AFTER THE SNOW AND THE SHRUD.

If we all lay dead below;

Lay as the grass lies, cold and dead
In God's own glory, ahead 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 is that tender 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 words walking so and down
The emptied fields and emptied town?

I think that grand old saint
Would rub his hands with sandal gifts,
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 end."

Ah me, the grasses and the rod
They are my preachers. Hear them preach;
When they forget the shroud, and God
Lift up these blades of grass to teach
The resurrection! Who shall say
What infidel can speak as they?

—Joseph Miller in the Independent.

JOSEPH SMITH A TRUE PROPHET.

A Lecture delivered by Elder Andrew Jenson before the Student 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 Aram.

"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. xvii. 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 taught 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, and we further claim that he organized the Church of Christ once more upon the earth, and that he taught 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 be true or not. If Joseph Smith is what he professed to be, a true Prophet of God, no one 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.

JOSPEH'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 presumptions 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 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 never seriously examined the creed of any one denomination, much less having a knowledge of them all, who had never passed through the usual course to acquaint himself with the great learning of Europe, with his thousands of preachers and his 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 announce 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 knowledge of the creeds and institutions 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 unimpeachable one. He tells it 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 vision 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 enlargement of 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 prophet. He introduced him to the Great Redeemer Himself, that all the sects of the day were wrong, that all their creeds were all alike in error, in His sight. Then modern professors and teachers taught for doctrine the commandments of men, having a form of godliness, but deny the power thereof; that he (Joseph) should join none of these churches, but that the true church should look to the future. This, then, was Joseph’s authority. Jesus Christ himself, the Redeemer of the world, the Son of God, that he was crucified and put to death on Mount Calvary, but who arose triumphantly 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 that. 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 Christian church, has the right. With that authority to back him, Joseph Smith had no fear that his declarations would be met with ridicule. There is no contradiction. There is only one question that can present itself to our minds in that connection, and that is: Did he dare to tell the truth? Did he really converse with Jesus Christ, or was it an imagination of a bewildered and frightened man that sought to 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 little over seventeen years of age, and one too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be taught by him, a character of sufficient importance to attract the attention of the world, that he was a Christian.

The peculiarities of the day, so to create in them a spirit of the hottest persecution, and that, too, oftentimes the most savage, and was, and was often cause of great sorrow to myself. However it was, nevertheless, a question which had a valid thought since, that I felt much like Paul when he made his defense before the council, and related that 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 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 the Prophet and the Saints, and they did really speak unto me, or one of them did; but how could I be capable of saying that I had seen a vision yet it was true; and while they were persevering in speaking to me, and speaking against me, falsely, for so saying, I was led to say in my heart, Why persecute and curse me? We have never seen a vision, and who am I that I can withstand God? Or why does the world that which not I have actually seen? For I have seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dare I do so; and so doing 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 secular and religious nations of the earth; they have examined the creeds and organizations of the Christian sects of every land and every denomination, and have seen that the true Church of Christ was not upon the earth at the time Joseph Smith made his remarkable statement 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 22d of September, 1832, Joseph Smith, after spending the previous night under the tutelage of the angel Moroni, was again visited by that holy prophet and was told that he should preach the gospel in the western part of the State of New York, and was shown the plates, which were delivered to him four years previous from him to translated the Book of Mormon. While standing on this historic hill, with the angel at his side, he again received those glorious instructions and warnings, and among other things was told that when he should bring forth the Book of Mormon, the workers of unrighteousness would seek his overthrow. Says the angel:

"They will circulate falsehoods to destroy your reputation, and also seek to take your life. Remember, my son, that 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 his 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 God shall take away his hand upon the rock will seek to overthrow the Church; but it will increase the more oppressed, and the more bitter."

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 in honor and with the other in reproach."

Historical Record.

These prophetic sayings have had so literal a fulfillment that no further explanation is necessary. If the predictions of Joseph Smith, so far as his prophecies, 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 give to gather in the Nauvoo Temple, which was designated as a land of Inhabitation 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 prophesied. 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 by him on the 1st of August, 1831. The Lord said:

"Hearken, O ye Elders of thy Church, and give ear to my word, and learn of me the mysteries of my kingdom, and the secret things which I have revealed unto thee, and also concerning this land unto which I have sent you. For verily I say unto you, blessed are they who shall apply themselves to the commandments, whether in life or in death; and he that is faithful in tribulation, the reward of him shall be great in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of God in the compositions 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 all shall be crowned with glory, the hour is not yet, but is a night at hand. Remember, this I tell thee, to be heart, and receive that which shall follow." (Doc. and Cov., iv, 1–5)

Here is an opportunity for sound reasoning. If Joseph Smith was an impostor, he would have built out a scheme with a view to benefit himself financially, or if he was ambitious, he would have sought the honor of men, could anything be more absurd than to predict troubles and difficulties, when none such were impending? If a scheme 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 endeavored to prove the success and predicted prosperity instead of difficulties and tribulations? Most assuredly not; 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 fulfillment 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 1831 the Saints were driven from their homes in Jackson County. Three years later they were driven to Clay County, Mo., and still two years later, under the exterminating order of Governor Lewis 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 their last refuge, which was full of savage Indians; and even after coming to these mountains we have been threatened with prosecutions and persecutions. If all this don’t mean "much tribulation," what does it mean?

THE GATHERING OF THE NATIONS.

In the vision given through Joseph Smith in Kirtland, Ohio, Sept. 11, 1834, the following occurs:

"For behold, I say unto you that Zion will be gathered in by the hands of God upon the whole earth; and she shall be upon her. And she shall be an ensign unto the people, and there shall come to her the remnant of all the house of Israel."

The many different nationalities
represented in this Territory today is conclusive proof of the fulfilment of this remarkable prophecy, which was uttered two years after these events. The signal was given to the faithful, the evil day, when 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:

"Verily, thus shall the Lord concern ing 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 upon the United States, beginning at that place. For behold the Southern States shall be divided against the Northern States, and the Southern States shall call upon other nations, even the nation of Great Britain, as it is called, and they shall stand upon other nations, in order to defend themselves against other nations, and thus war will be poured upon all nations."

(Doc. & Goy., Sec. 304.)

In a communication which was written a few days after this revelation, the editor of the 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 Union."

I will refer to another prediction on the same subject, which was made by Joseph Smith in Carthage, Ill., two days before the massacre. The number of the officers of the troops, then stationed in Carthage, and other persons who were present, is so numerous as to represent him to be. The answer was:

"No, sir; your appearance would indicate the very contrary, General Smith, because we are not enemies, and neither can we tell what are your intentions."

Joseph replied:

"Very true, gentlemen, you cannot 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 here, continually persecuted, and abused by our enemies; but there are other motives, and some of them I have expressed, as to the relations to myself, or my character, as you please; but I thirst for blood, I prophesy, in the name of the Lord, that you shall bring scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satisfied with blood."

The prophet then expressed the wish that every man of you who are now present shall have an opportunity to face the cannon's mouth from sources you think are going to drag down and destroy this great evil upon me and my brethren shall be filled with regret and sorrow because the masses of people that now avow this, and who are so bitter against me and my brethren shall be filled with regret and sorrow 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."

ASTRONOMY OF ABRAHAM.

July 5, 1833, a man by the name of Michael H. Chandler came to Kirtland, Ohio, to exhibit four Egyptian papyri, together with many pictures and rolls of papyrus, covered with hieroglyphic figures and devices. They were obtained from catacombs of Egypt, (near a place where once stood the renowned city of Thebes) by the celebrated Antonius, a writer of the writings of Joseph who was sold into Egypt. The whole collection was bought by the Saints, and all the explanations and the writings of Abraham which, together with a number of illustrations, were published in the Times and Seasons, on Oct. 1, 1833. We now have in the little excellent work called the Pearl of Great Price, we have the writings 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. At that time the generally accepted theory among astronomers was that, with the exception of a few planetary bodies in our own solar system, which sweeps regularly around the sun, all the heavenly bodies 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 were planets around the centre of a planet, (a planet of our own solar system,) he was declared by not a few, who ascended the step to his installation, to be even a superficial knowledge of the principles of astronomy. But the theories of men change as the Lord allows it, 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 the centre of a solar system, in which comets sweep, wandering through the realms of space, at the rate of millions of miles in a year, and in obloquy, in the space of time in which the direction of the star Alcyon, one of the Pleiades, we do not how far away, becomes visible to the naked eye. The effort of the rubber cycles and cyclopes may be, we now have our distant observers and nearest instruments seated well off in the skies that beautiful cluster of stars is hung, whose influences mean cut.
never bind. In this question alone, and the others involved, I believe the recognition and exposition of the whole theory of gravitation. (Family Bible, p. 3252, 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 AMERICA

In his book on Genesis, the Prophet made the startling declaration that the Garden of Eden had its existence on the American continent—ever in Jackson County, Missouri. Many people now, doubtless, have forgotten this declaration, and think Joseph very ignorant indeed in not knowing that which every schoolboy 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 a large number of relics which the great Patriarch had offered sacrifice, the world thought that Joseph Smith was either a religious visionary or just an ordinary fraud. The Prophet, however, will introduce an item of history in order to make this more plain. It was in the summer of 1833 when the Saints were fleeing from New York State and the first part 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. They arrived at a small water hole, where there was a fine spring of water, at a point where Grand River suddenly changed direction and flowed from a southerly to an easterly direction, he was struck with the natural beauty of the country and also with the thought he would have the finest town site 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 10, 1833, gave a revelation, intimating he was naming the place Adam-oni-Ahman, "because," said the Lord, "it is the place where Adam will come to 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 site 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 Archangel; and he, being full of the Holy Ghost, predicted what shall befall his posterity to the latest generations. (Doc. and Cov., 107: 58 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 the final redemption of natural man to become a favorite theory with many. A few years after Joseph had proclaimed that the great Mississippi Valley was the promised land, 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 probable route of the southward, westward, and westward,
there were scores in that mob-militia camp to which Joseph and his brethren were brought forth memorable day which was repeated the following week to the God-loving inhabitants of Illinois and was put to death Joseph and his fellow-prisoners. They knew also that there would be a trial, that this was bringing to justice for such a deed, even if they should assassinate them without orders from any commander. It was then that the men who were accused and shouted like mad-men and swore that Joseph and those with him were not guilty, or they would be killed, families again alive; and to prove that this was not the blood and threat of the common soldier only, I will refer you to what John Clark, the most general, and commander of the whole militia, said in his notorious speech which he delivered to the brethren at Far West, after he had made prisoners of war. Referring to Joseph and his fellow prisoners, who then were on the road in Jackson County in the hands of Gen. Lucas and his army, General Clark said:

"As for your leaders, do not once think that I will ever let them out of my sight. I will get at the root of the matter, the spirit of his prophetic calling, and propitiate that they ALL should be delivered alive; and as the other one of the prisoners with Joseph, writes the following:

"As we arose and commenced our march on the morning of the 6th of November, Joseph Smith spoke to me and the other prisoners in a low but cheerful and confidential tone. Said he this of good cheer, brethren, the word of the Lord came to me last night that our lives should be given up, and that whatever we may suffer during this captivity, not one of our lives should be taken."

"Then I was called to testify in the name of the Lord, and through spoken in secret, its public fulfillment and the miraculous containing of us and the travel to need my testimony." — Parley P. Pratt's Ante, page 420.

"This is 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 persecution and the mountains; and although they suffered as only few men have suffered, they arrived safely, and all seeking among their friends in Illinoi. This surely is another proof of Joseph Smith's prophetic gift, while General Clark at the same time is proved to be a false prophet.

PREDICTIONS ABOUT COMING TO THE MOUNTAINS.

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

"I declare over the 'Sensus' to Montrose, Iowa, in the name of Joseph Smith, Col. Brewer and others and witnessed the following prediction of the church of the Rising Sun Lodge of Ancient York Masons at Montrose, by General James Adams, deputy grand master of Illinois. While the grand master was engaged in the deliberations to determine the master class, I had a conversation with a number of brethren in the name of the Prophet Joseph Smith as regards the persecution in Missouri and the constant annoyance which had followed us since we were driven out of Nauvoo, and my premonition was that the Saints should continue to suffer much affliction and would be driven to the Rocky Mountains. It is prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. It is prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. The Latter-day Saints have indeed become a mighty people in these mountains, numbering as they do now about two hundred thousand souls, or more, within the limits of Zion, or nearly five hundred wards and branches; and this does not include the Nauvoo sect in Canada. It is also a matter of history that the Saints, for years after the prediction was uttered, continued to suffer persecution driven to the hills and in their homes. This was the prophecy made by others, who proved faithful and true to their covenant; but to put 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 following year:"

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 predictions 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, June 10, 1849, the Prophet was engaged in settling brethren to go on this expedition, he gave them some important instructions, and prophecies that within the next six years the Saints would be out of the power of their other 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 fulfillment, a prophecy of Illinois, which was delivered to the Saints when they were expelled from Missouri, was Stephen Douglas known as the "Little Giant," and who became one of the great statesmen of our nation. This man continued friendly to the Saints for many years, and especially to Joseph Smith, in whose case Douglas asserted that his purpose was to mediate a fair and impartial decision at Mormont, June 10, 1841, at a time when his own friends were endeavoring to get to Joseph Smith and destroy his power.

After that he and the Prophet exchanged visits, and on one occasion Douglas 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; crimes committed upon the Saints by the agents 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 this and the curse of the Prophet, and you will live to see and know that I have testified the truth to you, for this day will speak to you through life."

This remarkable prophecy concerning Judge Douglas personally has been fulfilled; 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, at the time the excitement ran high against the "Mormons" in 1857, and his predictions were not without their bearing, for in 1857, he led and 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 that day, he spoke of Missouri in these words, published with comments in the Deseret News of September 2nd, 1857, Senator Douglas put the situation in a most fierce and unwarrantable manner, and among many other bitter expressions which he made, he called "Mormonomys" a 'loutsome, disgusting, fiendish, execrable,' 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 fulfillment of Joseph's words, was already aspiring to the presidency but the United States campaign of 1860 he became the candidate of the Independent Democratic party for that position. It was asserted that no man ever entered that campaign with brighter prospects of success than did Senator Douglas on that occasion. His friends viewed the matter, and he was sent to the Presidential chair, because of his great popularity. But, alas, he and his friends had reckoned without the power of the "Little Giant," who lifted his hands against the Saints of the Most High God and denounced them as "execrable, disgusting, fiendish, execrable," and whom he ought to have defied. The result was that he was
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 prophecy were fulfilled, and are rendered as follows in the translation:

"Behold ye may be privileged that ye may show the plates unto those who shall be preserved (referring to the Children of the Book of Mormon). And unto thee shall they be shown by the power of God, until the third day of this spring; and then shall ye bring them forth that these things are true. And in the mouth of these three witnesses shall these things be declared 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 opened not his mouth, but showed us the engravings, which are upon the plates, and the plates and the engravings thereon; and we know that the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and we marvel at our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of these things; and therefore we bear record of them, according to the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall stand in the presence of God, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the Lord also shall be in the midst of her; and he shall be her King forever; and for all ages it shall be said of the city of Zion that it is the Holy Ghost, which is one God Amen.

OLIVER COWDERY,

DAVID HARRIS,

MARTIN HARRIS,

This is plain, strong testimony. Joseph Smith or any other man could easily have made a promise like the above, and scarcely have been suspected of falsehood; 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 promises fulfilled. The Lord only could fulfill this prophecy, and he did it, in his own way, time and place.

But, says Mr. Cowdery, the witnesses subsequently left the Church and deserted Joseph Smith. Yes, that is true; and this was what makes their testimony of ten-fold more weight. If their testimonies were not true, if any fraud or deception had been practised in regard to the coming forth of the Book of Mormon they would undoubtedly still be in that Church. And yet, it is the break occurred between Joseph Smith and themselves. But the facts are these: They always remained true to their testimony, even though it cost them seven years of hard work and many hours of tears. Then why did they leave the Church? They fell into transgression; they sinned against God and had hidden from the Lord the great things he had prepared for them. For although a man may have seen angels and had glorious visions, his conduct may be such that it renders any more than these 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 to spread the facts in regard to the divine origin. While in Michigan, a gentleman, on a certain occasion, addressed one of the brethren who were at his house and asked: "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "I expected you to tell me yes, and I am replied with emphasis, "My name is attached to that book, and what I 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 swelled up the faith which I had in the work, knowing, as I do, that it is true."

At a special conference held at Kanesville, Iowa, October 21, 1848, the Prophet Joseph Smith was present and made the following remarks:

"Friends and Brethren.—My name is Cowdery, Oliver, and I am a witness of the Church. I stood identified with her, and one in her councils. True to her, faithful to her, and I was ready to die 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; and in the presence of the Urim and Thummim, or, as it is called by that book, 'the holy interpreters.' I beheld with my own eyes the Urim and Thummim, and in the presence of the Holy Ghost did I write, as it was manifested. I also gave to my Interpreter and steadfast hands with my hands the holy gold plates from which it was transcribed.

"I have thus been bound with the hands of the 'holy interpreters.' This book is in my hands, and I have written it with my own pen. I have taken it from the lips of the Prophet Joseph Smith as he delivered it from the Urim and Thummim, and from the lips of the Lord, and restored it to the people of the Lord. I am now present with you, and come with the Everlasting Gospel to preach to every nation, kindred, tongue, and people, and of every tribe, and nation, and language; and if you, my hearers, will walk by his light and obey his precepts, you will be saved with an everlasting salva-
had received through his administration in 1583. During the last few years of his life he was frequently visited by representatives of the pious and many other persons whom he would always answer strongly and faithfully testimonies of the divinity of the Book of Mormon.

David Whitmer, who died in Richmond, Mo., Feb. 23th, 1833, was also true to his testimony until the last, although he never united himself with the Church after his excommunication in 1833. During the last few years of his life he was frequently visited by representatives of the pious and men of other denominations whom he would always answer strongly and faithfully testimonies of the divinity of the Book of Mormon.

The report reached him that he was accused by a certain party of having denied his former testimony, he wrote the following letter which was published in the Richmond (Mo.) Observer of March 25, 1831:

"Unto all Nations, kindreds, tongues and people, unto whom these presents shall come:

"It is having been represented to me by John Murphie, of Pots, 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 may understand that I knew the truth I wished to stand as it were, in the vestibule of life, and not have it in God, once for all to make this public statement:

"I have never at any time denied that testimony or any part thereof, which has so long since been published with the Book of Mormon. I have always known those who knew me best, well enough that I have always adhered to that testimony. And I now again desire to express my present views in regard to the same.

"I do again affirm the truth of all my statements, and I have been made to feel the inexpressible pain of being thus accused, for the most part, of those who know me best, as it is in God, once for all to make this public statement:

"I have never at any time denied that testimony or any part thereof, which has so long since been published with the Book of Mormon. I have always known those who knew me best, well enough that I have always adhered to that testimony. And I now again desire to express my present views in regard to the same.

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="I have never at any time denied that testimony or any part thereof, which has so long since been published with the Book of Mormon. I have always known those who knew me best, well enough that I have always adhered to that testimony. And I now again desire to express my present views in regard to the same.

I do again affirm the truth of all my statements, and I have been made to feel the inexpressible pain of being thus accused, for the most part, of those who know me best, as it is in God, once for all to make this public statement: