



*your husband until death*  
*Joseph Smith Jr*

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# AUTUMN LEAVES

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## PROPHETS AND REVELATION.—PART I.

BY J. W. RUSHTON.

PERHAPS the greatest obstacle standing in the way of progress (numerically and in popularity) so far as the church of Jesus Christ is concerned in modern times, is the claim that Joseph Smith was a prophet and the recipient of revelations in which was communicated the mind and will of God to man. The popular objections to this claim are usually expressed thus:

First. Such a claim is in conflict with the authentic and accepted revelations contained in the Bible.

Second. It is opposed to the universal traditions and teachings of theology, wherein it is postulated that with the closing of the "Canon of Scripture" prophets were dispensed with, because the further need of revelation did not exist; and the book of Revelation, given through John the Divine on the Isle of Patmos in or about the year of our Lord 96, ended the series of divine communications which had been given from the beginning of human history continuously up to that date.

Obviously, if these conclusions are correct it is useless to attempt to prove that Joseph Smith or any other person has been blessed with the prophetic afflatus; for, according to the foregoing objections, the Bible is the Alpha and Omega,—the beginning and the end of God's communications to man. It will be patent, therefore, that it is very important in the defense of the latter-day work, that these objections should be clearly and effectively disproved; hence, the object of this article is to show

that these objections are not only invalid, but actually contradictory to the principles of the very authorities cited as witnesses on their behalf.

First. To the divine communications generally accepted.

Second. To the nature and character of Almighty God, the author of these communications.

Third. To the logic and principles laid down and used by modern theologians.

### WHAT IS A PROPHET?

In the consideration of this very important matter it is necessary that, first of all, we acquaint ourselves with a correct understanding of the terms or words employed, viz., "prophet" and "revelation." According to authorities upon philology<sup>1</sup> we are informed that "a prophet" is one who proclaims or interprets the will of God, one who announces things to come, one who predicts or foretells events, one inspired by God to warn and to teach."

From this it is seen that the work and mission of a prophet embraces more than merely presaging the future or telling what shall transpire in coming time; the primary and most important business of a prophet is to proclaim the will of God by the authority of God—a God-sent man to proclaim his word. In the fulfillment of this mission it may include the forecasting of the consequences attendant upon the acceptance or rejection of the message delivered. The idea

<sup>1</sup>Chamber's Dictionary.

is that mere prognostication does not constitute one a prophet of God; this feature is simply one of the fruits by which a prophet is known, and is incidental to his call and office. That this is true may readily be seen by a studious reading of Isaiah, Jeremiah, Ezekiel, Daniel, and especially Moses, the prototype of the greatest prophet—Jesus Christ. Their specific mission was to teach the people God's will, warn them in his name of the punishments that must follow if they did not heed that message which was delivered them.

The message the prophet is commissioned to deliver is of necessity infallible, because it comes from an infallible source; but that does not imply or require infallibility in the man who is the instrument, or medium, or vehicle through which it is given. This peculiarity attaching to the calling of a prophet has been too often overlooked, and the indulgence of this fallacy paved the way for the introduction of that anomalous doctrine known as "papal infallibility." It is totally untrue to argue that a man chosen of God as the instrument through which he conveys his will thereby becomes infallible. The message and mission of a prophet does not in any way alter the individuality nor expunge the idiosyncracies of the man. This, also, may be seen by a careful reading of the Scriptures, where it is recorded more than once that the men chosen by God as prophets stepped aside from the path of duty and egregiously sinned. Moses on one occasion allowed the evil passion to prevail with him to such an extent that he flung down and broke in pieces the sacred tablets which had been inscribed by God's own finger. On another occasion by his impetuosity he displeased God so much that he was prohibited from entering the promised land, and only from the lofty eminence of Nebo's summit did he feast his eyes upon the waving fields of golden grain and rich produce which conspired to create its reputation as "a land flowing with milk and honey."

Yet who would say after all those years of anxious toil, of unblanching

courage and punctilious fidelity to God and his brethren that his labors were in vain, or his teachings untrue, or that he was a false prophet, even though he sinned against God?

Balaam, the prophet, actually was persuaded to become the messenger of evil and the harbinger of curses, though all the time in God's service; but God used an ass to teach him wisdom, turned aside the volume of curses and like a flood poured out blessings upon the people Balaam would have cursed to please Balak.

We have an account<sup>2</sup> in another place of two prophets, one who was jealous of his brother prophet and actually told a wicked lie to entrap him into disobedience and was successful in his nefarious purpose; yet who shall say that because of the manifestations of human weakness and caprice they were any the less prophets and servants of God? or that the message, teachings, warnings, and blessings were false, because a lion was the solitary spectator of the tragic end of the one, while the other with tears and sighings carried him to his grave in consequence of sin. There are too many incidents in the lives of these chosen men of God to show that human weakness and folly, sin and evil, were ever seeking to overthrow them and apparently frustrate God's purpose for us to claim for them infallibility.

It is noticeable, also, that each of the prophets in the Scriptures has a style of diction peculiar to his marked individuality, so striking that imagination can reproduce their personal appearance; their education and avocation in life can be unhesitatingly determined in many cases by the peculiar manner in which each clothes his thoughts—the hyperbole used and the different illustrations presented to elucidate his teachings. These features have been tersely referred to by Canon S. R. Driver, one of the foremost of the higher critics, in his book on *The Life and Times of Isaiah*. He says: "While there are a series of general principles common to the prophets generally, each prophet in

<sup>2</sup> 1 Kings 17.

particular possesses a special individual element, partly conditioned by his own genius and temperament, partly determined by the course of general events in the world in which "he moves."

Then, to properly estimate the work or mission of any prophet, we must take into consideration these conditions referred to, and in so doing we shall be preserved from the grievous mistake of expecting too much from those men who even while in possession of this transcendent gift, were but human.

The following extract from the writer above quoted is extremely useful in the consideration of this subject: "It is, then, essential, if the work of any prophet is to be properly understood, to study it in the light of contemporary history."

Without any hesitancy, we dare to say that if these principles, which we believe to be true ones, are applied to Joseph Smith and his work, it will be found that both are in strict relationship with the times in which he lived. Further, because of the very traits of character he possessed, he was just the individual calculated to do the work necessary to be done in that particular time; hence we insist that to properly estimate and comprehend the work of Joseph Smith, it is of the greatest importance to study the history of the times in which he lived and moved. If this is done in a candid and fair spirit it will be seen that instead of his labor or mission being an anachronism, it was both specific and timely, equally so with the work of Moses, Isaiah, Daniel, or any of the prophets preceeding him.

#### WHAT IS REVELATION?

Next we notice the word revelation: "Revelation<sup>3</sup> means to disclose, unfold, to communicate. Divine revelation means the communication by God to man, in certain ways, and for certain ends, of the secrets of his will and nature."

"When we speak of divine revelation, we speak of the principles of truth which have been revealed by

God to man which could not have been revealed in nature, or by any other process of human reasoning."<sup>4</sup>

By revelation<sup>5</sup> we imply either the process by which God makes himself known to men or the knowledge thus obtained.

The universe is a vast, complex revelation of God, manifesting his existence, skill, beneficence and conformity to law; thereby proving, even in a limited degree, his supreme intelligence and majesty, which in turn conspire to suggest to man his own dependence, obligations, and responsibilities. But in this the limit is reached. Nature can not reveal to us anything beyond this, for what we know of God's will and purposes toward man we are indebted to him for having especially communicated to us. Herein is the reason why Latter Day Saints are so emphatic and uncompromising in insisting that men everywhere in all times and circumstances shall give heed unto what the infinite God has condescended to make known, because he only is the true source of knowledge, the application of which is divinely calculated to educate and prepare us for eternity and immortality. God holds the exclusive right to make the communication of his own stipulation to man and has done so effectively, immutably; and none can compete with him in the formulation of a scheme or plan of human salvation.

Now that we have before us in plain language the accepted definition of the subjects of this article, we will carefully weigh the objections so vehemently and tenaciously urged against our position so far as concerns Joseph Smith.

#### OBJECTIONS TO CONTINUOUS REVELATION EXAMINED.

It is usual to enlist the services of the Bible first, our critics being fully persuaded that the sacred volume is arrayed against us and use the following quotations:

"For I testify unto every man that heareth the words of the prophecy of

<sup>4</sup> Ibid.

<sup>5</sup>T. H. Horne; Bible Educator.

<sup>3</sup>Field's Hand Book of Theology.

this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book."<sup>6</sup>

It is argued from this, that any presuming to present anything purporting to be a revelation from God must be guilty of this sin and incur the plagues enumerated in the book, and his work must be the work of a fraud or a dupe.

A little consideration would readily show that such an interpretation is an unwarrantable outrage upon the language employed by John, as the facts in the case will evidence. Obviously, John had reference only to the series of revelations and visions known as the apocalypse and had no application to any other writings either of his own or any one else. To the casual student of Bible history and chronology it is known that the Bible of our time was not the product of John's labors, nor, indeed, of any one of the contributors of that volume; but it is a compilation of many books by different authors, the manuscripts being selected by a committee from among a number of manuscripts, and deemed to be genuine and authentic.

The word Bible is from the Latin ecclesiastical term *biblia*, being the same in Greek, meaning books; believed to have been first applied to the sacred volume by John Chrysostom, patriarch of Constantinople, 398 to 404, A. D. There is one point to be noticed which in itself is sufficient to expose the fallacy of the very common objection to continued revelation; it is this: It is a matter of history that some of the books in the "authorized version" have been disputed as canonical, their genuineness being questioned as early as the second century; on the other hand there are books which have been rejected by the compilers of the "authorized version" and accepted by the Catholic authorities as being of recognized canonicity.

The King James Translation consists of sixty-six books, divided into the Old and New Testaments. The R. C. or Douay Version, from the

Latin Vulgate, consists of seventy-three books.

Here is the dilemma: Each one claims to be the word of God; each contains this anathema used by our opponents. According to Protestants all Catholics, and those who accept their version of the Bible, will be made to suffer the unspeakable tortures spoken of by John, for adding seven whole books to the Bible; and according to the Catholic side of the question all who believe in the authorized version will have their names erased from the Lamb's Book of Life and their part out of the new city because they have taken seven books away from the Bible. Now, which horn of the dilemma will our critics take? For if the interpretation they have put upon the text used is legitimate, some one besides Latter Day Saints will be in an awkward predicament some day.

Further, taking it for granted that our friends have given the correct interpretation it will be noticed that the very sin they would attach to us they themselves are especially guilty of; for John specifies: "Whosoever shall add to the words of this book," and right in the selfsame chapter we find on counting up the words printed in italics there are no less than nineteen words which have been added. So the sin is exactly the same in principle and quality; the difference is only one of quantity.

What is really meant by this language? Is not its face meaning that no man is to tamper either by addition or subtraction, with the revelations of God, to subvert its meaning? We believe that it is, and the reason is because in the Book of Deuteronomy<sup>7</sup> we find a similar statement. The reasoning of our critics when pushed to its legitimate conclusion would find every writer in the Bible guilty. Consequently under the anathema of God, because all wrote after that statement was made, even from Moses to Revelation.

While man is peremptorily prohibited from interfering with the word God has revealed yet nowhere does

<sup>6</sup>Revelation 22: 18.

<sup>7</sup>Deuteronomy 4: 2; 12: 32.

it state that God is going to leave the world and its inhabitants to its fate after the twenty-second chapter of the book of Revelation was completed. God still has the prerogative to communicate with whom he will, when and where he pleases.

It is urged that Christ was the end of the law and the prophets; in him the climax of revelation is attained, all necessary to be revealed has been revealed in him; hence to assert the prophetic call of Joseph Smith is to challenge the finished work of Christ.

This position is equally untenable and inconsistent with the previous one. Jesus, it is true, was the end of the Mosaic Law and the work of the prophets pertaining thereto; but to argue that all prophets were to cease with the advent of Christ is contradictory to the facts of history, besides conflicting with the word of God.

It is recorded in the Scriptures that prophets and divine revelation were two conspicuous features in the church "after" the ascension of Jesus Christ. Twelve years after this event we read that in the church at Antioch, there were certain prophets<sup>8</sup> and that they had received a revelation from God.

The church in Cæsarea had prophets and prophetesses; one Agabus<sup>9</sup> received a striking revelation in regard to Paul, which afterwards received a tragic fulfillment.

Paul also teaches<sup>10</sup> the great mystery of Christ's gospel was unknown, save by revelation from God through the mediumship of prophets.

Jesus himself, just prior to his ascension to heaven, gave gifts unto men<sup>11</sup> and among them, the second in importance, was prophets.

Paul, in speaking of the officers of the church of Jesus Christ and the power which placed them there, says, "God set in the church—prophets."<sup>12</sup>

Therefore, the force of evidence is so strong that we must conclude this objection is altogether untrue, because conflicting with history and in-

spiration. With singular clearness Ernest Renan seemed to sense the situation and felicitously expressed what the foregoing scriptures plainly and positively assert. "No transitory appointed exhausts the 'Divinity'; God was revealed before Jesus—God will reveal himself after him."<sup>13</sup>

In Smith's Dictionary of the Bible there is a good rule laid down which must be observed to acquire an adequate conception of the interpretation of scripture, which we all do well to observe; it is in effect that "no interpretation of a given passage of scripture can be correct or valid, which would bring that scripture into conflict with any other scripture." If our opponents and critics would heed this wholesome advice—

"It wad frae monie a blunder free them and foolish notion."

Then we have the old fanatical cry of "Beware of false prophets." It is borne of an inflamed imagination, so childishly hysterical that we wonder when serious people, in discussing a serious matter, should jeopardize their reputation for gravity by manifesting such puerility. Jesus bids his disciples "beware of false prophets,"<sup>14</sup> and our over-anxious critics at once conclude that every person representing himself as a prophet must perforce be false, and he is therefore advertized as "a wolf in sheep's clothing" without any further investigation.

It does not require such a great stretch of imagination to picture to ourselves the crowds of people who were hounding Paul to his death. We notice the nervous persons on the edges of the crowd who would join in the cry, "Away with him; he is not fit to live." Occasionally they turn aside to give the following information to some stranger who inquired as to the cause of such unusual disturbance: "Why, this man has been preaching heresy and actually wanting us to believe old Agabus was a prophet and Philip's daughters had the spirit of prophecy. Abominable! isn't it? Such men are a nuisance, and turn the world upside down."

<sup>13</sup>Life of Jesus, introduction, p. 56.

<sup>14</sup>Matthew 7: 15.

<sup>8</sup>Acts 13: 1, 2.

<sup>9</sup>Acts 21: 8-11.

<sup>10</sup>Ephesians 3: 3-6.

<sup>11</sup>Ephesians 4: 11.

<sup>12</sup>1 Corinthians 12: 28.

It is proverbial that the human family is always at the extreme either one way or the other; let Simon Magus come tripping along with all his juggling arts of jugglery and notice with what open-mouthed wonderment the eager crowd gulp down his necromancy and give out, "Surely this man is some great power of God;" while only a week before the same folks had bespattered the ground with a martyr's blood because he had been bold enough to preach the truth. Exactly the same spirit is in vogue to-day. Get a patent medicine on the market, wrap it in a glaring label, circulate plenty of stories of impossible cures; and, like the "Pied Piper of Hamelin," the gaping crowd will follow you anywhere. When they discover they have been deceived, the reaction sets in and nothing is worthy of their credence; the real and genuine is sacrificed in their blind zeal, because they were too childishly credu-

lous of a charlatan. All attempts to get people to believe the truth meets with little more success than the nobleman who for a wager tried all one day on London Bridge to sell real guineas for a penny; he sold one to a man to please the baby.

To-day with holy horror the masses are praying the Lord to deliver them from the evil of "Mormonism" (as it is falsely called), yet they stand in mute awe at the histrionic gyrations of Roman Catholicism, of spiritualism, Christian science, magnetism, hypnotism, and Dowieism. The intellectual on-lookers superciliously regard the business as a huge joke and seem to relish the fact that even nobility, encumbered with titles, is inveigled in the glamor of esoteric healings, etc. Anything at all will the people do, but give a candid and reasonable investigation of "the greatest wonder of the age."

## ELDER WILLIAM GIBSON; A SHORT SKETCH OF HIS LIFE.

BY WILLIAM GIBSON.

[Editor's note.—We are sure that our readers will enjoy this little sketch of an eventful life. The writer, you will discern, was more a man of action than of words. He was one of the men who "did" things. He willingly risked his life and sacrificed his property for the good of the cause he espoused. For years after separating from the Brighamite Church he labored against great odds, preaching the gospel and supporting himself and family. He is of the highest Scotch type and has been an able defender of the faith, very shrewd in debate. It was a bright mind that might question him and not get a ready answer. At one time he held a debate with a brother-in-law of Brigham Young, as a result of which five converts left Utah and came East to join the Reorganization; and, sad tale, one young lady who was to marry his opponent concluded that polygamy was not for her and declared the contract null.]

WITH me, as with most of humanity, life has not all been pleasant. I was naturally religious and wanted to know the things that were in the Bible. I was reared in the Presbyterian Church; but when I began to read the Bible I could see no harmony between their creed and the gospel of Christ. I did

not then know where to go to find anything better.

Sometime after my mind began dwelling on religious topics I heard of a man preaching a new doctrine, as the people called it. I went to hear him. I believed and obeyed. My wife did not come with me until a year later. I went out every night alone and prayed. On one occasion a power came over me that I could not explain, but I knew it was the power of the Devil. I was relieved of it and thanked God for my deliverance. I have also seen God's power manifest and his promises fulfilled in the healing of the sick and in many other ways, the details of which I will not give, but will proceed with my story.

I was employed as agent for a certain company and traveled over a great deal of Scotland. They also sent me to Ireland to attend to some business and I traveled in four counties, preaching and baptizing as I had opportunity. I baptized three in Londonderry, that ancient city that

ment of animal and human figures.

The most satisfactory and artistic productions in clay are thought to have been when the whole vessel was treated as a human head, with the attached mouthpiece serving as a head-dress or covering. These portrait jars are especially noteworthy and highly prized, as they afford in most cases a lifelike representation of the face and features of the Peruvian coast Indians, as well as illustrating the technique. One of the types is unusually interesting, for it portrays a personage clothed in warrior's garb. Possibly here is depicted one of the chiefs, armed and equipped for battle. The striking feature of the costume is the high head-dress or conventionalized human face, with immense ear plugs. The left hand grasps a shield made of llama skin, to which are fastened short throwing-darts. The right holds a battle-ax. The other weapons used in warfare by the Incas and coast people were slings, for hurling stones, clubs four to five feet long, having five or six sharp points of metal or stone, and throwing-lances fifteen feet in length. Forest animals and maritime creatures of the period, notably the great condor with his helpless victim, were on the various forms of pottery met with. Probably one of the most extraordinary and remarkable pieces of pottery from an imaginative standpoint, at least, is one depicting a resting llama, with a sleeping child snugly clinging to its warm and fleecy back.

The great abundance of gold and

silver in the time of the Incas, and their skill in soldering and fashioning these metals into striking shapes, are exhibited by the hundreds of personal ornaments, statuettes, and ceremonial objects wrested from burial places. Mosaic work on shells, supplemented by wide bands of gold, the ends terminating in a parrot's head, were evidently common household adornments, a number of such being recovered. Necklaces of golden balls, nearly the size of a twenty-five cent piece, were evidently commonly worn. Huge drinking or ceremonial cups a foot high, of silver, and more than half that length in gold, wrought into portraits, attest the lavishness of display which flourished among the people. Long wristbands of solid gold and silver were worn. Instead of sacrificing the living llama, on some occasions, figures of this animal ten inches high, of solid silver, were buried as an offering. Gold was secured by washing in the mountain torrents and streams. Silver was obtained from easily fusible ores by reduction on the site where the ore cropped out, and also by fusion in small and rude ovens, placed in the open air. Copper was treated in the same manner. Silver and gold were mostly hammered.

The foregoing sketch has been intended more as a general pictorial display from the recent finds, showing the handicraft and everyday objects used by the Incas, rather than an historic survey.—*Scientific American*.

## PROPHETS AND REVELATION.—PART II.

BY J. W. RUSHTON.

WE PROCEED now to present the constructive side of the question, as plainly as possible arraying the evidences to vindicate our position; and then we shall ask the reader to carefully weigh both sides and allow truth and reason (not prejudice and bigotry) to have "their perfect work."

WAS JOSEPH SMITH A PROPHET OF GOD?

We shall approach this question upon general lines laid down in the Bible, in theology, and in science; for if a prophet he would conform to the general laws and principles governing all prophets and the communi-



cations given through them. We therefore present the general features of divine revelation in the form of four questions:

Was revelation necessary?

Was revelation possible?

Was revelation probable?

What was the method employed to convey these communications to men?

These queries are very important and lie at the foundation of this grave matter, and will materially assist us in answering the question as to Joseph Smith's prophetic call.

#### WAS REVELATION NECESSARY?

We will present evidence from the Scriptures, first, to show that it was.

The interrogation of Zoplar, "Canst thou by searching find out God? Canst thou find out the almighty unto perfection?"<sup>1</sup> is answered by the wise man, as follows:

"No man can find out the work that God maketh from the beginning to the end."<sup>2</sup>

"The work of God, that a man can not find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea, farther; though a wise man think to know it, yet he shall not be able to find it."<sup>3</sup>

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"<sup>4</sup>

"The world by wisdom knew not God."<sup>5</sup>

"The things of God knoweth no man, but the Spirit of God."<sup>6</sup>

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."<sup>7</sup>

We deem the above ample to show that according to the evidence of inspiration no man regardless of his intellectual attainments and acquisi-

tion of wisdom could or can discover or find out God. It is totally impossible. The testimony of inspiration is corroborated and sustained by human experience and by science, even men who disbelieve the evidence of scripture having unintentionally borne witness to the veracity of God's word. Almost colossal intelligence has been displayed in the ingenious intricate machinery that wisdom has suggested enabling them to scan the heavens and the earth with the aid of telescope and microscope. We can, by almost occult means of computation and analysis, give the distances, weights, and compounds of sun, moon, and stars. We have explored almost every nook and crevice of this vast universe, bringing within the range of human comprehension mysteries of the infinite great to the infinitesimally small, until we stand bewildered and dazzled in the effulgence of light that has flooded all departments of knowledge. But with all the searching of the wise men the flippant boast of Lalanda, the French astronomer and philosopher of the eighteenth century, has been wailing in dismal echo through all the tortuous labyrinths of scientific research: "I have swept the heavens with my telescope, but I can not find God."

Why?

Why marvel at infidelity? Why be surprised because agnosticism continues its devastating career and with ruthless iconoclasm sweeps away the idols of the past. It is only the legitimate product of the spirit of the age. If men would learn to be honest with themselves the ranks of infidelity would be swelled a hundred-fold, for it is notorious that many make pretensions to religion simply because it is fashionable and traditional and many because of superstition. We can not be surprised that men have sought to account for the phenomena of the universe upon the theory of spontaneous generation, and now, as this is proven to be untrue they turn to evolution as the great solvent of this problem. History is repeating itself and there is not much difference between ancient infidelity which Paul calls ignorance, and modern in-

<sup>1</sup> Job 11: 7.

<sup>2</sup> Ecclesiastes 3: 11.

<sup>3</sup> Ecclesiastes 8: 17.

<sup>4</sup> Romans 11: 33.

<sup>5</sup> 1 Corinthians 1: 21.

<sup>6</sup> 1 Corinthians 2: 11.

<sup>7</sup> 1 Corinthians 2: 14.

fidelity called by science "agnosticism," which means, according to Doctor Joseph Parker, "knownothingism."

Away back six hundred years before Christ, men had set out on a voyage of discovery and offered some strange philosophies as the solutions of the problems of life and matter, Thales suggested water; Anaximenes, air. The "wind and water" theory of bygone days may be amusing to contemplate to-day, yet human wisdom has not made any advance except in the choice of terms; and we are more or less familiar with "protoplasm," "protozoa," etc., which sound very learned but do not give us any more light. The world to-day has to confess that "by wisdom it knows not God." All attempts to account for life outside of God have been failures, as they must ever be; for, to quote Drummond, "It seems that at the genesis of life God has reserved a point for his direct appearing." And we must be indebted to God himself for this manifestation.

Here we introduce the argument of Reverend Benjamin Field:

"Modern infidels are loud in their assertions that the light of nature will suffice to conduct mankind to truth and virtue and happiness. This point can easily be tested by an inquiry into the state of those nations which are altogether without revelation either real or pretended. . . . If the inquiry really be concerning the sufficiency of natural light without a direct revelation, we ought in all justice, to confine ourselves to those, whether in ancient or modern times, who have enjoyed the light of nature alone; or, at most the light of nature with a few faint rays of early traditional revelation"<sup>8</sup>

The following is quoted from J. D. Craig-Houston, B. D., "Anno Domini, or a glimpse at the world into which Messiah was born":

"Examine, then, the most authentic records concerning the religion and morals of the heathen world. Bring forward as witnesses the ancient philosophers of Greece and Rome. Let

our inquiries relate to the time when the human mind was in a condition of strength and culture, quite equal, if not superior, to anything developed in the history of the world. And what is the result? Did man, simply by his own unaided reason, rise to a right conception of his Maker? Did he discover the true relation in which he stood to the Supreme? Was he able to tell with certainty whether there was any pardon for the guilty, or whether any power in prayer? In short, without the Bible did he realize and fulfill the great end for which he was created, and all this in a way conducive to his own happiness as an immortal being, and quite in harmony with the principle of divine government and the character of God?

"Alas, all history testifies that the world by wisdom knew not God and the most eminent of the heathen Philosophers never rose above a gloomy scepticism or a low and groveling idolatry; and that vice in its most revolting shapes stalked about, not in solitary and isolated cases, but under the professed sanction of the natural religion, and its degrading rites and ceremonies. . . . And what have the modern opposers of revelation left us to prove that our unaided reason, the light of nature, or call it what you will, will serve us better than it did the sages of antiquity! What can we find in their writing which may be regarded as a perfect rule of duty, or are infallible standard of truth?

"The Reverend T. H. Horne has been careful to collect in his introduction to volume 1 the recorded opinions of Herbert, and Hobbs, and Hume, and Blout, and Collins, and Tindal, and Morgan, and Bolingbroke, and Voltaire, and Diderot, and D'Alembert, from which the proof is but too abundant that were there no guide for man but that which he has attempted to furnish, his condition would indeed be hopeless, and his destiny perplexity, unmeaning and sad. . . . We need a revelation. This the philosophers of antiquity painfully felt; and this every thoughtful spirit will feel, who, like them is left to the misery of mere conjecture on the most momen-

<sup>8</sup>Students' Handbook of Theology, p. 26.

tous subjects connected with human happiness."

The irresistible force of this reasoning is too manifest to require much comment to enhance its power; but we may be permitted to emphasize the point so freely admitted, and proven by the perspicacious reasoning and evidences adduced. "No man (not any man) by wisdom (born of human sagacity) can find out God": further, without revelation, men fell away from God, degenerated to the low level of "grovelling idolatry" and barefaced, unrestrained "vice."

Revelation is the line of demarcation between philosophy and science. Philosophy is but speculation, opinion; science is knowledge, knowledge is demonstrated by the existence of an "infallible standard"; this can only be supplied by revelation; therefore we conclude that revelation was necessary.

#### WAS REVELATION POSSIBLE?

The fact that God is the source of intelligence, possessing the the attributes of love, holiness, and omnipotence, bespeaks the possibility of revelation being made so far as God is concerned. It devolves upon those who deny the possibility of revelation to show the reason why it is not possible. The impossibility can not lie with God; because loving all mankind he would naturally be anxious for them to obtain the very best and truest happiness; that being his own condition resultant from holiness and purity would induce him to desire that holiness and purity should characterize the human family that they may be made partakers thereby of his lasting joy and happiness. The omnipotence of God guarantees the possibility on God's part of the requisite revelation of the means to this end being made.

Does the impossibility lie with man? No, for man possesses the capacity and intelligence to receive and understand and therefore could utilize what the Almighty was pleased to reveal; the provision to be observed, however, is, that man shall place himself in a position to receive the divine instruction. That provision is not an

extraordinary one, for if we would receive instruction in regard to physical, moral, or mental development we must have faith, i. e., confidence, trust in the one authorized and qualified to give the necessary instruction.

Bolingbroke in graceful language concedes the possibility of revelation. He says: "An extraordinary action of God upon the human mind, which the word inspiration is now used to denote, is not more inconceivable than the ordinary action of mind on body or of body on mind."

"We must surrender ourselves to the boldest atheism ere we can deny that He can if He sees fit, make a communication of Himself and of His will, and accompany it with evidences sufficiently clear to convince every lover of the truth of its credit and authority."<sup>5</sup>

Such scholars as Doctors Hannah and Winchell argue clearly that the idea of the possibility and even expectation of revelation had been a conspicuous feature in mankind in general. The Roman and Grecian philosophy contains claims that many received divine revelations; Plato, Antisthenes, Socrates, Xenophon, Cleanthes, and the Pythagoreans are quoted by Clement of Alexandria to this same effect: He says (Field's Handbook of Theology):

"Perchance, too, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. But all (the philosophers) in my opinion are illuminated by the dawn of light. So then, the Barbarian and Hellenic philosophy has torn off a fragment of eternal truth."

#### WAS DIVINE REVELATION PROBABLE?

The facts that man of himself could not know anything of God, and that God desired that man should attain to his standard of holiness and perfection are presumptive evidences of the probability that God would give such revelations as would enable the subjects of his love to realize this end.

This is embraced in the sentiment voiced by Paul to the Athenians on Mar's Hill: "God . . . hath made

<sup>5</sup>Field's Handbook of Theology, p. 28.

of one blood all nations of men . . . 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."<sup>10</sup> Also when Jesus made the announcement to Peter: "Flesh and blood hath not revealed it [the truth regarding Christ] unto thee, but my father which is in heaven."<sup>11</sup>

Again to quote Mr. Field: "If any argument can be drawn from the general persuasion of mankind, it is strongly in favor of this supposition, for we shall scarcely find a people that believed in the existence of a God, who did not likewise believe that some kind of communication already subsisted between God and man, or would at some future time be vouchsafed to dispel the cloud of darkness in which they were involved."<sup>12</sup>

"Shall the body be fed and his (man's) soul left to pine away in dreary and unrelieved destitution? Shall he find plentiful provision for time and none for eternity? Is this the lesson which divine goodness teaches? This the conclusion to which its past and present manifestations guide us?"<sup>13</sup>

We believe that there will be recognized the concord and harmony between science and revelation in regard to the admitted necessity of revelation or divine communication from God to man; also the possibility and probability of that universal need being supplied by the great All-Father.

Our object now is to discover whether that need for divine communication does now exist; or are we to believe that the need and supply were extraordinary or fortuitous, that God once in the misty ages of long ago did meet this great need and that supply was intended to be the Alpha and the Omega of communication between God and man? The attempt will be made to demonstrate that *now*, as always, there exists the need of revelation or communication between

God and man and that this was and is recognized by God and provision duly made to meet it.

For what reason in the past was it necessary that man should communicate with God? We answer, to receive knowledge of God, his will and purposes concerning man. If man could not in the past receive this requisite knowledge without divine revelation, is it possible to obtain it now or in any other age without it?

We answer, no; this has been shown, even though men to-day can and do appreciate the manifestations of God's skill and omnipotence in the universe to a wider and better extent than ever before, yet it is plain to be seen that the breach between God and man is as wide and hopeless as ever apart from revelation from God. Human erudition can not lift the veil that hides God and eternity from our view. With all the knowledge and intellectual greatness that men have to-day, there is not a scintilla of evidence to show that human sagacity has been able to evolve the knowledge of God and his ways. This can only be imparted by the bending down of the infinite to the finite: by the communication by God of himself to man.

It is argued that we have the Scriptures now, in which are contained the revelations of God to man, and they are all we need.

In a limited sense this is true; but at the most the Bible is only a history of what God has done to and for comparatively a very few of his children; the record of some, a few, not all, of the communications from him at different times, through and to different persons and peoples. The point is, that merely reading of the blessings which others have received does not impart to us the same knowledge which was the source of their transcendent joy and hope. We doubtless are encouraged and instructed, and our faith strengthened by the devout perusal of the records left us; but as well claim that a reading of the history and philosophy of law makes us lawyers, or a perusal of the materia medica makes us doctors, or a perusal of yesterday's menu card will supply the demands of nature to-day, as to

<sup>10</sup> Acts 17: 26.

<sup>11</sup> Matthew 16: 17.

<sup>12</sup> Field's Handbook of Theology, p. 28.

<sup>13</sup> Doctor Hannah's Lectures, see also Paley's Evidences.

claim that the perusal and study of what God did for Moses, the children of Israel, Isaiah, Peter, Paul, John, and the primitive Christians will impart to you the experience, the knowledge of God, which Jesus says can not and is not imparted "by flesh and blood," even though it be the flesh and blood of the immaculate Son of God. Surely if the personal presence of Christ was inadequate to convey this knowledge, how much more so must be the pulseless, inert word?

Again, it is urged, Does not Paul say, "The scriptures are able to make us wise unto salvation"? True, very true, he does say so and Latter Day Saints believe very emphatically that nothing but the Scriptures can make us "wise unto salvation." But what scriptures does Paul refer to? Not the New Testament, for that was not in existence at the time. It was the scriptures of the Jews, the law and the prophets—the Old Testament. If it be argued, as is often, that because we have the Bible there is no need for any further revelation, because in that there is sufficient to give us salvation, hence any claim to subsequent revelation must be false because superfluous, this would prove that all the writers of the New Testament are false; for, if the Old Testament scriptures (as they did according to Paul's testimony) contain sufficient "to make us wise unto salvation," what need, we ask, of the New Testament?

How, in what way, are the Scriptures able to make us wise unto salvation? In this way: The Scriptures contain the method, plan, or law by which we obtain salvation; they contain the formulæ by which salvation is to be realized. Of themselves the Scriptures can no more give us salvation than the "British Pharmacopieæ" can convey the necessary qualification for a physician; but, as medical texts may make wise the student of medicine, so the student of God's word is made wise unto salvation.

Salvation is the condition of those who have the "life which is hid with Christ in God." How do we obtain possession of this life? Is it by the possession of a Bible? Is it by reading and believing the messages con-

tained therein? If so, how shall we account for the fact that hundreds and thousands who have read the Bible carefully and, may be prayerfully, instead of being numbered among Christians are marshalled in the ranks of infidelity? It can not be mere belief in the historic Christ, nor yet in the fact of his death and resurrection; for thousands of persons so believe, yet their deportment bespeaks anything but communion with God and an acquaintance with holiness. How do we get this life, eternal life? Right here is seen the province of scripture testimony as the aid and means to making us wise unto salvation. They reflect the process, law, or method God revealed for this very end, and they bear record of the fact that all who observed that process, means, or law actually became recipients of the promise; therefore the Scriptures are to us the guarantee or pledge of divine veracity in addition to reflecting the formulæ. But of themselves they can not import life, because they do not possess it.

It is a scientific fact, a concrete law of biology that life, all life, can proceed only from antecedent life. This law governs eternal life as well as animal and vegetable life; hence for any one to claim salvation is virtually to claim eternal life and that can only result from contact or communication or correspondence with the author, source, or giver of that life, and this is totally impossible without revelation.

"As thou [God] hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."<sup>14</sup>

#### HOW DOES THIS KNOWLEDGE OF GOD AND CHRIST COME?

Not by the wisdom of the world; not by the testimony or witness of men; not by erudition, nor by gradually getting "better and better" until we are evolved into life, the Christ-life. No. There is no evolution where there is no life, there can only be accretion.

<sup>14</sup>John 17: 2, 3.

Christ shows to us how it comes, how it did come, and how it always must come.

"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."<sup>15</sup>

There is the secret, here is laid bare the reason why men by their unaided intellect instead of getting into correspondence with God are drifting further and further away; and inevitably must do so until this grave error of modern theology is obliterated, viz., "there is no need for any further revelation, we have sufficient in the Bible."

It is appropriate to remember here the trenchant remark of Solomon: "Where there is no vision, the people perish." We now inquire, what is the power which conveys to us this knowledge?

"No man can say that Jesus is the Lord, but by the Holy Ghost."<sup>16</sup>

Notice the universal applicability of the language "no man." It does not matter who. Again we must notice, mere "guessing," "saying," or even "believing" will not answer. There must be knowledge.

Inasmuch, then, as this is God's method by which all men have received and will receive eternal life, and no man has the promise of life but by this means, then this can be classified as God's law of salvation, or science of eternal life. In speaking of law, Drummond says: "They are modes of operation, not operations, processes not process."<sup>17</sup> All laws are unchangeable in their nature; they could not be law otherwise.

It was not only the province of the Spirit to reveal, or make known God and Christ; but was the power, by which only could men "testify of Christ." Also, because of the inability of the disciples at that time to receive and understand the teachings of Christ in full, he said unto them: "The Spirit shall speak unto you the

things which he shall hear, and shall lead and guide you into all truth and shall show you things to come."<sup>18</sup>

This was the work, the office of the promised Spirit of God, which was for "all whom the Lord our God shall call," "to take of the things of God and reveal them unto you."

The history of the primitive church, as recorded in the four Gospels, Acts of the Apostles, and incidentally outlined in the various Epistles, show us, unmistakably, that from time to time revelations of God's will were very often received upon many matters for the upbuilding, comfort; and guidance of its various branches, for the illumination of the minds of ministry when any point of doctrine was obscure, also for the selection of men to occupy various offices in the body when vacated by death or apostasy. This was the age when the church was in its purest and most perfect condition. Unless it can be shown the men to-day are blessed with a power superior to this power of the Holy Ghost possessed by men in this the first era of Christianity, beyond a doubt there is just as much need for that same Spirit to act in the same capacity in this day and for all time. To urge that we have no need for revelation now is equivalent to urging that we have no need of the Holy Ghost; for revelation both specific and general was the office work of the Spirit. Such a position can not be entertained for a moment for that would reflect upon the wisdom of God and Christ, who have made provision for the human requirements to be met largely through the instrumentality of the "abiding Comforter." If there is no need of revelation to-day, surely it is not impertinent to ask, from whence comes the knowledge of Jesus Christ now? If it was not possible for men to know that Jesus was the Christ when personally among them, until it was revealed, is it not presumption, to say the least, for men to assert that this can be realized without revelation now? •

<sup>15</sup> Matthew 11: 27.

<sup>16</sup> 1 Corinthians 12: 3.

<sup>17</sup> Natural Law of Spiritual World, p. 5.

<sup>18</sup> John 16: 13, 14.

only other State where silver has been produced to any extent is Tasmania. Silver is also found in Queensland, but generally associated with other mineral. In New Zealand silver is found in various localities, and is generally obtained in conjunction with gold. There are no silver mines in Victoria or Western Australia, the small amount of silver produced in those

States being usually found associated with gold. The production of silver in Southern Australia is very limited, and what little is found is on the borders of New South Wales.

The output of silver in New South Wales for the year 1901 represented about four and three tenths per cent of the world's production of silver during the ten years previous to that date.

## PROPHETS AND REVELATION.—PART III.

BY J. W. RUSHTON.

### LACK OF REVELATION BRINGS "FAMINE."

IT IS true the Bible speaks of a time which would come when revelation would be denied and ignored; but instead of the results being conducive to happy and spiritual development they were foretold as the days of disaster and despair. Amos said that the days would come when there should be a famine, not of bread and water, but of the word of God. Men should wander from sea to sea, from north to east, seeking for the word of God, but should not find it, and, as a consequence, even the youthful vigor, men and women, should fail and faint by the way.

If ever there has been a prophecy that has received literal fulfillment, this is one; for centuries men have been wandering to and fro seeking God's word. In their distress they have tried almost every kind of human philosophy, from Roman Catholic sacerdotalism to spiritualism. Thousands have become spiritually "weary and faint," and many, many have fallen before the cold, icy breath of infidelity never to rise again. Paul very solemnly charges Timothy to be faithful in the preaching of the word, as "the time will come when they will not endure sound doctrine"<sup>1</sup> but shall turn their ears unto fables.

If only the primitive church had lived up to her privileges and continued in communion with God, there

never could have been this deplorable and universal spirit of doubt, this insatiable longing for something sure and certain, so painfully evident in the religious circles of to-day.

### GOD UNCHANGEABLE.

Let us learn from the Bible, if the character of God is such as will lead us to anticipate any change in his law of "spiritual evolution."

"I am the Lord, I change not."<sup>2</sup>

"The Father of light, with whom is no variableness, neither shadow of turning."<sup>4</sup>

"Jesus Christ the same yesterday, and to-day, and for ever."<sup>5</sup>

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."<sup>6</sup>

"The word of the Lord endureth for ever."<sup>7</sup>

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."<sup>8</sup>

"The law of the Lord is perfect, converting the soul."<sup>9</sup>

"Whoso looketh into the perfect law of liberty."<sup>10</sup>

These scriptures reflect the fact that God is not subject to whims or

<sup>3</sup> Malachi 3: 6.

<sup>4</sup> James 1: 17.

<sup>5</sup> Hebrews 13: 8.

<sup>6</sup> Isaiah 55: 11.

<sup>7</sup> 1 Peter 1: 25.

<sup>8</sup> Matthew 5: 18.

<sup>9</sup> Psalms 19: 7.

<sup>10</sup> James 1: 25.

<sup>1</sup> Amos 8: 11-14.

<sup>2</sup> 2 Timothy 4: 1-3.



caprices, but when once he commences to accomplish a purpose nothing can prevent its accomplishment. When God formulated and revealed the "perfect law" of life and salvation it was his intent that it should remain such until all had been accomplished that he had purposed through it. Even though heaven and earth should pass away not one single jot or tittle would be abrogated until all was fulfilled. With Solomon we believe, "That whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: . . . that which hath been is now; and that which is to be hath already been; and God requireth that which is past."<sup>11</sup>

Being "no respecter of persons" it is obligatory upon him to manifest nothing favoring of arbitrary favoritism. These premises warrant the conclusion that there never would come a time in the history of man when there would be no need for communication or revelation from God.

The same arguments so clearly stated in reference to past revelation will be relevant in this connection; inasmuch as the need exists the possibility and probability of that need being met and supplied is just the same in the nineteenth and twentieth centuries as it was in the first, God not having changed.

#### THE MEDIUM THROUGH WHICH GOD SPEAKS.

We will now discuss the medium, or channel, or instrument through which God conveyed his communications in the past; for whatever method he adopted then would be the best and most effective and hence he would utilize the same method at any time he was disposed to make a revelation to any portion of the human family; for God is not an experimentalist. On turning to the Bible we learn that he almost invariably chose a man for this purpose; also that the individuality of the man was not interfered with. On the contrary, each prophet has left the impress of his personality upon the work committed to him.

They were not necessarily men of scholastic attainments; but of necessity were men of faith, prayer, humility, and earnestness, whose sole object was to properly and faithfully and at all hazards deliver the message committed to them to those for whom it was intended. Such men were Enoch, Moses, Isaiah, Jeremiah, Daniel, and "all the holy men of God." Men who, because of standing aloof from popular iniquity and refusing to tread the path of popular sentiment, were standing rebukes to the populace and hence were ostracized, persecuted, and often killed. These men were called "prophets of God."

The reason God always chose men of this character is most obvious. Had they been scholars the probability is they could not have submerged their intellectuality sufficiently to allow faith to have its perfect work, their erudition would have raised up barriers against the development of God's purposes. They must be humble like children, to first of all have implicit confidence in the message they delivered. Men of prayer and faith, to be constantly in communion with God. Men whose souls were aflame with zeal and earnestness so that they could overcome the deadly opposition to which inevitably they must be exposed.

#### PROPHETS TO CONTINUE IN THE CHURCH.

From what we have learned we must concede that until God has accomplished his designs so far as the race of man is concerned there must be revelation, and this implies the continued need of prophets. We are, very fortunately, not left to mere conjectures of the mind or deductions of logic. The word of God is emphatic and comprehensive on this point, and provides that whenever the church of Jesus Christ is in existence there will be revelation and consequently prophets.

"God hath set some in the church, first apostles, secondarily prophets."<sup>12</sup>

"He [Christ] gave some, apostles; and some, prophets; and some,

<sup>11</sup> Ecclesiastes 3: 14.

<sup>12</sup> 1 Corinthians 12: 28.



evangelists; and some, pastors and teachers."<sup>13</sup>

A further perusal of this letter tells us the work of these officers and just how long they were to endure, and it will be seen that the church would never outgrow them. In fact the existence of the church depends upon them just as surely as any building of stone depends for its existence upon its foundation,

1. For the work of the ministry.
2. The perfecting of the saints.
3. The edifying of the body (church) of Christ.

To continue "until we all come in the unity of the faith, and of the knowledge of the son of God,"<sup>14</sup> and attain unto the fullness of perfectness in Christ and preserve the church from being tossed to and fro by every wind of doctrine.

"So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please."<sup>15</sup>

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."<sup>16</sup>

If this is true, then just so long as men refuse to receive prophets God is handicapped and his work is frustrated. It is conceded on all hands, deplored with sighings and sorrowing, that the world is not united in the faith of Christ; not even can we claim a harmony among Christians. Five hundred different religions is proof that we have not attained "unto the unity of the faith," and hence there is a great need for the prophets, and others God has declared shall be instrumental in accomplishing this.

A need of divine instruction is painfully apparent; and still men are refusing the very means God has provided to meet these necessities, so they are left to wander to and fro in darkness and doubt.

The fact that God is unchangeable makes it improbable that God will alter or change his plans to meet the caprices of men. There are a few noble thinkers, who are beginning to

realize the utter futility of human wisdom an intellectuality to satisfy the needs of the soul of man, and the cry is raised for the refreshing breezes of heavenly truth, for the restoration of the spirit of prophecy that shall dispel the clouds of doubt and the gloom of speculation and give place to the sunshine of eternal truth. Only last May, in the City Temple, London, Doctor Alexander McLaren, in a powerful and eloquent sermon on "preaching and preachers" delivered before a large assembly of ministers, said that what was needed in the pulpit to-day was the spirit of prophecy; that the preacher, besides being a theologian and orator, must be a prophet.

With such an array of evidences before us, can it consistently be said that the Latter Day Saints are fanatics or frauds because they claim there is a need for prophets and the spirit of prophecy? If there is any use in logic, it is not the Latter Day Saints who are wrong, but those who oppose their claims.

#### LAW.

At this juncture we wish to express a few thoughts in regard to law. As before shown, law is simply method. We have noticed that away back in the beginning and for many centuries it was God's intention and design to save the human race from sin and its direful consequences; and that the way, or means, or method, or law by which this was to be accomplished was designated "the gospel," sometimes called "the Lord's law of conversion"<sup>17</sup> or "the perfect law of liberty."<sup>18</sup> Of course it will be conceded that God being perfect, whatever is done by God is done in an absolutely perfect manner, beyond the possibility of improvement in any way; hence to remove so much as one principle from this code of laws governing spiritual evolution would make imperfect that which before was perfect. Of course it is to be understood that when the object in view has been attained then the law could no longer be in force; on the

<sup>13</sup> Ephesians 4: 11.

<sup>14</sup> Ephesians 4: 13.

<sup>15</sup> Isaiah 55: 11.

<sup>16</sup> Amos 3: 7.

<sup>17</sup> Psalms 19: 7.

<sup>18</sup> James 1: 24.

other hand until the object has been attained the law must be in force. This thought is expressed by the prophet Isaiah.<sup>19</sup>

One of the most conspicuous and important (if one could be more important than another) of the principles of this code was revelation, as we have seen. So essential was this that inspiration assures us it was only through this medium we obtained a knowledge of God and Christ. This is termed by John the Divine as "The testimony of Jesus, which is the spirit of prophecy."<sup>20</sup>

Can we dispense with "revelation" and "prophets" and still maintain that "the law" is perfect? No! If we add to or subtract from that which is already perfect, we can not render it otherwise than imperfect, hence, logically, we have the right to expect that the observance of the same laws to-day will produce the same effect; and to ignore those laws or any of them insures just as inevitable disappointment. Science bears us out on this point, and once again we refer to Professor Drummond's *Natural Law in the Spiritual World*. This thoughtful writer in a logical and convincing manner traces with exquisite beauty the purpose and province of law and shows that in all the work of God in the past and the present, from the lowest strata of the universe up to the highest development it has been and still is conformable with strict, undeviating regard for law, and then concludes that the province of law is not limited to what we have for our convenience called the natural world; but, that law is still in force in the spiritual realm; and more: it argues that in all probability the great laws of Nature are projected into the spiritual world.

"Do these lines (i. e., laws) stop with what we call the natural sphere? Is it not possible they lead further? Is it probable that the hand which ruled them gave up the work where most of all they were required? Did that hand divide the world into two, a cosmos and a chaos, the higher being the chaos? With nature as the sym-

bol of all of harmony and beauty that is known to man, must we still talk of the supernatural, not as a convenient word, but as a different order of world, and unintelligible, where the reign of mystery supersedes the reign of law?"

It is certainly in harmony with the Scriptures to assert that there is the strictest analogy between what is called the "natural world" and "spiritual world." Paul seems to have been imbued with this thought when he wrote the following to the Corinthian saints: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."<sup>21</sup>

Israel's poet very beautifully embodies a similar sentiment and uses the manifestation of God's omnipotence in the universe as the predicate for claiming the law of converting the soul is also perfect.<sup>22</sup>

Many writers and philosophers have also taken this view, notably Bishop Butler in his famed "Analogy"; also Carlyle, from whose writings we extract the following: "All visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all: matter exists only spiritually, and to represent some idea, and body it forth. . . . Nay if you consider it, what is man himself, and his whole terrestrial life, but an emblem; a clothing or visible garment for that divine Me of his, cast hither, like a light particle, down from heaven?"<sup>23</sup>

"The universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God; is not all that he does symbolical; a revelation to sense of the God-given force that is in him; a 'gospel of freedom,' which he, the 'Messias of Nature,' preaches, as he can, by act and word?"<sup>24</sup>

<sup>21</sup> 2 Corinthians 4: 17, 18.

<sup>22</sup> Psalms 19: 1-8.

<sup>23</sup> Sartor Resartus, p. 55.

<sup>24</sup> Sartor Resartus, p. 147.

<sup>19</sup> Isaiah 55: 10, 11.

<sup>20</sup> Revelation 19: 10.

Revelation and Nature unite in emphasizing the fact that this life bears the strictest relationship to the life that is to come; hence the need of living up to the highest possible standard here, that we may be worthy of the highest position in the spiritual kingdom.

Drummond also strikes the weakness of modern theology in the following:

"What, then, has science done to make theology tremble? It is its method. It is its reign of law. It is its harmony and continuity, the attack is not specific, no one point is assailed. It is the whole system which when compared with the other is weighed and found wanting. An eye which has looked on the first can not look upon this. To do that and rest in contemplation is to uncentury itself."<sup>25</sup>

Thus it is beginning to dawn upon the minds of the world's purest and best thinkers that the truth revealed in the past centuries stands unshaken and stronger to-day than ever. Whatever God has done and is doing is done according to law. So we see that the gospel of salvation is but God's method or law by which the sons of God are developed, and just in proportion to the observance of that law will progress be made. By continuing in obedience thereto it must go on until the fullness of the perfect stature of Jesus Christ is attained; this is God's purpose,—“until Christ be formed in you.”

The same laws that govern the development of the “physical man” also govern the development of the “spiritual man.” It is only the condition or environments that are changed, not the method or law. Just as the assimilation of food adapted for the purpose is necessary for the sustenance and development of the physical, so Jesus has very plainly taught that the revealed word of God must be assimilated as “the food” adapted to that end, necessary for the sustenance and development of the spiritual man.

Now, as in all ages of past time, it is essential that men shall observe the laws by which the requisite food for the body is produced. There must still be the plowing, the sowing, the harrowing, the reaping, the threshing, the grinding, and the baking. The only difference between then and now is in the tools, not in the law. Man's methods have undergone many wonderful changes in the process of evolution, but God's law is as immutable now as when first given. Just as surely does this apply to the spiritual world. It is just as imperative for us to observe and comply with the requirements of the laws by which the spiritual good is produced, spoken of by Jesus when he says, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.” My Father giveth you the true bread from heaven. For the bread of life is he which cometh down from heaven, and giveth life to the world.

Jesus was the incarnate “lojos” or “word.” We can, in this light, understand why the prophet, speaking of the time to come when there should be a want of God's word, this “bread of the spiritual life,” says, “Behold the days come that there shall be a famine not of bread, but for the word of God.”

No word from God; need we marvel that the prophet, speaking of that dire calamity, informs us that “the people would languish and fade away” as a consequence; not physically but spiritually, because of spiritual starvation there would be spiritual atropia. Isaiah, in graphic language, gives us the cause of the famine: It is not that God purposes “stopping the supply,” or has “run out of stock,” but because “the people have transgressed the law.” God is not to blame, the responsibility is not with him but with the people—they alone are culpable. They have deliberately and persistently refused to acquire “the food” according to God's law, consequently they are languishing and sickly, fading away with spiritual phthisis; just

<sup>25</sup> Natural Law in the Spiritual World, p. 30.

the same result would ensue if they could not or would not till the soil, sow the seed, reap the golden grain, and the miller grind it to flour, and the housewife convert it into bread.

Doubtless, it may have been much more convenient to have had bread-loaves growing on the wheat-stalk, but God has not so arranged and unless the processes or laws are carefully and fully attended to, there never would be bread. We have been very careful to show the "process" or "method" by which God gave his revelations or his word, i. e., "the food," and at this juncture what we want to know is, Can it be that God has changed? For more than four thousand years he fed his people by this means. Is it therefore consistent with God's character to believe he would change his method? The Scriptures are opposed to even the suggestion of the thought, as we have seen. Now we introduce the corroborative testimony of science. It is as follows:

"There are very convincing reasons why the Natural Laws should be continuous through the Spiritual Sphere—not changed in any way to meet the new circumstances, but continuous as they stand. . . . One of the most striking generalizations of recent science is that even laws have their Law. . . . They are governed by one great Law, the law of continuity. It is the Law of laws."<sup>26</sup>

Of this very important law designated by science as "the Law of continuity" we quote the following:

"Perhaps the most satisfactory way to secure for one's self a just appreciation of the principle of continuity is to try and conceive the world without

it. The opposite of a continuous universe would be a discontinuous universe, an incoherent and irrelevant universe. In effect to withdraw continuity from the universe would be the same as to withdraw reason from an individual. The universe would run deranged, the world would be a mad world."<sup>27</sup>

Here, then, it will be seen that the Latter Day Saints not only have the support of God's word for their claims, but also the testimony of science emphatically indorses the legitimacy of their conclusions and joins with inspiration, as it should, in declaring and revealing that the great Author of the natural and spiritual universe is unchangeable and eternally continuous in his designs and purposes, also in his laws or methods in accomplishing those purposes.

This is the reason they are so earnest in preaching faith, repentance, baptism for the remission of sins, the laying on of hands by those having "authority" for the gift of the Holy Ghost, and a life of continued obedience to his gospel law—because it is God's law and this law, in common with all his laws, whether physical or spiritual, is continuous and unchangeable; for if any one could get salvation by ignoring or violating this law it would prove that the spiritual realm was "a deranged world"—"a mad world"—"and its author devoid of reason."

Here too, is the reason why we insist that revelation from God is as necessary in our day as ever it has been, because it was the law by which spiritual life was sustained and hence must be new, for all his laws are subject to the law of continuity.

<sup>26</sup> Natural Law of the Spiritual World, p. 37.

<sup>27</sup> Natural Law of the Spiritual World, p. 38.

is no possible term of comparison. He is really a being apart.

“Christ expects everything from his death. Is that the invention of a man? On the contrary, it is a strange course of procedure, a superhuman confidence, an inexplicable reality. In every other existence than that of Christ, what imperfections, what changes! I defy you to cite any existence, other than that of Christ, exempt from the least vacillation, free from all such blemishes and changes. From the first day to the last he is the same, always the same, majestic and simple, infinitely severe, and infinitely gentle.

“Christ speaks, and henceforth generations belong to him by bonds more close, more intimate than those of blood, by a union more sacred, more imperious than any other union beside. He kindles the flame of a love which kills out the love of self, and prevails over every other love. Without contradiction, the greatest miracle of Christ is the reign of love. All who believe sincerely in him feel his

love, wonderful, supernatural, supreme. It is a phenomenon inexplicable, impossible to reason and the power of man. A sacred fire given to the earth by this new Prometheus, of which time the great destroyer can neither exhaust the force nor terminate the duration. This is what I wonder at most of all, for I often think about it; and it is that which absolutely proves to me the divinity of Christ.’

“Here the voice of the emperor assumed a peculiar accent of ironical melancholy and of profound sadness: ‘Yes, our existence has shone with all the splendor of the crown and sovereignty. But reverses have come, the gold is effaced little by little. Soon we shall be but dust; such is the destiny of great men. What an abyss between my profound misery and the eternal reign of Christ, proclaimed, worshiped, beloved, adored, living throughout the whole universe! Is that to die? Is it not rather to live?’”

BRISBANE, Australia.

## PROPHETS AND REVELATION.—PART IV.

BY J. W. RUSHTON.

### HOW SHALL WE KNOW A TRUE PROPHET?

HAVING clearly shown the teachings and claims of the Latter Day Saints to be in harmony with God’s word and the modern expressions of science, it now remains to be shown that Joseph Smith, judged by his “fruits,” was a true prophet of God. In order to make a proper and satisfactory investigation, it is necessary that we first of all have an understanding of the laws to which all prophets are subject. We shall take the standard laid down by God himself, for if it was a standard adequate in God’s sight, surely it ought to be satisfactory to men. If Joseph Smith does not come up to the requirements of this standard, then and then only, must we reject him:

“If thou say in thine heart, How shall we know the word which the

Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”<sup>1</sup>

“If there arise among you a prophet, or dreamer of dreams, and giveth thee a sign or wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken to the words of that prophet. . . . And that prophet, . . . shall be put to death.”<sup>2</sup>

“The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the

<sup>1</sup> Deuteronomy 18: 21, 22.

<sup>2</sup> Deuteronomy 13: 1-5.

prophet be known, that the Lord hath truly sent him."<sup>3</sup>

"For he whom God hath sent speaketh the words of God."<sup>4</sup>

These scriptures constitute the standard by or according to which all claiming to be prophets are to be judged; for the purpose of elucidation and convenience we epitomize as follows:

First. They speak God's word; never utter anything contradictory to his word.

Second. They always represent the one true and living God and speak that which will lead us to a firmer and closer adherence to him.

Third. If any foretelling of future events is ventured, these events must and will come to pass.

Fourth. They speak God's word whether it meets the approval of popular opinion or not, without fear or favor.

Any man who fills this program is a true prophet, irrespective of name, nationality, or ability; the man who does not produce "fruit" harmonious with this code of laws is not a prophet; or, if he is a prophet, he is a false one. Now is the opportune time to introduce the statement of Jesus, "Beware of false prophets, by their fruits ye shall know them."

I supplement the foregoing with two excerpts from well-known writings of able men: "If the prophecies of the Scriptures can be proved to be genuine, if they are of such a nature as no foresight of man could possibly have predicted; if the events foretold in them were described hundreds, even thousands of years before these events became parts of the history of men, and if the history itself correspond with the prediction, then the evidence which the prophecies furnish is a sign and wonder to every age; no clearer testimony or greater assurance of truth can be given and "if men do not hear Moses or the prophets, neither would they be persuaded though one rose from the dead."<sup>5</sup>

<sup>3</sup> Jeremiah 28: 9.

<sup>4</sup> John 3: 34.

<sup>5</sup> Doctor Kieth on Evidence of Prophecy, p. 11.

"It seems beyond the power altogether of a created, finite, limited being to look into futurity and to foresee the actions and behavior of free agents who as yet are unborn; this is an act which probably implies a power equal to creation and preservation and to upholding the universal system and therefore prophecy must be the gift of God."<sup>6</sup>

We proceed now to an examination of some of the fruits put forth by Joseph Smith, and, in the light of the foregoing scriptures and writings, judge a righteous judgment:

#### JOSEPH SMITH JUDGED BY HIS "FRUITS."

The teaching and claims of Joseph Smith that there had been an apostasy or universal departure from the teachings of Jesus Christ, and because of this it was necessary that there should be a restoration—not a reformation—of the original gospel of salvation, and that through the ministration of an angel, is evidence that he was sent of God.

The Bible unquestionably and repeatedly points out in its prophecies that this apostasy would begin even in the early days of Christianity and instead of this iniquitous spirit being removed it would grow worse and worse until the darkness of doubt and despair would reign supreme. Only the dead form of religion would remain in place of the once potent and symmetrical church of Christ established by the hand of God. This unique claim (for the idea of a restoration of the gospel does not seem to have occurred to any of the reformers; their efforts and labors had been directed to expunging the evils that were paramount and conspicuous in the existing ecclesiastical organizations of the age), this claim, we say, based upon the direct revelation of the Almighty to him, was not only in explicit harmony with the prophecies of the Old and New Testament; but the fact of the restoration of the everlasting gospel to earth again was an event which literally fulfilled the prophecies only appli-

<sup>6</sup> Jorlin's Remarks, vol. 1, pp. 73, 74.

cable to this wonderful experience as narrated by Joseph Smith. For proof we refer the reader to the following scriptures reflecting the trend of opinion held by these men influenced by the Spirit of God, which Christ said would take hold of the things of God and reveal them, together with a knowledge of things to come.<sup>7</sup>

From these scriptures we see that the spirit of iniquity had begun to manifest itself in many, if not all, even at this time, and instead of encouraging the thought that this was only a local and temporary rupture we are amazed to find that this spirit of dissension, like a cancer, was sapping the life of the whole body. In all of Paul's epistles he urgently pleads with them to return from their wanderings in sin and forbidden paths. So badly affected were some of the churches that it called forth all his fiery, impetuous eloquence, and in God's name he vehemently denounces this bold and audacious spirit which had perverted the once pure, luminous faith of the Son of God—even dares, at the risk of damnation, an angel from heaven to preach any gospel other than the one held and preached by himself.

Peter also is up in arms against this insidious foe, not outside but within the church. Jude also in his calm deliberative manner insists that their present duty was to contend earnestly for the faith once delivered to the saints. These frequent, emphatic, and earnest pleadings for the old paths and teachings were not alarmists' views, nor the exaggerations of an inflamed fanaticism. Sorrowful, disastrous realities, whose baneful influences spread far and wide, in the time of John's isolation on Patmos, had assumed such proportions as to call forth the denunciation of God. Instead of heeding the warnings of God's servants, instead of hearkening to God's call to righteousness, with foolish persistency the church ignored them. John sees the direful culmination and presents to us in the apocalyptic

<sup>7</sup> 2 Thessalonians 11: 3; 2 Timothy 4: 3, 4; Acts 20: 29; 1 Timothy 4: 1-3; 2 Timothy 3: 1-5; Revelation 2 and 3.

vision the transformation of the church from a condition of virgin purity, environed with the blessings of God, to a state of utter abject prostitution elevated in pompous pride upon temporal splendor whose strength and vitality was gone, environed with unholy influences resultant from the amalgamation of church and state,—a curse to the nations instead of a blessing.

#### THE MARVELOUS WORK.

The Scriptures foreshadow that, in the last days, just before the hour of God's judgment, he because of the great apostasy and waywardness of the people of the world would proceed to do a marvelous work and a wonder.<sup>8</sup>

First. In the sending of one clothed with the spirit and power of Elijah the prophet; a man would come having the prophetic spirit and power of this old-time prophet.

Second. Through this prophet God would perform a marvelous work involving the restoration of "the everlasting gospel" through angelic ministrations.

Third. This event would transpire during the existence of the kingdoms that would arise out of the fallen Roman empire; then the God of heaven would again establish his kingdom never more to be thrown down.

Fourth. The time when this "marvelous work and a wonder" should be accomplished is more specifically set forth by Isaiah, who tells that just "a very little while" after the inception of this work there would take place an event of local and universal importance, especially important in its bearing upon biblical chronology and its relation to prophecy. This event is the removal of the curse of sterility—and the bestowing of the blessing of fertility in the land of Palestine, called, in the poetic language of the Prophet, Lebanon.

Contrast now these salient features, which are conspicuous landmarks in the history of this latter-day work, with the foregoing features so clearly

<sup>8</sup> Revelation 14: 6; Daniel 2: 36; Isaiah 29: 9, 19; Malachi 4: 5, 6; Matthew 24: 14.



and definitely outlined thousands of years before their occurrence. If ever the evidence of prophecy was proof of the divinity of the Bible, then, beyond question, these events stand out as being of the strongest prophetic proofs in favor of the Bible being inspired.

#### THE WORK BEGUN.

The latter-day work was commenced in or about the year 1820. Joseph Smith, an obscure boy of fifteen years, was the chosen instrument, his experience being remarkably similar to that of Samuel, the prophet of Israel, who when twelve years of age was called by God personally. So Joseph, at this time being wrought upon by the influence of a conjoint revival in the neighborhood where he lived, was perplexed as to which of the contending factions he should join. On his becoming acquainted with God's promise in James, first chapter, fifth and sixth verses, he took him at his word and asked God what he should do in this dilemma. God heard and answered his prayer. Two personages whose effulgent glory eclipsed the radiance of the summer sun appeared to him at noontide and told him to join none of the churches as they were all wrong and the creeds were an abomination in God's sight; further stated that if he would keep humble and faithful God would use him as an instrument for the introducing of the marvelous work about to be performed among the children of men.

#### THE CHURCH ORGANIZED.

The church of God was organized on April 6, 1830. The sealed book spoken of by Isaiah which was to play a prominent part in the wonderful events was delivered to Joseph Smith in 1827 in the form of metal plates, having the appearance of gold and inscribed with characters, which Smith by the inspiration of God translated and gave to the world in 1830 under the title of the Book of Mormon. In 1852, surely "a very little while" afterwards, the former and latter rain, which had been the

source of Palestine's almost phenomenal productiveness, were restored after having been withheld since the fall of Jerusalem, and the erstwhile desert was transformed into a veritable land flowing with milk and honey, so that it is not a rare occurrence to obtain three crops a year, while the fruit is renowned all the world over, both for quantity and quality.

"The signs of the times," earthquakes, cyclones, thunders and lightnings, wars and rumors of wars, pestilences and famine have left their ghostly trail and impress upon the nineteenth century, evidencing the fact that the second advent of Christ is near at hand. The gospel truly has been restored by angel hands in the "hour of God's judgment." This gospel of the kingdom is now being preached "as a witness to all nations and then shall the end come."

Time and space forbid any further elaboration upon this topic, but a careful study of these, and scriptures of similar import, is suggestive. Inevitably it will be borne home to the mind of the honest seeker after truth that there is more than mere coincidence in this wonderful harmony of facts with the prophecies of God's servants.

#### THE GOSPEL TAUGHT.

Further, Joseph Smith taught and practiced the pure, Christ-given principles of the gospel of salvation viz: That through the atonement of Christ all men could be saved by obedience to the principles of the gospel. Faith, repentance, baptism (immersion) for the remission of sins, the laying on of hands for the sick, blessing of children, and ordination to the ministry, the resurrection of the dead, both the first or premillennial and then the general or postmillennial, and eternal judgment, a practical observation of the sublime teachings of Christ so tersely yet so comprehensively expressed by him in the following language, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."



The organic constitution of the church according to the divine pattern, viz., apostles, prophets, high priests, elders, bishops, priests, teachers, and deacons, including seventies, evangelists, and pastors, is additional evidence of the veracity of his claims to be a prophet of God.

Not only did he preach that the "signs" promised by Jesus Christ should follow the believer; but they did and do follow the believers as promised viz:—"In my name shall they cast out devils; they shall speak with new tongues; 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."<sup>9</sup> Is not this feature strong evidence in favor of Joseph Smith being an inspired servant of God?

Without controversy such teachings are the teachings of God's word; the signs following proof that God recognizes the faith of his church in his word.

So far, then, as the two first and most important requirements are concerned there is evidence to redundancy to prove that Joseph Smith was a prophet of God, for he called on people everywhere to worship the one true and living God, the Father of us all; and faithfully, even unto death, preached the gospel as contained in the Scriptures.

#### FUTURE EVENTS FORETOLD.

The third work viz:—The foretelling of future events, this must be proved; and if so, then all the requirements by which we discriminate between the true and the false prophet being produced, the only conclusion we can come to is that Joseph Smith is indeed and in truth a prophet of God. We claim that this last requirement can be adduced, the evidences being so firm and positive that they unquestionably meet every demand laid down in the Bible, also by Keith and Jorlin. We shall marshal a few instances which will be of no trivial worth; but of such a nature that the entire universe bears witness to their veracity,—not only

local and personal but universal and widespread.

I now take the liberty of quoting from the late W. W. Blair's work entitled "Joseph the Seer." In May, 1829, he (Joseph Smith) predicted that the church he was about to found and organize would become a marvelous work among the children of men. (See Doctrine and Covenants 11:1.)

The progress and development of the church has been phenomenal, and when one considers the environments surrounding the work, the difficulties and prejudices that had to be met and overcome, we are forced to the conviction that a power above and beyond that of ignorant egotism called forth this prediction; and yet, to quote W. W. Blair, "Such is its history already, though it has but fairly begun its work. . . . In March, 1831, he prophesied there would soon 'be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; . . . and there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me [Christ], and they will take the sword one against another, and they will kill one another, . . . and it shall come to pass that he that feareth me [Christ] shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man, and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall fall from heaven; and the remnant [Jews] shall be gathered unto this place [Jerusalem]; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory

<sup>9</sup> Mark 16: 17, 18.

with all the holy angels; and he that watches not for me shall be cut off.'—Doctrine and Covenants 45, 4, 6.

"Many of the items in the foregoing prophecies have been fulfilled, or are in process of fulfillment, while some remain to be fulfilled at no distant day. In December, 1832, he prophesied as follows: 'And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the voice of thunderings, and the voice of lightning, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds, and all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.'—Doctrine and Covenants 85: 25.

"Since 1860, 'earthquakes' have been more frequent, widespread, and terrible; 'thunderings' more common and frightful; 'lightnings' more fearful, terrific, and disastrous; and 'tempests,' tornadoes, cyclones, and whirlwinds, have been more prevalent and destructive than ever known before in the same length of time. These are facts beyond successful question.

"In October, 1864, in India, the waves of the sea were driven by a cyclone inland, and many thousands of lives and many millions of property were destroyed. On October 31, 1876, in the same region, a cyclone drove the waters of the sea over some of the most populous districts, destroying two hundred and fifteen thousand lives with an immense amount of property. In 1867, at the island of St. Thomas, the waves rose sixty or seventy feet higher than common, and heaved themselves beyond their bounds, carrying upon their crests a United States war steamer, and leaving it high and dry upon the land. In 1868, at the Sandwich Islands, the waves rose fifty or sixty feet higher than was their wont and heaved themselves beyond their bounds, washing away a number of little

coast towns, destroying life and property. In August of the same occurred 'the great tidal wave' which beat along the Pacific Coast from the bay of San Francisco on the north to near Cape Horn on the south. At the bay of Valparaiso, and other contiguous seaports, the waves rose fifty to seventy feet higher than usual, tearing the shipping loose from its anchorage in many places, and heaving many of the largest vessels in upon dry land, destroying a great many lives and millions of dollars worth of property, and up to the present time tidal waves, with the sea heaving its waters beyond their bounds, are frequent and appalling.

"By what means could Joseph predict these numerous and remarkable events so clearly? Only by the Spirit that foresees and foreknows—the Spirit of the living God!

"In the same prophecy he also tells us that 'all things shall be in commotion.' How true we find this to-day! Every department of society—political, social, commercial, scientific, and religious, is greatly agitated—is in great commotion. This is true of America, of Europe, of Asia, of Africa,—of every place. The humblest peasant, the mightiest prince, the Pope with his triple crown, and the cloistered monk; high churchmen and low churchmen, Pagan, Parsee, Christian, Jew,—all partake of this portentous spirit of restlessness—this ceaseless commotion. And the elements, too, are unusually agitated in all parts of the earth; and it is no wonder that 'men's hearts fail them,' and that 'fear' has come, and is coming upon all people.

"On December 25, 1832, Joseph Smith received the following revelation: . . . 'Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation

of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations: and thus shall war be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants who are left in the land shall marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation; and thus, with sword, and by bloodshed, the inhabitants of the earth mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the saints, and the blood of the saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come: for, behold, it cometh quickly, saith the Lord. Amen." 11

This was first printed at Liverpool, England, in 1851, in a pamphlet entitled *The Pearl of Great Price*, though many of the Saints had known of it from since 1832. There can be no question as to its genuineness, for it was actually copied out of the *Seer*, a work published by Orson Pratt in Washington, by a Mr. Beadle in 1853, who wrote against the Mormons; also by a Mr. John Hyde in a work entitled *Mormonism* which was issued by Fetridge and Company of New York, in 1857; both of these authors quote the prophecy to show that Joseph Smith was a false prophet. But they were too premature in their judgment. The facts of history are no more explicit than these wonderful details so prophetically foreshadowed.

"Such an event as the rebellion of the Southern States was improbable—highly improbable—at the time, as

were many if not all the other events predicted in the prophecy. The prophecy states, what was very improbable, that the 'Southern States shall be divided against the Northern States.' And yet every Southern State was arrayed against the Northern States in the rebellion. The prophecy said the war would begin at the rebellion of South Carolina. South Carolina began the rebellion, December 20, 1860; and on the 12th of the following April war actually began by the Confederacy, her troops firing upon and capturing Fort Sumpter.

"The Southern States did call upon other nations, 'Great Britain and France, and this in order to defend themselves [diplomatically] against other nations;' for by this time, they had assumed the defensive, as the revelation teaches they finally would do. . . .

"And thus shall war be poured out upon all nations.' That is, beginning with our national rebellion, war would go forth and finally occur among all nations. It is a prominent fact, that, since the beginning of the rebellion, war has been unusually prevalent, widespread and sanguinary. . . .

"South America, Central America, France, Italy, Austria, Denmark, Spain, Cuba, Holland, Russia, Germany, Greece, Turkey, Egypt, Algeria, China, Japan, Corea, with many districts in Asia and Africa, have been visited with the war fiend since the rebellion of South Carolina, in 1860.

"In these wars millions of lives have been lost and oceans of treasury expended; but the end is not yet. The spirit of war seems ripe in every land and among all nations. . . .

"After many days slaves shall rise up against their masters, who shall be marshaled and disciplined for war.' Not less than two hundred thousand of the blacks were enrolled in the armies of the North and they were, as the prophecy indicates, marshaled and disciplined by white officers; and their arms were directed against their former masters. . . .

"And 'the remnants who are left of the land [the Indians] will marshal

11 Joseph the Seer, pp. 181-184.

themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.' . . . The Indians did 'marshal themselves' against the whites as early as in August, 1862, and they have been waging war against them from time to time until the present. The massacre in Minnesota, which took place August, 1862, was a terribly cruel and heart-rending affair. Two thousand persons were barbarously slaughtered in a few hours. Nameless outrages were perpetrated; and the losses sustained, pecuniarily, by the government and by individuals, amounted to twenty-five million dollars. . . .

"The Indians 'marshaled themselves' as foreshown in the prophecy, —no whites having a hand in the matter. The . . . Indian agents and traders in particular, had much to do in causing these outrages,—it made them exceeding angry,—yet, as said before, the whites had nothing to do in marshaling them, or directing them in their sanguinary work. . . .

"As for the terrors of 'famine and plague' predicted, they have been so widespread and destructive since 1860 that the bare mention of them ought to satisfy the reader of the truthfulness of this item of prophecy."<sup>12</sup>

So much so has this calamitous condition prevailed that there is not a nation that has escaped the grasp of either the grisly specter of famine or has been writhing in the clutches of the fiend of disease. In the *Chicago Tribune* for November 15, 1871, there occurs the following: "War, famine, pestilence, fire, wind and water; and ice, have been let loose and have done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered that men have thought that the end of the world had come."

Surely when one comes to consider these matters and notice the appalling fulfillment of these prophecies, we ask the question, Is it not easier to believe that this man was inspired by the Spirit of God, which fulfilled the promised mission in revealing things

to come, than to believe he was merely an ignorant charlatan who by the aid of necromancy and the gullibility of his dupes gained his notoriety? The irresistible trend of events has inscribed the history of the past century, as recorded in the following, taken from a recent *HERALD*, but has not done so more accurately than the nineteenth century prophet. Can it be justly urged that those who believe such testimony are fanatics or religious enthusiasts being carried by the imaginations of Joseph Smith? Joseph Smith or any other man could make statements and predictions; but it required that divinity should inspire the utterances which have been so completely fulfilled and verified by history:

"The nineteenth century has been peculiarly unfortunate in disasters which in their very magnitude have appalled the entire human race. Earthquakes have cost the lives of thousands in various countries of the civilized globe, and famine, and tidal waves, fires, and floods, have added horrors to the smaller disasters, while death by shipwreck or railway disaster has become a familiar terror.

"Some of the most disastrous earthquakes of the century have been the one which befell India in 1819, when 2,000 persons were killed, the one which caused a loss of 6,000 lives in Canton, China, in 1820, that which buried 1,000 persons in Calabria in the year 1835, and the one in 1842, when 5,000 were killed in San Domingo. More frightful still was the earthquake in Southern Italy when 14,000 perished, and the one in which 10,000 residents of Calabria lost their lives in 1857. Two years later, in Quito, there were 5,000 deaths from the same cause; and in 1860, there were 7,000 in South America, and in Manila in 1863, 1,000.

"Indeed the '60s were particularly prolific in deaths by earthquakes for in '67, 1,000 lives were lost in Mitylene, and in '68, in Arequipa and in that district, there was a total of 25,000. The next appalling disaster of the kind was in San Jose, Colum-

<sup>12</sup> *Ibid.*, pp. 185-188.

bia, in 1875, when no less than 14,000 died.

"In Icio there were 4,000 deaths in 1881, and in 1883, in Cassamicciola 9,990 were killed. With 1887 came in the well-remembered horror in Charleston, South Carolina, when only 45 lives were lost, but \$5,000,000 of property was destroyed. In Japan in 1891, 5,000 died and 5,000 were injured. In 1857 came the first great famine of the century, that of India. It was followed by the great famine which devastated Ireland nine years later, while in 1860, '65, '68, '76, '97, and '99 respectively India was again laid waste by far-reaching famine.

"Nor did these vast tragedies finish the list of wide-spread disaster in the century. In 1871 the great fire almost wiped out the Chicago of that day, and in 1889 the breaking of the Connewaugh dam destroyed the flourishing municipality of Johnstown. In the same year a tidal wave swept away 50,000 houses and killed 2,419 persons, while the similar disaster in Galveston in September, 1900, is too fresh in the public mind to require mention."<sup>13</sup>

The twentieth century has been ushered in amid wailings and groanings. In 1902 the whole civilized world was almost paralyzed with consternation by the terrible Inferno at Martinique, when Mont Pelee belched forth fire, sulphur, smoke, and lava, ashes and boulders, crushing, cremating or asphyxiating thousands of unfortunate creatures, with startling vividness recalling the direful event of Vesuvius eruption centuries ago when Pompeii and Herculaneum were overwhelmed and blotted out by the tide of ashes and lava. Fire has been busy all the world over, in Norway, Canada, the States, and Britain. The year 1903 closed with the funeral dirge of nearly 600 mangled and burned bodies, the victims of the Iroquois Theatre, Chicago. It has only made, as it were, its debut when the raging flames has engulfed the flourishing city of Baltimore, equaling in fury and destruction the terrible holocaust of 1871 in Chicago.

The red dragon of war still grovels and mutters in first one quarter and then the other, not satisfied with the heavy feast in South Africa. Indeed, his gory fangs still dripping with blood once again he is engaged in his terrible work in the far East. In fact the wars and rumors of wars have made the peace movement of Hague a horrid and diabolical mockery. Surely, in the few hurried, yet striking prophecies of Joseph Smith, the fulfillment of which has been so remarkable and tragical, we have conclusive evidence of the divine power which inspired the prediction "After your testimony, cometh wrath and indignation upon the people; and after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand; and also cometh the testimony of the voice of thunders and the voice of lightnings, and the voice of tempests, the voice of the waves of the sea, heaving themselves beyond their bounds,"<sup>12</sup> etc., etc.

Face to face with these phenomenal prognostications the language of Jorlin is very opposite. It seems beyond the power altogether of a created finite, limited being to look into futurity and to foresee the actions and behavior of free agents, who are as yet unborn; this is an act which probably implies a power equal to the creation and preservation and the upholding of the universal system and therefore prophecy must be the gift of God."

The halo of opprobrium and scorn; the dark, threatening clouds of cruel, unrelenting opposition; the fierce blighting fires of persecution, characteristic of all the prophets sent of God, was also characteristic of the checkered career of Joseph Smith. So conspicuous has been this treatment and with such unswerving regularity was it in evidence, that Jesus intimated such treatment was evidence of a divine call; hence with the spirit of resignation and fortitude peculiar to the Son of God he bore all

<sup>13</sup> Philadelphia *North American*.

<sup>12</sup> Doctrine and Covenants 85: 25.

that the truculency of human depravity could suggest, even to the sacrifice of life itself.

#### A MARTYR.

We are not surprised, therefore, to know this insatiable Moloch, whose outstretched arms had gathered in cruel embrace such a noble army of martyrs, sparing not God's only begotten Son but pressed his sacred body to his fiery bosom, did not allow Joseph Smith to escape. Nor, as yet, does the impenetrable silence of the tomb with its sacred mystery preserve his memory from the evil inuendoes and falsehoods which are bandied about from tongue to tongue, despite the fact that truth and justice stand pleadingly at the closed portals of his life's work and history.

#### IN CONCLUSION.

In conclusion, then, we observe that the inspired mission of Joseph Smith has the seal of God's approval to cumulative corroboration of history, the testimony of persecution and blood casting the radiance of verification over all his work. He was in strict relationship with his times; his prophetic mission and work not an anachronism, but timely and opportune. Whoever reads the history of the past century contrasting the work of this man therewith would be untrue to the testimony of facts and science, and unfaithful to God's own word, to deny the prophetic work of this latter-day prophet. It is not exaggeration to postulate, in face of the evidence, that Joseph Smith was one of the most important of the prophets, for he lived in one of the most important epochs of the world's history where record of events reads

like some mystic romance, scarcely equaled, certainly never surpassed, by any of the romancists of time. An era so pregnant with marvels and wonders that we look forward into the advancing century already upon us dazzled with the brilliancy of receding glory and possibly the splendid augury of coming light and knowledge which shall equip the twentieth century so that it shall adequately prove the worthy successor of the one just gone.

And, if there is such a thing as history repeating itself, can we be considered extravagant in cherishing the hope that ere long the world will recognize, even though it may be to its shame, that when it hunted to his death Joseph Smith as an impostor and false prophet, it was but pursuing a spectre born of its unholy bigotry, and in reality was guilty of the destruction of "God's treasures in earthen vessels"; and, may we further hope that instead of garnishing his tomb with sculpturings and laurels or his memory with vain panegyrics which will slowly but surely destroy and obliterate, it will learn the practical lesson such tragedies should teach, and keep its eyes open for the coming good. It always has been the wisdom of the world to execute first, then sit in judgment upon the evidence adduced, and finally awake to the fact that they have killed the wrong man; and begin at once to attempt to cover up the crime by marble statues, eloquent eulogies, and maybe holidays commemorative of their memory. Too late, vain effort, so grim a skeleton will not be laid; and "all the perfumes of Arabia can not disguise the stench of martyrs' blood."

#### REMINISCENCE.—PART XIX.

BY ALEXANDER H. SMITH.

**I**T SEEMS that a kindly providence was watching over us as we journeyed in our mission work. At every move along the line the Lord verified his promise and went before to prepare the way. Here at Brisbane, we found an earnest band of

Saints, who had received the first principles from the preaching of missionaries from Utah. They were trying hard to harmonize some things practiced by these missionaries which seemed to conflict with the written word and with true piety; but found