

# PROPHETIC TRUTH,

Confirmed in the appearing of the

## BOOK OF MORMON.

AN ISRAELITISH RECORD OF A FALLEN  
PEOPLE.

Being the Subject of an Evening's Conversation  
Respecting its Origin.

**Its Divinity Proved by the Scriptures and Collateral  
Evidence. Prefaced with a Brief Sketch of  
the Life of the Prophet, showing the  
Way and Manner of his becom-  
ing Possessed of the Record.**

By Elder JOSIAH ELLS,

Of the Reorganized Church of Jesus Christ of Latterday Saints.

"If they believe not Moses and the Prophets, neither will they be persuaded  
though one rose from the dead."

LUKE, XVI: 31.

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## PREFACE.

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We have long been of the opinion that the interest of truth required a small work of this character, such as its friends can circulate, thereby in a measure counteract the floods of sensational articles and publications put forth upon the subject, which for the sake of gain are written to pander to a perverted sentiment, regardless of truth and the sober fact, for with those persons the simple truth is distorted until it is made to appear hideous.

We do not wish to conceal that the work has been betrayed in the house of its friends, giving cause for reproach; but truth crushed to the earth will rise again. God is its author, His work never fails, but "will accomplish that whereunto He has sent it," "making even the wrath of man to praise Him."

It is probable that no publication that ever appeared has been the subject of so much persistent animosity and denunciation, from both the pulpit and the press, as the Book of Mormon and its translator, Joseph Smith.

From the first appearance of the book, almost unseen, and except by comparatively few, unread, it has been condemned, and every species of wrongdoing has been attributed to the man ordained to bring it forth. Yet he, when in prison and threatened with death in the State of Missouri because of his faith, in his letters addressed to his people, testified the record was of God, as did all those who gave their names as witnesses of its truthfulness. Not one of these in life or in death recanted the evidence they have given.

The writer was personally acquainted with the family, the father and mother of Joseph Smith, and favored with the friendship of the seer himself; also an eye-witness to many incidents connected with his history, therefore knows something whereof he speaks, that after a life subject to continued persecution, was finally betrayed by Thomas Ford, Governor of the State of Illinois, he promising that safety and an impartial trial should be afforded him, against charges preferred. But, when it was found in the preliminary investigation that those charges were ill-founded, and therefore conviction impossible, he was abandoned to the power of his enemies, by whom he was basely assassinated on the 27th of June, 1844. However, he met a Prophet's fate, as had been intimated in a revelation given concerning himself while translating the record, March, 1829. "Be thou firm in keeping the commandments I have given thee, and behold I grant you eternal life even if you should be slain."

It is a principle in the divine economy respecting revelation that in the mouth of two or three witnesses every word shall be established. 2 Cor., 13; 1; John, 8; 17.

To the authenticity of the record Oliver Cowdery, David Whitmer and Martin Harris, as special witnesses, testify as follows:

Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord

Jesus Christ, we have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared who came from the tower of which have been spoken. And we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, therefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God and not of man. And we declare with words of soberness that an angel of God came down from heaven and he brought and laid before our eyes that we beheld and saw the plates and engravings thereon, and we know it by the grace of God the Father and our Lord Jesus Christ that we beheld and bear record that those things are true and it is marvelous in our eyes. Nevertheless the voice of the Lord commanded us that we should bear record of it; therefore, to be obedient to the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, amen.

Also the testimony of eight witnesses, who saw and handled the plates.

Be it known to all nations, kindreds, tongues and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which has been spoken, which have the appearance of gold. And as many of the leaves as Smith has translated, we did handle with our hands. And we also saw the engravings thereon, all of which has the appearance of ancient work and curious workmanship, and this we bear record with words of soberness that the said Smith has shewn them unto us, for we have seen and hefted them, and know of surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER,  
 JACOB WHITMER,  
 PETER WHITMER, JR.  
 JOHN WHITMER,

HIRAM PAGE,  
 JOSEPH SMITH, SR.,  
 HYRUM SMITH,  
 SAMUEL H. SMITH.

In consequence of prejudice, induced by evil report, some persons refuse to read the book when opportunity serves. Others who do read, in the absence of the scriptural evidence by which its claims are sustained and in the face of so many reports adverse to its divinity, hesitate to determine its true character.

Before a person can judge correctly they must examine the subject, and before they can rationally exercise faith, they must have something tangible and valid upon which to found that faith, or they may justly be charged with credulity and fanaticism. That which will not bear the light of investigation cannot be truthful.

It is an apostolic injunction to "prove all things and hold fast to that which is good." 1 Thess., 5; 21. Upon this equitable rule we propose to show to all who feel disposed to examine, that our faith and hope is founded in the revelations of God, especially in relation to the restoration of Israel, of whose history the record forms an important part, and that the coming forth of the Book of Mormon was the subject of prophetic testimony and record by the ancient prophets of Israel, pointing out the period of its appearance and the

agency to be employed in accomplishing that object, which is God's own answer to every one who attempts to desecrate its character.

But in order to present the subject as understandingly as practicable, and to answer some of the many reports respecting the translator, and the way and manner of his having become possessed of the record, we will give a few brief extracts from his history, as published by himself in the *Times and Seasons* 1842, two years before his death, of which publication he was at the time editor.

He says: "I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. My father, Joseph Smith, Sr., left the State of Vermont, and moved to Palmyra, Ontario, now Wayne county, in the State of New York. When I was in my tenth year, in about four years after their arrival at Palmyra, the family removed into Manchester, in the same county.

"In about the second year after their removal, there was an unusual excitement on the subject of religion. It soon became general among all the sects in that region of country, multitudes uniting themselves to the different religious parties. But as the extreme excitement abated there arose a great deal of contention, and confusion ensued, the clergy and converts contending against each other for each one's peculiar opinion. During this time my mind was called up to serious reflection and great uneasiness. Still I kept myself aloof from all these parties, but attended meetings as often as occasion would permit. My mind at different times was greatly excited amidst the cry and tumult; each party was equally zealous to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions I often said to myself, what is to be done? Who of all these parties are right?—or are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under these extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, 1st chapter and 5th verse, which reads, 'If any of you lack wisdom let him ask of God that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than this did to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know, for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if He gave wisdom to them that lack wisdom, and would give liberally and not upbraid them, I might venture. So, in accordance with my determination to ask God, I retired to the woods to make the attempt. It was on the morning of a beautiful and clear day, early in the spring of eighteen hundred and twenty. It

was the first time in my life I had ever made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcome me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I was doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power over me as I had never felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spake to me calling me by name, and said (pointing to the other): *'This is my beloved Son; hear Him.'*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt. "They draw near, me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

"He again forbid me to join with any of them, and many other things did He say unto me, which I cannot write at this time. When I came to myself again I found myself laying on my back looking up into heaven.

"Some few days after I had the vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement and conversing with him on the subject of religion. I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour. He treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there were no such things in these days; that all such things had ceased with the Apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase, and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing



would take notice sufficient to excite the public mind against me and create a hot persecution, and this was common among all the sects; all united to persecute me. What that Methodist preacher then said to Joseph the teachers and the churches say to-day, viz.: that revelation has forever ceased.

"My mind," says Joseph, "had now become satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed. I had found the testimony of James to be true—that a man who lacketh wisdom might ask of God and obtain and not be upbraided. I continued to pursue my common avocations in life until the 21st day of September, 1823, all the time suffering persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"On the evening of the above-mentioned 21st of September, after I had retired for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before him—for I had full confidence in obtaining a divine manifestation, as I had previously had one. While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms, also, a little above the wrists; so also were his feet naked, as were his legs a little above his ankles; his head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole was glorious beyond description, and his countenance was like lightning. The room was exceedingly light but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprung. He also said that the fullness of the everlasting gospel was contained in it as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the *Urim* and *Thummim* deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. He told me that when I got these plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person. Neither the breastplates with the *Urim* and

*Thummim* only to those to whom I should be recommended to show them, if I did I should be destroyed. While he was conversing with me about the plates, the vision was open to my mind that I could see the place where the plates were deposited, and so clearly and distinctly, that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to be lighted, and in an instant as it were the same heavenly messenger was again by my bedside. He commenced and again related the very same thing which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword and pestilence, and these greivous judgments would come upon this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same thing as before, and added a caution to me, telling me that Satan would try to tempt me, in consequence of the indegent circumstances of my father's family, to get the plates for the purpose of getting rich. This he forbid me, saying I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive, but that of building the kingdom of God, otherwise I could not get them. After this third visit he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had experienced, when almost immediately after the heavenly messenger had ascended from me the third time the cock crew, and I found that day was approaching, so that our interview must have taken the whole of that night." The narration continues, that on attempting in the morning as usual to resume his labor in the field his strength failed him. His father, with whom he was working, clearing forest land, perceiving his inability, and supposing sickness was the cause, told him to go home; perhaps his mother could give him something that might help him. He says after leaving his father and getting over the fence his strength entirely failed, and he sank to the ground, and for a time consciousness left him, but upon its return he found the angel with whom he had been in communication the previous night standing by him, and commanded him as he had before instructed him to inform his father of all that had transpired during the previous night, and then repair to the place where the records were entombed. In relating this part of the na-

gelic interview to the writer, he said, when he told his father, the old gentleman burst into tears, and said it is of the Lord; go your way; do as you have been commanded, and I will make no further claim upon your services. Having complied with the instructions given, upon arriving at the place designated he found and was permitted to behold the treasures, the plates and the *Urim* and *Thummim*, but for reasons given by the angel, who was again present, as narrated in his history, he was not permitted at that time to take possession of them. Among other reasons assigned the time for their exhumation was not come, but having seen and realized the fact of their existence, he was commanded to meet the angel at that place at that time the next year, and for four years he repeated his visit, each time receiving further instructions regarding the great work which the Lord was about to commence in the earth. At the end of the fourth year the records, together with the *Urim* and *Thummim*, were put into his possession for translation and publication, as it is now presented to the world. The place and manner of their deposit and preservation is given by Oliver Cowdrey, who wrote the record as given through the *Urim* and *Thummim* from the mouth of Joseph Smith, writing to a friend upon the subject, I quote briefly, says: You are acquainted with the mail road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y., and also as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large as any perhaps in that country. I think I am justified in saying it is the highest hill for some distance around, and I am certain that its appearance, as it lies suddenly from the plain on the north, must attract the notice of the traveler as he passes by. On the side of this hill near to its top in a stone box were the records deposited. He describes the box as made by having a flat stone for bottom piece, upon which were placed four others upon their edges and connected together at their corners. On the bottom of the box were placed other pieces, so as to form a kind of pillars, upon which the records were placed, the whole covered with another stone, flat on the under surface but rounding upon the upper one. The seer, in describing it to writer, said just the rounded top of the stone covering only could be seen, grass having grown, covering all but the highest part on the centre. With a pry from the fence he cleared away the grass, lifted the stone cover and beheld the treasure, but, as before noted, not permitted at that time to possess them.

It not being our intention to note beyond the early religious experience of the seer, showing how unpremeditatedly and almost unconsciously he became a seer and revelator before the Lord, we close this part of the subject, and for further interesting information refer the reader to the "Life of Joseph, the Prophet," published by the "True Latter Day Saints," Herald Office, Lamoni, Decatur County, Iowa.

We pass to our main inquiry, IS THE BOOK OF MORMON A DIVINE REVELATION?



— A N —

## EVENING'S CONVERSATION

In relation to the

## ORIGIN AND DIVINITY

— OF THE —

# BOOK OF MORMON.

TEACHER. Good evening, neighbor Berean, I am out visiting our people, as that is one of the duties pertaining to my office in the Church, and having frequently seen you at our meetings, have made free to call, and, if agreeable, have an interchange of opinions respecting the lectures the Elder has been delivering.

BEREAN. I am pleased to see you, and thank you for calling. It gives me pleasure to have my neighbors call and have a chat. Conversing on subjects that come under our notice helps to enlarge and perfect our ideas; besides, it is friendly. The mind requires refreshment and exercise like the body. I am fond of hearing extemporaneous speaking. Most of us are constituted somewhat as were the Athenians of whom we read, and like to hear or learn of something new. That, together with curiosity to learn something of the strange things reported about your people, induced me to attend your meetings.

T. There are several pressing invitations from around the neighborhood to hear preaching, and the Elder has gone to respond to some of them. When he returns he intends delivering a series of lectures on the divine authenticity of the Book of Mormon.

B. Please excuse me; you know we all have our own opin-

ions, and I find there did exist a good deal of prejudice in the minds of some persons regarding your doctrines and that book. But so far as I have heard the Elder, I have not heard anything objectionable in his preaching. On the contrary, I admit I was rather pleased with his elucidations of the subjects pertaining to the gospel. Faith, Repentance, Baptism, for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the Resurrection of the Dead, and Eternal Judgment, Heb. 6: 2, if I remember right, were the subjects upon which he has spoken, and I think they were set forth clearly and distinctly as "the first principles of the oracles of God." Unquestionably they are scriptural, and were taught by the Apostles as their doctrines of life and salvation. But with regard to the Book of Mormon, I have at different times heard various opinions expressed relative to the origin and character of it, and those opinions were generally adverse to its claims as a work of inspiration, and I would be pleased to learn from some of its advocates their reasons for believing its origin to be Divine. The evening has but just commenced, and being at leisure, suppose we spend it in inquiring into the evidences adduced for its support. As a teacher of its contents, consistency supposes you are prepared to prove the divinity of its claims.

T. I am pleased with the disposition you evince to be willing to hear before you judge. It is written: "He that answereth a matter before he heareth it, it is folly and a shame unto him." Prov., 18: 13. And the Scriptures enjoins it as a duty upon all saints "To sanctify the Lord God in their hearts; that they may be ready always to give an answer with meekness and fear to every man that asketh a reason of the hope that is in them." I Peter, 3; 15. The reasons that can be presented in support of that book are, to my mind, conclusive, and will affect the destiny of you and I, and all men of this generation.

B. At the present I cannot see how my decision upon its merits as a work of inspiration or of human composition can affect my eternal interest. I have always been taught that the Bible contains all the revelations God ever gave, or will give, to man.

T. As it regards the idea of the Bible containing all the revelation given to man, it is a very gross mistake. Besides other scriptures, the instances accorded by Daniel, twelfth chapter, and by John, Rev., 10: 4, wherein they were commanded to seal up many things to them revealed, are proofs conclusive that information concerning the divine government of God in relation to the latter-day has been revealed and held in reserve to come forth in the due time of the Lord. These facts show: First—That things have been revealed which we do not at present possess. Secondly—That a knowledge of those things will be a necessity in the great work of the restoration in connection of the great advent of the Messiah to reign on earth. Because if a knowledge of those things had not been a necessity to the children of men they would not have been revealed. Several other books are mentioned in the Bible which are now unknown to us except by name. Instance the Book of Jasher; the Book of the wars of the Lord; Books of Samuel the Seer, and Nathan the Prophet, and Gad the Seer; 1 Chron., 29 chap.; the Book of Alijah the Prophet, and the visions of Iddo the Seer; 2 Chron., 9: 29; Shemaiah the Prophet; 2 Chron., 12th chapter; the story of the Prophet Iddo; 2 Chron., 13: 25; the Acts of Manasasah, written among the sayings of the seers, 2 Chron., 25: 18, 19; the prophecy of Urijah; Jer., 26 chap.; Epistle to the Corinthians, 1: 9, and many others. These testimonies are conclusive that we have not all that have been revealed.

B. I acknowledge the evidences you have adduced proving the non-possession of the entire revelations of God to the family of man are new to me; but our clergy and learned men seem to be against your position—at least, so they teach. But I suppose they, like myself, have been so educated, and, therefore, take it for granted. And as they teach that revelation has ceased, of course they cannot consistently exercise faith before God in asking Him to give them knowledge and understanding by revelations, visions, and the ministering of angels, which your Elder maintains is the “promise to all who are afar off.” Acts, 2 chapter.

T. I admire your spirit of apology for the clergy, but at the same time their lack of divine knowledge upon this and similar subjects is a strong argument against their being called of God, as was Aaron. Heb., 5: 4. It is contrary to the nature of things to suppose that God would call men to his work to teach the principles of life and immortality, and at the same time leave them in ignorance not only of the history but the true spirit of that work, namely, the spirit of prophecy and revelation. Jesus said of the Holy Ghost, "he will guide you into all truth, which means the past as well as the present, and teach you things to come." John, 16: 13. How truthful was the apostolic saying: "How shall they preach except they be sent?" Rom., 10: 15. Paul inquired of King Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" Acts. 26: 8. In our own day we ask, why should it be thought a thing incredible that God should give revelation to those who diligently seek Him? The men to whom the Apostles first preached (the Jews at Jerusalem) professed to believe the Scriptures, Moses and the Prophets, which declared that the Messiah should be cut off, but not for himself. Dan. 9: 26. And make his grave with the wicked, and the rich in his death. Isa., 53: 9. David said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Acts, 2: 22. Yet we have the fact recorded that very few of those Jews were willing to accept the application of those prophecies which they professed to believe. And their leading clergy and learned men went so far in their opposition to the Messiah as not only to demand his death, but they also bribed the soldiery who were placed to guard the tomb, and used violence to those men who were eye-witnesses, and maintained the fact of the resurrection of the Messiah from the dead. And I regret the same spirit is manifested in our day towards those who teach and insist that the promise remains of the continuation of the spirit of prophecy and revelation.

B. I admit the truth and force of what you have said regarding the past, and it may be even as you allege, to some extent, at the present time; but excuse me if I urge that something



more than what you have stated is necessary as evidence to prove the Book of Mormon to be a Divine revelation. I think it is not asking too much to require divine testimony that it is sacred in its origin.

T. I concede your requisition for divine testimony as evidence of the divine authenticity of the book is just and proper; and further, I am pleased to find you are disposed to examine and weigh the facts in the case as they may be presented. I like the idea to never take things for granted, nor reject without cause.

B. I wish, if you please, before you proceed to bring forth your evidence in support of the authenticity of the book, you would inform me respecting its object, and the subject matter of its composition. Thus informed in advance, I can judge more correctly with regard to the evidence presented in support of its claims as a work of inspiration.

T. The Book of Mormon is a revelation from God; an Israelitish record introductory to the "dispensation of the fulness of times." Ephe., 1: 10. Historic, doctrinal and prophetic in its character; preserved by the special providence of God to come forth in fulfilment of divine promise for the purpose of identifying and gathering the house of Israel, in order to the establishing the Latter-day kingdom of the Messiah, which shall endure forever (Dan, 2: 35, 45), the metropolitan city of which kingdom is designated Zion (Isa., 60 chap.); to which is added a brief account of a people said to be the families of one Jared and his brother, who came out from the tower of Babel when the Lord confounded the language and scattered the people over all the face of the earth (Gen., 11: 9), and who were themselves subsequently destroyed by intestinal wars somewhere about the time of the landing of the Israelitish colony upon this continent.

B. If that is really the character and subject matter of the book, it is a very different one from the representations I have hitherto heard respecting it. I inferred from what I had gathered in conversations and from newspaper reports, that it was a mere matter of fiction, to which were added some scriptural names and quotations to give it a religious tone, but as to the origin of the

book, it was written to beguile the tedious hours of an invalid clergyman, and was surreptitiously copied, and subsequently published and used to suit a purpose. However, all I know I admit is mere report. But I will hear and consider what you say upon the subject and try and reach a truthful conclusion from the evidence presented.\*

T. It is said that truth is sometimes stranger than fiction, which in this instance seems verified. The idea that the God of heaven should speak from the silence of ages, challenging the truthfulness of the whole religious world respecting their doctrines and church organizations, was a matter too astounding to be admitted in this so-called enlightened age of the world, because, if conceded as true, the works of the fathers and the wisdom of man dating back for centuries must of necessity fall to the ground. That the book does exist is a fact. That its doctrine and historic matter comports with the Bible is true. Therefore, if the Bible is to be the rule of evidence upon which the refutation of its claims are to be based, then refutation is impossible; consequently its truthfulness has to be assailed by some other weapons than reason and the word of inspiration.

B. Am I to understand you to maintain that there existed a necessity for a new revelation in order to prove that the entire family of man had departed from the way of truth, by introducing other forms and doctrines into their religious worship than those which God had given?

T. I could not for one moment believe that the Heavens would do anything that was not a necessity; therefore, I could only receive the Book of Mormon as a revelation from God, because such a necessity did exist. The condition of things being such that nothing less than a revelation could notify. I refer to the conflicting opinions of men regarding what does really constitute the truth, both with regard to church governments and doctrines taught as principles of life and salvation. Because, if the order of church government as recorded in the New Testament is of God, then the observance of that form and those doctrines were and are essential to salvation. Hence it is writ-

\* The title title to which Berean refers of the Rev. Spaulding romance being the origin of the Book of Mormon, has been refuted time and again. See appendix.

ten "man shall not live by bread alone, but by every word that proceedth out of the mouth of God." Matt, 4: 4. "Teaching them to observe all things whatsoever I have commanded you and lo I am with you to the end of the world" (Matt., 28), are among the last words of instruction given by the Messiah to his special witnesses to teach and declare to the family of man. Hence non-essentials form no part of the revelations of God; by obedience to them only can man secure eternal life.

B. I wish you would now bring forward your facts, if you possess any, regarding the necessity for a new revelation at this period of the world's history.

T. I am prepared to do so, and the first fact to which I ask your attention is the utter and entire apostacy of the Christian Church from "the faith once delivered to the saints," both in doctrine and church organization.

B. That is a very sweeping declaration, an entirely new idea to me; nevertheless it is possible it may be true, although it seems strange why it should be so. I wish to remind you that you have pledged yourself to prove your new revelation by divine testimony: therefore, your evidence must be of that character; nothing else will convince me that the proposition is true.

T. Neither you or I are amenable for the condition of things, nor the statements upon which the facts are based. The proof is found in the biblical statements regarding the apostacy. We read in Acts, 20: 29, 30, Paul's warning and testimony to the elders at Ephesus: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore, watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." This quotation shows plainly with whom, and by what agency, the apostacy would commence, namely, the elders of the church chosen by the Holy

Ghost to be shepherds of the flock. The motives that actuated them are plainly stated, to "draw away disciples after them." We further quote 2 Tim., 1: 15. From it we learn that a whole district of country had renounced Paul's authority as an apostle of Jesus Christ, making a schism in the body, and thus cutting themselves off from the kingdom of God and promise of eternal life: "This thou knowest that all they which are in Asia are turned away from me, of whom are Phygellus and Hermogenes." See also 3 chap.: "This know also, in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, \* \* \* having a form of godliness but denying the power thereof; from such turn away." Again, 2 Thess., 2: 1, 12: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. \* \* \* For the mystery of iniquity doth already work. \* \* \* Even him whose coming is after the working of Satan, with all power and signs and lying wonders. \* \* \* That they all might be damned who believe not the truth but had pleasure in unrighteousness." And it is evident from the Apostle's declaration concerning the apostacy, that they, the Apostles, had not power to arrest its progress; for he says: "He who letteth will let until he be taken out of the way." \* \* \* Whom the Lord shall consume with the spirit of his mouth and destroy by the brightness of His coming." 2 Thess., 2: 7, 8. These scriptures prove that iniquity would abound and increase until the coming of the Lord Jesus Christ.

B. The scriptures you have quoted I firmly believe, and they do show there would be a falling away from the true principles of godliness; but we read somewhere, I believe in the Acts, that the apostle said the Lord did not leave Himself without witness; therefore, I cannot accept your idea that the power godliness was entirely lost from the earth.

T. I remember the scripture you have quoted, Acts, 14 chap. Paul was reasoning with the people of Lyconia, who were idolators, and in their superstition they worshipped him and Bar-

nabas, they having through the power of God healed a cripple at Lystra who believed the gospel as preached by them; and in their expostulation with the people against their offering sacrifices unto them as gods, declared that "although the Lord had suffered all nations to walk in their own ways, yet He had not left Himself without witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." You perceive these were elementary and physical witnesses of the goodness of God and are not that class of witnesses of which we were speaking. We were speaking of intellectual evidence the inspiration of the Holy Ghost; therefore the scripture you have quoted does not apply. But I have more conclusive evidence to offer. I was showing the gradual manifestation of the apostacy from almost the commencement of the apostolic age. I will now show you this utter apostacy was the subject of prophetic testimony given long before. We will now quote from Dan, 7: 2, 21. "I beheld the same horn made war with the saints, and prevailed against them \* \* \* And he shall speak great words against the Most High, and think to change the times and laws; and they shall be given into his hand until a time and times and the dividing of time." John in Rev., 13: 4, 9, confirms the testimony of Daniel. Therefore, in the mouth of two or three witnesses every word is established. John said: "And they worshipped the beast saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months, and he opened his mouth in blasphemy against God, to blaspheme his name, and and his tabernacle and them that dwell in heaven; and it was given him to make war with the saints and to overcome them; and power was given him over all kindreds tongues and nations, and all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain, from the foundation of the world." These witnesses both testify of a power adverse to the truth, making war, prevailing in that war, and wearing out the saints, but this spirit of adverse power

did not obliterate religion from the earth, it only perverted it; the people still continued to worship, but that worship of kindreds tongues, and nations, was contrary to the order of heaven, and instead of producing peace it has produced a spirit of war, they worshipped the beast and gloried in his power. Who can make war with the beast? And this war of persecution brought "darkness upon the earth, and gross darkness upon the people." Isa., 60: 2; which darkness was caused by the wearing out of the saints, those who kept the commandments of God, and had the testimony of Jesus Christ, which testimony is the spirit of prophecy." Rev., 19: 11. This spirit is to the moral world that which the sun in the firmament is to the physical world, the life sustaining and cheering element to all. In the absence of the "spirit of prophecy," the testimony of God is not known; words cannot be chosen which more clearly depict the dire effects of its loss from among men the "darkness" covering all, as before cited.

B. I admit you have proved the apostacy to an extent I never before considered; and so far it does seem there did exist a necessity for another revelation, or as you express it a renewal of the gospel covenant. But the mystery with me is this: Why did the Almighty permit the adversary to obliterate the spirit and power of godliness from the earth? for you insist, from the language quoted, that such was the fact.

T. I am aware at the first it seems strange and mysterious in the providence of God, that such a power so adverse to truth and light should be permitted to gain the ascendancy. But we have some facts which shows there was no injustice done. The Lord God sent His Son unto the Jews, they rejected him and his testimony regarding the kingdom of God, and insisted upon His death, and for so doing they were overthrown as a nation, and entirely subdued. Many were slain by their enemies, and the remnant scattered among all nations, and became a hiss and a bye word. And Jesus further testified that the blood of all the prophets which had been shed from the foundation of the world should be required of that generation of Jews (Luke, 11: 50): because as free moral agents the Lord could not do for

them more than He had done in sending His Son with all power to convince and save them. Therefore, as a natural consequence, their posterity had to suffer also; yet, only for their own transgressions would they be held accountable. But the Jews who in person rejected the Messiah in His personal mission for all the righteous blood spilt upon the earth, but others before them who killed the prophets, did it in blind zeal and ignorance. But those Jews had good reason to know better. The evidence that the Messiah presented of His authority, His doctrine and many mighty works, wrought in the name of the Father, was conclusive testimony he was sent of God. The case of the Gentile nations were similar. Jesus said to His apostles: "As my Father hath sent me even so I send you." Luke, 20: 21. And history records that the Gentile nation, to whom they were sent to preach and minister the words of life, treated them precisely as the Jews did Jesus Christ—the rejected their testimony and put them to death—and the consequence was a rapid decline from the truth as taught by them, until the adversary obtained complete power over the earth, and men through the influence which he exercised perverted the "form of godliness" and denied the promised perpetuity of the spirit of prophecy and revelation, and as shown, "darkness" prevailed. The law of heaven meteing out justice alike to Jew and Gentile.

B. Suppose I make a virtue of necessity by admitting your argument in favor of the dealings of Providence in permitting the world to be enveloped in darkness, holding only those responsible to whom the truth was officially presented, could not the Lord reveal His mind and will renewing the covenant with some other party than those of Israelitish lineage? You say the revelation you call the Book of Morman is an Israelitish record, and seem to urge that as a point of importance in your evidence brought forward in proof of its divinity.

T. The covenant that God made with Abraham saith: "I will bless thee, and in thy seed shall all nations of the earth be blessed. Gen, 22: 18. Through that covenant I understand they hold forever the first-born right in the promises of God made unto the family of man. Through that agency is the

light and truth promised to be restored. This is positively declared that although "darkness shall cover the earth, and gross darkness the people," yet to Israel it is said, "The Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa, 60: 2, 3. If the Gentile nations, as is claimed by some, never lost the light, why, as is here represented, need they seek to avail themselves of that light which appears upon Israel restored?

B. There is something respecting this preference for Abraham's family I cannot understand. That Abraham, being himself a preeminently righteous man, should obtain promises from God, is plain enough. The Scriptures everywhere teach that the righteous will be saved. But when a whole family, as it seem to me, irrespectively, are saved, I cannot reconcile it with the principle of moral right. The Scriptures teach that God is no respecter of persons, yet it is represented that "all Israel shall be saved" (Rom., 11: 26), yet not all others. How do you make that appear upon the principle of equality to all men.

T. To answer a question correctly, all things that relate to it must be considered. Abraham is called the father of us all, not of the flesh, but according to the spirit "circumcision is of the heart," he only is an Israelite who by repentance and through the ordinances of water and the spirit is born of God. Paul taught those Gentiles who received his gospel that they became in virtue of their obedience the "Seed of Abraham." Writing to the Corinthian church he says, "Ye know that ye were Gentiles carried away unto these dumb idols even as ye were led," 1 Cor. 12:2; and to the Galatians, "As many of you as have been baptized into Christ have put on Christ, \* \* \* and if ye are Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3: 27, 29. You perceive the promise is in the covenant that God made with Abraham; that covenant gave him and his seed an inheritance upon the earth when it should be redeemed. For notwithstanding God gave him the land of Palestine as a patrimony of his priesthood and covenant, yet we learn from the Scriptures that he never possessed a foot



of it during his probation here. Acts 7: 4, 5, 6. Therefore, in the "restitution of all things," Acts 3: 23, the right of inheritance to that land will be his. Hence the prophets are very explicit upon the subject of the gathering and restoration of the house of Israel.

B. What am I to understand by the gathering of Israel? I heard a minister a short time ago descant upon that subject. He stated that the idea of a literal gathering of Israel was a mistake. He admitted the literal gathering was taught by some, but he expressed his doubts if any such an idea was intended to be conveyed by the prophets. He said the Jews as a branch of that people could be recognized, but many of that nation was lost to the knowledge of the world. The Jews themselves have no knowledge concerning ten of their tribes, which constitute a majority of the nation, and there are diversities of opinion among the learned upon the subject.

T. The diversity of opinion among the learned men of the day, respecting the economy of God and His divine government upon the earth, is conclusive as an argument, showing the necessity of additional revelation; for if men by the wisdom of this world could arrive at a correct knowledge of the things of God, all men would be agreed upon those subjects. But the facts show otherwise, they are involved in contention and darkness, proving that the world, by their wisdom, know not God. The doubts expressed by the clergy are not uncommon; they are the natural effects of their education and faith. They teach that revelation has ceased by the decree of the Almighty from the children of man, instead of, as before proved by the apostacy from His law. Therefore they do not seek to obtain knowledge by revelation for themselves, but are content to be guided by opinions, denying the promised perpetuity of the spirit of revelation which alone can "guide into all truth." But the prophets have clearly and definitely taught, not only the gathering of the Israelitish family, but also the agency that will be employed, and likewise the means to effect that object.

B. I am pleased to hear you talk so confidently upon the subject. But whether it grows out of my education or other-

wise, I confess I have my queries and objections which I must have answered, before I am prepared to give the subject the same implicit faith which you exhibit in relation thereto. But I shall be pleased to hear your quotations and reasoning upon the points just mentioned. I do not deny I cannot be made a convert to your faith and doctrines, but I must have good reasons for doing so before I can adopt your principles of faith as mine.

T. I am aware, by my own experience, that the mind does not readily and easily relinquish long cherished ideas; therefore I am not surprised at your hesitancy to receive that which conflicts with your preconceived opinions, especially as new ideas are not always truthful ones. With regard to the gathering and restoration of Israel, I will quote Moses' last address to his people: "It shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all I command thee this day, thou and thy children, with all their heart, and all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost part of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers." Deut. 30: 1, 5. Upon the the same subject Jeremiah makes proclamation to the nations in these words: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doeth his flock, for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the heights of Zion, and flow together to the goodness of the Lord, for wheat, and for

wine, and oil, and for the young of the flock and the herd; and their souls shall be as a watered garden, and they shall not sorrow any more at all." Jer. 31: 10, 12. Paul to the Romans thus writes to the Gentile converts: "I would not, brethern, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliver, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. 11: 25, 27. Here we learn that Moses prophesied of the facts of Israel's disposition; also their restoration, and the conditions which the latter will be effected. Jeremiah says their restoration will be final; hear him, "They shall not sorrow any more at all." Paul fixes the period, "when the fulness of the Gentiles be come in. Thus in the mouth of three witnesses the gathering of Israel is proved.

B. The evidence you have presented showing that Israel will be gathered, makes it appear strange, how, with the Bible in our hands, there could ever have been any doubts upon the subject. I have from my childhood read the Bible and thought I believed it, yet I knew not its contents. I did not know that those doctrines and prophecies existed. I can see now, as in my own case, it is possible for the mind to be perverted by education. The prevailing mode of spiritualizing the Scriptures, instead of accepting their plain, obvious intention, has certainly blinded the minds of men, and turned away their attention from the force of those great prophetic truths respecting the restitution of all things. But, excuse me, I am now anxious to know something of the agency employed upon this hitherto mysterious mission.

T. The prophet Jeremiah designates them "Fishers and Hunters." It reads thus, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had

driven them ; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them ; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways ; they are not hid from mine eyes." Jer. 16: 14-17. These fishers and hunters are not a promiscuous people, but are of the seed of Joseph, who was sold unto Egypt. It will be remembered that Jacob said, in blessing the sons of Joseph, "Let my name be named upon them and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth." Gen. 48: 16. This blessing constituted them Israel, agreeable to the covenant confirmed by the angel upon Jacob, with whom he wrestled. Gen. 32: 24. Moses designates them the "horns of Joseph," and points out their special work. "With them he shall push the people together from the ends of the earth ; and they are the ten thousands of Ephraim, and they are the thousands of Mannasseh." Deut. 33: 17. Neither does it appear that any but the house of Israel, who are of their own parent "olive tree," (Rom. 11: 16-29) can be employed upon that mission, agreeable to the priesthood law, from the fact that the land of Zion, to which the gathering is to be consummated, was given by blessing unto Joseph. Jacob declaring in the blessing thus conferred that the patrimony was extended in him unto "the utmost bounds of the everlasting hills." Gen. 49: 26. That special blessing bestowed by the Lord upon him, he, Jacob, conferred upon Joseph. Gen. 49: 26. Therefore, these "fishers and hunters" alone have the right of invitation to the inheritance, because they only can give title thereto. To them it pertains, as seen by covenant and blessing of the Almighty.

B. You have called up many scriptures to which I was an entire stranger, or, rather, the object of their record I have not understood, neither can I see but their application as made by you is correct. I have noticed, notwithstanding the religionists of our day do spiritualize the scriptures, yet, whenever they wish to prove anything in their own interest, they invariably give the

scriptures they quote, as do you, a literal application. But in their preaching they spiritualize, divide and subdivide, but it does seem to me to be inconsistent. I can adopt your plan of interpretation, their obvious intention and literal construction, even if I cannot receive your faith. But I am anxious to learn something more respecting those "fishers and hunters," as they are new characters to me. Also the means they will use to find out that scattered race of people; how will they determine who are Israel and who are not?

T. With regard to the literal sense and meaning of the scriptures as read, and their application in that form, we understand the entire subject matter from Genesis to Revelation to consist of three distinct characteristics, namely, History, Prophecy and Doctrine, which, interspersed with incidental matter, comprises the entire volume, and are to be understood in their literal signification, unless such a construction involves an absurdity. The subject matter and its context will invariably determine their feature, whether Historic, Prophetic or Doctrinal, to which any portion of the Bible will apply. In the Family Bibles, in general use, there are about two hundred passages recorded as quoted by Jesus and his Apostles, and I believe with one or two exceptions they are applied in the general acceptance of their reading. And it will not be questioned but they were authorized expositors of the predictions and doctrines of the scriptures in their day, and their quotations and application as commentators give an infallible rule for the interpretation of the scriptures in our own day, the doctrines remaining unchanged. Jacob said to his sons that the gathering of the people would be to Shiloh, (Gen. 49: 10), who is Jesus Christ. Jesus said his "sheep would hear his voice, and follow him, and a stranger they will not follow." John, 10: 4.

B. Do you insist that Jesus Christ will come in person and call home the scattered remnants of Israel? I thought you said the "fishers and hunters" was to be employed in effecting that work.

T. So they will; and being sent of the Lord they are inspired of the Holy Ghost to enable them to identify Israel; their

voice is the voice of God. "For he whom God hath sent speaketh the words of God." John, 3: 34. As saith Paul, "How can they preach except they are sent?" Rom., 10: 15. "No man taketh this honor unto himself, so also Christ glorified not himself to be made an High Priest; but he who said unto him, Thou art my son; to-day have I begotten Thee; as he saith also in another place Thou art a priest forever after the order of Melchisedec. Heb., 5: 4-6. And this is the manner of the selection of the "fishers and hunters" called by the spirit of prophecy and revelation. This language is conclusive, that in the latter days the Lord will call and empower men as in ancient times, to preach, and restore the dispersed of Israel; hence no man nor set of men can do anything effectually regarding that ancient people, only as they are specially empowered by the Almighty.

B. I wish to distinctly understand you upon this point; you maintain that these men designated "fishers and hunters" are ministers specially called of God, and by that means vested with authority, or, as you call it, Priesthood, in virtue of which they preach the gospel and administer baptism and lay on hands for the gift of the Holy Ghost, agreeable to the ordinances of the house of God, and you insist that without this authority no act done in the name of the Lord is valid; possesses no binding force; therefore, is not recognized in the heavens. I so understood you to affirm.

T. You have my ideas precisely. It is said, "Order is heaven's first law." Without law there cannot possibly be order. That which is governed by law is perfected and sanctified by the same. Jesus taught that His Father, not himself, was the law-making power. "I have not spoken of myself, but the Father which sent me; He gave me a commandment what I should say and what I should speak, and I know that His commandment is life everlasting." John, 12: 49. Therefore, investing His Apostles for their part of the great mission, said, "As my Father hath sent me, even so send I you." John, 20: 21. Hence they alone, and such others unto whom they transmitted of this authority, were the legal dispensers of that law given of the Father, who will recognize no law but his own, authoritatively

administered, for John says, "the dead were judged out of those things which were written in the books according to their works." 20: 12. Biblical history shows that among the many inspired men who have lived, there have been but few whom God hath appointed to write his law unto the children of men. But those who wrote and those who did not were alike amenable to be judged by the law, thus given and written in the books. And in virtue of this authority, called Priesthood, it being the only channel of communication between God and man. Noah preached righteousness, received revelations, bound upon earth and in heaven, and predicted the future destiny of his descendant: "God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen., 9: 27. The fulfilment of this prophecy not only proves his inspiration, but further, that he held the keys of the Kingdom of God upon the earth, the binding and sealing power which every man sent of God holds, in proportion to his office, working righteousness before the Lord, through their administration in Baptism, the pardon of sins that are past are sealed upon those who in sincerity and truth confess Christ by obedience to his law. The same rule applies to the "receiving of the Holy Ghost." Acts, 8: 17. From this scripture the conclusion is inevitable, that inasmuch as the Apostles imposed hands in some instances as recorded for the imparting of the gift, it was their usual practice and if law in one case, law in all a heaven given, invariable rule. Neither can Israel be indentified nor adopted into the new covenant promised to be made with them; only by legal authority, as in the apostolic age. That authority, as we have shown, is only obtained by law and revelation; as in case of Aaron and others. Therefore, without revelation Israel cannot be saved.

B. You differ very materially with other people in your ideas respecting the qualification necessary for the ministry. You seem to ignore education as a standard fitness for the ministerial office, or as you have designated your men, "Fishers and Hunters." I confess they are new characters to me, and you seem to insist that their qualifications must be new also. I can-

not give up the idea of educational ability as a necessary qualifications for ministerial labor.

T. You do not exactly understand me, I have not ignored education in fact, but in kind only. It is the character of education to which I object. Of course you are aware that men are educated expressly for the ministry, in all the wisdom the world can bestow; and I consider it very good and proper in itself, but while doing so, I deny its sufficiency for ministerial purposes. Paul says "the world by wisdom know not God." And I maintain very positively that such education gives no authority to act in the name of the Lord; because if it does all educated men are equally qualified. This ministry growing out of educational talent is incidentally noticed by Paul, in his second letter to Timothy, 4: 3, 4: "The time will come when they (professing christians,) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truths, and shall be turned unto fables." The difference between the heaven called and endued, and the man-made ministry, is, the one is inspired from heaven, and teaches all things God has commanded as essential observances to gain life eternal, while the other, in the nature of the case, is compelled to rely upon his own ability, and therefore "teaches for doctrines the commandments of men," which are termed by the Apostle "fables." The heaven ordained ministry never did teach other than the revelations of God, as the way of life, as, said Jesus, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt., 4: 4. Men can only impart that which they possess; therefore, when they ignore revelation, they cannot, in the nature of the case, inculcate its enjoyment in others. And the history of the world gives evidence that their heaping to themselves teachers having itching ears never had its fulfilment in a more extended influence than at the present; and it shows the necessity of renewed revelation, removing those diverse opinions respecting "the truth," that the pure principles of life may again be established, destroying, by its superior excellency, the wisdom of this world, which has been substituted for that which brings "life and immortality to light."



B. I feel rather pleased at the introduction of "the horns" of Joseph, the "fishers and hunters," not only in their character as ministers, but in their calling as a speciality to gather Israel. I perceive they are an agency I never before noticed or heard mentioned; therefore, my curiosity is somewhat excited. I feel anxious to hear what will be the subject matter of their proclamation. I suppose, as they themselves are novel characters, the subject matter of their preaching will be novel also.

T. With regard to the gospel, there is not any difference between them and the former apostles, who were sent to preach the gospel of the kingdom unto "all nations, for their obedience unto the faith." Rom., 16: 26. That dispensation being one that effected the final scattering of Israel as a nation, for their rejection of the Messiah, and was consummated by the destruction of their Jerusalem, the capital city of the nation. The apostles were also special witnesses of the resurrection of Jesus Christ from the dead, a pledge to all of the general resurrection, and an eternal judgment. The "fishers and hunters" of the latter days are special witnesses of the "Dispensation of the fulness of time." Eph., 1: 10. Holding the keys for the restoration and gathering of Israel in fulfilment of the promises made unto their Fathers, as before shown, and preach "again the gospel of the kingdom for a witness unto all nations, that the end may come," as predicted by the Messiah, Matt., 24: 14. The angel having recommitted it for that purpose, it being "the hour of God's judgment." Rev., 14: 16. If that angel had revealed any other gospel than the one Jesus and Paul preached he would have been accursed. The world must be warned by having the law of life presented before they can be condemned and overthrown for their rejection of it, agreeable to the teachings of Jesus Christ, who said the cause of condemnation was that "light had come into the world, and men loved the darkness rather than the light, (rejected the light), because their deeds were evil." John, 3: 19. Mark you, not because they were ignorant sinners, but because they refused the light of life. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sins." John, 15: 20.

B. Pardon me if I express my difference of opinion freely upon the subject presented. I now believe from the evidence you adduced, the scriptures quoted, there will be persons employed whose special business it will be to restore, as you call it, the house of Israel. That, to my mind, is now evident. It may be the influence of prepossessions growing out of my education, but still think the Lord, in his providence, could gather Israel without immediate revelation. I will not say I cannot be convinced of that doctrine, but the absolute necessity for it does not yet to me appear.

T. I do not feel disposed to dispute what the Lord could do, but I am trying to show that which he has declared he will do. To suppose that the Lord would send his messengers into the world upon an errand of such vast importance as the fulfilling of the covenant he made with Israel, without some personal evidence of their mission being from him, and some testimony they could adduce as proof of their calling, would be contrary to his usual mode of doing things. The Lord "having declared the end from the beginning and from ancient times things that are not yet done," (Isa., 46: 10,) it would only be necessary to instruct the called ministers in relation to the application of those prophetic testimonies respecting the particular work in the which they were engaged. They would thereby be enabled to give a reason for their hope and calling to all who inquired respecting their ministry, and cite the prophetic testimonies as to the period and their calling. John the Baptist was then qualified, announcing his mission as preparatory to the coming of the promised Messiah, citing the testimony of Isa., 40 chap., in evidence that just such a character as he represented himself would appear, a man out of "the wilderness," heralding and preparing the way before the Lord, who would introduce a new dispensation by fulfilling, and thereby superceding the law of Moses. Jesus and his apostles pursued the same course; all inspired men work by the same rule, which being perfect is adapted to all circumstances applicable to every event that can arise respecting the government of God among men; hence, in reference to our own times, the Lord foretold through Paul, the spe-

cial apostle to the Gentiles, that he would, in its time, introduce a new dispensation, "in which he would gather together in one all things in Christ, both which are in heaven and which are on earth." Eph., 1: 10. Resurrecting the saints and sanctifying the remnant, thereby establishing the Millenium, the one thousand years reign of peace upon earth. This same subject, the restoration of Israel and the reign of peace is very clearly and distinctly set forth in the prophecy of Ezekiel, 37th chapter, wherein the manner of the restitution is plainly described. It is evident, from the 11th verse, the dead were cognizant of the fact that the Israelitish nation had been dispersed from the land of their promised inheritance, and they lamented before the Lord. "Behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. But, dead and buried as they were, the prophet was directed to comfort them with the assurance of the fulfilment of the covenant made with their fathers. Thus saith the Lord God: Behold O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O, my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it." 12, 13, 14 v. Thus much of the prophecy was addressed to that portion of the house of Israel that was dead, whose bodies were in the grave. And this is positive evidence of the consciousness of the dead. The remaining part of the chapter, beginning at the 15th verse, is declaration of the means that will be used for the gathering of Israel who shall yet be alive in the flesh, with whom the Lord says he will make an everlasting covenant of peace, and that God Himself will be their God, and His sanctuary will be with them for evermore. In this chapter we learn that Ephraim is the agent employed in the gathering, and the means he will use are the sticks of Judah and Joseph; they both contain covenants, prophecies and promises respecting the restoration of Israel.

B. Permit to inquire, before you proceed further, how you

can claim the Book of Mormon as a revelation introductory of the dispensation of the "Fulness of Times," in which dispensation you aver Israel will be gathered; whereas, the book, according to its own record, as you affirm, is a history of Mannasseh, or a branch of that family. And Ezekiel, 37th chapter, to which you refer me, says nothing respecting the Book of Mormon, but says "the stick of Joseph" will be conjoined with "the stick of Judah," and they, whatever they may be, will be used for the purpose of gathering Israel; is not this evidence against your book? However, I do not know that I exactly understand what is meant by the words "sticks," as used upon that occasion by the prophet.

T. The ultimate object of my present effort is to prove that the record and "the stick of Joseph" is one and the same. But before I answer your query respecting the apparent difference created by us in naming the record the Book of Mormon, while Ezekiel designates it the "stick of Joseph." I remark the sticks as used by the prophet were unquestionably emblematical of something in connection with the subject of the which he was prophesying, and that subject was the gathering of Israel to their own lands; for that and nothing else was the theme of his prophecy. The prophet was commanded to write upon "one of the sticks for Judah and the children of Israel his companions, and to write upon another stick for Joseph the stick of Ephraim and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand." In the 19th verse the Lord says, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his followers, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand." The prophet being instructed to write upon the sticks shows plainly they were intended to represent documentary matter, the sacred rolls of the law and the prophets as used in Jewish synagogues unto this day. The sticks, being written upon, precludes the idea of their being anything other than symbols representing the sacred writings. The Lord declaring they shall be one in his hand is conclusive that

he intends to use the subject matter they represent in the hand of Ephraim, for the purposes specified, namely, the gathering of Israel. For the Lord says, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side; and bring them into their own land and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." 21st, 22d v. In consideration of the great work which Ephraim has to perform, we can in some degree understand why the Lord should specially write to him "the great things of his law." Hosea, 8: 12. Holding and using, as he does, "the stick of Joseph," by which he will "push the people (shepherd like) together from the ends of the earth." The several prophetic declarations respecting the sons of Joseph proves that the work of the gathering of Israel is given to those branches of his house, Ephraim and Mannasseh. In reply to your query respecting the Book of Mormon, because it is not so named by the prophet Ezekiel, or any of the prophets. I would observe, the inspired penmen nowhere name the Scriptures the Bible; that is a Gentile and not an Israelitish name; uniformly the sacred writers, when referring to the sacred books, term them Scriptures. Jesus said, "Search the scriptures." Of Paul it is said he "reasoned out of the scriptures," but we say reasoning out of the Bible. Agreeable to this idea of naming things to suit ourselves, we designate the record the Book of Mormon, after the name of the compiler, as are most of the books in the Bible named after their writers. Mormon, who abridged the record from whence the book is taken, states the object of its preparation and preservation to be for the purpose of making known to the house of Israel what great things the Lord had done for them, and that the Lord does remember his covenants with their fathers. Hence, when Ezekiel speaks prophetically of the revelations to be used in the restoration of Israel, he designates them, severally, as "the stick of Judah," which is a history of the Jewish nation; we call it the Bible; and "the stick of Joseph," which stick, we learn from Mormon,

is the historical writings of a righteous branch of Joseph's family, and they, by commandment, kept a record of the dealings of God with them, until they fell away and were destroyed, because of their departure from the Lord. Therefore, in the restitution of Israel, Ephraim, the younger son of Joseph, is recognized as the first born. Jer., 31: 9. Manasseh, having forfeited his right in departing from the law of the Lord, who had shown them special favors as a branch of the seed of Jacob, His servant. And to enable Ephraim to recover the whole family, he is put in possession of this record containing "the great things" of the law of God, and the history of that part of the family. Thereby he is instructed in the order of the kingdom to be restored, its organic formation, and true doctrine, which is the gospel of the kingdom revealed by the mouth of Jesus Christ to them, they being "the other sheep" of whom he said they should "hear his voice." John 10: 16. He gave them instruction in person, commanding them to write it, and that instruction by them written forms a part of the book now under consideration.

B. The idea you have advanced of there having been a righteous nation of Israelitish extraction upon the American continent, is to me something entirely new. I confess it takes me by surprise, if such was really the fact. And it appears reasonable enough that they, as did others, should record the dealings of the Lord with them. But I yet feel a strong desire to learn by what means you attempt to prove your declaration, I mean by divine testimony, for remember you are pledged to that kind of evidence.

T. O, my dear sir, I have not forgotten my pledge to that effect, I am as tenacious as any person respecting the character of the evidence which is necessary to prove a revelation to be divine. I do not believe any production, come through whatever channel it may, is to be received without scrutiny; neither do I understand the Lord requires it at our hand. We learn from Paul his standard for judging and examining such matters was by comparing things spiritual with spiritual: 1 Cor., 2: 13. If our arguments will bear that kind of analysis, then, verily,

are they true, and consequently interest the whole family of man. But more directly to your inquiry. The emigration of a branch of the family of Joseph under the auspices of the Almighty, was predicted by Jacob, the Patriarch, when upon his deathbed he caused his sons to assemble when he blessed them, and foretold what should befall them (or rather their prosperity,) in the last days. Gen., 49. Of Joseph he said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." And further pronounced that the God of his fathers should help him, and the Almighty should bless him with the blessing of heaven above, and with the blessings of the breast, and of the womb (numerous posterity). Jacob had for himself prevailed with God; for the angel said unto him, "Thy name shall no more be called Jacob, but Israel; for as a Prince thou hast power with God, and with men, and hast prevailed." Gen., 32: 23. Jacob thus obtained an extension of the boundary of the promised inheritance, even "to the utmost bounds of the everlasting hills." This extended territorial grant he conferred upon Joseph, "him that was separated from his brethren." 26 verse. Therefore if any spot upon this habitable globe was more desirable than another for an inheritance. This covenant blessing upon the head of Jacob, by the hand of the angel, gave the right of possession over all other claimants, and Joseph's seed could possess it in virtue of their patrimonial right and blessing.

B. Admitting what you have said to be true, in relation to the enlarged blessing of Jacob, that in virtue thereof Joseph did obtain from under the hands of his father the first-born right to its possession, I wish to know the evidence upon which you base your statement that the land of America is the land to which they emigrated; for I consider unless you can make it it apparent that it was the land, and that it was inhabited by the decedents of Joseph, you fall short in a very important point in the testimony, which I believe necessary to show the divine origin of your book. Because the prophets you have quoted leave it possible that some other land than America may have been the land to which they may have emigrated; for Jacob's blessing,

according to his own words, was not confined to any particular spot or point of the compass, this land or any other. "The utmost bounds of the everlasting hills," your candor must admit was a very ambiguous phrase, but you claim a special locality.

T. I am pleased with your interrogatory; it evinces thoughtfulness, that while I am endeavoring to prove the subject divine, you are not willing to take things for granted without considering the probabilities and possibilities in the case. I regard it as strong evidence in favor of the divinity of the Scriptures, given as they were for man's tuition and learning, the invite our research and investigation. "Come let us reason together, saith the Lord." Isa., 1: 18. "Whatsoever things were written afore time, was written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom., 15: 4. Hence it was intended that man should be informed and instructed respecting himself, the nature and conditions of his salvation. But more directly to your point of inquiry. Nephi, the first writer in the Book of Mormon, says his father and his family, Ishmal and his family, and one other person, named Zoram, came out of Jerusalem in the first year of the reign of Zedekiah, King of Judah; that in that year there came many prophets and warned the people of that city (Jerusalem), that they must repent or they would be destroyed. (See also 2 Chron., 36: 11, 16, inclusive.) Subsequently his father was commanded by revelation to take his family and leave the city and depart into the wilderness, and while in the wilderness he obtained a promise from the Lord that if they would harken to his voice and keep his commandments to do them, he would lead them forth to a choice land, which should become the land of their inheritance, and their seed after them forever. And being guided by the spirit of revelation, they journeyed eastward from Jerusalem through Asia; and after eight years' travel and sojourn in the wilderness, he was commanded to build a vessel, and cross the sea, Pacific Ocean, landing upon the coast of South America; and they thus became possessors of the promises made unto their father Lehi and themselves. Now, the fact that during the reign of Zedekiah, King of Judah, the Lord did cause to leave



Jerusalem a small party of emigrants, and that he did colonize them is plainly stated by Ezekiel the Prophet in his 17th chapter. In that chapter the prophet is instructed to put forth a riddle and speak a parable to the house of Israel. In that parable they were forewarned of their impending fate, their overthrow and captivity by Nebuchadnezzar, King of Babylon, who is therein described as a great eagle, with great wings, long-winged, full of feathers of divers colors, coming to Jerusalem, here called Lebanon, and cropping off the highest branch of the cedar, (the king and family), and carrying them into a land of traffic, setting them in a city of merchants, (city of Babylon,) thereby making the King of Judah a subordinate and the nation a dependency unto the Babylonish Empire. It further states, after Zedekiah had sworn fealty to the Babylonish King, he entered into an alliance with the King of Egypt, who is likewise designated by the prophet as an eagle. The object of this alliance was to obtain assistance from the King of Egypt, whereby Zedekiah could break the yoke imposed by Nebuchadnezzar from of himself and his people. And because Zedekiah had acted thus, dealing treacherously after he had given his hand, and made a covenant with the King of Babylon, he was told the effort for his own deliverance should fail, himself become a prisoner, his fugitives and bands fall by the edge of the sword, and those who remained be scattered towards all winds; and they should thus know the Lord had spoken concerning them. This much of the chapter relates to Zedekiah and the kingdom of Judah in their subjection and captivity under Nebuchadnezzar. The remainder of the chapter, 22d, 23d, 24th verses, using the same figures, birds to represent men and trees to represent nations, relates to the colonization of a small party called "the tender one," (verse 22), which went out from the city of Jerusalem, whom the Lord said He would take "and plant upon a high mountain and eminent in the mountain of the height of Israel," and, continuing a figure of a tree, it should bring forth boughs (prosper) and bear fruit (revelation); become a righteous nation, "a goodly cedar," large nation; and that the ultimate object of that colonization was to prepare in the due time

of the Lord a way for the restoration of Israel. For it is predicted that under the shadow of the branches of that cedar, so planted, "all fowl of every wing," people out of every nation under heaven, "shall dwell under the shadow of the branches thereof; and in the consummation of his purpose, the Lord declares that "all the trees of the field" (that is, all the nations of the earth,) shall know that I the Lord have brought down the high (Gentile) tree and exalted the low (Israelitish) tree, have dried up the green (Gentile) tree, and have made the dry (Israelitish) tree to flourish. I the Lord have spoken and have done it." 22, 23, 24 v. Now, unless it can be shown that this part of the prophecy had its fulfilment with other parties than those of the house of Israel, to whom it was spoken, and those who held the birthright in the family, (which birthright gave them the preeminence in the patrimony of Jacob), and that other lands than those of America have afforded, and will afford, a refuge to all people of every nation and kindred who shall there find safety when Israel shall again possess the kingdom, then is this application here made beyond dispute, and the land to which the branch of Joseph was directed is clearly and distinctly pointed out. We have shown that which Nephi said in the record was the origin of his ancestry and country, which perfectly accords with the predictions of the prophets respecting their emigration, settlement and prosperity as a nation; also that when Jesus Christ said at Jerusalem he had "other sheep not of this fold," there was then in existence a nation of Israelitish origin to whom he could reveal himself, and give the kingdom and who did bring forth the fruits of that kingdom for three hundred years, which explains the sayings of Jesus to the Jews, "I say unto you, the kingdom shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt., 21: 43. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd;" (John, 10: 16) further I am not sent but to the lost sheep of the house of Israel." This is proof positive that his personal mission was to the whole house of Israel and to them only. All this is divine testimony, therefore

conclusive, that the historic account of the Book of Mormon pertaining to the settlement of the American continent by a portion of Israelites is true, and remarkable internal evidence of its divine authenticity. \*

B. You have said so much respecting the great work which you insist the Ephraimitish branch of the house of Israel is to achieve in the earth, I say great, because if they succeed in effecting all that is predicted by the prophets, as you have set it forth, it will upturn many systems and institutions which now seem to be very fixed and enduring. I would very much like to know where Ephraim is now, and when and wherefrom he will start on his mission.† The book, as you have quoted it, and which you say he is to use, makes no particular mention of him, but says the aborigines of the American continent are Mannassehites.

T. The Saviour said, "The Kingdom of God cometh not with observations, neither shall they say, lo here, or lo there." Luke, 17: 20. And because a contrary opinion respecting that subject prevailed with the Jews, caused them to reject the Messiah when he appeared among them; for he could manifest his royalty only in proportion as they were willing to receive his words and observe their requirements. Hence he said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened." Matt., 13: 33. It is just so with Ephraim and his mission, to the casual observer. He differs little from others, excepting in doc-

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\* It has been thought, because the first twenty-one verses of the 17th chapter of Ezekiel, according to the interpretation the prophet was instructed to give, applies itself strictly to the Jewish nation, and the last of her kings; therefore, the last three verses of the chapter apply to the same branch of the nation, because the same figures are used (birds and trees) to designate men and nations. It is not the figures used, but the historic facts, that which is done, is the clear expression of the prophetic intent. Neither from the Bible, nor from the Nephite record, does it appear that others than the Mannassehite family laid the foundation or ever constituted the governmental majority of the nation. The Nephite record gives an account of a second party that left Jerusalem at the time of or after its destruction by Nebuchadnezzar, and were brought to this land under the leadership of one Zulek. It has been supposed the prediction may apply to them. But by the account they never effected anything, so far from filling the prophecy, becoming a "goodly cedar, bringing forth boughs and bearing fruit," the record states that when the Nephites discovered them they had lost the knowledge of the law and worship of God, and "denied the being of their Creator." And as that is the only mention made of them and their assimilation with the Nephites, it is presumed they lost their identity and became absorbed in the Nephite nation possibly became extinct. All that can be gleaned respecting them or their mission, seems to be to bring the news that Jerusalem had been destroyed, as testified by Lehi, and his son Nephi, who also promised that at some future time it would be made known to them, which some of the colonists appeared to have doubted.

† Regarding that subject, the reader is referred to an article entitled, "Vicissitudes of Ephraim," by the writer, *Latter-Day Saints' Herald*, vol. 23, page 705.

trine, which is the gospel of the kingdom as the means to the establishing of that kingdom upon the earth, and as a witness to all nations of its being "the hour of God's judgement," corroborated by the signs foretold by Jesus Christ, which would indicate that the end of the world was nigh. Those signs spoken of are: First, "the gospel of the kingdom" is restored and preached. Secondly, the general rumor of war, in fact continued war upon the earth in one or other portion of it. Thirdly, earthquakes and the sea and waves roaring. Fourthly, pestilence and famines. With these testimonials which are now making themselves manifest, none need mistake the period of the world's history. But you inquire of me the locality of Ephraim's abode; I will try and answer that briefly. We have shown the locality of Mannasseh by their record, confirmed by Ezekiel, the Prophet, as before quoted, and they unquestionably became a multitude. But we read in Isaiah, 7: 8, that Ephraim departed from Judah and entered into a conspiracy with Syria to vex Judah and set a King upon that throne. But the Prophet Isaiah, 7: 8, was instructed to say the object of the confederacy should fail, and within threescore and five years shall Ephraim be broken that it be not a people; that is, cease to be a separate and distinct people, like as was Mannasseh or Judah. And we learn from Hosea, 7: 8, that "Ephraim mixed himself among the people," i. e., the Gentiles; consequently his nationality became Gentile, and his habits and worship partook of like character with them. Therefore in view of that fact it is written, "Because Ephraim hath made many altars to sin, altars shall be into him to sin." Hosea, 8: 11. Hence in the darkness that "covered the earth and the people," Isa., 60: 2, he became so far involved that when "the great things of the law," (the pure gospel of Jesus Christ,) was revealed and presented unto him, it "was accounted a strange thing." Hosea, 8; 11, 12. For notwithstanding he was of Iraelitish extraction, yet, in his outcast and wandering condition among the nations, he became Gentile in his nationality and habits. Mormon, who compiled and hid up the record unto the Lord, said, in the preface, it would "come forth in due time by way of Gentile,"

having reference to Ephraim's location at time of its appearance, and into whose hands it would be committed to translate, and make proclamation of its contents, for the purpose, as before stated, of finding out his brethren, many of whom, in the providence of God, had their location on the land of their inheritance, now known as America, designated by Isaiah, 18th chapter, as the land shadowing with wings beyond the river of Ethiopia.\* Such would be the direction of the land from where the prophet wrote respecting Ephraim and his mission. That land is pointed out as being honored of God in sending out "ambassadors by sea to a nation scattered and peeled," (Israelitish nation), and in Ephraim's going forth, the Lord makes a proclamation heralding his coming in these words: "O, ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign upon the mountains: and, when he bloweth a trumpet, hear ye." Isa., 18: 3. Consequently Ephraim, into whose hands is put the stick of Joseph, will from thence proceed to push the people together from the ends of the earth. Deut., 33: 17. And from the seventh verse of the 18th chapter of Isaiah we learn the effects of his efforts. "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts the Mount Zion." In a word, he will gather Israel. Jesus said "the scriptures cannot be broken," consequently must be fulfilled at some period of the world's history; and as the location of the land pointed out cannot possibly apply to any other on the earth, as seen at a glance upon the map of the earth's geography, therefore, the American continent is that land to which the present will be brought of a nation scattered and peeled. Moreover, until the days of Columbus, America was unknown to the rest of the world or to a very limited extent, it being held in reserve as the place for the establishing of the latter-day kingdom foretold by Daniel 2: 44. The metropolitan city of which kingdom is by the prophet call-

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\* At the time the prophet wrote the whole of Africa was known as Ethiopia.

ed Zion. Isa., 60: 14. The inhabitants thereof being all righteous, (21) upon whose dwelling places and upon her assemblies will appear "a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." Isa., 4: 5.

B. You quote and apply the scriptures with much readiness, neither can I gainsay their application. But persons cannot be too cautious in leaving the principles taught from their infancy to be true, and adopting something else, however pleasing it may seem, without first endeavoring to examine it thoroughly. If you could only produce some collateral evidence which would be corroborative of the testimony of the prophets, as you have applied them, respecting the former inhabitants of the American continent, it would prove that you have correctly applied the scriptures quoted, and would make that point conclusive respecting the former occupants of the land; unquestionably that subject is involved in an unpenetrable mystery. But if you can produce some testimony of that character you will lift the veil that has hitherto enshrouded their history. Dr. Robertson, in his history of America, lays it down as an indisputable fact, that America was not peopled by any nation of the ancients which had made any considerable progress in civilization.

T. I consider the Book of Mormon itself has completely removed the veil that covered the origin of the aborigines of the American continent. My only aim, now, is to prove the record authentic. But you must permit me to rally you a little respecting the character of the evidence you now wish me to adduce. You voluntarily admitted that divine testimony was sufficient; and now you ask for something to substantiate that which by all christendom is considered conclusive. However, I know the force of prejudice, and will cite one or two facts corroborative of the prophecies quoted. Prior to the coming forth of the Book of Mormon, the American Indians were looked upon by men in general to be a race of savages, and when that book declared that the Indians were "a remnant of Israel of the seed of Joseph that was sold into Egypt, were once civilized, and had possessed the arts and sciences, had a knowledge of the

true and living God, built great and mighty cities and gave them location, (Central America), where some of those cities once stood, and that they used to engrave their records upon plates of gold or brass, and thus hand down their history to posterity, and the language used in writing by them, called the reformed Egyptian, known by no other people, the "wise men after the flesh" laughed at the absurdities, as they termed them, and wondered that any could be found foolish enough to believe them. But time rolled on, and, at length, notwithstanding that which Dr. Robertson had said, Mr. Stephens astonishes the world by publishing his discoveries of the ruins of large and mighty cities, magnificent temples and statues covered with hieroglyphics, some of them found in localities pointed out years before in the Book of Mormon. Stephens remarked, upon viewing the ruins of Topan: We sat down on the very edge of the wall, and I strove in vain to penetrate the mystery by which we were surrounded. Who were the people who built this city? In the ruined cities of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages; but savages never reared these structures; savages never carved these stones. We asked the Indians who made them, and their dull answer was, "Queen Sabe." Who knows? There were no associations connected with the place; none of those stirring associations which hallow Rome, Athens and the world's great mistress on the Egyptian plains. But architecture, sculpture and paintings, all the arts which embellish life, had flourished in this overgrown forest. Orators, warriors and statesmen; beauty, ambition and glory had lived and passed away, and none knew that such things had been or could tell their past existence. Books, the record of knowledge, are silent on this theme. The city was desolate. How fitfully do the words of Isaiah, 29: 11, apply to them: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low, out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." The history of those people is de-

scribed upon those fallen ruins. It speaks to men "from the ground," and "whispers to them from the dust," but none can understand it until the sealed book comes forth to declare their origin, their history and their fall. The Book of Mormon is the history of that people. In the 515-page third European edition we are informed that the ancient inhabitants of America used to engrave their records upon plates, and the language they used was called by them the reformed Egyptian, and was known to no other people. The following corroborates the above:

To the Editor of the "Times and Seasons:" We, the citizens of Kinderhook, Illinois, whose names are here annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. M. Wiley took from said mound six brass plates, of a bell shape, covered with ancient characters. The plates were very much oxidated; the bands and rings on said plates mouldered into dust on slight pressure. The above plates we have handed to Mr. Sharp, to be taken to Nawvoo. \*

ROB'T WILEY,	G. W. F. WARD,	FAYETTE GRUB,
GEO. DICKENSON,	J. R. SHARP,	W. P. HARRIS,
WM. LONGNECKER,	IRA S. CURTIS,	W. FULGATE.

The "Quincy Whig," after recording this discovery, remarks: The plates above alluded to were exhibited in this city last week, and are, we now understand, in Nawvoo, subject to the inspection of the Mormon prophet; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living.

In the Edenburg Evening Courant, Oct. 16, 1848, in an article on the discoveries in America, the writer says: "We shall here simply remark, whoever looks upon the able drawings in Stephen's book on Central America, will perceive they are covered with Egyptian hieroglyphics and hamrayatic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior Asiatic nations."

Here again we see the testimony of the Book of Mormon confirmed; for men are constrained to own these hieroglyphics are Egyptian, yet no man can read them.

B. I believe it to be an indisputable fact that the ancient in-

\* The writer of this saw the plates while on exhibition at Nawvoo, at the house of the seer.



habitants of America wrote in a language which now seems to be entirely lost. But I would like to learn how it can be proved that they who wrote those inscriptions, those hieroglyphics, were the descendants of Israel. I admit you have proved by the prophetic testimonies of the scriptures that a branch of Israel did emigrate to America, and, as did their fathers, they probably kept a record of the dealings of the Lord with them as a people, but to prove this you quote from their own sayings, out of the book itself, which says they altered the Egyptian language, and in that language, so altered, they kept their sacred records. Admitting the book to be true, they do so record. But you know we are inquiring into the authenticity of the book itself, and it cannot be its own witness in the case. How do you know, outside of the testimony of the book itself, that they did not keep their records in their national language, the Hebrew? To me it seems reasonable they would. May not all these inscriptions, these hieroglyphics, be the work of the descendants of that party which, you say, the book states came out from the tower of Babel, and this language, being so very ancient, the cause of its being so utterly lost? That appears to me not only possible but also probable. I confess you have almost made me a convert to your doctrine, but if the evidence upon this point is not satisfactory it will tend to cast a serious doubt upon the theory of Israel, in this case, having kept their records in an unknown language. I cannot understand the object for so doing, especially as it purports to have been preserved by the Lord for the benefit of all the earth.

T. I do not know of any specific reason assigned in the scriptures why the Israelites on the American continent kept their records in other than their vernacular tongue. But if I venture an opinion upon the subject, I shall say that in the way and manner of their coming forth, the attention of the learned would be called to it, and the characters in which it was written. It is a fact that the learned Dr. Mitchell and Prof. Anthon, both of New York City, could neither of them decipher some of the words of the record presented to them for that purpose by Martin Harris, and it is special evidence that the Lord intended

to accomplish his own purpose by whatever agency he might choose, and make some of the learned bear an unwilling testimony to his work. (See appendix.) The scriptures record one hundred and thirty years before the emigration of the Israelites from their fatherland, they would keep their records in a language that could not be read by the learned men in the day when that record should be revealed. Isa., 29: 11. Isaiah prophesied seven hundred and twenty-five years before the coming of Christ and wrote of the record exhumed, the words of which, as before mentioned, the learned could not read; had it been written in the Hebrew language they could have done so. Ezekiel, 17: 92, 23, 24, recorded the time of the emigration and colonization of that people which wrote the record, five hundred and ninety-four years before Christ. But one of the strongest corroborative facts of the Israelites having been inhabitants of the American continent, was the discovery and exhibition of a stone about six inches long, two and a half inches wide, and one inch thick, having a depression on one side in which was carved the figure of a man dressed in priestly robes, having engraved over his head the word Moses in very ancient Hebrew characters, those in use before the days of Ezra the Prophet, and over the back and sides of the stone was engraved, in the same ancient characters, a copy of the Ten Commandments written and given to Moses upon Mount Sinai. This remarkable relic was exhibited by Rev. R. M. Miller, a Presbyterian clergyman, in Dr. Swift's church, Allegheny City, Pa., July, 1866. The lecture and exhibition was advertised, entitled, "Remarkable Hebrew Relics." \* Rev. Miller said the stone was not the product of the American continent; he had been so informed by experienced workers of stone that it was without doubt brought there from Asia. He had several other pieces upon which were Hebrew inscriptions, and he said they were all obtained from the mounds near Newark, Licking Co., Ohio, in which State those mounds abound, estimated to the number of ten thousand, and they were conclusive evidences the mound builders were Hebrews. Some time previous to these discoveries a Masonic stone

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\* The writer saw and handled the relic at the time of the lecture.

engraved with Hebrew characters was exhumed in like manner. Those were, at the time, the subject of newspaper record and comment.

B. I concede you have made several strong points relative to the prediction of the emigration of a Josephite branch of the house of Jacob to the land of America, and their being its occupants. But there are some other important items upon which I wish information, and, among those things, allow me to require scriptural evidence for the way and manner of the record being obtained. You are aware there have been so many conflicting stories and statements upon the subject that the mind almost becomes confused in looking at the mass of contradiction and report. I look upon this as one of the most important points to be made clear in the whole history of the case. There no longer remains any doubt upon my mind relative to the restoration of Israel to their own lands. But I confess the preservation of sacred records containing the history of a part of the nation, by being buried in the earth, and the place of their concealment pointed out by the ministration of an angel, does seem to me a strange thing; and, as you do not object to answer legitimate inquiry, allow me to ask, why not exhibit the plates as evidence of their possession?

T. Almost every person believes the "Old Family Bible that lies on the stand." It was confidence in its inspiration that prompted you at the beginning of our evening's chat to admit its testimony as all sufficient; but when it was found the Bible was overflowing with evidence regarding the authenticity of the Book of Mormon. Then friend Berean seems to doubt his own witness and requires something collateral to confirm the Bible; and that being presented of an unquestionable character, lo, and behold, a requisition is made for the exhibition of the plates. Well, well, friend Berean, you are a good specimen of the general believers of the Bible. But I consider it as a part of my duty to endeavor, fairly and rationally, to answer all reasonable inquiries and objections. But if I had to meet every story that has been invented, every falsehood that has obtained circulation, respecting the book and its origin in detail, I might consider my

task a hopeless one. I consider it great evidence in favor of the divinity of the book that its enemies have never dared fairly to meet the issue. They have never attempted to impeach the prophetic testimony concerning the subject, or show the misapplication of the scriptures quoted in support of its authenticity. But instead of legitimate evidence, criticism, misrepresentation and defamation are the means used in reply to the evidence set forth in favor of its truthfulness and right. The same mode of argument was pursued by the opponents of Jesus Christ and his apostles. To Jesus they said, "Thou hast a devil and art mad." Subsequently the Jews at Rome said to Paul, "Concerning this sect, we know that everywhere it is evil spoken against." Acts, 28: 22. In no part of their history is it even incidentally mentioned that any honest, legitimate attempt was made to refute their doctrines, as being an untruthful misapplication of the scriptures which they, the apostles, quoted as evidence of the truths which they taught. The preservation of these sacred records prepared the way for the ministering of the angel, whom John saw fly in the midst of heaven, having the everlasting gospel," (Rev., 4: 6, 7), restoring light and truth in accordance with prophecies and promises regarding that subject. Joseph Smith, in his history before quoted, says that while he was praying for pardon, and knowledge to guide him in the way of life, an angel appeared unto him, and made known unto him the fact of the existence of the record and the place of its concealment for its preservation, likewise the object for which, in the mind of the Lord, it was so preserved: as a history of a part of the house of Israel, in order for their restitution and sanctification. For up to the period of its being made manifest no truthful idea respecting the record represented as the stick of Joseph by Ezekiel, 37th chapter, was ever conceived of by any writer or commentator, namely, that the ciphered stick was emblematical of a document that would be used in the restitution of Israel to their own lands. In reply to your inquiry why the plates are not exhibited as evidence of their possession I cannot answer, only by assigning the same reason, the command of

God, which prohibited the exhibition of the tables of stone given to Moses.

B. Without expressing any opinion either for or against your remarks just made, how do you show that these events did actually occur? or, more properly on this point, is there any divine warrant for receiving Smith's statement as probable and true? I agree with your remark, it is more easy to defame than refute; and oftentimes much more easy to denounce than to answer, and that may even be the case regarding Joseph Smith, that defamation has been substituted for argument against his cause. But the confidential tone with which you meet my queries and objections has obtained my confidence and inclined me to the opinion that it is possible you may be right after all that has been said against your principles. I now incline to the belief that continued revelation to man is the order of the moral principles given for his government, and that its cessation betrays man's departure from God.

T. I thank you for your expression of confidence in my intentions. I appreciate kind words and acts. I assure you, my confidence does not grow out of a blind zeal for the cause I advocate, but the fullest conviction of its truthfulness. I am an admirer of principles more than of men, because some of the best men have wavered in their steadfastness, but truthful principles abide forever; therefore, I do not wish to be understood as condemning men in my remarks against their faith and doctrines, because it is possible that a man may be as sincere in the reception of error as I am in the adoption of the truth, and in proportion to his sincerity is the difficulty increased to convince him he is in error, he judging his principles by his own sincerity. But the question is not one of sincerity only; the main point is, what is the truth in the case? In reply to your inquiry, if there was divine warrant for receiving Smith's statement regarding the way and manner of his obtaining the book in question, I would remark I do not consider any person under obligation to receive as divine revelation the production of any man purporting to be such without scrutiny, especially one of the character to which the Book of Mormon lays

claim, In its appearance the following characteristics should be manifest: First, there must exist a necessity for such a revelation. Secondly, it must be found to agree with all prior revelations upon the subject to which it appertains. Thirdly, it must come forth in the way and manner foretold, under the circumstances pointed out, and for the specific object stated. Now, if these features have an agreement, and do center in the discovery of the Book of Mormon, then indeed Joseph Smith's veracity is sustained, and the book found worthy of the credence of all men. Having shown by the scripture quotations given the faith and doctrines of the apostles as taught by them, and from their predictions, as compared with the condition of the world, the entire apostacy, from that faith and their doctrines, thereby creating a necessity for additional revelation to renew the gospel covenant, and as the means for identifying and gathering Israel, agreeable to the covenants made with their fathers to restore their posterity to the lands of their inheritance. Also that the book does agree with all prior revelation given upon that subject. It only remains to show that the book did come forth agreeable to those predictions. In 14th chapter of Revelations, John prophesied that an angel would, at a period of the world's history, by him designated "the hour of God's judgment, recommit the gospel unto men and of necessity recommission them to preach it. For the authority to preach and administer the ordinances thereof is a part and parcel of the gospel itself. As it is written "how shall they preach except they be sent?" Rom., 10: 14. If Joseph Smith had declared he had been sent of God, with the fulness of the everlasting gospel, and that he had been authorized in any other way than by the administration of an angel of God, it would have proved him an impostor, because that restoration was to be effected by that agency and that only. With regard to the exhuming of sacred records from the earth, that was plainly and unequivocally predicted, both by Isaiah and David. The psalmist sang, "Truth shall spring out of the earth, and righteousness shall look down from heaven." Ps., 85: 13. Truth, we are informed by Jesus Christ, is the word of God, hence he prayed to his Father for his disciples,

"Sanctify them through thy truth; thy word is truth." John, 17: 17. Jesus Christ is designated "the Lord our righteousness" by the Prophet Jeremiah 23d; consequently there cannot be any difficulty in personifying righteousness; therefore, it could with propriety be said to look down from heaven. The record being sacred required revelation for its discovery and bringing forth. And as Jesus is the great restorer of all things, of necessity he would make manifest all things pertaining to the purpose thereof. Not only was it necessary to unveil the place of its preservation, but also to authorize its coming forth, and that proclamation should be made of its contents to the family of man. As before noted, this authority to make proclamation and administer in things pertaining to the Kingdom of God, is by the sacred writers designated priesthood.\* Heb., 7: 12. Peter, 2: 9. Or, in other words, ordained of God to administer his ordinances and legally execute the laws of his kingdom, hence we can infer the object for which his attention would be directed to the earth in connection with the revelation of the truth, which was to call laborers into his vineyard for the last time, the supper time, at the end of the world, (Luke, 14 chapter), at which time David also declared "the land would yield its increase." Ps., 85: 12. The Prophet Isaiah, 29th chapter, enters largely into detail regarding the coming forth of the book, the moral condition of the people among whom it would appear, and the effects it would ultimately produce in the earth, especially in reference to the sons of Jacob, a part of whose history it unfolds, and for whose more immediate benefit it has been preserved.

It prophetically asserts: Firstly, that although Jerusalem, "Ariel the city where David dwelt," would continue for some time, as expressed, "add ye year to year, let them kill sacrifice;"

\* John states positively that the seven elders of those seven churches to whom he was commanded to write the revelation given to him were priests. That Jesus Christ, "The Prince of the Kings of the earth, hath made us kings and priests unto God his Father." Rev., 1: 6. Peter taught the elders to whom he wrote that they were a "royal priesthood." 2: 5, 9. This is conclusive regarding the character of the authority with which they were vested, and they transmitted it to others by the laying on of hands, as long as the church retained "the spirit of prophecy and revelation." Rev., 12: 17. "For the testimony of Jesus is the spirit of prophecy." Rev., 19: 10. Peter says it was the spirit of Christ that inspired the prophets. 1 Peter, 1: 11. Paul says, "If any man hath not the spirit of Christ he is none of his." Rom., 8: 9. The loss of this official authority was the loss of the Kingdom of God from among the children of men, thereby causing "the darkness to cover the earth and gross darkness the people." Isa., 60: 2.

it would eventually be besieged, overthrown and destroyed, "I will encamp against thee round about and will lay siege against thee with a mount, and I will raise forts against thee." v. 3.

Secondly, that the inhabitants of that city should speak from the ground, "And thou shalt be brought down, thy speech shall be low out of the dust, as the voice of one who hath a familiar spirit out of the ground and thy speech shall whisper out of the dust." v. 4. This speaking out of the dust of a former people could only be effected by the exhuming of their history out of the ground, or by their resurrection for that special object. But inasmuch as the the record is herein called "a book," that of itself disposes of the question and the manner in which they would speak, consequently their history must have been written upon some imperishable material in order for their preservation, and nothing would do that so effectually as gold, of which it is said the plates had the appearance.

Thirdly, that the condition of the religious world was such that revelation only could rectify. "They are drunken, but not with wine, they stagger, but not with strong drink, for the Lord hath poured out upon you a spirit of deep sleep; and their eyes they have closed." (Paul so renders this clause, Acts, 28: 29.) "And as a result the vision of all (the prophets,) had become unto you as the words of a book that is sealed." 9, 10, 11. Clearly their blindness is the result of their own iniquity.

Fourthly, that "the words of the book" should be, and was, delivered to the learned and they could not read (decipher) them." v. 11. (See Professor Anthon's letter in the appendix.)

Fifthly, that the book was delivered to one who was unlearned, who said, "I am not learned;" therefore the deciphering of necessity was the work of God and not of man, and yet the wisdom of this world had so far prevailed with people, that their fear towards God was taught by the precepts of men, instead of the precepts of revelation.

Sixthly, that the Lord in order to prove that the world by their wisdom knew not God, gave power to the unlearned to accomplish that which the worldly wise had acknowledged they could not do. "I cannot read the a sealed book," were



the words of Anthon to Martin Harris in their interview. (See appendix.) "Therefore saith the Lord I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." v. 14. By qualifying the unlearned by means before prepared thereby enabeling him to read the record.

Seventhly, because they discard revelation to themselves, it is said, "Their works are in the dark, and a 'woe' is pronounced against them, and because of their turning of things upside down which would be esteemed as potters' clay." v. 16.

Eighthly, that in a "little while" after the coming forth of the book, Palestine, here called Lebanon, should become a "fruitful field," which for many centuries had been sterile, comparatively barren, should now regain its former fertility by the return of the promised "former and latter rain." Deut., 28: 12. Also, Joel, 2: 23. The positive verification of this promise in making Palestine again fruitful is a physical demonstration of the truth of the prophecy, and the near fulfilment of the times of the Gentiles, (Luke, 21: 24.) and the restoration of Israel to their own lands. (See also Dr. Wiston's Syria, Egypt and the Holy Land.)

Ninthly, as evidence that the book contains the fulness of the gospel of the kingdom, which Jesus said "should be preached for a witness to all nations, that the end might come," the miraculous gifts the Messiah declared should follow them that believe are here predicted to be made manifest with its coming forth. "In that day shall the deaf hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness, the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." v. 18, 19. Which is this day being verified.

Tenthly, another effect of the prevailing of the principles inculcated in the book will be the overthrow of all power opposed to the truth. "For the the terrible one is brought to naught, and the scorner is consumed and all that watch for iniquity are cut off, that make a man an offender for a word, and

lay a snare for him that reproveth in the gate and turn aside the just for a thing of nought." v. 20, 21.

Eleventhly, that Israel should be delivered from the hand of the oppressor, and his children again be in the ascendancy. "They shall not now be ashamed nor their faces wax pale, but when he seeth his children the work of mine hands in the midst of him, they sanctify my name and sanctify the Holy One of Jacob, and fear the God of Israel." v. 22, 23.

Finally, the result of Israel's returning unto the pure worship of the God of their fathers, will be the restoration to the family of man the true spirit and doctrine of the kingdom, the spirit that guideth into all truth, that gospel that bringeth life and immortality to light. "They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." v. 24.

B. I candidly confess I am astonished at your doctrine; at the same time pleased and edified, and, assure you, deeply interested in the subject. The conversation has given me a glimpse of the government of God regarding the world I had never before considered. That he does indeed reveal his secrets to his servants, the prophets, by them his shown his purposes in his government declared far in advance of time. It seems strange that these things have not been understood; truly, as you cited, the wisdom of the wise have perished, and the understanding of the prudent has been hid. Paul was right when he declared the world by wisdom knew not God. I now begin to see and realize the force of some of his teachings. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things that are despised hath God chosen; yea, and things which are not to bring to naught things that are, that no flesh should glory in his presence." 1 Cor., 1: 27, 28, 29. It certainly appears in this case that the unlettered boy was God's instrument to confound the wise and bring to naught the understanding of the prudent; truly, it is "a marvellous work and a wonder."

T. Yet, my dear sir, you will find there is uniformity in the

ways of the Lord. His work is one eternal round; his purposes fail not; he works and none can hinder, declaring the end from the beginning, choosing his own agents to carry out his designs, saying, "My council shall stand, and I will do all my pleasure." Isa., 46: 10. If Mr. Smith had affirmed that he had accidentally made a discovery of the plates, instead of having the place of their preservation and concealment made known unto him by an angel, it would have been at variance with the predictions of Isaiah's and John's prophecies. Or, if Dr. Mitchell or Prof. Anthon, of New York, could have deciphered the words presented to them for that purpose by Martin Harris, then would the words of Isaiah have failed. We have also the sober statement of twelve witnesses, including Joseph Smith, testifying they saw and handled the plates, and that the voice of God declared that the record was true. Besides all this the Lord has given us a physical demonstration that the words of his servant Isaiah were of him, by restoring the former and the latter rains to Palestine, causing it to become fruitful, thus preparing the way for the return of the Jews, which was to be realized in a little while after the coming forth of the book, and this, together with the rebuilding of Jerusalem by the returning of the sons of Judah, is evidence conclusive that the time of its appearance was truly pointed out. If the book had not appeared, the prophecies would have failed, but "the scriptures cannot be broken" and the Lord hath marvellously effected his own purpose, and thousands can testify that through obedience to the pure gospel of Jesus Christ it enfolds they have obtained a knowledge that the book is all it purports to be, "the history of a fallen people," a revelation from God, given for the purpose of identifying and gathering the remnants of Israel, and one of those remnants are the aborigines (or Indians) of this land, whose origin previous to this revelation was enveloped in mystery. But the lifting of that veil by an unlettered youth through the inspiration of God, is so perfectly in agreement with the testimony of the prophets recorded in the Bible, and that, too, in such a great variety of predictions relative to such a record; and those predictions have been so remarkably fulfilled in its coming forth, and so entirely

unfulfilled in any other way, and the corresponding of the predictions with their literal fulfilment, not only shows those predictions to have been given by the inspiration of God, but also proves conclusively that the Book of Mormon, to which they relate, is **DIVINE IN ITS ORIGIN.**

# APPENDIX.

## PROFESSOR ANTHON

AND "THE WORDS OF A BOOK THAT IS SEALED." ISA., 29: 11.

Martin Harris, the "plain-looking country farmer," mentioned by Professor Anthon, and who has given his name as one of the special witnesses of the authenticity of the Book of Mormon, became acquainted with Joseph Smith at an early date in his work of translating the records from which the Book of Mormon was taken. Mr. Smith having transcribed some of the characters on the plates and obtained their translation, sent Harris to New York to obtain an expression of opinion of the learned ones respecting the characters themselves and the translation of the words presented. Harris informed the writer he first visited Dr. Mitchell, a Presbyterian clergyman, who said he could not read them, but gave him a note addressed to Professor Anthon, remarking, "If any man living could decipher the characters, Mr. Anthon was the man." Anthon said they were true characters, but could not read them. Harris reported the result of his mission, that the learned could not decipher the transcript, naming the parties to whom he had exhibited them: the report of Harris reached the professor, who, supposing his fame as a linguist was thereby affected, addressed a letter to an Episcopal clergyman in New Rochelle, West Chester County, near New York, in which he attempts to disparage the character of the glyphs presented to him by Harris, presumable as his reason for inability to read them. We give an extract or two from his letter; it can be found in "The History of the Mormons," published by Derby & Miller, Auburn, 1852. The letter was from New York, dated Feb. 17, 1834: "Some years ago a plain and apparently simple-hearted farmer called on me with a note from Dr. Mitchell, of our city, requesting me, if possible, to decipher a paper which the farmer would hand me.

\* \* \* This paper in question was, in fact, a singular scroll; it consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, groups and flourishes, Roman letters inverted and placed sideways, were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strong marks; and had evidently been copied after the Mexican calendar given by Humboldt, but copied in such a way as not to betray the source from whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends upon the subject since the Mormon excitement began. \* \* Some time after, this same farmer paid me a second visit, and brought with him the golden bible in print, and offered it to me for sale. I declined purchasing; he then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent." In reviewing this letter, O. Pratt says: "I have given you a statement of all I know of the origin of Mormonism." Two years after the Book of Mormon appeared in print, Professor Rafenesque, in his Atlantic Journal for 1832, gave the public a fac simile of American glyphs found in the ruins of a stone city; they are thus described: "The glyphs of Otolum are written from top to bottom, like the Chinese, or from side to side indifferently, like the Egyptian or Demotic Lybian, although the most common way of writing the groups is in rows, and each group separated, yet we find some formed, as it were, in oblong squares or tablets, like those of Egypt." They are arranged in columns, being forty-six in number. These the learned professor denominates the 'elements of the glyphs of Otolum;' and he supposes that by the combination of these elements, words and sentences were formed, constituting the written language of the ancient nations of this continent. By an inspection of the fac simile of the forty-six elementary glyphs, we find all the particulars, which Professor Anthon ascribes to the characters, which, he says, a

plain-looking country man presented to him. The Greek, Hebrew and all sorts of letters, inverted and in different positions, with sundry delineations of half moons, planets, suns and other natural objects are found among these forty-six elements. This plain, country-looking man, according to Professor Anthon's testimony, got some three or four years the start of Professor Rafenesque, and presented him the genuine elementary glyphs years before the Atlantic Journal made them public. And, what is more remarkable, Anthon says "they were arranged in columns, like the Chinese mode of writing," which exactly corresponds with what Professor Rafenesque testifies, as quoted above, in relation to the glyphs of Otolum. We see nothing in Professor Anthon's statement that proves the characters presented to him to be a "hoax," as he terms it, unless, indeed, he considers their exact resemblance to the glyphs of Otolum, and their being arranged in right kind of columns is a "hoax." But, as Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, he would be entirely incapable of forging the true and genuine glyphs of ancient America. Therefore, we consider this testimony of Professor Anthon, coming, as it does, from an avowed enemy of the Book of Mormon, to be great collateral evidence in its favor. Professor Rafenesque, as already quoted, says that the glyphs of Otolum are written from top to bottom, like the Chinese, or from side to side, like the Egyptian. Indeed, it was written in the ancient Egyptian reformed by the remnant of the tribe of Joseph. (See O. Pratt's authenticity of the Book of Mormon.)

### THE SPAULDING ROMANCE.

From the first appearance of the Book of Mormon purporting to be a revelation from God, men have sought with great assiduity and perseverance to discover some other source for its origin, but have utterly failed. The reported existence of a manuscript novel, said to have been written by Solomon Spaulding, has been put forth as its foundation, and through the periodi-

cals of the country, circulated in every direction over the land.

Time is a revealer of many things, and has at last brought forward a statement from the Spaulding family regarding the fable. It appeared in Scribner's Monthly for August, 1880, under the caption of "The Book of Mormon." In the table of its contents it is said to have been written by Ellen E. Dickenson. With the addition of a statement made on oath, before Charles Walter, Notary Public, D. C., which the author declares she was obliged to write and rewrite four times before she could get it in such shape that Mrs. McKinstry could make oath to it. And the author further states that this is the only attempt made by Mr. Spaulding's family to set the matter right. We subjoin a review of Miss E. E. Dickenson's article, from which the reader can glean the pith of the statements and allegations herein set forth.

Editor Scribner's Monthly:

Dear Sir:—About a year ago an article on the Book of Mormon, written by Miss E. E. Dickenson, appeared in your Magazine; I did not have time to reply when I first read it, neither did I see it till the following winter; it appeared in the August number; and besides I believed that some among the thousands who were able to refute the many false statements it contained, would have replied to it long ago, and perhaps they all thought as I did, hence the opportunity has been neglected. I do not claim but little space, and think I have a right to a brief defense of the position held by the people called Mormons, on the "Book of Mormon" question.

That Miss Dickenson is sincere in her opinion I do not question, and I am just as fully satisfied that she is entirely mistaken in several important matters introduced by her in the article referred to, and the contradictory character of some of them will readily appear when pointed out. I can only speak for that portion of the people called Mormons, know as "The Reorganized," who believing in the inspirational character of the Book of Mormon and repudiate the doctrine of Polygamy as vile and heretical. Strange as this statement may appear to



many of your readers, who have been led to believe that polygamy is a fundamental principle of Mormonism, yet it is a fact that no one who has ever read the Book of Mormon can gainsay that in every edition of the book, from 1830 till the latest, and even those issued by the Salt Lake Mormons or the Utah church as we call it, the practice of polygamy is called a "crime," and denounced as being "abominable in the sight of God, and is forbidden by him in such express terms as these: "Therefore no man among you shall have save it be one wife, and concubines he shall have none," and as a reason why the practice of polygamy is forbidden, the Lord is represented as a being who "delighteth in the chastity of women." Yet in her attempt to expose Joseph Smith and the Mormon Bible, Miss Dickenson says, Smith had now become a prophet, and proceeded forthwith to add to his peculiar tenets in regard to marriage, etc., to the original manuscript. Now, it is evident she had never read the book, for in none of the numerous editions of the work has any other sentiments appeared than that just referred to; and I truly wish that we as a church could find one-half as strong a declaration against polygamy in the Bible as is found in the Book of Mormon. And our theological friends who undertake to measure swords theologically with the Utah church would find it a much easier task in endeavoring to overthrow that institution had they such positive denunciations of the evil from the mouth of the Lord in the Bible as the Book of Mormon contains. And if Joseph Smith did truly copy Spaulding's Romance and added "his peculiar tenets in regard to marriage to the original manuscript" of Spaulding, credit must be given him for teaching that polygamy is a crime, and the practice of it abominable in the sight of the Lord. And I challenge any human being upon earth to produce a copy of that book issued by authority of the "Mormon Church," not excepting the polygamous portion found in Utah, which teaches any other than the Monogamic system of marriage. In no writings of Joseph Smith, that can be proven to be genuine, has there ever been found any teachings favoring polygamy, but much that condemns it, and

teachings, if lived up to by those who pretend to believe in his prophetic character, would forever prevent its practice. Among the first things that were added in the shape of revelation to that which is found in the Book of Mormon, is a commandment purporting to be given by inspiration through Joseph Smith, in February, 1831, (the Book of Mormon being issued early in 1830), which reads, "thou shalt love thy wife with all thy heart and shall cleave unto her and none else;" and later, as part of the marriage ceremony, which to this day is used in the church, the parties to be married are requested to say "yes" to this question, "Do you mutually agree to be each others companions, husband and wife, and to observe the legal rights belonging to this condition; that is, keeping yourselves for each other and from all others during your natural lives?" Can polygamy, therefore, possibly obtain among a people who recognize the Book of Mormon and these commandments and church articles as authoritative and binding? and are not those who practice contrary to them apostates from the faith and practice of the church as provided in the days of Joseph Smith? And in this light must Utah Mormonism be considered. But now to the consideration of the relation to the Book of Mormon to the Spaulding Romance. Two ways are presented by which Joseph Smith might have got possession of the Spaulding story, or a copy of it. One was while Smith was a teamster on the farm of Mr. Sabine. Howbeit, we are now informed and have been for fifty years that Smith was "too lazy to work." Miss Dickenson says, "Smith could easily have possessed himself of the manuscript if he had fancied it suitable to his purposes, for it is understood he was a servant on the farm, or a teamster for Mr. Sabine, in whose house the package of manuscript lay exposed in an unlocked trunk for years." Now, Smith must have been engaged in contemplating and preparing for this fraud of his at a very early age, and we must give him more credit for skill and brains than he has heretofore been supposed to have been possessed; for, if we turn to Mrs. McKinstry's "sworn" testimony, presented in this very letter of Miss Dickenson's, we learn the manuscript in question was in Mr. Sabine's care from

1816 to 1820. Her father died in 1816, at Amity, Washington county, Pa., when her mother and herself went to Onondago Valley, N. Y., to live with an uncle of hers, named William A. Sabine. "In 1820 she married Mr. Davison, of Harstwicks, a village near Cooperstown, N. Y., and sent for the things she had left at Onondago Valley, and I remember that the old trunk, with its contents, reached her in safety," says McKinstry, Solomon Spaulding's daughter. Now, the period was from 1816 to 1820 that Smith could get the manuscript at Sabine's, and, as Smith was born in December, 1805, he could have been but eleven to fifteen years old from 1816 to 1820; and that Smith worked for Mr. Sabine at all has been positively denied, and no proof offered that he did, except the word of Miss Dickenson, and she only says "it is understood" he was on the farm. But as a proof that Smith did not possess himself of the manuscript, admitting he was there, Mrs. McKinstry affirms, in a "sworn statement, that she saw and handled it often while at Sabine's, saying, "I had it in my hands many times;" and again she says, "the trunk, with its contents," reached her mother in safety at Hartswicks in 1820. She again affirms that the manuscript in question was delivered to a man named Hurlbut, by Jerome Clark, of Hartswicks, in 1834, by order of her mother; so it was in possession of the family, and they knew of its whereabouts up till 1834. And it is somewhat strange that some of the many enemies of Smith and the Mormons did not secure the manuscript and publish it during the four years that elapsed since the Book of Mormon was published, which was early in 1830, for the report had been circulated far and wide during that period that it was one and the same thing, or, "the same, with slight alterations," as Mrs. McKinstry states; for its publication after its genuiness had been established would have shown to everybody who would take the trouble to compare them whether the "Mormon Bible" was a plagiarism on the Spaulding novel or not. Yes; and it would have been done, if it was honestly believed by those interested in "uprooting Mormonism" that they were identical. But we are told by Mrs. McKinstry that that step was taken afterwards, or in 1834, when Hurlbut came and

got the "manuscript found." Well, why did he not publish it or the parties who sent him after it? We have the answer in the following statement made by the Rev. Robert Patterson, of Pittsburgh, Pa., last February, in the Pittsburgh Leader. Speaking of Mr. Hurlbut, he says: "I paid him a visit at his home in Gibsonville, Sandusky county, Ohio, in August, 1879, and interviewed him in reference to his connection with the Spaulding manuscript. He said that he did receive the manuscript from the widow of Spaulding in 1834, which manuscript he gave to E. D. Howe, of Painesville, O., but declares his entire ignorance of the contents of that manuscript. He says this was the only Spaulding manuscript he ever had in his possession. Mr. Howe states that this manuscript was not the one known as the "manuscript found," but was on an entirely different subject." Mr. Howe has said still more recently that it was not the original manuscript, or that called the "manuscript found," but related to some Indian wars that occurred on the borders of the Great Lakes, and he does not "believe that Hurlbut ever had the original." Now, it must be apparent to every candid mind that, as Howe had sent Hurlbut for the original manuscript, in order to publish it, that its similarity to the Book of Mormon might be clearly shown, he would have gladly printed it—if he had received the original, and had found it to be Spaulding's story, followed "with almost servile closeness by Smith in his Mormon Bible. It is, therefore, evident that if he did receive the original, (which he affirms he did not), he found that it did not agree with the Book of Mormon, and hence would not publish it; or, else the Spaulding party never gave Hurlbut the original; and the public should demand that the "old trunk" be searched, and if the original "manuscript found" be not found, that the party who last had it in charge be required to give a truthful account of their disposition of it. If that manuscript which Mrs. McKinstry says was written on the outside with the words "manuscript found" was not found in the trunk when Clark searched for it, to give to Hurlbut, is it not altogether probable that he would inform Mrs. Davison, Widow Spaulding of that fact? and would not inquiries have been

instituted and efforts made to find what had become of it? The statement of Mr. Howe removes all the edge from the report stated by Miss Dickenson that Hurlbut had sold the original, or the "manuscript found," to the Mormons for three hundred dollars. No, no; the Spaulding family must in honor produce the original, or give a clear and satisfactory statement to the public had it become lost, and if they can connect Joseph Smith with its removal from their custody, let it be in some better shape than that he could have got it, or could have copied it, at any place or at any time. We demand evidence that he ever saw it, much less handled it, copied or stole it. And we demand proof that Spaulding's Romance and the Book of Mormon are the same thing, in the only possible way that it can be furnished, viz: the production of the original romance; this alone will satisfy a candid thinking public. It is not because we think the original cannot be found that we make this demand—for we truly do not know but what it may be lying snugly in that "old trunk," but we want to know, and we ought to know, as a people, whether we have had palmed off on us a plagiarism on the Spaulding Romance, instead of, as it is claimed, an authentic and divinely translated history of the aborigines (the mound builders of this country. If this Book of Mormon is a fraud, we want to know it, but we want positive evidence, and not inference only. Mrs. McKinstry says: "While we have no personal knowledge that the Mormon Bible was taken from the "manuscript found;" there are many evidences to us that it was, and that Hurlbut and others at the time thought so." Now if Mrs. McKinstry had ever read her father's manuscript, and had read the Book of Mormon, she could have very readily settled that question. Mr. Sabine, who Mrs. McKinstry says had "undoubtedly read the manuscript," ought to be able to swear to the "servile closeness" of the following by the Book of Mormon of the former. He has never told the public that he ever saw the document, nor does Mrs. McKinstry say that she ever saw him read it or heard him say that he had. Mrs. McKinstry did not read it while it was there at Sabine's, or from 1816 to 1820, for she says "I did not read it." She had no chance

to read it from 1812 to 1816, for it was in Pittsburgh, we have been told, most of that time. She was only six years old, or not quite that, in 1812, and then she says her father read it to his friends; and now what does she remember? This, and this only, that four names she recollects that are in the Book of Mormon she heard away back seventy years ago, when in her sixth year, and, strange as it may appear, every neighbor who says he heard Spaulding read his romance, remember the names Mormon, Moroni, Lamenite, Neph; these four, and no more, out of some sixty or more names in the book. As to Rigdon's connection with the case, Rev. Robert Patterson, already referred to, and son of the Patterson in whose printing office the manuscript was said to have been for some time, says: "There is no direct proof that Mr. Rigdon made a copy of the work, as it is claimed he did." Rigdon was a preacher in the Disciple church at Kirtland, Ohio, and in October, 1830, was converted to Mormonism by Parley P. Pratt, and had never seen Joseph Smith, at that time, and the Book of Mormon was published six months before he had seen it in any shape. For fifty years parties have tried to connect Smith and Rigdon in the work of getting up the Book of Mormon, and have utterly failed. It is a fact that is well known around Kirtland that Rigdon was converted to the Mormon faith at the time and place just named, and he enjoyed the confidence and esteem of the people in a very large measure for years prior to his connection with the "deluded Mormons." I could say much more, and would like to examine other statements made by Miss Dickenson, but, as I before said, the producing of the original by the Spaulding family, and a fair and honest comparison of the two, as a faithful publication of the manuscript would allow everybody to make, will settle the case forever. And if this cannot be done, because the papers are destroyed or lost, then we demand some better evidence than that yet offered, which is simply that Smith or Rigdon could have copied or stolen the original romance. Let us have the proof that they did.

Respectfully yours for the truth,

T. W. SMITH,

In Latter-Day Saints Herald.

CHICAGO, Illinois, Sep. 15, 1881.