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The Book of Mormon; Evidences of Its Divinity.

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The Book of Mormon;

Evidences of its Divinity.

Permit me to draw your attention to the 85th Psalm, 11th and 12th verses, where you will find these words:

“Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.”

The world has claimed, ever since the introduction of the work known as the Book of Mormon, that Joseph Smith and others have palmed upon the people an imposition; that as the Book of Mormon claims to be a revelation of God's will to the children of men, therefore it must be false because the Bible is all we need; and that the Bible states very plainly that God's anathema would rest upon any man who would add to, or take from, the words that he had already given. Now, I propose to answer a few of the objections urged by our friends in this regard before entering into the main thread of the argument relative to the divine authenticity of the Book of Mormon.

Permit me to draw your attention to the passage referred to. It is found in the 22d chapter of Revelation, 18th and 19th verses, and reads as follows:

“For I testify to every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God

shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The argument is made from this that there is to be no more revelation, and that Mr. Smith rests under the curse of God, because he has assumed to add to the word of God. Now, let me show you, dear friends, that this statement of Holy Writ is no argument, whatever, against the position held by Mr. Smith and his co-adjutors in this latter day work. In the first place, this passage forbids MAN to add to this Book, John's Revelation, but it does not say that God will never reveal his mind and will to the children of men again; it does not say that the people are to be guilty in the latter days as they were in the meridian of time, of worshiping dumb idols, that is, worshiping a god that could not speak, but it forbids man to tamper with the prophecies already given, by adding to them or diminishing from them. It is remarkable that the very men who would hurl this anathema upon Joseph Smith, have themselves added to these very verses above cited, and this afternoon in looking over this chapter, I discover nineteen words that have been added by the translators of King James' Translation of the Bible. You will discover them in italic letters, showing that the translators themselves were honest enough to put the words that they added, as they affirm, to make better grammar, in italics, yet it is a truth that nineteen words have been added to this very chapter by the men who want to place the curse of God upon Joseph

Smith for adding to or taking from the word of God.

Now, if this be a correct rendering, that God is to reveal nothing more, because he has forbidden man to add to or take from, we draw your attention to the 4th and 12th chapters of Deuteronomy, and you will find these words, in effect, showing that God would punish the men that added to or diminished from the words that he had already given. Now, in their wild frenzy to accuse Joseph Smith of being guilty, and of being worthy of the curse herein pronounced, they have not only placed the anathema upon Smith, but upon Moses, for he wrote after the language just cited in Deuteronomy. Not only does Moses come under the curse with Smith, but every other writer of the Old and New Testament after God said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Well, there is an axiom in life that, "what proves too much does not prove anything," and if their opinion is correct, not only Smith rests under the curse, but Moses and every man who has written one single statement claiming to come from God, from Moses until the present time. You see at once, that the objection urged is faulty.

But they tell us that the Bible or New Testament is sufficient for the salvation of the race, and therefore there is no necessity for the Book of Mormon. Let me ask the objectors, Was the Old Testament Scriptures, or law revealed therein, sufficient to save the sons of men? If you answer in the negative, then what will you do with the race from Adam until after the resur-

rection of Jesus Christ? for they had no New Testament then. If you answer in the affirmative, I will become an objector for the moment and say that the Old Testament contained sufficient for the salvation of the race; what need of the New? And you will discover that I will be in the very same place as the man is who says there is enough in the New Testament to save us, and therefore where is the need of the Book of Mormon? Now, we have no hesitancy in making the statement that there is not a single doctrine taught in the New Testament that we cannot preach and prove from the Old Testament. The divinity of Christ, the power of God, faith and repentance, baptism, and the laying on of hands, the resurrection of the dead, eternal judgment and the millennial reign. All the doctrines as taught in the New Testament may be found in the Old. Therefore you discover that the person who urges that there is enough in the New Testament to save a man, and we have no need of the Book of Mormon, stands upon the same footing as the man who would say, that whereas there is enough in the Old Testament to save a man, we have no necessity for the New.

But what is the object of the Book of Mormon? Perhaps we had better read the book itself. Permit me to read a clause from the title page of the book, reflecting its real object. It is as follows: "An abridgment taken from the Book of Ether: also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the

people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God." I quote also from the 490th page of this work, as follows: "And behold they [that is the writings of this record] shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance."

Now, friends, let us reason together. If this is the object of the book, to convince the Jew and the Gentile that Jesus is the Christ; to be an instrument in the hands of God of restoring the Jews to their promised land, I ask, in the name of christianity, why do we find men all over this world, professedly loving Jesus Christ, who oppose this work, whose every object is amelioration of the Jews and Gentiles by the presentation of the gospel of Jesus Christ to them. "Well," says one, "but then we have the New Testament, that will do." Has the New Testament yet convinced the Jew that Jesus is the Christ? Go with the New Testament in your hand and make an argument before a Jew and he will laugh at you. He will tell you, quoting from the historians of the time, that Jesus was an illegitimate child, that he

was born of fornication. Some of them claim that he was an imposter, and that they knew him better than the Gentiles, and that he was a blasphemer, and they killed him because he claimed to be that which he was not. "Oh, but," say the christians, "you know that after you killed him he arose from the dead," and they laugh at you a second time and say, "No, sir, he never rose from the dead at all, but the ten or eleven publicans and sinners that you call his disciples, were the very ones who stole his body while the guards were asleep." And they will turn to you and say, "The only evidence that you have that Jesus arose from the dead is the New Testament, and the writers of the New Testament are the very men whom the Jews claim were guilty of stealing his body away, and it is no evidence to us."

Now, mark you, while this is a fact concerning the Jews' belief with reference to the New Testament, yet the facts stare us in the face that the Book of Mormon comes to the world with the avowed object of convincing the Jew and the Gentile that Jesus is the Christ, and before we get through tonight we will endeavor to show you how that work of convincing will be carried on through the instrumentality of God's sacred law. The Jew and Gentile have made the same mistake in that they both believed that God would never reveal his will to any person outside of Palestine. Now you know they used to think that over in the New Testament times, but I want to draw your attention to the 17th chapter of the Acts of the Apostles, where Paul

forever buries the thought that God had only some favored spot where he would reveal his mind and will. Paul says, God "hath made of one blood all nations of men * * * and hath determined * * * the bounds of their habitation; that they should seek the Lord * * * though he be not very far from every one of us." Peter takes up the glad refrain in the 10th of Acts, and he declares there: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Now, whatever your preconceived ideas may have been with reference to this, let me say that the light is turned on; that the revelation comes to us that we may hope for God's power and blessings and Spirit, and revelation to come to any man, anywhere in all the wide, wide world, if he will only fear God and work righteousness before him.

Jesus supports the statement made by Paul and Peter when he declares, in the 10th of John, 16th verse: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice:" Now, isn't it remarkably strange that the disciples who read that, never asked Jesus—so far as the revelation comes to us—to whom he referred? But taking up this work under consideration, I turn to the 451st page, and I read as follows: "And behold, this is the land of your inheritance; * * * And not at any time hath the Father given me commandment that I shall tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto

them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that ^{the} other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Mark the thought, friends, the very language that occurs in that chapter of John, in the revelations that Jesus gave to the people over there in Palestine, occurs here, with the claim following it that it fell from the lips of the same individual, and gives the interpretation to the thought as expressed in Palestine, that they were the sheep referred to by him over there.

Now that these sheep were of Israelitish descent may be proven beyond a doubt. You remember in the 10th of Matthew, Jesus spoke to them and said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Now, where can we find these lost sheep? Ezekiel is informed by God, and records the fact in the 34th chapter of his prophecy, 6th verse, that "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth." Here, then, we may expect to find the sheep of Israel, the descendants of the house of Jacob upon every hill, or over in some far off lands, and they were to hear his voice. Now the Book of Mormon comes up and declares that some of his sheep came here, and that Jesus visited them; but I am going to try and show you

from the Bible that Israel did come over here, or one branch of the house of Israel. You know Jacob had twelve sons, and it will not be expected that I will follow all of them in their rambles throughout the land, but I shall follow a favorite one; his name is Joseph. You know that Latter Day Saints have a great liking for that name, Joseph, and I will give you a few reasons why we think the name Joseph is favored of the Lord.

Turn with me to the 48th chapter of the book of Genesis, and we find there that Joseph brings his two sons, Ephraim and Manasseh, to be blessed of his father, Jacob: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Verses 14-16.) Now hunt up your geographies, friends, and find where the "midst of the earth" is, and you will find where they were to dwell and grow into a multitude of nations. Come with me to the 49th chapter, 22d and 23d verses, and we find a further blessing of this tribe of Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Now the

wall here I understand to be the sea. The branches the posterity of Joseph, that is Ephraim and Manasseh, are to go over the sea. "Well," some one will say, "it does not say the sea." We will claim that it means the sea and we will try and prove that it is the sea—you see if we do not. He goes on here and says, verse 26: "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." Now, he declares here that his posterity was to receive a greater blessing than his progenitors. Who were Jacob's progenitors? Why, Abraham and Isaac. What was the blessing pronounced upon them? That they were to have that holy land over there lying east and south of the Mediterranean sea; and the little land over there, that perhaps, generally speaking, is about one hundred and eighty-five miles long, and somewhere in the neighborhood of forty-five miles broad. But Joseph's posterity was to receive an inheritance afar off to the utmost bounds of the everlasting hills, and the blessings were to be above the blessings of his progenitors. Says one, "You want to give Joseph's posterity a land of their own?" That is what I am striving to do, friends, and we will see if I cannot find it in just so many words.

Go with me to the 33d chapter of Deuteronomy, and we will try to find just those words, that Joseph is to get a land of his own over here (verses 13 to 16), "And of Joseph he said, Blessed of the Lord be his

land [Joseph is going to get a land, you perceive], for the precious things of heaven." What are the most precious things of heaven? The revelations of God. Mark you, the land of Joseph is to produce the revelations of God. "For the dew, and for the deep that coucheth beneath." The land of Joseph is to be so blessed in its abundance of wealth that go through its waters, that the blessings of the deep will be pronounced upon it, and you know that the fisheries question has been agitating all this country for lo, these many years. "And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills." What are the chief things of the lasting hills and the ancient mountains? Gold and silver, and you will find it in abundance in Joseph's land. The Black Hills and the Rocky Mountains have drawn out hundreds and thousands of men looking for precious things of the lasting hills and ancient mountains. "And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

Here we find God is going to give Joseph the land. His posterity is to grow into a multitude of nations in that land, and is to enjoy the precious things of heaven. Now, where is that land? Go with me to the 16th chapter of Isaiah, 8th verse, and we read concerning the

same people under the similitude of a vine with branches or boughs. "For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are GONE OVER THE SEA." I promised that I would find that they were to go over the sea; I told you it said a wall over there in Genesis; the reason it was called a wall is, that it was thought in those days that it was impossible to cross the briney deep, but the time came that they did go over; they were to go over the sea.

Now, friends, we turn to the 36th page of the Book of Mormon, and we read how they did come over the sea just exactly as the prophet Isaiah said they would: "And we did sojourn for many years, yea, even eight years in the wilderness." You remember the Bible says they were to go through the wilderness and over the sea: "And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters."

I want you to notice this thought, friends, that the Bible declares they were to go over the sea, and it describes the land and how they would travel; and the Book of Mormon takes up the thread and shows that they fulfilled the prophecy and were in the wilderness eight years, and came over the sea. A little further

upon this thought; the 48th chapter of Jeremiah, 13th verse: "O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even unto the sea of Jazer." You know where the sea of Jazer is over there. Now, stand there on that part of Africa and look, if you please, over the sea, and what land will you come to? The land of America. There is a further description of this land given in the 18th chapter of Isaiah; it is there described as a land shadowing with wings which is beyond the rivers of Ethiopia, and look over the sea and find a land shadowing with wings, and you will find America, lying geographically as two great wings, North and South America, and the Isthmus of Darien between. This land's great symbol is the eagle's wings.

We now have brought them over the sea. Now turn to the 34th and 36th pages of Whiston's edition of Josephus, and you will find that some went over the sea; that at a certain time there was an emigration from Jerusalem over the sea to a strange land. Now I take up the Book of Mormon and I read on page 137 that the people of Nephi came from Jerusalem six hundred years before Christ, in the reign of Zedekiah, and also that Mulek came upon the land in the north country about the same time. Pages 304 and 401 of the Book of Mormon tells us that Mulek was a son of Zedekiah, that they came and peopled this continent. I want now to turn your attention to Jeremiah again, and read that they left Jerusalem just exactly the time that the Book of Mormon stated they would leave. The book

tells us, the 1st page, that they left Jerusalem six hundred years before Christ, that is, at the commencement of the first year of the reign of Zedekiah, king of Judea. Now, the Bible declares, in the 49th chapter of Jeremiah, verses 30-32, that they were commanded just six hundred years before Christ, according to the margin here, to leave Jerusalem, and here is the language: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar, King of Babylon, hath taken council against you, and hath conceived a purpose against you. Arise, get you up into the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil." Now, here they are commanded to dwell deep, that is to go unobserved, and to hasten out of the country in order to save their lives, and they were to find a wealthy nation which dwelt without care, whose cattle were uncared for and whose gold and silver could be had for the coming for it. I turn to the Book of Mormon, page 43, and read that they came to that very land, and here is the description they give of it: "And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper." The very thing, mark you, that Jeremiah says they would find.

Now, the question arises, where did the people come from who preceded this migration from Jerusalem six hundred years before Christ? And I turn to the Bible, the 11th chapter of Genesis, for the answer, and we read that the people were of one accord building a tower to get to heaven, and that God came down, and seeing the tower, confounded their language, and they were scattered over all the face of the earth. Now I take up the Book of Mormon and the fly leaf tells the great story. I have read it before, tonight, that the people of Jared were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven. Mark the similarity: the Bible declares that when they were building that tower, God confounded their language and scattered them over all the face of the earth; and the Book of Mormon comes right up and says that some of them were scattered to this land; and turning to the Book of Mormon, pages 500 to 533, called the Book of Ether, we read a very good account of how they left the plains of Shinar; how they built eight barges, and Jared, with his brethren and others, came over to this continent and settled upon this land shadowing with wings which is beyond the rivers of Ethiopia; and they tell us how they worshipped God; how they built large cities and inhabited them; and in process of time they became a wicked and disobedient people, and that God declared, through the mouth of their prophets, that if they would not repent, that he would destroy them. And we find that that was all fulfilled as pro-

phesied of in the Bible, and referred to in the former part of our service tonight, as the descendants of Lehi came six hundred years before Christ, and entered into the very cities that were depopulated by reason of sin; the very ones whose people came from the plains of Shinar. These are thoughts that are worthy of your consideration; and we now draw your attention further to a few notes that we have selected from the archaeological discoveries, all over the land, by such men as Baldwin, who wrote his wonderful work entitled "Ancient America," and I believe it was published in 1876—forty years after the Book of Mormon.

I want to give you just a few thoughts from Baldwin, and show that he and others had discovered just what the Book of Mormon revealed forty years before they ever dreamed that there were people upon this continent. Baldwin, page 155, declares that there were two different periods of the past, in which people who were enlightened inhabited this continent. I have shown you from the Bible and Book of Mormon that this is a fact. Baldwin, page 264, says that there were over a thousand years between the two people. The Book of Mormon shows there were sixteen hundred years between the two people.

Baldwin, page 271, says they were not one people. The Book of Mormon, page 157, declares they were the people of Jared that came from the tower which has been spoken of, and the people of Nephi, who came from Jerusalem six hundred years before Christ.

Baldwin, page 271, declares that they were of different speech. The Book of Mormon, page 137, shows how the people of Nephi came and found the sons of Mosiah and educated them in their language, and both people merged into one great body.

Baldwin, page 264 (and I want to draw your special attention to this thought), has discovered by the monumental evidences that are still extant in Peru and Yucatan, that the last people who came, were led by four brothers, the youngest of whom became the head of a long line of kings. The Book of Mormon, pages 3 and 4, tells us who these four boys were, and who was the youngest of them, and just what he accomplished. Nephi was the youngest, who ruled his brethren, and the names of the other three boys were Laman, Lemuel, and Sam. Friends, you cannot get anything in all the wide world that proves the divine authenticity of the Bible any more plainly than the monumental evidences of Yucatan and Peru prove the divine authenticity of the Book of Mormon.

I want to read just one little sketch here that I took from a newspaper a little while ago. It reads as follows:

“A DEAD NATION.—Remarkable Discoveries Made in the State of Chiapas, Mexico. Recently returned explorers from the state of Chiapas confirm and add to the remarkable reports concerning important archaeological discoveries. A fine broad paved road, built by prehistoric inhabitants, has been traced from Tonalá down into Guatemala, and thence in a curve up into Mexico, terminating at Palenque. All along the road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about 30,000,000. On that part of the road near Palenque the ruins are of great magnitude. Houses four and often five stories high have been found in the

depth of the forest. Many of these houses are pyramidal in form, and so covered are some of them with vegetable mould that large trees are growing from the roofs. In some of the houses, great employment has been made of stone beams of tremendous weight, and the architecture indicates a high degree of scientific attainments," etc.

Here, upon one road, we find cities have been built and are still existing in their dilapidated state, covered by the forest of years, that have accommodated, in these happy homes, over thirty million sons and daughters. Do you think Joseph Smith built these cities and planted these trees and shrubs and forests over there in order to prove that a people lived there, and that the Book of Mormon was true? I have heard of Smith performing many miracles, but none so great as this. Mark you, friends, these were discovered forty, and some fifty, years after the Book of Mormon was in print; and we have been informed by good authority that Stevens and Catherwood took that Book of Mormon in hand and discovered some sixteen cities by its descriptive powers as contained in its pages. Whether it is a fact or not, I am not prepared to say, but I give it to you as I have received it from others; but it is still a truth that all through the years since the introduction of the Book of Mormon, the world has been discovering evidences that prove its divine authenticity.

Now, having brought a people to this continent and divided them, and given their history in their different periods of time and existence, shown from the archæological discoveries and from those not connected with this latter day work; and the evidence we have here in favor of this continent once being peopled, is it a thing incredible to you that these people who were so highly intelligent should have written history, should have

had a mode, a plan, a system of religion? And if they were a religious people, as the monumental evidences prove they were, why not have a written history? Why not God reveal to them his mind and will on this continent, as he did to their brethren on the other continent? We have every reason to believe that he would, from the evidences already adduced, that "He is no respecter of persons," but that out of every nation those that fear him and work righteousness are accepted with him," and that "He has made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," and those that seek him shall find him. Now if these people sought after him, the promise is, they would find him; and how would they find him only as he revealed himself to them? Says one, "There is no objection to be urged from a reasonable standpoint that these people would have a record."

But now we draw your attention to the 8th chapter of Hosea, and we find there that God spoke. "I have written unto him [Ephraim] the great things of my law, but they were counted as a strange thing." Now where are the great things that God wrote to Ephraim, in the Bible? Look for them and when you find them let me know. But here comes great things that God wrote to Ephraim upon this continent, and they are counted as a strange thing, just as the prophet said they would. I appeal to this audience tonight. How many of you, having listened to the recital of evidence presented upon this occasion, have thought in your mind, "Well, I tell you, that Book of Mormon is really a strange thing; I never thought there was evidence in the Bible that proves its divinity so clearly. It is certainly a strange matter." Well, that was what the

prophet said you would say, when the great things written to Ephraim would be revealed.

Ezekiel, in the 37th chapter, tells us that God was going to do a great work in bringing out this very record—the Book of Mormon—that I present for your consideration. I read a few verses, beginning at the 15th verse of the 37th chapter of Ezekiel's prophecy: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all."

Here you discover that God shows the prophet that he is to take two sticks and write upon them. Naturally the people will say, "Well, what do you mean by writing on these sticks, Ezekiel?" and when they ask in this regard, say to them, "Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the

hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah," and after these are joined together, he declares, by their power and force, he will gather Israel to their promised land. Now, that is one of the things—one reason by which the Jews are going to be convinced that Jesus is the Christ—it is by the putting of these two sticks together—the testimony of Judah and the testimony of Joseph—that in the mouth of two or three witnesses the word of God may be established. Now, what is this stick? When I was in the city of Chicago a year ago, I went up to the Jewish synagogue and watched the Jewish Rabbi come out from behind the pavilion and walk up to the sacred altar, and behind him followed two men bearing the holy stick of the law, on silver instruments, for they were not worthy to touch it with their hands. They laid that law before the Rabbi and it was called a stick, wound up on two sticks, and he would unroll until he found just what he wanted. He called it the stick of Judah. Now, the Bible says it was the stick of Judah. Now Judah was to hold the scepter and be a lawgiver until Shiloh come, then shall they be gathered home. (Genesis 29: 10.)

Now, where is the stick of Joseph? We have followed Joseph's posterity to this land; we have followed Ephraim and Manasseh to a land shadowing with wings; we have followed him to a land that was beyond the sea of Jazer; in other words, to the land of America. Now, where is his stick? Where is the law that is to be joined with the law of Judah, and the two witnesses which are to go together to bring Israel home in the latter times? We remark, it is the Book of Mormon. Says one, "It does seem kind of strange, but then, the story that Joseph Smith got the book out of the ground, and all that, I can't believe that." I am going to give

you some reasons for believing it. Turn with me, friends, to the 29th chapter of Isaiah, and we will read some there. We will briefly note it. We find that God, in speaking, says: "Woe to Ariel, to Ariel, the city where David dwelt! [that is Jerusalem] add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto ME as Ariel." What shall be unto God as Ariel? Why, the other parts of Israel who have wandered away He declares that they shall go into apostasy, that they shall be brought down, he is to raise forts against them, etc. Now, note this 4th verse. It is wonderfully strange: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Four times in the 4th verse do we find that that people are to speak out of the ground, whisper out of the dust, and what is spoken from the ground, and whispered from the dust, hath a familiar spirit. How do nations speak out of the ground? How could they? The only way, we reply, is, that they would bury their history, and it would be exhumed in other times, and by this they would speak. Their history was to be deposited in the earth and was to come forth and speak out of the ground and it would be "as of one that hath a familiar spirit." Now, there are two forms of objections urged against the Book of Mormon in this regard. Some do not like the Book of Mormon because it is not good grammar. Some say that it is all stolen from the Bible. "You read the Book of Mormon and it teaches the very same doctrine that the Bible does." Well, that is what it does; it will have a familiar spirit, you will have heard the same truths before. Some claim that it contradicts the Bible, and

condemn it by reason of that; while the others claim that it agrees with the Bible, and say it has been copied from the Bible. You see, they will grumble anyway. Is it a thing incredible with you that God will always speak like himself, and teach one people as he taught others? The Spirit of God is to guide into all truth, and when the prophets were instructing the people of God on this continent, they would teach just the same as the others did on the other continent? Therefore, why would this book not teach the doctrine that is taught in the Bible? If it taught anything else you would pronounce your anathema upon it at once.

“Well,” says one, “it doesn’t say a book.” That is just what it does say, a book to come forth out of the ground. Let us read it, “It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.” In the day that they are going to speak out of the ground, in the age that this book is to come forth, they are going to have a system of religion that reminds one of a dream that he had that he was filled, but he awoke, and he was hungry. Do we live in that age, friends? Pardon me if I draw a few pictures here. Let us go to the revival meetings, and we think we are all full of the Holy Ghost and we have the greatest meal that has ever been spread before the face of mortals; and we think we have got salvation all around us; but when the revival has gone and the special meetings have ended, you will find out you are not so full after all, and somebody wakes up to the idea that it was only excitement; there was nothing lasting, there was nothing real about it, and he woke up to the sad reality that he

had not been in heaven at all; that he was down here among us mortals yet, and by and by he concludes that he had nothing to eat at all, it was all imagination. A little further: "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink." If you have attended revival meetings as I have sometimes, you would feel and know that they were intoxicated by some spirit; for I have seen actions in revival services that if manifested in a hotel bar-room, the police would burst the door and have them all arrested; so drunken with excitement, that they acted so that they would have to be carried off the stage, and they said it was the power of God; and even the very manipulators themselves were ashamed of it; they had to take the people away until they came from under the power. They were drunken, but not with wine. Enough on this, the picture is a dark one, we pass it by.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." In the age when this book was to come forth, remember, the world was to declare that there were to be no more prophets, no more seers. All that was done away. Do we live in that age, friends? Now notice: "And the vision of all is become unto you as the words of a book,"—now notice, I didn't put these words in there; it is to find form in time, and come to you as—"the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Did that meet with literal fulfillment? When the angel delivered to Joseph Smith the golden plates which contained the sealed language, the translation of which

we have in the Book of Mormon, Mr. Smith transcribed a few of the hieroglyphics and sent them to Professor Anthon, of New York, by Martin Harris; and when Harris presented them to the professor, he told him that they were characters that were Egyptian, etc., and he says, It is a sealed language, I cannot read it. But mark, *the book itself* is to be delivered to the unlearned man. He didn't say he could not read it, but he says, I am not learned; and the whole world has been saying amen to the statement that Joseph Smith was unlearned; that was the kind of a character that was to get the book itself; and when he acknowledges with humility his ignorance in this regard, the God of heaven is then to speak and say: "Wherefore the Lord said, Forasmuch as this people [those living in the day and age in which this book shall come forth] draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Did God proceed to do the marvelous work and a wonder?

In 1882 I held a course of lectures with the Rev. L. W. Winchell, and when making light of the Book of Mormon, he said: "Really, friends, this Book of Mormon is a marvelous work and a wonder," and when it came my turn to speak, I thanked him for fulfilling the prophecy of the 29th of Isaiah, which says that God would proceed to do a marvelous work and a wonder when this book would come forth. And they were to draw near with their lips and with their mouths they were to honor him in the time of the coming forth of this book. Did the religious world fill that bill? How often have I gone into the sanctuary of religion, and

have seen people look around to see whether this dress was cut on the bias, and see what kind of a feather Sister So and So had on her hat, and all the time they were counting their beads! Fire and brimstone has been heaped up to the people until they have been taught to fear God from that standpoint. We are living just in the very age when that book was to come forth.

But we proceed: "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?" Are we living in that day and age when the world shall say of him that framed it, he framed me not and had no understanding? Let us see. What kind of a god do you believe in, friends? Were I to quote from the Catholic catechisms, the Presbyterian Confession of Faith, and the Methodist Discipline, etc., we would learn that they worship a god who has neither body nor parts, and some of them say he has no passions; one of them says he hath no form, and one says he has none of the senses. A god that has no body, has no head; one that has no head, has no brains; a god that has no brains, has no understanding. Who framed us? We say, God. Shall the thing framed (man) say of him that framed it (God), he hath no understanding? That is just what they have stated: They have said he has no body, no parts, no passions; that he cannot fall under the senses. I want to know if that God has any understanding. That is the kind of a god that they were to worship in the age when this book was to come forth. Well might the angel say, as recorded in the 14th chapter of Revelation and the 7th verse, "Worship him that made heaven and earth, the sea, and the fountains of water." That god who has neither body, parts nor passions, never

created anything, not even so much as a flea; for you would realize that a flea has a body, and has parts too, that make it quite interesting sometimes.

“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?” Remember my text says, “Truth shall spring out of the earth, and our land shall yield her increase.” Now, what is truth? Jesus tells us in the 17th chapter of John, “Thy word is truth.” Then God’s word is to spring out of the earth, and when it does, “our land”—David’s home—was to yield her increase. This says that this book was to speak out of the ground and whisper out of the dust; is it not a very little while after this takes place that Lebanon shall be turned into a fruitful field? Some have said, “Well, that book, that truth, certainly is God’s word, but it refers to the New Testament, and when it came, that Palestine was to be made fruitful.” Why, bless your dear hearts, friends, don’t you know that then was just the time that Palestine began to be cursed as a land? And that Jesus declares that because they rejected him they would be led captive into all the world; that the land should be cursed, and that they would not see him again until they had properly repented? Don’t you know that soon after Jesus went away the Jews were cursed and robbed, plundered and murdered, and led captive in all the world; and the former and latter rains ceased to come upon that land, causing it to become a barren waste, and no one lived there but the roaming Arabs; and for centuries no rain fell upon that land and nothing grew, to speak of? Says one, “It cannot mean the New Testament.” Now, what was to take place after the coming forth of the work that we claim is the Book of Mormon? A very little while after the truth was to spring out of the earth, the land was to yield her increase. The book came forth in 1829-30, and in

1852 the former and latter rains returned, and we are informed that today that land is yielding her increase to such an extent that they have three harvests a year. What is the result? The Jews are going home again. Is that so? Mark, the 25th chapter of Isaiah says that after the land yields her increase, "Jacob shall not be ashamed, neither shall his face now wax pale." Why? What made Jacob's face wax pale; why was he ashamed? Jeremiah, 30th chapter, declares that the reason his face waxed pale, was because of his long exile and his sore captivity; but remember, he is to be restored to his land a little while after this book comes forth, and the land is to be prepared for the reception of its owners, and in 1852, as I have remarked, the former and latter rains were restored. Immediately after the Crimean war, England, France, Sardinia, Russia and other nations signed a treaty to remove the disability of the Jews, permitting them to return again.

I have a little jotting of history here I will read to you: "In 1812 there were only eight hundred Jews in Palestine. In 1852 the former and latter rains returned. In 1856 one bunch of grapes, taken from Mount Olives, weighed 19½ pounds. In 1890 there were 180,000 Jews in Palestine." Friends, that speaks louder than thunder. This book was to come forth; in a little while afterward, Jacob was not to be ashamed, because he was to be permitted to return, and the former and latter rains were to return; the curse was to be removed and the land was to become a fruitful field. This has all been fulfilled, and the book has come forth.

One thought more: In 1840, Rothschild loaned forty-four millions of dollars to the Turkish government, and took a mortgage on the land of Palestine. In 1844 he loaned them forty millions more, and took a mortgage on mines along the Black Sea, thus opening up a highway for the Jews to return to their promised

land. Practically speaking tonight, Baron Rothschild is in legal possession of all the land of Palestine, and Rothschild is a Jew. Now, Jacob's face need wax pale no longer; he need not be ashamed; the nations are being poverty stricken, and are being compelled to call upon the Jews for assistance, and they are the moneyed men of the world today. Soon after the introduction of the Book of Mormon these disabilities were being removed. Beaconsfield, the grocer, by strength of mind and natural ability, rose to power and splendor, and standing in the House of Commons, dictated to all Europe; and Beaconsfield was a Jew. The financiers of Italy today are Jews; the moneyed men of the world today are Jews.

Now, friends, will you tell me that Joseph Smith, the poor illiterate boy, born in the Green Mountains of Vermont, could build all these cities in Yucatan and Peru, in order to prove that a people dwelt here who wrote this record? Will you tell me that Joseph Smith, as a man, influenced all the European nations to sign a treaty removing the disability of the Jews, permitting them to return a little while after this book comes forth? That Joseph Smith influenced the heavens to shed forth the rain, and the earth to bring forth her fruit in order to prove that this Book of Mormon is true? That Joseph Smith has influenced the nations of the earth to favor the Jews, agreeing to permit them to return and to inhabit the waste places again, as the Book of Mormon and the Bible say they would, when the record of Joseph would come forth through the hands of Ephraim, out of the bowels of the earth? What, then, shall we say? That God Almighty had his hand in this "marvelous work and a wonder."

Says one, "It seems so strange though, that the book would come out of the earth." Let me read you another little thought, and see if this is strange: "At Yale

College, in possession of Theodore Dwight, is a stone on which is written the Ten Commandments in Hebrew of the days before Ezra. This relic was found in a stone box, which was cemented and was discovered in the earth." Now, that can be seen at Yale College, showing that the people were educated; that they understood something about the old laws; that they could write on stone, and that their method was to hide their records in stone boxes and deposit them in the earth. Remember, this was discovered in 1879, and the Book of Mormon story was told in 1827. In 1843, Mr. Wiley and some others were digging a well on this continent, in Pike county, Illinois, and discovered six brass plates with four lines of characters or hieroglyphics on each plate. These were in the ground about thirteen feet below the surface. This was done thirteen years after the Book of Mormon was in print.

Here are evidences, friends, that we cannot get over. Now, how did Joseph Smith come into possession of this information? He informs us that an angel from God revealed to him that the time had come for the gospel to be restored in all its splendor and power and purity; and that for the benefit of the people, he was to receive the book that was then deposited in the earth; that would throw light upon many things, and that would better prepare them to evangelize the people.

Says one, "Is there anything in the Bible about an angel coming in this day?" Yes, friends, there is. The 14th chapter of Revelation and 6th verse says, that in the hour of God's judgment an angel would come and bring back the everlasting gospel, and the New Testament is very specific on the statement that "at the eleventh hour," "just before the end of the world," "at the harvest time," "in the hour of God's judgment" that the gospel would be restored again; that

the authority would be recommitted to the sons of men, and that the pure gospel, as taught by the Stainless One, would again be presented for the consideration of the world. And, friends, when we come to consider the doctrine as taught in this work, the facts which are revealed in this wonderful work, we find that it contradicts nowhere a single truth presented in all the Bible. Therefore, we present for your consideration this "wonderful work," this "marvelous work," this "strange work" that comes as a witness with the Bible, to "convince the Jew and the Gentile that Jesus is the Christ."

May the Lord help you to see, believe and obey the truth, is my prayer, in Jesus' name. Amen.

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