire him."- Isa. 53:2.

This teaches that he will have no extra beauty, but be so much like a man that the people would not admire nor worship him: another link.

5. "He is despised and rejected of men." - Isa. 53:3.

6. "A man of sorrows and acquainted with grief." - Ibid.

7. "He was oppressed, and he was afflicted, yet he opened not his mouth." - Isa. 53: 7.

8. "And he was numbered with the transgressors. ( Crucified between two thieves)."- Isa. 53:12.

9. "And made intercession for the transgressors.( Father forgive them: for they know not what they do.) Luke 23:34)." Isa. 53:12.

10. "Behold thy King cometh unto thee; he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." \_ Zech.9:9.

11. "And they shall look upon me whom they have pierced." - Zech. 12:10.

12. "They pierced my hands and my feet."- Psa. 22:16.

13. "They part my garments among them, and cast lots upon my vesture." - Psa. 22:18.

14. "And in my thirst they gave me vinegar to drink." - Psa. 69:21.

15. "So they weighed for my price thirty pieces of silver."- Zech: 11:12.

16. "And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." - Zech. 11:13.

No single one of these prophecies proves that Jesus is the Christ. It is by connecting and combining them- taking them as a whole - that we prove him to be the Christ. We read these prophecies and , then, taking up the history of our Savior, we find that he came into this world a child: that he was born of a virgin, born at Bethlehem: was not desired on account of extra beauty; was despised and rejected of men; was a man of sorrows; opened not his mouth when accused before Pilate; was crucified as a transgressor; prayed for them at the time of his death; rode into Jerusalem upon an ass; his side pierced by a spear; his feet and hands pierced by nails; the soldiers divided his garments and cast lots for his coat; gave him vinegar to drink while on the cross; Judas betrayed him for thirty pieces of

silver; and they took the pieces of silver and gave them to the potter for a field in which to bury strangers. And when we read those prophecies in the Bible and see how literally they were fulfilled in the birth, life and death of the Master, we say, Surely he is the one of whom the prophets wrote.

Reader, if you will now follow me I will try and reproduce, as briefly as I can, consistent with clearness the main evidences already presented in favor of the divine origin of the Book of Mormon. Not, however in the order in which they occur in the day of the work.

1. "Salvation is of the Jews." - John 4:22.

"Unto them were committed the oracles God."-Rom. 3:2.

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." - Rom. 9:4.

2. When Israel "shall build the old wastes" they are to be the Lord's ministers.

"But ye shall be named the Priests of the Lord; men shall call you the ministers of our God." - Isaiah 61:6.

Israelites were chosen for "the service of God" in former days, and it is to be the same in the days when "they shall raise up the former desolations."

3. When Israel is gathered from the "north country" the Lord's first-born of all the tribes of Israel is to be of Ephraim.

"For I am the father to Israel, and Ephraim is my firstborn."- Jeremiah 31:9.

4. Ephraim, at that time, is to be a great distance from Jerusalem.

"And they shall remember me in far countries," - Zech.10:9.

5. Ephraim is to be west of Jerusalem.

"When he shall roar, then the children shall tremble from the west." -Hosea 11:10.

6. "In the last days" (Genesis 49:1) Ephraim is to be at the opposite end of the earth from Jerusalem.

"The blessings of thy father hath prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills." -Gen. 49:26.

7. They are to be among the people.

"Ephraim, he hath mixed himself among the people." - Hosea 7:8.

8. Wanderers among the nations.

"Ephraim is smitten.\*\*\* My God will cast them away, \*\*\* and they shall be wanderers among the nations." - Hosea 9:16,17.

9. They are to be made known in the last days among the people.

"And their seed shall be known among the gentiles, and their offspring among the people."- Isaiah 61:9.

10. This was done by Urim and Thummim in former days.

" These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood: and the Tirshatha said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and with Thummim."- Ezra 2:62,63.

11.The Lord is to set up an ensign *for the nations* ( not for Israel alone) when Israel is gathered.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." - Isaiah 11:12.

12.This is to be just before the coming of the Lord to judge the world.

"Lift up a standard for the people.\*\*\* Behold thy salvation cometh; behold, his reward is with him and his work before him." - Isaiah 62: 10,11.

13.It is to be lifted up at the opposite end of the world from Jerusalem at the place where Ephraim, the firstborn, is to remember the Lord.

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth." - Isaiah 5:26.

14. Christ is the ensign.

"And in that day there shall be a root of Jesse: which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." - Isaiah 11:10.

15. Christ( the word- the living word- the word that was made flesh ) is presented to us through the gospel.

"And this is the word which by the gospel is preached unto you."- 1 Peter 1:25.

16.Hence the lifting up the ensign to the nations is preaching the gospel to them, and this is to be brought from heaven by an angel at the hour of God's judgment.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice. Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6,7.

"This angel is to speak to a "young man" and that, too, just before Israel comes from the "North country," and the Redeemer comes to dwell with them.

"And behold , the angel that talked with me went forth, and another angel went out to meet him, and said unto him , Run, speak to this young man, saying Jerusalem shall be inhabitd as towns without walls for the multitude of men and cattle therein." - Zech. 2:3,4.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord."\_verse 6.

"For lo, I come, and I will dwell in the midst of thee, saith the Lord." -Verse 10.

18.This work is to be considered very strange.

"For the Lord shall rise up as in mouth Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21.

19.This "strange work" is to commence just before a "consumption," from the Lord, spreads over the earth.

"Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." - Isa. 28: 22.

20.This consumption is to be at the time that the Lord gathers Israel.

"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land."- Isa. 10: 22,23.

21. It is to be a short work.

"Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."- Rom. 9:27,28.

22.It is to be a "marvelous work and a wonder."

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." Isa. 29:14.

23.This "marvelous work" is to be commenced in the midst of a people who have no prophets nor seers.

"For the lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."\_ Verse 10.

24.Also among a people who worship God with mouth and lip service.

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." - Verse 13.

No inspired teachers, no revelations, no prophets: depend altogether upon uninspired leaders.

25.A "sealed book" is to come forth in connection with this work.

"And the vision of all is become unto you as the words of a book that is sealed." - Verse 11.

26. The words of this book are to be delivered, by men, to one that is educated.

Which (words) men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot: for it is sealed."- Verse 11.

27. The book itself is to be delivered to one that is not learned.

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."- Verse 12.

"The book" - the book referred to in the preceding verses.

29. This is to take place only a short time before Israel's land is blessed from on high.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" \_ Verse 17.

30. And, just before Jacob's face shall cease to wax pale.

"Jacob shall not now be ashamed, neither shall his face now wax pale." Verse 22.

31. This work is to cause rejoicing among the honest in heart.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."- Verse 19.

32. The Psalmist David, referring to the same time, and, no doubt, to the same book, says it shall come out of the earth.

"Truth shall spring out of the earth."- Psalms 85:11.

"Thy word is truth."- John 17:17.

"Thy law is the truth." - Ps. 119:142.

33. We know it is the same time and the same work because the same results are to follow it.

"Yea, the Lord shall give that which is good: and our land shall yield her increase."

34. This is to take place at the time the angel brings the "everlasting gospel" ( Rev. 14:6) containing the "righteousness of God." (Rom. 1:17.); for,

"Righteousness shall look down from heaven." - Ps. 85:11.

35. And this gospel, in the which is "the righteousness of God revealed," is to prepare Israel for his coming.

"Righteousness shall go before him; and shall set us in the way of his steps." - Ps. 85:13.

This is why "Jacob shall not now be ashamed," and "the meek shall increase their joy in the Lord," for

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32:17.

36. Isaiah calls this record a "sealed book;" the Psalmist speaks of it as the "truth," and says it "shall spring out of the earth;" Ezekiel refers to it as "the stick of Ephraim" or "the stick of Joseph:"

"Moreover, thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions." - Ezek. 37: 16.

37. The stick of Joseph is to be brought forth and put with the Bible - the stick of Judah.

"Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick." Verse 19.

38. These two sticks or histories are to be one, in the hand of the lord.

"And they shall be one in mine hand." - Verse 17.

39. This is to occur just before the Lord gathers Israel.

"Behold, I will take the children of Israel from among the heathen,\*\*\* and bring them into their own land: and I will make them one nation; \*\*\* and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." -Verse 21,22.

40. The Stick of Joseph is in the hand of Ephraim.

"Behold, I will take the stick of Joseph, which is in the hand of Ephraim." - Verse 17.

41. So also are the "great things" of God's law.

"I have written to him (Ephraim) the great things of my law." - Hosea 8:12.

42. And these "great things" are to be a mystery ( a "strange work," a "marvelous work" ) to the world.

"But they were counted as a strange thing." - Verse 13.

43. The power of God will be manifest in the accomplishment of this work, and there shall be a highway.

"And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." - Isa. 11: 15, 16.

"Cast up, cast up the highway." - Isa. 62:10.

"And a highway shall be there, and a way, and it shall be called the way of holiness." - Isa. 35:8.

44. The Lord will plead with Israel as he did "in the wilderness of the land of Egypt."

"And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." - Ezek. 20: 35, 36.

45. He plead with their fathers through a prophet.

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hos. 12:13.

46. That is the way he always works.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." - Amos 3:7.

47. Lifting up the ensign is a work of preparation- the same as the truth springing out of the earth.

"Go through the gates, prepare ye the way of the people: cast up, cast up the highway: gather out the stones: lift up a standard for the people." - Isa. 62:10.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." - Mal. 3:1.

48. "The day of his preparation" is to be known by the peculiar nature of the chariots.

"The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." - Nahum 2: 3,4.

49. "Hence the messengers are to be termed "swift messengers."

"Saying, go ye swift messengers, to a nation scattered and peeled." - Isa. 19:1.

50. And Israel is to return swiftly.

"And behold they shall come with speed swiftly." - Isa. 5:26.

51. Their horses are to be as peculiar as their chariots.

"Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion, they shall roar like young lions." - Isa. 5: 28,29.

Now, please notice how literally the claims and historical facts of this latter day work, and also the signs of the times and the remarkable inventions of the age in which it was brought forth, all harmonize with these inspired utterances. Joseph Smith and Oliver Cowdery, who were the "firstborn" in this work, took the same position as Christ and Paul in regard to "salvation" and the "service of God"



being "of the Jews" or Israelites. They are in line with Isaiah in claiming to be Israelites; in line with Jeremiah in claiming to be of the tribe of Ephraim; they were in "far countries: " "from the west," and that too at the "utmost bound of the everlasting hills" at the time they remembered and "turned to the Lord."

They were "mixed among the people," "wanderers among the nations," and their nationality was made "known among the people" by one standing up "with Urim and with Thummim."

The ensign was lifted up and the work commenced "from far" - "from the end of the earth;" and this lifting up the ensign was done by preaching the Christ as revealed in the gospel.

The claim that the gospel was brought from heaven by an angel, and that the angel spoke to a "young man" telling him that the time is at hand for Jerusalem to be inhabited again, is found to agree with the inspired word.

It has been considered a "strange work," and has also been followed by the judgments of God- a "consumption - being poured out upon the people. It is a "marvelous work and a wonder;" was brought forth among a people who had neither prophets nor seers, and yet they worshipped God with their mouths and lips.

A "sealed book" was offered to the world; the words of the book were delivered by men ( Joseph Smith and Martin Harris) to the learned ( Professor Anthon, ), but the book itself to the unlearned, even to Joseph Smith. Neither the learned nor unlearned were able to read the book, so the Lord took the matter in hand and by inspiration caused the unlearned to translate it into our language, and then men did actually ""read the words of the book."" Twenty- three years after this, ( only a "little while,") and the land of Israel received the former and latter rains, and has since then been fast becoming " a fruitful field." The political and social restrictions have been removed from off the Jews, by the nations of the earth, to a wonderful extent, since then, and they have been, and are now, gathering back to their beloved land "by hundreds." "The meek " also are rejoicing "in the Holy One of Israel."

This book came "out of the earth", and was the speech of the dead" whispering from the dust"- "out of the ground." It is a history of some of the posterity of Joseph, hence "the stick of Joseph." It came forth "in the hand of Ephraim," was put with the Bible, the "stick of Judah," and became "one" with it in bearing testimony of the Christ; this , too, just before Israel began to gather back to their land. It claimed to be the great things of God's law, written to Ephraim, and has been "counted as a strange thing." A "highway" ( railroad ) has been "cast up" and it is called "the way to the Holies." Iron horses have been invented with "hoofs like flint" and "wheels like a whirlwind," and "their roaring is

like a lion." The chariots," drawn by these "iron horses," with their powerful headlights, "seem like torches" and "run like the lightnings," jostling "one against another in the broad ways" and shaking not only the "fir trees," but everything else near them. The "ambassadors" are sent out on these "chariots," and on steamships, and are indeed "swift messengers." The "highway" upon which these chariots run, is cast up to Jerusalem and the Israelites now "come with speed swiftly."

"What more can he say than to you he hath said" to convince you of the divine origin of this work? Do you think it possible for an unlearned boy to get up a fraud, an imposition, and make it so completely harmonize in every respect with the word of God? The Lord says:

"And when this cometh to pass, (lo, it will come) then shall they know that a prophet hath been among them." - Exek. 33:33.

When we look over the prophecies so literally fulfilled in the coming forth of this work; when we look at the literal fulfillment of the prophecies in the book itself; when we look at the literal fulfillment of the prophecies pointing to events, conditions, and inventions that were to immediately follow the commencement of this work; and, when we look at the signs of the times, socially, politically, and religiously; we are forced to the conclusion that the Lord has indeed commenced his "strange work" his "marvelous work and a wonder," among this people. We are forced to admit that a prophet of the Lord has been among us. Reader, "Whatsoever things were written aforetime were written for our learning ." I ask your prayerful consideration of those prophecies to which I have called your attention. May the kind Father bless you in your search for truth.

## CHAPTER VIII

### "MORMONS, " "MORMONISM" AND "MORMON CHURCH"

Some people don't seem to understand why the Saints object to being called "Mormons," why they object to their faith being called "Mormonism" nor why they object to the church, to which they belong, being called "The Mormon church," and for their benefit, I wish to add a word of explanation.

We , as a church, object to taking upon us the name of any man, believing that there is only one name by which men can be saved, and that is the name of our Lord and Savior, Jesus Christ.

Not only do we believe that to be the only name by which men can be saved, but we believe that those who take upon themselves some other name, do not show proper respect for their Divine Head, and that ( as a wife who insists on wearing the name of some other man that her husband) they will be rejected, as being

unworthy of him. "But," says one, "if you believe the Book of Mormon, then you are Mormons, your faith is Mormonism, and your church is the Mormon church, and we can't see why you should object to those names." Indeed! Then, if you believe the book of Jonah, you are a Jonah, your faith is Jonahism, and your church is the Jonah church, "and we can't see why you should object to those names." If the Saints must be called after the name of a man, simply because they believe him to have been inspired, then why not apply the same principle of all who believe in inspiration, and compel them to take upon themselves the name of some man, whom they believe to have been inspired? If that is the proper way to treat Latter Day Saints, it is the proper way to treat everybody; and if you object to wearing the name of some man, as the proper name for your religion, you should read Matt. 7:12 before calling the Latter Day Saints "Mormons."

"Mormon" is the name of the man who wrote the Book of Mormon, and the book takes the name of its author, just as the books of Isaiah, Jeremiah, and Matthew take the names of their respective authors. And if you can believe the writings of Matthew are inspired without being a Matthewite, or your faith being Matthewism, or the name of the church to which you belong being the Matthew church, then you ought to be able to see that a man might believe the writings of Mormon to be inspired, and still not be a "Mormon," nor a member of the "Mormon church."

The Book of Mormon tells us very plainly too, what name the church should take. When the Savior visited the people on this continent, after his resurrection, and organized his church among them, there soon arose a dispute among the members of the church in regard to the name. They went to the Savior and asked him:

"Lord, we will that thou wouldst tell us the name whereby we shall call this church."

And the answer given is:

" And the Lord said unto them, verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures, which say, Ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day, and whoso taketh upon him my name and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; \*\*\* and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, but if it be called in my name, then it is my church, if it so be that they are built upon my gospel." Book of Mormon, p. 471.

And again:

"And now, because of this covenant which ye have made, ye shall be called the children of Christ.\*\*\* There is no other name given, whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.\*\*\* And now, it shall come to pass that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God." - B.of M. ,p. 153.

Now, can you blame those who believe what I have just quoted from the Book of Mormon, for refusing to take upon themselves the name of Mormon or Mormon church? That book tells us if a church is "called in the nsme of a man, then it be the church of a man, " and , whether that man's name be Mormon, Moses, Paul, or John Brown, the church would belong to the man whose name it takes, and would not be the church of Christ. And, as there is no other name, only the name of Christ, by which salvation can come unto men, we can see the folly of trying to be saved under some other name. Those who do so will find themselves "on the left hand of God."

Turning again to the Book of mormon, I find this:

"For there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.\*\*\* and \*\*\* his name shall be Jesus Christ, the Son of God.\*\*\* and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." B.of M. , p. 95.

Not only was there no other name then, but there is not to be any other in the future.

"And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Ominpotent."- B.of M. p. 148.

The foregoing is sufficient to show the honest investigator that the Book of Mormon and those who believe it have been shamefully misrepresented, especially in regard to their faith in the one Messiah as the only Savior of the world. You can see that a person who accepts the teaching of the Book of Mormon and follows it , cannot set aside the Savior or his gospel, for something else; neither can he consent to take upon himself the name "Mormon," or "Mormon church," as that is positively forbidden. And, when we lay down the Book of Mormon and take up the Bible, we find the same thought presented there. Peter says:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth\*\*\* doth this man stand here before you whole.\*\*\* Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."- Acts 4:11,12.

The Savior presents the same thought to Thomas, as follows:

"I am the way the truth, and the life: no man cometh unto the Father, but by me." - John 14:6.

There is no salvation in any "other name" simply because it is through that name, only, that we can come "unto thFather." He says again:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." - John 8:12.

"I am come a light into the world , that whosoever believeth in me should not abide in darkness." - John 12:46.

Not only is he the light now, but he always was the light.

"In him was life, and the life was the light of men."- John 1:4.

Mind you, "the life was the light of men," as well in ancient times as now. But, notwithstanding he is "the light of the world," and the only name in which there is any salvation, men have always been inclined to some species of idolatry. In the days of Paul this idolatrous principle cropped out among the Corinthian saints to that extent that the apostle reproveth them, showing them the inconsistency, and also the sinfulness, of taking upon them some other name than that of the Savior. he says:

"For ye are yet carnal.\*\*\* For while one saith I am of Paul: and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed? \*\*\* I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.' - 1 Cor. 3:3-7.

I believe the Apostle Paul was a man of God, and that his writings are inspired; but I should certainly object to being called a Paulinian, my faith being called Paulinianism, or the church to which I belong being called the Paulinian church. And I should object for the same reason that I object to being called a Mormon, my faith being called Mormonism, or the church to which I belong being called the Mormon church. Those men both taught the same gospel, the gospel of Christ, and I believe they were both inspired; but they were only men, only "ministers," servants, and not able to save even themselves; hence, for men to call themselves Paulinians , or Mormons, would be , to my mind , a species of idolatry-giving to "the creature" that honor which belongs only to "the Creator."

If the wife of Mr. John Jones should persist in calling herself Mrs. James Brown, sign her name Mrs. James Brown, and register at hotels as Mrs. James Brown, would you think she was showing proper respect for her husband? And, if it would not look well for a wife to so treat her husband, if such conduct would be disrespectful to him, then how would it look for men who are sent out to preach Christ, and to build up his kingdom, to go out and tell the people that we are Mormons, and that we are preaching Mormonism? Would not that show disrespect for the Savior? Would it not be false? Reader, we are not Mormons, neither do we preach Mormonism? We preach Christ as the only Savior of the world, and his gospel as the only "power of God unto salvation."

A revelation given to Joseph Smith, a short time before this church was organized, says:

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day."- D. & C. p. 91.

Latter Day Saints believe the Bible, the Book of Mormon, and the book of Doctrine and Covenants; all three of these books tell us there is only the one name, the name of Jesus Christ, by which men can be saved, and that all men must take upon themselves his name; and they also tell us that those who take upon themselves the name of some man, or any other name than that of the Savior, will find themselves "on the left hand of God." People may call us "Mormons" if they will, but we positively refuse to answer to that name; we insist upon wearing "the name which is given of the Father."

It is sometimes claimed that we have too much name: "The Reorganized Church of Jesus Christ of Latter Day Saints." But, where there are so many churches claiming to be the Church of Christ, all incorporated under similar names, and all owning church property, there must be some way of distinguishing between them. And, in the above name, we have the name of the church, and also, a bit of necessary explanation which prevents our being confounded with other churches, incorporate under similar names.

The name of the church, proper, is: "The Church of Jesus Christ." "Of Latter Day Saints" means: which is composed of the saints of God, called "Latter Day Saints," because we believe that we are living in the latter days. The meaning of the word "Reorganized," as used here, is: which has been reorganized since the great latter day apostasy. And this is absolutely necessary to prevent our being confounded with the church in Utah which claims to be "the Church of Jesus Christ of Latter Day Saints."

So you see the name," The Reorganized Church of Jesus Christ of Latter Day Saints," more fully expressed, would be: The Church of Jesus Christ which has been reorganized since the great latter day apostasy, and which is composed of the saints of God living in these latter days. It takes upon itself the name of no man, but takes the name of its diving head, "The Church of Jesus Christ."

CHAPTER IX  
BUILDING A CHURCH  
(Sermon by the Author)

I call your attention to two paragraphs of scripture: the first will be found in Revelation 22:18,19.

"For I testify unto every man that heareth the words of the book of this prophecy, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

The other statement you will find in 2 Peter 1:3,4:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the diving nature, having escaped the corruption which is in the world through lust."

I do not flatter myself that I shall be able to present anything new in regard to these passages of scripture, for I judge they are familiar to all Latter Day Saints. It sometimes happens, however, that an old song sung to a new tune is interesting, and I hope by the help of the Spirit of God to be enabled to present some thoughts in connection with these texts that will edify and instruct.

You are well aware that these two passages of scripture are used as the strongest arguments of our opponents against our position concerning the Book of Mormon and continued revelation. Whereever we go and present the gospel of our Lord Jesus Christ, and tell the people that God has again spoken from the heavens, as in ancient times, we find people who are willing to justify themselves in rejecting it upon the ground that the Apostle Peter says, "all things that pertain unto life and godliness" are "given to us," and that therefore the revelations given to this church are frauds, that they are impositions, and that they are an outrage against that blessed Bible, In the first place it will be necessary for us to understand what the Apostle John means when he says: "if any man shall add unto these things."

It seems to me that any person, who would only stop and think, would be able to see that John had reference only to the book of Revelation, which he had just written; for the books of the New Testament had not then been compiled into one volume, as they are at the present time. Those letters and books composing the New Testament were scattered over different parts of the world; one perhaps at Galatia, one at Ephesus, another at Corinth, and another at Philippi, etc." then the Apostle John simply had reference to the one he was then writing. Now, for me- or any other man for that matter- to take up the book of Revelation, and insert thoughts or ideas into it which would change the sense, and then palm it off on the people as the Revelation of St. John, would be adding "unto these things." Or if I should take up the book of Revelation and take out some words or sentences, changing the sense, and then palm it off on people as the Revelation of St. John, I would be guilty of taking "from the words of the book of this prophecy."

But, while this text refers directly only to the book of Revelation the principle it teaches is applicable to every revelation that God has ever given to man, whether the revelation be long or short, whether it contains ten words or ten thousand words. Man has no right to add to or take from anything that God has given- has not right to do so now, never did have the right to do so, and never will have. You will remember the text says: "If any man shall add to," or "take from," etc. nothing said about what "God proposes to do in the premises; there is nothing said about whether he will give more revelations, or whether he will withhold them. Mind you, he places this restriction upon man, and leaves himself free to do as seemeth him good.

Now, if you will turn back with me to the fourth chapter of Deuteronomy, I will show you there that as early as the days of Moses, men, were forbidden to add to or take from God's word:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."- Deut. 4:2.

A little farther on, in the same book, Moses repeats this command:

"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." - Deut. 12:32.

Here, that it might be impressive, the thought is repeated that man shall not add to nor take from that which Moses, the great prophet of God, had given unto the children of Israel. The same command is again repeated in Proverbs 30:



"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."- Prov.30:5,6.

Now, while it is true that Revelation 22:18,19 refers (directly) only to the book of Revelation, and that Deuteronomy 4:2, and 12,32 refer (directly) only to the five books of Moses, it is true, also, that the last quotation refers to "every word of God," in whatever book it may be found. And the same is true of the following:

"I know that whatsoever God doeth it shall be forever: nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him."- Eccl. 3:14.

This establishes what I said a while ago, that the principle taught in Revelation 22:18,19, is applicable to every revelation that God has ever given to man- "nothing can be put to it, nor anything taken from it." God tells us through Moses, the first writer of the Old Testament, that "man" must not add to nor take from his word, and then tells us again through John the Revelator, the last writer of the New Testament, that "man" must not add anything to nor take anything from that which he had given. Why? Because "every word of God is pure," and came from the lips of a being of infinite wisdom, and infinite knowledge: and, if man should take that up, with his imperfect understanding of God's will, and of God's purposes and should begin to add to or eliminate therefrom, he would render the word of God imperfect; or, rather, his substitute for the word of God would be imperfect - it would no longer be the word of God. The Psalmist says;

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times."- Psa. 12:6.

Again he says:

Thy word is very pure, therefore thy servant loveth it." - Psa. 119:140.

Not only are his words pure, but his law is perfect. of this the Psalmist says:

"The law of the Lord is perfect converting the soul."- Psa. 19:7.

And the Apostle James says:

"But whoso looketh into the perfect law of liberty, and continueth therein, \*\*\* this man shall be blessed in his deed."- James 1:25.

Perhaps you are thinking, "If his law is perfect, we don't need any more revelation." But you will please remember that the Psalmist said "the law of the Lord, is perfect" about one thousand years before the birth of the Savior, and that the Lord kept right on giving revelations to man- Isaiah, Jeremiah, Ezekiel, Daniel, and all the prophets, wrote after that statement was made. And, according

to the chronology as given in our Bibles , James calls the gospel "the perfect law of liberty, " in the year A.D. 60. and after that, Paul wrote his epistles to the Ephesians, Phillipians, Colossians, first and second Timothy, Titus, Philemon, and Hebrews: Peter wrote his second letter, John wrote his first, second, and third epistles, his gospel and also the book of Revelation, all written after James calls the gospel ""the perfect law of liberty." We believe that "the law of the Lord is perfect," "the perfect law of liberty;" that "every word of God is pure," "very pure:"but we believe this also:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." - James 1:5.

And this:

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."- Isa. 28:10.

That is, we believe that every revelation that God has ever given to man is perfect, for the purpose for which it was given, whether that revelation be long or short.

But, as God has never told us that he has revealed all his will to man, as he has never told us that the canon of Scripture is full and complete, as he has never told us that the day of revelations and angelic ministrations is past, as God has never told us any of these things, we have refused to accept them simply upon man's assertion. To assert and to teach such things , when God has not taught them, seems to us too much like adding to the word of the Lord. The Lord has never told us that the Bible contains all the wisdom and knowledge of God, neither has he, so far as we know, authorized any man to tell us so. He has never told us that any man who claims to have received a revelation from God must be at once denounced as an impostor and false prophet, nor has he told us that any man who claims to have had a revelation from God is guilty of adding to the word of the Lord as revealed to us in the Bible. Men have been dinning these things into our ears for years past, and , during those years, we have been asking them to give us a "thus saith the Lord" for their assertions, but have asked in vain. It is not receiving revelations that is forbidden. No inspired writer, from Moses to John the Revelator , has ever said that man shall not receive any more revelations from God, neither has any inspired writer told us that God will not give any more revelations to man. No, friends, those men of God who wrote "as they were moved by the Holy Ghost," have never told us these things. Uninspired men who write as they are moved by the wisdom of men, are the ones who have been teaching these things. Inspired writers, from Moses to John the Revelator, have told us that "man" must not add to nor take from anything which God has revealed, that "every

word of God is pure," that "nothing can be put to it nor anything taken from it," that "the law of the Lord is perfect," but, during all that time, the Lord kept right on giving "precept upon precept" and "line upon line:" during all that time, when men lacked wisdom and went to God in prayer and faith, the Lord heard their prayers and gave them the necessary wisdom. And, if Moses saying that men should not "add to" nor "diminish aught from" what he had written, does not mean that God will give no more revelation after his day, then this scripture in Revelation does not mean that God will reveal nothing more after it was written; if Joshua, Samuel, Jeremiah, Daniel, Matthew, John, and all the writers of the Bible after Moses day, do not come under condemnation for receiving and writing revelations after Moses had said, "Ye shall not add unto the word which I command you," then a man should not be considered a criminal nor an idiot for believing that man may receive revelations from God after John wrote;

"If any man add unto these things, God shall add unto him the plagues which are written in this book."

It is certainly plain to any man of even ordinary intelligence, who will divest himself of prejudice and tradition, that this text does not intimate, does not contain even the shadow of an intimation that revelations from God were to cease when the book of Revelation was finished.

I am satisfied that some before me have been in the army during the late war, and have gone out to face the enemy, and, you know, sometimes you have to take a strong battery, and in taking that battery you had to fight manfully. Now when you had captured that battery, driven the enemy from it after much toil, perhaps the sacrifice of many precious lives, did you take that battery and throw it away. or did you turn it, face it about, and use it against the enemy that had been using it against you? I dare say you would answer me that if the guns had not been spiked, you would turn them upon the enemy. And just so I propose to do with this text this morning. Having captured it from them, I propose using it against them, or see, at least, whom it condemns. If it be the Latter Day Saints, let them bear the condemnation; if it is someone else, let them bear the judgment that their works deserve.

We start now with the understanding that every word of God is pure, that the law of the Lord is perfect, that it is the perfect law of liberty. And, it being perfect, complete and pure, if you begin to add to it or take from it, you make it imperfect, incomplete and impure; and that no power, less than the one which gives the law, has a right to revise that law.

And, to simplify matters, and get before your minds, as clearly as possible, the thoughts which I desire to present, I shall ask you to draw upon your

imaginations this far; Let us imagine that we have met, this morning, for the purpose of organizing a new church, and to draw up the articles of faith by which we purpose being governed- that we have become thoroughly convinced, from reading the Scriptures, that all the churches of our day are more or less in error, and that this is to be a new one, organized and built up according to the teaching of the Bible. And, as we can't very well agree upon what is to be the faith of this church till it is organized, we shall proceed at once to organize. Jesus says:

"Upon this rock I will build my church."-

And Paul says:

"And now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12:18.

Now, if Christ is the builder of his church, if he 'set the members every one of them in the body,' we must go to the Bible and learn from it, if possible, what kind of a church he built. We read, first:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."- Mark 3:14.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."- Mark 3:14.

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."- Luke 6:13.

"After these things the Lord appointed other seventy, also, and sent them two and two before his face into every city and place whither he himself would come." - Luke 10:1.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."- 1 Cor. 12:28.

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."- Eph. 4:11.

"Paul and Timotheus\*\*\* with the bishops and deacons."\_ Phil. 1:1.

"And when they had ordained them elders in every church.\*\*\*\_ Act. 14:23.

Now, from the above texts, we learn that the Savior, in organizing his church, placed in it apostles, prophets, evangelists, seventies, pastors, bishops, elders, teachers, deacons, miracles, tongues, gifts of healings, helps and governments. Shall we ask the Lord to set all these in our church, which we are organizing this morning? Some one says, "No, we don't need some of those things in the church now." which ones are not needed now? "Well, we don't need any apostles, we don't need any prophets, we don't need any seventies, we don't need any miracles, gifts of healings, nor diversities of tongues." But didn't the savior put all

these in his church, and haven't we agreed that when God does anything, nothing can be put to it, nor anything taken from it? "Yes, but those things were necessary then; now we don't need them." Well if they are not necessary, we will have it understood, to begin with, that this church will have no apostles, prophets, sevens, miracles, healings nor tongues, that we don't believe in such things in our day. Yet our text says,

"If any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, out of the holy city, and from the things which are written in this book."

There is just as much condemnation for taking from God's word as there is for adding to it.

We shall organize our church, then, with evangelists, pastors, bishops, elders, teachers, and deacons. But how are these to be called? Again we take up the Bible and read:

"Pray ye therefore the Lord of harvest, that he would send forth labourers into his harvest."

"And no man taketh this honor unto himself but he that is called of God as was Aaron." - Heb. 5:4. (Aaron was called through the prophet Moses. See Ex. 28:1)

"Now there were in the church that was at Antioch certain prophets and teachers.\*\*\* As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." - Acts 13:1,2.

The Bible says that men must be "called of God as was Aaron, but as Aaron was called through a prophet (and Barnabas and Paul were called in a similar manner), and as we have no prophets in our new church, we can't expect men to be "called of God as was Aaron." So we decide that if a man feels "impressed" that he ought to go and labor for the Lord, he doesn't need to be called by the Lord speaking to "prophets and teachers" in the church, as he did in apostolic times. But, in this, we have committed a double wrong; we have disposed of the Lord's way of calling men, and have substituted one of our own- have both taken from and added to the word of God.

Now, that we have decided upon the form of organization, and the manner in which the officers are to be called, let us proceed to an examination of the Bible, and see how much of it we can accept as our rule of faith and practice. "But," says one, "I thought we agreed that the gospel is "the perfect law of liberty," and that we were to take the New Testament in its entirety, neither adding to nor taking from the word of God." Well, we shall read some of the New Testament and see if

we can all agree to accept it. So we begin with the first of Matthew and read along all right till we run up against this:

"And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." - Matt. 11:27.

But here another objection is raised, and it is argued that although God did make himself known to men by revelation in the days of the Savior and his apostles, things have changed since then, and that we can know God now by reading of him in his word. A vote is taken, the congregation declare that this position is correct, and this new church, which was to be built according to the scriptures, teaches that men can know God, now, without its being revealed to them by the Son- they can know him by reading his word. the same double sin of taking from God's word and teaching the opinions of men in its stead.

I turn over a little further, and read, Matthew 16:18, where Jesus says that Peter had received a knowledge that Jesus was the Christ, by the revelation given by the Father, and Jesus says that "upon this rock I will build my church," that is, upon the revealed truth that Jesus is the Christ. But we soon decide that a church, now, should be built upon the Bible, and the Bible alone; so we do away with this text and build upon our interpretation of the Bible. In the next verse, Matthew 16:19, Jesus says unto Peter:

"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."

I turn to Matthew 18:18, and I find that this promise is extended to the church, or especially to the officers of the church, and he says to them: "Whatsoever ye shall bind on earth shall be bound in heaven," etc., making it apply to the church. But we conclude that the church cannot have the keys of the kingdom of heaven in the nineteenth century, so we take that text out, too, and undertake to run our new church without the keys of the kingdom. We read on, then, till we come to Matthew 19: 13-15:

"Then were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on the, and departed thence."

I turn next to Mark 10:16, and I read the same statement, only he says that Jesus took up the little children in his arms, put his hands on them and blessed them. It takes the congregation but a moment to decide that it would be more becoming to bring the little children to the ministers of the church, now, and have them sprinkled; so we decide to leave out the blessing of little children, by the

laying on of hands and prayer, and substitute "christening" in its stead. Taking away the example of the Master and "teaching for doctrine the commandments of men." and yet part of our text says:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city."

In Mark 11<sup>th</sup>. chapter, commencing at the 22<sup>nd</sup> verse, we read:

"And Jesus answering said unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them." ( See also Matthre 21:21,22.)

But our "new fangled" church, this morning, soon makes up its mind that such faith as is spoken of here, was confined to the apostolic age, and that it would be folly to preach that now; so we take that out of the gospel- as we expect to preach it; and yet God says:

"Whosoever shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

We read on, then, till we come to Mark 16:15-18, the great commission given by Christ to the apostles, and where Jesus says:

"Go ye into all the world, and preach the gospel to every creature."

We believe that and put it in our creed.

"He that believeth and is baptized, shall be saved."

We do not believe that baptism is essential to salvation, therefore we will not incorporate that in our creed; but we believe that he that believeth shall be saved, and will put that in , and ,

"He that believeth not, shall be damned."

We believe that, and will also place that in our creed.

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues."

We do not believe that, and shall not preach it , either.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We do not believe men can drink poison, and it not hurt them, they would surely die; neither do we believe in laying hands on the sick, and they shall recover. We therefore shall not place such a belief in our creed. And yet the text says:

"If any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

We next turn to John 3:5, and read:

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

An objection is at once raised, here, that this is too narrow; that men can say, "Lord save me now," and be saved in a moment- between two pulsations of the heart; that the thief, who was crucified with the Savior, simply said, "Lord, remember me when thou comest into thy kingdom," and was saved immediately; and that we can be saved, now, just like the thief on the cross. But some other good brother modestly suggests: "It may be nice enough to be saved 'like a thief,' if it suits one's fancy, but, for my own part, I would rather be saved 'like a Christian.' but, as the savior was baptized of John, in Jordan, and then received the Holy Spirit afterward ( Matt.3:16.) being thus 'born of water and of the Spirit;' and, as he said, 'If any man will come after me, let him deny himself, take up his cross, and follow me.(Matt. 16:24); and, as he further says, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber' ( John 10:1,) , then I suppose, if a man isn't born of water and of the Spirit,' he will have to be saved like a thief,' if he is saved at all, for he will have to climb up' some other way.'" But the members of the congregation promptly "sit down on' this brother as "an old fogey," and vote to take out the word "water" and put the word "truth" in its stead; making the text read, "Except a man be born of the truth and of the Spirit" - " take away from" and "add to;" a double condemnation.

We next read Acts 2:38:

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. "

And before taking any position on it we read Acts 22:16, where Ananias said unto Saul,

"And now why tarriest thou? arise and be baptized , and wash away thy sins, calling on the name of the Lord."

Having already decided that a person can be saved, freed from sin, by simply giving his heart to God, and that too in a moment, we, of course, cannot see the necessity of telling people to "repent and be baptized\*\*\* for the remission of sins," nor of telling them to "arise and be baptized and wash away your sins," so out go these two texts. Yet we know what the penalty is- our name is to be "Taken out of the book of life, and out of the holy city" for doing so.



The next principle of the gospel, as taught and practiced in New Testament times, is just as obnoxious to modern church goers as being "baptized for the remission of sins." We find it in the following texts:

"Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; Who, when they were come down, prayed for them, that they might receive the Holy Ghost:\*\*\* Acts 8:14-17.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied."- Acts 19:5,6.

And Paul, in Hebrews 6:2 enumerates "the principles of the doctrine of Christ" and gives, as the fourth principle, the "laying on of hands." The laying on of hands, then, was taught and practiced, for the reception of the Holy Spirit in the church which Christ built,- after individuals had been "baptized for the remission of sins." Shall we teach and practice it in the new church which we are building "according to the Bible" this morning? "No," some one says, "it is out of date: it was all right in the days of the apostles, but it is done away with- is not for us." So we decide to risk getting the Spirit in some other way, and drop this "principle of the doctrine of Christ" from the gospel - as it is to be preached by us.

But we do not stop at this; we continue to read the New Testament, and continue to find things taught there that this new church of ours can't accept. In 1 Corinthians 12:8-11, we read of the gifts of the Spirit which the Lord promised to his children, that "the manifestation of the Spirit is given to every man to profit withal."

"To one is given by the Spirit the word of wisdom."

That is good; we will insert that in our creed.

"To another the word of knowledge."

Yes, that is good too, so we will put that in.

"To another faith by the same Spirit."

The gift of faith; we believe in that; we will put that in also.

"And to another the gift of healing."

We do not want that in our creed, we do not believe any one has the gift of healing now.

"To another the working of miracles."

We do not want that, we will strike that out; it is preposterous to believe in such things.

"To another prophecy, and to another the discerning of spirits."

We will eliminate these from our creed, for we do not believe in them, for such are done away.

"To another divers kinds of tongues."

Well, we do not believe that, and we do not want it in our creed, for it is folly to believe in such things in these days.

"To another the interpretation of tongues."

As we have done away with the gift of tongues, we do not want the gift of interpretation, so we will strike that out too.

We next read 1 Cor. 14:1:

"Following after charity, and desire spiritual gifts, but rather that ye may prophesy."

We say it is all right to follow after charity, but that advice to desire to prophesy, is all a delusion; so we will not place that in our creed. And we read further in verse thirty-nine,

"Covet to prophesy and forbid not to speak with tongues."

We do not believe that, so we take it out also. And in this same chapter, 1 Corinthians 14:26, we also find this:

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

Now, shall we teach this in our new church? Shall we tell our members that, if they live for it, they too may come together from time to time and have the gift of tongues, and receive revelations from God. Upon a vote being taken, it is decided that this, too, is done away- is not for us; so out it goes along with the others.

These are principles of the doctrine of Christ, the greatest bulk of which we have left out of our creed and, as a consequence, have taken them from the word of God; and yet my text says:

"If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city."

We next examine Ephesians 4:4,5:

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

Well, we do not believe that; just having one church; just having one body; one system of faith. We do not believe that, it is of no consequence that we should believe it; and, lest men shall say we are narrow-minded, we will teach that there are many bodies, many different systems of faith, and that a man can be saved in one just as well as another - just so a man's conscience is clear is all that is necessary. So away goes the "one body" and the "one faith" doctrine and the

doctrine of many different systems of faith is substituted for it. We know the apostle says;

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."- 1 Cor. 1:10.

But it can't be, it is too much to expect of us, so we shall not teach it.

We turn to James 5:13-15, and read;

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms."

That is a very glorious idea: if you get merry, sing songs to God. Well, we will put that down. If you want to pray, that is all right; make your wants known to your heavenly Father. We can put that down in our creed.

"Is any sick among you? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord."

Well, it is all right to send for the elders and let them pray; that is good doctrine, and we are going to put that in our creed; but anointing with oil, we do not believe in, even though the apostles anointed with oil. We do not believe in it now; it was good doctrine then, but not now. But we read that:

"The prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him."

We do not believe the Lord will raise up the sick now, and so we eliminate that from the word of God; and that sins shall be forgiven through the laying on of hands and anointing with oil, we do not believe, and we eliminate that from the word of God; yet we are told:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,"etc.

We read in James 1:5:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

But we do not believe that, we do not want that now; so we leave it out.

We then read this, from the apostle John:

"And this is love that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." - 2 John, 6<sup>th</sup>. verse.

And before taking any position on it, we read this, from the angel which came to John on the isle of Patmos:

"But that which ye have already hold fast till I come."- Rev. 2:25.

Now, we are told in these two texts that the children of God must walk as they had "heard from the beginning," and they were to "hold fast" that which they then had "till I come." But how can we? Why, if we walk as they had heard from the beginning, we would have to preach and practice "baptism for the remission of sins," for Mark says:

"The beginning of the gospel of Jesus Christ the Son of God:\*\*\* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." - Mark 1:1-4.

Peter taught the same on the day of Pentecost ( Acts 2:38), and Ananias taught the same to Saul of Tarsus( Acts 22:16) . then we shall have to teach and practice the laying on of hands (after baptism) for the reception of the Spirit, for the blessing of little children, of ordination of officers in the church, and also in administering to the sick. We would have to "covet to prophesy and forbid not to speak in tongues." We would have to follow after charity and desire spiritual gifts, but rather that ye may prophesy." You see they had "Heard from the beginning" all these things, and now John tells us "This is love, that we walk after his commandments," and that the commandment is "As ye have heard from the BEGINNING, ye should walk in it." And then the angel tells us that what they then had- all these things, and also apostles, prophets, revelations, tongues, interpretation of tongues, and angelic ministrations- they were to "hold fast" till the coming of the Savior. But we have been taught that these things were given to establish christianity, and that they were to cease when the twelve apostles, and those upon whom they laid their hands, all died and , if that is correct, then it would be impossible to "hold fast" to these things till Jesus comes. And, as it will be impossible for us to teach our creed and, at the same time, teach these two texts of Scripture also, we will leave out these two verses along with the rest which we have taken out.

We get along fairly well, now, till we get to this:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."- Rev. 14:6,7.

This, mind you, is in "The words of the book of the prophecy," of which John says, "If any man shall take away from " it that "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And the voice which called to John out of heaven said, "Come up hither and I will shew thee things which must be here after" (Rev. 4:1) : so it is plain that John is writing of things which are to come to pass after his day. And,

besides this, the angel who brings the gospel is to declare that "The hour of his judgment is come," showing that the gospel is to be restored, and preached "to them that dwell upon the earth" just before "the end shall come" ( Matt. 24: 14.)

Then in the fifteenth verse of this same chapter, Revelation 14, we are told that "another angel" is to cry,

"Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe." And Jesus says:

"The harvest is the end of the world: and the reapers are the angels.\*\*\* The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."- Matt. 13:39,41.

But , notwithstanding all this evidence supporting the restoration of the gospel , by an angel, just before the hour of God's judgment- "at the time of the harvest," "the end of the world" - we decide that there is no necessity for an angel bringing the gospel, that angelic ministrations are things of the past, and that those who preach such things are fanatics and deceivers. So away goes that part of "The words of the book of this prophecy," even though it may cause our names to be taken "Out of the book of life."

Now , friends, we have hastily run through the New Testament this morning and , in forming our creed, we have left out so much that we haven't very much of the gospel of Christ left. Ingersoll would say, "Just about enough to swear by in the courts." But when we get through, we take up the Bible and say, "Here is the blessed book, we believe in the Bible , and the Bible alone; we are going to build , and we build upon the Bible alone, There is the word of God; there is the blessed book we are required to build upon. Now we are going to have no more revelation; we are going to have nothing more revealed from the heavens, nothing more at all; here is the last will and testament of our Lord Jesus Christ, and now the heavens are sealed, and God will give us nothing more. You begin now to see the difference between the creed of the Lord Jesus Christ, and our creed. Jesus has given the law, and commands us not to add to it nor take from it, not to attempt to revise it in any sense; but we have taken up this law and have revised it, have added to it and taken from it, and now we say, "Lord, do not give us any more; we have our creed; we have organized our church upon this basis; we want you to come into our church if you will be a silent partner, but we propose to run this thing ourselves. In this nineteenth century we have become wise, and we consider ourselves sufficient for this work; and if the people shall find out that we depend upon you, they will think we have lost our respectability, hence we do not want anything more, we are going to stop right here and shut the door against anything more from God." Here is the difference: "God gave so much of his word as he wants man to

observe, and gave it as he wants it; and then we, in our creed-making, say, "We accept so much of it as suits us, and reject what does not - and that is a very considerable part. In other word: "God gives his law as he wants it, and says that "man" must not "add to" it nor "take away from" it; "man" comes along and adds to it and takes from it till it suits him, and then says that' God must not add anything more. God has said by the prophet Isaiah, fifty-fifth chapter:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Let us beware, then , of the creeds of men; of "teaching for doctrine , the commandmentsof men,' for Jesus says of those who do so, "In vain do ye worship me."

The Latter Day Saints take the Bible and believe it to contain the word of God; believe it where it says,

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Believe it where it says,

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Believe it where it says,

"He that trangresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."

The Latter Day Saints believe the word where it reads,

"If any of you lack wisdom, let him ask of God,\*\*\* and it shall be given him."

They accept it and preach it because they believe men lack wisdom, even the wisdom of God, in order that they may carry on the work of God successfully; and they believe, that except they abide in the doctrine of Christ, except they speak the things that God has placed in his word, they will come, under condemnation. Hence it is, that they accept, teach, and practice all those things which we have been rejecting and refusing to put in our new church and its creed, this morning; "Baptism for the remission of sins," "laying on of hands" for the reception of the Holy Spirit, "laying on of hands," for the blessing of little children, for ordinations, and for the healing of the sick, in connection with the "anointing him with oil." They believe and teach the same kind of church organization as existed in apostolic times, the same gifts and blessings of God's Holy Spirit; the restoration of the "everlasting gospel" by an angel, just before the hour of God's judgment, or the "end of the world" - in fact, they believe the gospel of our Lord and Savior, Jesus

Christ, in its entirety, and that there is no other gospel that will save, 'none other name under heaven,' and that men must take upon them the name of Christ and live by his law in order to be partakers of the inheritance "reserved in heaven for you." Are they orthodox? Are those who reject those parts of the gospel referred to above, teaching the opinions of men as a substitute, orthodox?

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

Let us now examine the other part of our text, that part found in 2 Peter 1:3. This is thought by some, to be against our position on continued or present revelations from God, but we think it is in our favor, and against those who reject the doctrine of present revelations. We believe that men have put their own "private interpretation" upon this text, and that they preach their "interpretation": instead of the text. First, I will quote the text as it is:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Peter says nothing about what God had revealed, but he speaks of those things which God had "GIVEN," not to all men, but "unto US" - "UNTO US." Now, don't forget that. Peter is talking about what God had "given" to them, and not about what the Lord has revealed to all men in his word. And the apostle says the Lord "hath given unto us all things that pertain unto life and godliness;" so, if we can learn from the Scriptures just what things God had "given" to them, then we shall know what things "pertain unto life and godliness."

"And he gave some apostles, and some prophets,," - Eph. 4:11.

The first things that God "GAVE" to them were apostles and prophets.

Then we read next, in Matthew 16:19, where Jesus says to Peter:

"I 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."

We find he 'GAVE' unto the apostles the keys of the kingdom of heaven, to open the door of the kingdom, to induct men and women into the same. But what else did he give? Turn to Luke where he sent them out to preach, where he says,

"I give unto you power and authority over devils, to cast unclean spirits out of those possessed with them."

And what else did he give? turn to John 14:16.

"If ye love me, keep my commandments. And I will pray the father, and he shall give you another Comforter, that he may abide with you forever."

And this Comforter "shall guide you into all truth" and "show you things to come." ( John 16:13.)

Now turn to 1 Corinthians 12, and it reads:

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles ; to another prophecy, to another discerning of spirits,'etc.

Here we find what God gave unto that church. he gave them inspired apostles: he gave them the keys of the kingdom of heaven; he gave them power over unclean spirits; he gave them the Spirit that would open the windows of heaven and bring down the things of the Father and the Son to give unto them. He gave them this Comforter, and the gifts of the Spirit; and, most of all, he gave his presence; for we read that the church is builded for a habitation of God through the Spirit; that God himself, the source and fountain of life, together with the Redeemer, might dwell in their midst; hence, they had all things which pertain to life and godliness, and the Apostle Peter might well say so.

Yes , friends, a church to which God "hath given' inspired apostles and prophets, a church to which God 'hath given" the keys of the kingdom of heaven, a church to which God "hath given" power over devils and unclean spirits, a church to which God "hath given" the Spirit which guides into all truth, shows things to come, and takes of the things of God and shows them unto his people, a church to which God "hath given" the gifts of wisdom, knowledge, faith , healings, prophecy, miracles, discerning of spirits, tongues, and the interpretation of tongues, along with the privilege of asking him when they "lack wisdom," with a "thus saith the Lord" that "it shall be given him;" a church to which God " hath given all these things, and in which he and the Savior both take up their abode, can well say,"According as his divine power hath given unto us all things that pertain unto life and godliness." but you can see that the church we have been organizing this morning is quite different from this one- the one of which the apostle says that God "hath given to us all things that pertain unto life and godliness."

In organizing our new church, and drawing up the articles of faith by which it is to be governed, we have discarded, as unnecessary, all but a few of the things which God gave to that church, and then we stand before the people and say that God has given to us the New Testament in which the history of these things is recorded, and that because God has given us the history of these things, we have



all things that God gave "to that church." There is quite a difference between the history of the things and the things themselves; there is quite a difference between eating a good meal, and somebody else eating it for you and then telling you how good it was.

If God had given unto them apostles, if God had given unto them the keys of the kingdom of heaven, if God had given unto them power and authority over devils, if God had given them the spirit of revelation, the spirit of wisdom, if God had given them the Comforter which takes the things of the Father and shows them unto his children, if he had given unto that church all the spiritual gifts spoken of in the twelfth chapter of First Corinthians, that every one might profit withal, and if these things were given that the people of God might attain to life and godliness, how can we in these days attain to life and godliness without them?

But if God "hath given unto us" inspired apostles and prophets, if he "hath given unto us" the keys of the kingdom of heaven, if he "hath given unto us" power over devils and unclean spirits, if he "hath given unto us" the Spirit of revelation, if he "hath given unto us" the Comforter which takes of the things of God and shows them unto us, if he "hath given unto" the church which we represent all the spiritual gifts spoken of in 1 Corinthians 12, if God hath, indeed, "given unto us" all these things in these last days, then we can stand before the people and say that God "hath given unto us all things that pertain unto life and godliness," because he "hath given unto us" the same things which he gave unto the church which was represented by the Apostle Peter when he made the above claim. And, as the Latter Day Saints claim that God "hath given" to them all these things, they can claim with the Apostle Peter, consistently too, that God "hath given" unto them those things which are necessary to "life and godliness." But they, or any other church, would be inconsistent in claiming to have "all things that pertain unto life and godliness" unless the Lord had indeed given to them just what he had given to the church in the days of Peter.

Now, please remember that the Lord had "given" all the above to his church in the apostles day, and that the apostle Peter said:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

And that the Apostle John said:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the holy city, and from the things which are written in this book."

If you want to be on the safe side, if you want your name written in the book of life, if you want a name and place in the holy city, if you want to be free from the plagues that are written in this book, teach it and practice it- accept it as it was given. My friends, do not undertake to add to nor take from it, do not undertake to revise or change the word of God, for his word is perfect. If you undertake to change, it, the wise man says you will be found a liar. We do not want to be liars; therefore let us accept God's word as it is given.

