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## AFTER THE SNOW AND THE SHROUD.

What if we all lay dead below;

Lay as the grass lies, cold and dead  
In God's own holy shroud of snow,

With snow-white stones set foot and head,  
With all earth dead and shrouded white  
As clouds which cross the moon at night.

What if that infidel some night

Could then rise up and see how dead,  
How wholly dead and out of sight

All things with snows sown foot and head  
And lost winds wailing up and down  
The emptied fields and emptied town?

I think that grand old infidel

Would rub his hands with fiendish glee,  
And say: "I knew it, knew it well!

I knew that death was destiny;

I ate, I drank, I mocked at God;  
Then as the grass was, and the sod."

Ah me, the grasses and the sod

They are my preachers. Hear them preach.  
When they forget the shroud, and God

Lifts up these blades of grass to teach

The resurrection! Who shall say

What infidel can speak as they?

—*Joaquin Miller in the Independent.*

## JOSEPH SMITH A TRUE PROPHET.

*A Lecture delivered by Elder Andrew Jensen before the Students' Society, in the Social Hall, Salt Lake City, Friday evening, January 10, 1891.*

### INTRODUCTORY.

I will take for my text the following words of the Prophet Moses spoken to the children of Israel while they were journeying in the wilderness of Arabia.

"The prophet who shall presume to speak a word in my name which I have not commanded him to speak \* \* \* even that prophet shall die. And if thou say in thine heart: How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. xviii: 20-22.

The passage which I have read may be taken as a key by which to distinguish a true prophet from a false one. The first definition of the word prophet, according to the standard dictionaries is, "one who prophesies; one who foretells future events; a predictor;

a foreteller; a seer." In this light we shall proceed to test the claims of Joseph Smith, whom the Latter-day Saints claim to be the great Prophet of the Nineteenth Century. We claim for him that he was visited by holy beings, who restored to him the fulness of the gospel of Jesus Christ, with authority to administer in all the ordinances of the same; that he received from the angel Moroni certain gold plates that had been hidden in the earth for fourteen hundred years, and that he translated the engravings upon these plates into the English language by the gift and power of God, the result of which was the Book of Mormon. We further claim that he organized the Church of Christ once more upon the earth, and that he received by direct revelation a code of laws and commandments by which to govern the affairs of that Church, according to the original pattern given by Jesus and His Apostles eighteen hundred years ago. We further claim that it is of the utmost importance for all people who desire eternal salvation to know whether these things are true or not. If Joseph Smith is what he professed to be: A true Prophet of God, no one can reject his testimony without being condemned, while on the other hand, if he was an impostor, or a false prophet, we can reject him without fear of Divine punishment, and the condemnation will rest upon the man who assumes to speak in the name of the Lord presumptuously. In this lecture I shall confine myself to his prophetic and inspired utterances by proving their fulfillment and truthfulness mostly from a historic standpoint.

### JOSEPH'S FIRST VISION.

One of the first declarations made by Joseph Smith, when he was only a boy between fourteen and fifteen years of age, was, that the whole Christian world had gone astray, and that the true Church of Christ was not to be found upon the earth. What a startling declaration! Could anything be more presumptuous on the part of a common uneducated farmer's boy than such an assertion? Preachers of the various denominations in the neighborhood where the boy resided became exasperated and at once denounced him as an impostor or a fraud. A boy who had seen nothing of the world, save the tract of country in Vermont, where he was born, and the western

wilds of the State of New York, where he now resided with his parents. A boy who had perhaps never been even introduced to any of the prominent divines of the day, who had never crossed the threshold of any important institution of learning, who had never thoroughly examined the creed of any one denomination, much less having a knowledge of them all, who had never crossed the ocean to acquaint himself with the great learning of Europe, with its thousands of preachers and its universities and institutions of learning. What did he know about the creeds and organizations existing among the millions of Christians in Europe and America, thus to denounce them all without further ceremony. Why, even Luther, the great reformer of the sixteenth century, with his profound learning and thorough knowledge of the Catholic creed, did not denounce the Roman Catholic Church in such a manner as that. He did not say it was rejected as a whole and that it was not the Church of Christ; he simply contended that it had incorporated into its system doctrines, sacraments and ordinances which were not true and not warranted in the Bible. Luther simply desired to reform the Church, to purge it and remove from it erroneous doctrines and wicked practices. But Joseph Smith, without any more knowledge of the religions of the world than what opportunities his attendance of the numerous revival meetings held in his immediate neighborhood had given him, denounced them all as false. Whence, then, his authority for the sweeping declaration he made as to the condition of the so-called Christian churches? His story is a simple, plain and unimbellished one. He tells in his own straightforward manner how, after attending the different revival meetings without being able to conclude which of the denominations was the right one for him to join, went into the woods to pray to the Lord for that wisdom which the Apostle James promises shall be given the honest believer. The result was an attack of the power of darkness which threatened him with destruction, then a light far above him in the sky, then an envelopment in that light which descended upon him, then a vision of two glorious personages standing above him in the air, one of whom speaking to him, while pointing to the other, said: "This is my beloved son, hear him." Here,

then, was Jesus Christ being introduced by His Father to Joseph Smith, the praying boy, who next was informed by the Great Redeemer Himself, that all the sects of the day were wrong, that all their creeds were an abomination in His sight, that the modern professors and teachers taught for doctrine the commandments of men, having a form of godliness, but denying the power thereof; "that he (Joseph) should join none of these churches, but that the true church should be revealed to him at some future time. This, then, was Joseph's authority. Jesus Christ himself, the Redeemer of the world, the Son of God, He that was crucified and put to death on Mount Calvary, but who arose triumphant from the grave, the founder, the organizer, the head, the President of the Christian Church, explained to Joseph Smith the condition of the world. There is no higher authority than He. If anyone in heaven or earth has a right to say what is true Christianity, and what is not, Christ himself, the founder of the church, has that right. With that authority to back him, Joseph Smith had no fear that his declarations would be met with successful contradiction. There is only one question that can present itself to our minds in that connection, and that is: Did the boy tell the truth? Did he really converse with Jesus Christ, or was it an imagination of a bewildered and excited mind? We shall see as we proceed. I will first introduce the Prophet's own testimony concerning this his first vision. He says in his history:

It has often caused me serious reflections, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

"So it was with me; I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me and speaking against me, falsely, for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen? For I have seen a vision. I

knew it, and I know that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing I would offend God and come under condemnation."

Since the time Joseph had this vision the Elders of the Church of Jesus Christ of Latter-day Saints have traversed the globe, they have visited all the so-called Christian nations of the earth; they have examined the creeds and organizations of the Christian sects of every land and every clime, and have learned beyond doubt that the true Church of Christ was not upon the earth at the time Joseph made his sweeping declaration, and that it does not exist outside of the Church organized under the direction and authority of the Redeemer Himself by Joseph Smith.

#### THE WORDS OF THE ANGEL.

On the 22nd of September, 1823, Joseph Smith, after spending the previous night under the tutorship of the angel Moroni, was again visited by that holy personage on the hill Cumorah in the western part of the State of New York, and was shown the plates, which were delivered to him four years later and from which he translated the Book of Mormon. While standing on this historic hill, with the angel at his side, he again received glorious instructions and warnings, and among other things was told that when he should bring forth the Book of Mormon, the workers of iniquity would seek his overthrow. Says the angel:

"They will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy Priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church; but it will increase the more opposed, and spread further and further."

The angel further told him:

"Your name shall be known among the nations; for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor and with the other in reproach." (*Historical Record*: page 362.)

These prophetic sayings have had so literal a fulfillment that no further explanation is necessary. If the predictions here made were Joseph's own productions, and no angel of God had a part in it, is it not strange that every word of it should prove true?

#### TRIBULATIONS PREDICTED.

In 1831 the Saints were commanded to gather to Jackson County, Mo., which was designated as a land of inheritance for the Saints in the last days, and also as the identical spot where they should build that great city, the New Jerusalem, about which the ancient Prophets and Saints had sung, prayed and rejoiced so much. Joseph Smith had just arrived in that goodly land, together with a number

of his brethren, when a revelation, containing some very strange sayings was given on the 1st of August, 1831. The Lord said:

"Hearken, O ye Elders of my Church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you. For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning these things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow." (Doc. and Cov., lviii: 1-5.)

Here is an opportunity for sound reasoning. If Joseph Smith was an impostor, and if he was trying to carry out a scheme with a view to benefit himself financially; or if he was ambitious and seeking for vain glory or the honor of men, could anything be more absurd than to predict troubles and difficulties, when none such were immediately apparent.

If a schemer was doing that which Joseph on that occasion was doing, namely, planting a colony of his followers in one of the most desirable sections of country within the borders of the United States, would he not have enlarged upon the prospects ahead and predicted success and prosperity instead of difficulties and tribulations? Most assuredly he would. But Joseph spoke as he was directed by the Lord, and his own desires or ambition, if any such he possessed, cut no figure in the matter.

And now, to the fulfilment of the prophecy or revelation? No one who is acquainted with the history of the Church will hesitate to testify that since that time the Saints have indeed passed through much tribulation. In less than three years after the revelation was given they were driven from their homes in Jackson County. Three years after that they were forced to leave their temporary possessions in Clay County, Mo., and still two years later, under the exterminating order of Governor Lilburn W. Boggs, they were driven from the State of Missouri. Seven years after their expulsion from that State, wicked mobs, after first killing the Prophet and Patriarch in cold blood in Carthage jail, drove the Saints from Nauvoo into the wilderness, which was full of savage Indians; and even after coming to these mountains we have been subject to wicked persecutions and persecutions. If all this don't mean "much tribulation," what does it mean?

#### THE GATHERING OF THE NATIONS.

In a revelation given through Joseph Smith in Kirtland, Ohio, Sept 11, 1831, the following occurs:

"For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her. And she shall be an ensign unto the people, and there shall come to her out of every nation under heaven." (Doc. and Cov. 81: 41, 42.)

The many different nationalities

represented in this Territory today is conclusive proof of the fulfillment of this remarkable prophecy, which was uttered at a time when the Church consisted of only a few persecuted people, and the Elders had only commenced preaching in a few of the States.

#### REVELATION ON WAR.

On the 25th of December, 1832, Joseph Smith received a remarkable revelation in regard to war. I will read an extract:

"Verily, thus saith the Lord concerning the war, that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place. For behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war will be poured out upon all nations." (Doc. & Cov., Sec. 304.)

In a communication which was written a few days later to N. C. Seaton, editor of a paper published in Rochester, N. Y., the Prophet wrote:

"I am prepared to say by the authority of Jesus Christ that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation." (*Historical Record*, page 406.)

I will refer to another prediction on the same subject, which was made by Joseph Smith in Carthage, Ill., two days before he was martyred. A number of the officers of the troops, then stationed in Carthage, and other persons curious to see Joseph, visited him in his room. Joseph asked them if there was anything in his appearance which indicated that he was the desperate character his enemies represented him to be. The answer was:

"No, sir; your appearance would indicate the very contrary, General Smith, but we cannot see what is in your heart, neither can we tell what are your intentions."

Joseph replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies; but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think out of; and those people that desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace and shall not be able to find it. Gentlemen, you will find what I have told you to be true." (*Historical Record*, page 563.)

On the 17th of December, 1860, nearly 28 years after the above revelation on

war was given, its fulfillment commenced, for on that day a convention assembled in Charleston, S. C., which, after three days' deliberation, passed a resolution to the effect that the union hitherto existing between South Carolina and the other States, under the name of the United States of America, was dissolved. This was the beginning of the rebellion. By the 1st of February, 1861, six other States had followed the example of South Carolina and withdrawn from the Union, and a new government was formed under the name of The Confederate States of America. Not only was South Carolina the first State to commence the rebellion, but here also, as if to cause a double fulfillment of Joseph's prophecy, on April 12, 1861, the first gun was fired from a Confederate battery against Fort Sumter standing at the entrance to Charleston harbor.

The ruinous war that followed is a matter of history. The Union losses alone, according to the report of the Provost-General, amounted to 280,397 men, who were either killed outright in battle, or who died subsequently of wounds or diseases, not counting the thousands who were crippled and maimed for life. The loss on the side of the Confederates was about the same. Truly, as Joseph predicted, the United States never witnessed such a scene of bloodshed before. The losses in the revolutionary war, in the war of 1812, and in the war with Mexico in 1846 were only small affairs compared with this last and terrible war of the rebellion, so accurately predicted by the Prophet Joseph Smith. This prediction alone and its literal fulfillment should be sufficient to convince every reasonable man and woman who will take pains to investigate the subject thoroughly, that Joseph, indeed, was a prophet of the Living God.

#### CHOLERA PREDICTED.

In 1834 Joseph Smith marched from Ohio to Missouri, a distance of about one thousand miles, as the leader of the illustrious body of men known in Church history as Zion's Camp. On this long and wearisome journey, some of the brethren indulged in a spirit of rebellion and fault-finding, which was rebuked by the Prophet, first in a mild manner and finally very strongly, as he told the brethren that the Lord had revealed to him that a scourge would come upon the camp, in consequence of the fractious and unruly spirit that had appeared among them. Still, if they would repent and humble themselves before the Lord, the scourge might, in a great measure, be turned away, "but, as the Lord lives," he said, "the camp will have to suffer for giving way to unruly tempers." (*Historical Record*, page 582.) This prediction was fulfilled a few weeks later when the brethren had arrived in Clay County, Mo. On the 21st of June, 1834, the cholera broke out in the camp and raged fearfully for several days. Altogether sixty-eight of the Saints were attacked with the dreadful disease and thirteen died. Finally Joseph called some of the surviving brethren together and told them that if they would humble themselves before the Lord and covenant to keep His commandments, and obey his (Joseph's) counsel, the plague should

be stayed from that hour and there should not be another case of cholera among them. The brethren covenanted to that effect and the plague was stayed.

#### ASTRONOMY OF ABRAHAM.

July 3, 1835, a man by the name of Michael H. Chandler came to Kirtland, Ohio, to exhibit four Egyptian mummies, together with some two or more rolls of papyrus, covered with hieroglyphic figures and devices. They had been obtained from one of the catacombs of Egypt, (near a place where once stood the renowned city of Thebes) by the celebrated Antonio Sebolo, in the year 1831. Joseph Smith, upon examining the rolls of papyrus, discovered that one of them contained the writings of Abraham and another the writings of Joseph who was sold into Egypt. The whole collection was bought by the Saints, and Joseph subsequently translated the writings of Abraham which, together with a number of illustrations, were published in the *Times and Seasons*, at Nauvoo, Ill., in 1843, and which we now have in the little excellent work called the Pearl of Great Price, under the caption of the Book of Abraham. This book, besides giving a history of the creation of the earth and man, also introduces a new doctrine in regard to astronomy. It tells of a planet called Kolob, near which is the throne of God, and around which everything in the great universe revolves in regular order. At that time the generally accepted theory among astronomers was that, with the exception of the few planets (among which is our own earth) which sweeps regularly around the sun, all the heavenly bodies called stars, were fixed or stationary, and that the sun, furnishing light and warmth for our earth, besides being the centre of gravitation for our solar system, was the nearest fixed or stationary star. Hence, when Joseph Smith, in the astronomy of Abraham, introduced the doctrine that there was a grand centre set far beyond the limits of our own solar system, he was derided by not a few, who ascribed the idea to his ignorance, in not having even a superficial knowledge of the principles of astronomy. But the theories of men change as the Lord gives them more light and intelligence, and today the doctrine advanced in the Book of Abraham is a generally accepted one among astronomers. In proof of this I will introduce the following extract of a letter from Lieutenant M. F. Maury, of the United States Navy, a man acknowledged on all sides as one of the most eminent scientific men living, dated, Washington D. C., Jan. 22, 1855.

"It is a curious fact that the revelations of science have led astronomers of our day to the discovery that the sun is not the dead centre of motion around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space, at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Aleyon, one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can

never bind. In this question alone, and the answer to it, are involved both the recognition and exposition of the whole theory of gravitation." (Family Bible, published by Henry S. Goodspeed & Co., New York, page 18.)

Here is another proof that Joseph was a prophet and an inspired man, and that the Book of Abraham is true.

#### LOCATION OF ANCIENT EDEN.

In 1832 Joseph Smith made the startling declaration that the Garden of Eden had its existence on the American continent—even in Jackson County, Mo. People as a rule ridiculed the idea and thought Joseph very ignorant indeed in not knowing that which every school boy at that time was supposed to know, that Asia was the cradle of mankind. And when he further declared that the Grand River Valley in Daviess County, Mo., was the valley where Adam our father had lived and that he (Joseph) on an adjoining hill had discovered the remnants of an altar upon which the great Patriarch had offered sacrifice, the world thought that Joseph Smith was either a religious crank, a blasphemer or a fool. I will introduce an item of history in order to make this more plain. It was in the summer of 1833 when the Saints were flocking into Missouri from different parts of the country that it became evident that there would not be room for all to settle in the immediate vicinity of Far West, or in Caldwell County. The Prophet, therefore, together with others, started out to select other gathering places. Arriving at a hill where there was a fine spring of water, at a point where Grand River suddenly changes its course from a southerly to an easterly direction, he was struck with the natural beauty of the country and also with what he thought would be a fine townsite on the slope of the hill. Accordingly, the accompanying surveyors began their work of running lines for streets and lots, and it was decided to name the place Spring Hill; but they had not proceeded far when the Lord, on May 19, 1833, gave a revelation through the Prophet Joseph, naming the place Adam-ondi-Ahman, "because," said the Lord, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet." (Doc. and Cov., sec. 116.) Joseph was also told that it was the place where Adam, as mentioned in a previous revelation, three years before his death, blessed his posterity, when they rose up and called him Michael the Prince, the Archangel; and he, being full of the Holy Ghost, predicted what should befall his posterity to the latest generations. (Doc. and Cov., 107: 53-56.)

With all the claims of our American people, none, so far as I know, had up to that time imagined for our country the honor of being the home of our first parents, but since then it has become a favorite theory with many. A few years after Joseph had proclaimed that the great Mississippi Valley was the first home of man, the learned antiquarian, Samuel L. Mitchell of New York, with other gentlemen eminent for their knowledge of natural history, advanced the theory that America was the land where Adam dwelt. He supported his theory by tracing the progress of colonies westward from America over the Pacific Ocean to new

settlements in Europe and Africa. (*Juvenile Instructor*, vol. 9: 278). Other scientists have reasoned elaborately from the relics found in different parts of North and South America, and have proven that the Western Continent was inhabited before the flood. Now, if Adam dwelt in America, Noah also dwelt here and must have built his ark on this continent. Without entering into a detailed argument to prove this, I will simply read the following from an able and lengthy article entitled "Old America," written by G. M. O., and published in the ninth volume of the *Juvenile Instructor*:

"Modern science has given us very accurately drawn charts of the course of the wind through the atmosphere surrounding us. We have no reason to believe these wind currents have changed since the creation. Now the prevailing current of wind over the central part of North America is from the west, and possibly this was the course followed by the tornado during the deluge. Now if the ark had been built in Armenia, where the mountain Ararat is situated, and it is found that the wind and currents have a general eastern direction, the ark would, during the one hundred and fifty days or five months of the deluge (that is from the commencement until the waters gained their greatest depth), have gone in an eastern course, say at the rate of about forty miles a day, some six thousand miles or beyond China; or if it floated faster, it would have left the ark somewhere in the Pacific Ocean. This would be an unreasonable theory to adopt, being entirely inconsistent. But the ark being built in America, somewhere, we may imagine in the latitude of Missouri, when taken up by the eastern borne current, and wafted by the hurricane following the same course, it is not out of the way to suppose it to have progressed as far as Ararat, some six or seven thousand miles from America, even had it traveled at a more rapid rate than forty or fifty miles a day. Over sixteen hundred years had passed from the creation until the ark was finished. In this time mankind had increased and multiplied and spread out far beyond the country around Eden (the Mississippi Valley), as signs of an antediluvian population indicate, and we may suppose the ark was built some distance east of the Garden, between the States of New York and Missouri. Couple this supposition with the circumstances connected with the flood, the current flowing from America, with the fact of the ark's resting in an easterly direction from this country, and we can form no other reasonable conclusion than that here the miraculous vessel was constructed and freighted with its treasure of animal life, and the progenitors designated and set apart to renew the human race. That the ancient Americans knew of the deluge is beyond dispute, as we have several versions of the story of the flood that have been handed down as tradition by different nations, and in one instance we have a picture-written description of it, an old Toltec record, fortunately preserved from the wholesale destruction that followed the conquest.

Suffice it to say that it is no longer considered an absurd theory that America was the cradle of man, and the home of Adam, Noah and the other antediluvian patriarchs, but it has taken many years of patient study and thorough investigation of scientific problems for men of learning to come to the same conclusion that Joseph Smith did by revelation between fifty and sixty years ago. The following was published in the *DESERET NEWS* of Sept. 18, 1888:

#### "A CORROBORATIVE DISCOVERY."

"A short time ago the *Washington Post* made a remarkable statement regarding the location of the Garden of Eden. It announced that Dr. Campbell, of Versailles had lately discovered that it was on this continent, and near where St. Louis now stands. That gentleman, according to the *Post*, asserted that the Mississippi River is the Euphrates of Scripture, and that the Bible furnishes evidence of the correctness of his conclusions.

"It is probable that Dr. Campbell is not aware of the fact that he is not the discoverer of what he now announces, the Prophet Joseph Smith having many years ago stated that the Garden of Eden was located in what is now known as the State of Missouri. The Prophet also pointed out the precise spot where Adam offered sacrifice to the Lord, and where, as the great patriarchal head of the race, he blessed his children previous to his departure from the earth. That sacred spot in Missouri was designated by the Prophet as Adam-ondi-Ahman, the meaning of which is—the land where Adam dwelt."

My conclusion is this: If scientific men, by the evidences producible at this late day can indicate that the Garden of Eden was at or near the place where St. Louis, Mo., now stands, the Lord, who originally planted the garden himself, could designate the exact spot and tell His prophet that that first garden, the original paradise of man, was located in Jackson County, Mo., just 150 miles northwest of St. Louis.

In connection with this, I desire to relate a little experience of my own. About two years ago, in company with Elders Edward Stevenson and Joseph S. Black, I visited Adam-ondi-Ahman, in Missouri, and as we stood upon the site of the altar that I have referred to and looked over the beautiful valley lying south and east of us, I said to myself, "Can it be possible that these stones—fragments of which I held in my hand—were once parts of the altar upon which our first parent offered sacrifice to God?"

I had previously listened to the testimony of Presidents Wilford Woodruff, A. O. Smoot and other men of prominence and unimpeachable character, to the effect that they were present with the Prophet Joseph in 1838 when the glorious facts relating to that particular tract of country were revealed. But I desired a direct testimony from the Lord concerning the matter, and consequently made it a subject of prayer. And I desire, on this occasion, to bear my testimony that I received an answer to my prayer sufficient to convince me that these things are true.

#### MIRACULOUS ESCAPE PREDICTED.

On the 31st of October, 1838, Joseph and a number of his brethren, all prominent men in the Church, were betrayed by Col. George M. Hinkle into the hands of the mob militia who had surrounded Far West, Mo., determined to sack the town. Although Joseph had only been in Missouri a few months and had not done the least harm to a single soul there, nearly the whole population of that State, including its highest officers, both civil and military, had become so exasperated, through the stream of lies which had been circulated through the country concerning the Saints and their motives, that they had fully determined to kill the leaders of the Church; and

there were scores in that mob-militia camp to which Joseph and his brethren were brought that memorable day who would have considered it a great honor to put to death Joseph and his fellow-prisoners. They knew also that there would be no danger of them being brought to justice for such a deed, even if they should assassinate them without orders from any commander. It was on this occasion that the mobbers cursed and shouted like mad-men and swore that Joseph and those with him should never see their friends or families again alive; and to prove that this was not the boast and threat of the common soldier only, I will refer you to what John Clark, the head general and commander of the whole militia, said in his notorious speech which he delivered before the brethren at Far West, after he had made them prisoners of war. Referring to Joseph and his fellow prisoners, who then were on the road to Jackson County in the hands of Gen. Lucas and his army, General Clark said:

"As for your leaders, do not once think—do not imagine for a moment—do not let it enter your minds, that they will be delivered, or that you will see their faces again, for their fate is fixed, THEIR DIE IS CAST, THEIR DOOM IS SEALED."

But while, from a human standpoint, it seemed absolutely impossible for Joseph and his brethren to escape from their enemies alive, Joseph rose up in the spirit of his prophetic calling, and prophesied that they ALL should be delivered alive. Parley P. Pratt, one of the prisoners with Joseph, writes the following:

"As we arose and commenced our march on the morning of the 3rd of November, Joseph Smith spoke to me and the other prisoners in a low but cheerful and confidential tone. Said he: 'Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives should be taken.'

"Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfilment and the miraculous escape of each one of us is too notorious to need my testimony."—Parley P. Pratt's Aut., page 210.

Notwithstanding the fact that they were sentenced on two or three different occasions to be shot, that several attempts were made to poison them while incarcerated in filthy dungeons; that forty men at a certain time and place entered into a conspiracy that they would neither eat nor drink until they had killed the "Mormon Prophet," all the brethren in due course of time, escaped from their persecutors and would-be murderers, and, although they suffered as only few men have suffered, they arrived safely, and all alive, among their friends in Illinois. This surely is another proof of Joseph Smith's prophetic gift, while General Clark at the same time is proven to be a false prophet.

#### PREDICTIONS ABOUT COMING TO THE MOUNTAINS.

Under date of Saturday, August 6, 1842, Joseph wrote:

"I passed over the river to Montrose, Iowa, in company with General Adams, Col. Brewer and others and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons at Montrose, by General James Adams,

deputy grand master of Illinois. While the deputy grand master was engaged in giving the requisite instructions to the master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecution in Missouri and the constant annoyance which had followed us since we were driven from that State. I prophesied that the Saints should continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the Rocky Mountains. (*Historical Record*, page 487.)

I need spend no time to prove the fulfilment of this remarkable prophecy. All of you who are present in this hall tonight can testify to its literal fulfilment. The Latter-day Saints have indeed become a mighty people in these mountains, numbering as they do now about two hundred thousand souls, organized into thirty-two Stakes of Zion, or nearly five hundred wards and branches; and this does not include the Saints in Mexico and Canada. It is also a matter of history that the Saints, for years after the prediction was uttered, continued to suffer persecution and affliction from their enemies; that many apostatized, while others, who proved faithful and true to their covenants, were put to death for conscience' sake, and the remainder were driven by a ruthless mob from the beautiful city of Nauvoo into the western wilderness in the year 1846.

#### ESCAPE FROM ENEMIES PREDICTED.

Early in the year 1844, while the spirit of renewed persecutions was brooding in Hancock County, Illinois, Joseph was inspired to make preparations for sending an expedition to the Rocky Mountains, to seek out a new location for the Saints, as it had been revealed to him that they would not be permitted to remain much longer in their Illinois homes. On Sunday, Feb. 25, 1844, while the Prophet was engaged in selecting brethren to go on this expedition, he gave them some important instructions, and prophesied, "that within five years the Saints should be out of the power of their old enemies, whether they were apostates or of the world;" and the Prophet also told the brethren to record it, that when it came to pass, they need not say they had forgotten the saying. (*Historical Record*, page 542.)

Five years after this prediction was uttered the Saints had been driven from Nauvoo; the noble band of Pioneers had, under the guidance of Jehovah, been led to these valleys in 1847, about three years after the prediction was made; and in 1849 (five years after) the bulk of the exiles from Nauvoo had gathered here, thirteen hundred miles from their Illinois persecutors.

STEPHEN A. DOUGLAS.

I will now refer you to another most remarkable prophecy and its fulfilment. Among the prominent men of Illinois, who befriended the Saints when they were expelled from Missouri, was Stephen A. Douglas, afterwards known as the "Little Giant," and who became one of the great statesmen of our na-

tion. This man continued friendly to the Saints for many years, and especially to Joseph Smith, in whose case he, as an Illinois district judge, rendered a fair and impartial decision at Monmouth, June 10, 1841, at a time when the Missourians were endeavoring to get Joseph Smith into their power. After that he and the Prophet exchanged visits, and on one occasion when Joseph dined with him in Carthage, Illinois, May 18, 1843, he listened to a lengthy explanation from the Prophet about the Missouri persecutions. Winding up the conversation, Joseph spoke of the dire effects that would flow to the nation if the United States should refuse to redress the wrongs of murder, arson and robbery committed against the Saints in Missouri and the crimes committed upon the Saints by the officers of the government. Turning to Judge Douglas he said:

"You will aspire to the presidency of the United States, and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

This remarkable prophecy concerning Judge Douglas personally has had a literal fulfilment. Judge Douglas continued to rise in prominence in the nation as long as he remained a friend to the Saints. But, finally he turned against them, and at the time the excitement ran high against the "Mormons" in 1857, and preparations were being made to send an army against the people of Utah, Judge Douglas thought he would add a little to the great popularity he had already achieved by doing the most popular thing that could be done at the time, namely, denounce the "Mormons." Hence, in a political speech which he delivered in Springfield, Ill., June 12th, 1857, and which was published in the *Missouri Republican* of June 18th following and partly republished with comments in the *DESERET NEWS* of September 2nd, 1857, Senator Douglas attacked the Saints in Utah in a most fierce and unwarranted manner, and among many other bitter expressions which he made, he called "Mormonism" a loathsome, disgusting ulcer," to which he recommended that Congress apply the knife and cut it out. In the *DESERET NEWS* of the date mentioned, the prophecy of Joseph Smith was republished with warning remarks, directed to Mr. Douglas, who at that time, in fulfilment of Joseph's words, was already aspiring to the presidency of the United States. In the campaign of 1860 he became the candidate of the Independent Democratic party for that position. It is asserted that no man ever entered into a campaign with brighter prospects of success than did Senator Douglas on that occasion. His friends viewed him as sure to be seated in the Presidential chair, because of his great popularity. But, alas, he and his friends had reckoned without Divine interposition. He had lifted his hands against the Saints of the Most High God and denounced the people whom he knew to be innocent and whom he ought to have defended. The result was that he was

sadly defeated at the election, as he only received two electoral votes against seventeen cast for Abraham Lincoln (Republican) and eleven cast for J. C. Breckenridge (Democrat).

When the result of the election became known in Utah Apostle Orson Hyde published the following in the DESERET NEWS of December 12, 1860:

"EPHRAIM, Utah Ter., Nov. 27, 1860.

"Will the Judge now acknowledge that Joseph Smith was a true Prophet? If he will not, does he recollect a certain conversation had with Mr. Smith at the house of Sheriff Backenstos, in Carthage, Illinois, in the year 1843, in which Mr. Smith said to him: 'You will yet aspire to the presidency of the United States. But if you ever raise your hand, or your voice against the Latter-day Saints, you shall never be President of the United States.'"

"Does Judge Douglas recollect that in a public speech delivered by him in the year 1857, at Springfield, Illinois, of comparing the Mormon community, then constituting the inhabitants of Utah Territory, to a 'loathsome ulcer on the body politic,' and of recommending the knife to be applied to cut it out?"

"Among other things the Judge will doubtless recollect that I was present and heard the conversation between him and Joseph Smith, at Mr. Backenstos' residence in Carthage, before alluded to.

"Now Judge, what think you about Joseph Smith and Mormonism?"

ORSON HYDE."

A few months later, or in June, 1861, Judge Douglas died in disappointment and grief. Never has the saying of any Prophet of God been more literally and minutely fulfilled than the prediction made by the Prophet Joseph Smith concerning this man.

#### CHRIST'S SECOND COMING.

Some have thought that Joseph Smith was an enthusiast or a religious fanatic, and that his prophetic utterances were the result of his impulsive nature or visionary mind. But such was not the case. When he was under the influence of the Spirit of God his mind was perfectly calm and collected, and his countenance beamed with heavenly intelligence.

Whilesome of his contemporaries allowed their zeal and enthusiasm to lead them into erroneous expectations, he would reason with them calmly and endeavor to balance their minds. To illustrate this I will relate an incident that transpired shortly before he suffered martyrdom:

A man by the name of Miller, the founder of the sect known as Millerites was preaching to the people in the eastern States in 1844, that the Savior would make His appearance that year. This caused considerable excitement at the time, and a number of people were quite alarmed about it. Joseph Smith hearing of these predictions, declared that they would not be fulfilled, and said he, I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, and I also prophesy that Christ will not come in forty years; and if God ever spoke by my mouth, he will not come in that length of time. Brethren, when you go home, write this down that it may be remembered."

More than forty years have passed since 1844; hence here we again

have Joseph proven to be a true Prophet, while Father Miller missed it very much.

#### THE THREE WITNESSES.

When Joseph Smith was translating the Book of Mormon, with Oliver Cowdery as scribe, the following words of Moroni directed to the translator, were rendered as follows in the translation:

"Behold ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work (meaning the Book of Mormon). And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established, and the testimony of three and this work \* \* \* shall stand as a testimony against the world at the last day."—Ether v: 2-4.

Here is a positive promise that the plates of the Book of Mormon should be shown to three "by the power of God." I will now read the testimony of three men who, as soon as this promise was made known, desired of the Lord to be chosen as these three special witnesses, and their desires being granted, they prepared and signed the following:

"The Testimony of Three Witnesses.

"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, have seen the plates which contain this record—which is the 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 had 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; wherefore 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 the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these 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: wherefore, to be obedient unto 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.

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS."

This is plain, strong testimony. Joseph Smith or any other man could easily enough have made a promise like the one made in the 5th chapter of Ether, but he could not have called down an angel from heaven, nor caused the voice of God to be heard, in order to have the promise fulfilled. The Lord only could fulfil this prediction, and he did it, in his own way, time and place. But, says the skeptic, the three witnesses subsequently left the Church and deserted Joseph Smith. Yes, that is true, and this is what makes their testimony of ten-fold more weight. If

their testimonies were not true, if any fraud or deception had been practiced in regard to the coming forth of the Book of Mormon they would undoubtedly have exposed the same as soon as the break occurred between Joseph Smith and themselves. But the facts are these: They always remained true to their testimony, even in their darkest hours. Then why did they leave the Church? They fell into transgression; they sinned against God and had to be dealt with the same as other transgressors; for although a man may have seen angels and had glorious visions, etc., that gives him no license to sin any more than those less favored.

We will now briefly allude to the individual witnesses:

Oliver Cowdery, after his excommunication in Far West, April 11, 1838, engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary, he seems to have used every opportunity he had to bear testimony of its divine origin. While in Michigan, a gentleman, on a certain occasion, addressed him as follows: "Mr. Cowdery, I see your name attached to this book. If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked: "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?" Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

At a special conference held at Kanawha, Iowa, October 21, 1848, Oliver Cowdery was present and made the following remarks:

"Friends and Brethren.—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but to fulfill the purposes of God, He called me to a high and holy calling.

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urin and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salva-

tion in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sandbars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

Soon afterwards Oliver Cowdery was rebaptized, but while making preparations to come to Utah, he was suddenly stricken with death in Richmond, Mo., March 3rd, 1850. Elder Phineas H. Young, who was present when he died, testified:

"His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the Holy Priesthood which he had received through his administration."

David Whitmer, who died in Richmond, Mo., Jan. 25th, 1838, was also true to his testimony until the last, although he never united himself with the Church after his excommunication in 1838. During the last few years of his life he was frequently visited by representatives of the press and many others, to whom he would always bear strong and faithful testimonies of the divinity of the Book of Mormon.

On one occasion when the report reached him that he was accused by a certain party of having denied his former testimony, he wrote the following, which was published in the Richmond (Mo.) *Conservator* of March 25, 1831:

"Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear; it was no delusion; what is written

is written, and he that readeth let him understand. \* \* \*

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is our God. Amen!

DAVID WHITMER, SEN.

RICHMOND, Mo., March 19, 1831.

Three days before his death Mr. Whitmer called his family and some friends to his bedside and addressing himself to the attending physician, said:

"Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony."

"The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ, I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.' \*"

Martin Harris also absented himself from the Church for many years, but was always true to his testimony in regard to the Book of Mormon. He finally emigrated to Utah, arriving in Salt Lake City August 30, 1870, in care of Elder Edward Stevenson. He located in Southfield, Cache County, and later in Clarkston, where he died July 10, 1875, being nearly ninety-three years of age.

A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room; Martin Harris stretched forth his hands to salute him and said, "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him.

It will also be remembered that Martin Harris, soon after his arrival in Utah, spoke to a large congregation of Saints and strangers in the Tabernacle in Salt Lake City, where he bore a faithful testimony to the truth of the Book of Mormon.

Also the eight witnesses, whose testimony is published in the Book of Mormon after the testimony of the three witnesses, remained true to their testimonies until the last; they are all dead now.

#### THE SIGNS FOLLOWING THE BELIEVERS.

In December, 1830, a few months after the Church was organized in Fayette, N. Y., with six members, the following predictions were made:

"I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the Apostles of old. \* \* \* For I am God, and mine arm is not shortened; and I will show miracles, signs and wonders unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men."—Doc. & Cov. xxxv: 8-10.

Again, in September, 1832, in a revelation given to Joseph Smith and six Elders, "as they unveiled their hearts and lifted their voices on high," the following glorious promises were made:

"Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Doc. and Cov., 84, 64-72.

If Joseph Smith had been an impostor and his revelations consequently not genuine, would he have dared to make promises like those contained in the foregoing? Could anything have proved more disastrous to his schemes than to promise people gifts which were not in his power to give? If he was not a servant of God would he not studiously have avoided to connect the Lord with any of his schemes in such a way? Could he imagine that God would sanction his doings by pouring out his gifts and blessings upon people who were being deceived by a wicked impostor? Certainly not. If Joseph Smith was not called of God he would have had to re-echo the old, old sectarian song from the dark ages: These things (the gifts and blessings following the believer) have ceased, because they are no longer necessary. It is a well known fact that the signs which were promised by the Savior and enumerated in St. Mark, 16th chapter, 17th and 18th verses, did follow the believers. The Acts of the Apostles are full of examples of this kind. It is also a known fact that when Christianity in the days of Constantine the Great, and later became mixed up with Paganism and was then made the State Religion of the Roman empire, and the people were compelled at the edge of the sword to accept it, that these signs did not follow the members of this false church. But when the clergy, in order to blind the masses, told the people that the reason why the members did not enjoy these blessings, as in former years, was that they were no longer necessary, they told a deliberate falsehood. The real cause was that this apostate church had "transgressed the law, changed the ordinances and broken the everlasting covenant," and that Christ did not recognize this new form of so-called Christianity as His doctrines of