

# The Gospel Banner.

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*Vol. 8.*

*JUNE 1, 1896.*

*No. 2.*

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SUBSCRIPTION PRICE, 25 CENTS PER YEAR.

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Issued Quarterly by the Ensign Publishing Company, Independence, Missouri.

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Entered at the Independence, Mo., Post Office as Second-Class Mail Matter.

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## WHAT WE BELIEVE AND WHY WE BELIEVE IT.

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### NO. I.

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BY ELDER I. N. WHITE.

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Brethren, sisters, and dear friends, I stand before you to discuss the merits of what we believe as Latter Day Saints.

In the South where I live it is nothing to be asked the question, "By what authority do you people represent this to be the church of Jesus Christ, since it is hardly seventy years old? And by what authority do you hold Joseph Smith up to the world as being the man of God, to commence this work that you call a marvelous work, even a marvelous work and a wonder?" These are questions that cannot be answered in a minute, nor can

they be successfully answered in an hour; and when we tell the people we speak where the Bible speaks, it makes the question more important. Hence, in answering this question, we will follow the advice of Sir William Blackstone, a student of law. He goes to show that you have the greatest evidence in a case, when you find independent circumstantial evidence clinging to it on all sides. If a man is arrested for some crime, and circumstantial evidence comes from the west, and another thread of evidence comes from the east, and another from the south, and another from the north, all independent of each other, and yet pointing toward the same crime and coming together, the thread of evidence that it makes is the strongest that could be produced in court.

If a load of straw had passed along the road here some six or eight days ago, and the question should come up among us here, as to which way the wind blew when that load of straw went along, and upon examining the road, it was found that every straw that had been blown off by the wind rested upon this side of the road, every one having a grain of intelligence would say at once, the wind blew from the west; for you could see that the

wind blew from the west by reason of the way the straws blew. Now, that is the way that we want to prove this, the church of Jesus Christ—by the evidence of the Bible—to see where we can find the thread of evidence coming from the east and from the west, from different independent standpoints in the Bible, and find for it the application here and there, and in this way we hope to be able to find the thread of evidence coming down to the day and age in which you and I live, and place this church upon the basis of the Bible, coming in fulfillment of its eternal truths.

We often refer to the 29th chapter of Isaiah in reference to a “marvelous work and a wonder” coming to the children of men, and we tell the people that this work which we represent, came in fulfillment of that prophetic prediction.

If a lady or gentleman should come to the stand tonight and ask me: Bro. White, will you tell me why you believe Jesus Christ is the Son of God? What would I tell them? If that important question had been asked of the apostles and prophets in the days after Christ was crucified, while it was yet fresh in their memory, how could they have answered it? They had no New Testament to refer to,

to prove that he was the Son of God; and if they had gone to his enemies of that day for proof, they would not have represented Christ truthfully. Could they refer to the miracles that he performed in proof of his Messiahship? No, others worked miracles. What was to be done under such trying circumstances? They had to refer to the prophetic declarations that were spoken of concerning him in the Old Bible, and show that Jesus Christ fulfilled these prophecies as no other living man ever fulfilled them; therefore he must have been the Christ.

The apostles, in making the argument that Jesus was the Christ, did not stand before the people and beg the question by just bearing their testimony that he was the Son of God; they referred to the passages in the Bible that had been written by the hands of prophets hundreds and thousands of years before that time, showing that Jesus Christ fulfilled these passages as no other living man that ever came upon the stage of action, did; hence, he must be the Son of God.

If you should ask me, Why do you believe that John the Baptist was a prophet of God? I could not refer to his miracles, as he worked none. I would answer, because he

filled predictions that were made by Old Testament prophets concerning some coming prophet, that no other man before that time ever had fulfilled. For instance, in Isaiah 40: 3, which was given 712 years before Christ, we have these words: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Who fulfilled that prediction? Did Christ? No sir. Did Peter, James or John? No sir. Who did? John the Baptist fulfilled it as no other man that lived in that age of the world, did; hence we accept him as that coming prophet of God. Why? Because he filled conditions that were spoken by the prophets years before about such a coming man; hence, when the Bible says such a man should come and do a certain work, and we find that John the Baptist did it, then we come to the world and tell the people that John the Baptist was that man and a prophet of God.

We go further and take up the argument. How do we know that Jesus is the Christ? In Isaiah 53: 7-9, 712 years before Christ, we have these words: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a

sheep before her shearers is dumb, so he openeth not his mouth," etc. Who fulfilled these conditions? The apostles had argument there. They did not point to Jesus Christ that died upon Calvary's cross by reason of the vail of the temple being rent in twain, and by reason of Jesus Christ rising from the dead and being able to open the eyes of the blind, etc. They pointed back to Moses and the prophets, to the Bible; to the sayings of God that had been spoken by this prophet hundreds of years before, that a man would come in fulfillment of these predictions; therefore he must be the man of God referred to here. Although the word, Jesus Christ, does not appear in the Old Testament, yet, no man that ever came upon the stage of action, filled that condition as Jesus did; hence he must have been the man spoken of in that prophecy. And he was as a lamb before the slaughter; yes, "as a sheep before her shearers is dumb, so he openeth not his mouth." The apostles could refer to the circumstance, when Jesus was arrested, when his enemies smote him upon the cheek and interrogated him upon a certain question, yet he said not a word; "dumb as a sheep before its shearers!" They would refer to this passage and say

that Jesus must be the Christ, because he filled the conditions of that prophecy.

We have a statement in Psalms 22: 18, about 1,000 years before Christ, (this passage and the one just referred to in Isaiah are about 300 years apart), but we found the thread of argument in Isaiah in reference to this prophet that was going to come and be dumb like a sheep before the shearer and under such circumstances, would not open his mouth, pointing wholly for its fulfillment, to Jesus the Son of God. But, about 300 years before this, we have this prediction by the Psalmist David: "They part my garments among them, and cast lots for my vesture." Who filled this condition? Did John the Baptist? No sir; hence no one need be mistaken and say that John the Baptist was the Son of God. Who did fulfill this prediction? Did not Jesus when he was crucified upon the cross? Did they not part his garments and cast lots upon his vesture? The apostles had argument here to show that Jesus was the Son of God; and that was the reason why they should so believe. Though, if they had not had the testimony of God for themselves, yet they could tell to the world that this filled the conditions of

prophecy as no other man ever did. (Of course a witness was promised unto them, and all others who would believe in Christ upon their word.)

We have in Psalms 69: 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Who filled these conditions? John the Baptist was beheaded, Paul was killed, and Peter was crucified the same as Christ was, only head downward. Who, then, filled these conditions? He was speaking of a man of God that would come and fill the conditions described here. The New Testament tells us that they thrust that sponge filled with vinegar and gall up to Jesus' mouth when he asked for drink. Who filled that prediction? Did Peter while on the cross? Did either of the thieves that were crucified with Christ? No; Jesus filled the prophecy; hence, he must have been the Christ.

We go further, to Zechariah, 11: 12, 13, about 487 years before Christ. He is nearly 600 years from the testimony of the other prophet, but we want to find the thread of evidence, and so read: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price, thirty pieces of silver. And the Lord said unto me, Cast it unto

the potter, a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them unto the potter in the house of the Lord." Who filled these conditions? Did any of the apostles or prophets in the days of Christ or before, or since that time? No; but the Son of God did; and hence, he must be the Christ, the Messiah. The thread of evidence comes down to his time and has its complete fulfillment in him.

We go further, to Zechariah 9: 9, and we have these words: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Who filled these conditions? Did any of the prophets of that day fill them? Jesus understood the situation; there was a prophecy given hundreds of years before, concerning him, to be fulfilled; and as the animal stood there, Jesus told them to loose it and bring it to him. "And if any man say unto you, Why do ye this, say that the Lord hath need of him; and straightway he will send him hither." The God of heaven moved upon the master of the animal to let it go; and the disciples

marched away with the colt through the street. And Jesus gets on that animal "whereon never man sat," and when he rides through the streets of Jerusalem—why, listen the voices there! "Hosanna; blessed is he that cometh in the name of the Lord." Why was this? When they wanted Christ to rebuke the people, what did he say? "I tell you that if these should hold their peace, the stones would immediately cry out." Why all of this? Because such demonstrations had been predicted of him by the prophets hundreds of years before, and had to be fulfilled. He fulfilled this passage, and it proves that Jesus Christ was the man referred to in that prophecy.

That is just the way we want to show you what this latter day work is; and we have a right to call it the church of Jesus Christ, because it came in fulfillment of Bible predictions. No other work in the history of the world ever fulfilled the prophecies as this work did; no one among all the eminent reformers ever fulfilled the prophecies spoken of in the Bible about the introduction of "a marvelous work and a wonder," before, or after Joseph Smith, as he did in bringing forth this latter day work. If he fulfilled these prophecies, his work

is worthy of your closest investigation; to reject it through prejudice, would be folly.

We have before us the declaration and statement that the brother spoke of last night, in the 20th chapter of Matthew. I do not feel to recapitulate or make it any better, but the latter part of it refers to the very work we are engaged in in this age of the world. The Lord is talking about a man "that is an householder, which went out early in the morning to hire laborers into his vineyard." He went out at the third hour, and at the sixth hour, and at the ninth hour, and then went out at the eleventh hour. We want to know the fulfillment of this parable. He went out in the morning, which was in the days of Adam; and he went out in the third hour, in the days of Noah; and he went out in the sixth hour, in the days of Moses; and he went out in the ninth hour, in the days of John the Baptist, or the Son of God; and he will go out in the eleventh hour.

Now, in order to show you that this argument is tenable, we will turn to Luke 20: 13, 14, and Mark 12: 6-8, and we have the thread of evidence more complete; because, when Matthew talks of the third, sixth and ninth hours, he fails to

tell you, that the ninth hour is in the time of the Son of God. But Mark and Luke use different words in giving their testimony, but when they arrive at Matthew's ninth hour, they use the words "heir," or "Son." If the ninth hour is in the time of the Son of God, the first, third and sixth hours must be before that time. The reason of the necessity of the householder going out in the third hour was because the people had left or neglected the vineyard. When they did the will of the Father he blessed them, and put them in the vineyard to dress and to keep it, just like a man that owned a vineyard here; he would hire men to go into his vineyard to dress and care for it; but after a while he would see that these men had left the vineyard and neglected doing the duty that the Lord had required at their hands. When he saw that the vineyard had been neglected, the good man of the house hired other laborers; and when they got tired and neglected their duty, he had to go again in the sixth hour and hire other laborers, and in the ninth hour, so also in the eleventh hour.

The Lord let out his vineyard to the children of men, "early in the morning;" after a while the vineyard became neglected and all flesh

became corrupt before him, and he issued a decree that he would destroy them by the flood; and hence, he called Noah, and he prepared an ark in which to save the obedient remnant of the children of men. After the waters had receded, God let it out again, and commanded this little remnant to dress and prepare the vineyard for him, and the coming events are apparent. When we run along the line after the days of Noah, we find that the people neglected the vineyard and fell into transgression. For this negligence they were sold into the land of Egypt 430 years, and the voice of Almighty God was not heard among them any more. But when they became humble and cried to God, God moved upon Moses for their deliverance. Seemingly, God had been preparing the way beforehand. When the little boy was thrown out in an ark among the bullrushes, God moved upon Pharaoh's daughter, and her tender heart almost wept for the little boy, and for some reason she saved him from the death that others had met. God had preserved and raised up Moses to lead the children of Israel out of the land of Egypt and plant them faithfully again in his vineyard, which was in the sixth hour. They went along, and after awhile we find in the 1st

chapter of Isaiah, these words: "Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire, your land, strangers devour in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and we should have been like unto Gomorrah."

You see that from the very crown of the head to the sole of the feet, old Israel had become corrupt, all except a little remnant. God, in his wisdom, had left a little remnant there that he might bring the light of the gospel to the people again; and in that very remnant was where John the Baptist came from. When the time had fully come for God in his wisdom to again restore the benefits that he had promised his people, he opened the way, as prophe-

oied of beforehand, by sending John the Baptist, a prophet of God, to make the paths straight. If the paths were crooked, that shows that the paths were there, but grossly neglected by the multitude; and this remnant was there also, as indicated by Isaiah. I do not believe that the church ever was wiped out. No sir. God always had a remnant and will have until the coming of the Son of God. We will be nothing but a remnant then, as prophesied of by Joel. He says there will be deliverance then. Who will that deliverance be in, at that great and terrible day? "In the remnant," says Joel: "The sun shall be turned into darkness and the moon into blood, before that great and terrible day of the Lord come. And it shall come to pass that, whosoever shall call on the name of the Lord, shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom God shall call." It will be nothing but a "remnant," you see, of the nations then; but in that remnant you will find the word of God kept sacred, and the power of the Son of God will be manifested among them.

We read, in reference to this remnant, that God brings out John the Baptist, and through his efforts,

the Son of God is presented to the world in the ninth hour, and laborers are again called into the vineyard. But mark you, Jesus tells them that even though the kingdom of God had been restored and laborers called to labor therein, there was ample room for a falling away again, and thus necessitate another restoration, in the eleventh hour. He says: "And from the day of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." In fulfillment of this, did they not behead John the Baptist; maltreat and crucify Christ; arrest and murder the apostles and kill the saints in general? Notwithstanding that, when these things were done unto them and they would be rejected and the kingdom of God taken by force, yet in the infinite wisdom of Almighty God, there still would be a remnant of this remnant left who would wade up through the dark ages, and live to restore in the eleventh hour, the gospel and the kingdom of God. And to show you that in some time, future from that time in which Jesus was speaking, that there would be men called out to do a special work, we call your attention to Matthew 24:44: "Therefore, be ye also ready, for in such an hour as

ye think not, the Son of Man cometh;" showing that it was not at that time, but some future time. Again, Christ says: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh shall find so doing." That goes to show that in the eleventh hour, before the coming of the Son of God, God is to have a household; the kingdom of God will again be set up, and God will choose men to take care of it—men that are called by inspiration to give the people "meat in due season." Is it strange that this should have its fulfillment in the very plea which we plead?

We turn again to the 14th chapter of Revelation, and to be brief upon this subject, we find the declaration in the 6th verse, "And I saw another angel flying in the midst of heaven, having the everlasting gospel," etc. When did that have its fulfillment? We want to know when it had its fulfillment, and see if we cannot get the thread of evidence. We learn in the 4th chapter of Revelation—and we find that the book of Revelation was given some 63 years after Christ—that the voice that spoke to him, said, "Come up hither, and I will

show thee things which must be hereafter"—a time future from that time. And he looks down the stream of time and sees the church, after that (in the 12th chapter) driven into the wilderness, and he sees a little remnant of the church that keep the commandments of God and have the testimony of Jesus, and all the powers of earth and hell seem to be combined against it, and yet it shall remain until the end shall have come. It seems at this time, the main body of the saints had been captured by the world; or, as Jesus had it, "taken by force." Be it remembered that church and state (world) combined about 400 years A. D. They had gained the world and lost their souls, just as Christ had told them. As in Isaiah's time, "She has become corrupt from the crown of the head to the soles of the feet," and a "very small remnant left," or they would have been as "Sodom and Gomorrah;" yet we have the fulfillment of what John said should be "hereafter," viz: "And I saw another angel flying in the midst of heaven, having the everlasting gospel;" and a little further on, he says: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap, for the time

is come for thee to reap." Has that declaration had its fulfillment? We want to run out the thread of evidence a little further in regard to that. We will turn first to the 5th chapter of Isaiah. Here is what the prophet says about it: "Therefore, as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." That declaration was made in reference to the Jews. When Jesus came to present the gospel to the Jews, his people, they would not accept it, but cast away the law, and rejected the Holy One of Israel. "Therefore the anger of the Lord is kindled against his people, and he hath stretched forth his hand against them and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the street. For all this his anger is not turned away, but his hand is stretched out still." Did not their carcasses lay in the streets of Jerusalem at the time when the Roman army took Jerusalem, because they had rejected the Son of God? 1,364,000 fell by the sword, 600,000 in famine, and 97,000 were taken

captive and were afterwards, (as it is recorded in Luke by the voice and counsel of Jesus Christ), sold and scattered all over the world, and became a hiss and a by-word among all nations. But, mark you, God says his hand is stretched out still unto them; and Paul, referring to this in Romans 11: 25-27, says: "For I would not, brethren, that ye should be ignorant of the mystery, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. So all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

Here, you find that God was going to call all Israel back again, "when the fullness of the Gentiles be come in;" and to do so he will introduce "A marvelous work and a wonder"—commencing it at a time, just "a little while" before he would remove the curse of sterility from their land. (Palestine.) Now, we refer you back to Isaiah 5: 26, "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth, and behold, they shall come with speed swiftly." Ah! all

Israel will come in remembrance again; although they have been scattered and become a hiss and a by-word; yet they will come in remembrance before God, and he will gather them as a hen would gather her chickens under her wings. The time will come when they will hear his voice, and God will open a way for their deliverance. He says, "He will lift up an ensign." (Isaiah 5:26.) What is an ensign? Webster says it is a signal, something to give notice. Here he will lift up an ensign, signal, give notice to the children of Israel that the coming of the Son of God is near at hand, and the proclamation of truth shall be heard again among them. This is a "restitution" and a "refreshing from the presence of the Lord" as recorded by Luke in Acts 3:19-21, as follows: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now, let us look at this ensign from the 11th of Isaiah: "And it

shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hameth, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Mark these words! Isaiah says that he is going to raise up an ensign and gather Israel. He could not have raised that ensign in the days of Jesus to gather Israel "from the four corners of the earth," because Israel was not scattered then; but afterwards was sold in all the land, and at the present time we find them everywhere, all over the world. And God is going to raise up an ensign, and that ensign must be raised up in fulfillment of Bible prophecies in some age of the world.

Let us now turn to the 18th chapter of Isaiah, and we have another declaration in reference to this ensign. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." If we had a map here we could show you in reference to this declaration

that "beyond the rivers of Ethiopia," from where the prophet stood when making this prediction, is America. Let the prophet speak again; in the third verse: "All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." "See ye, inhabitants of the earth when he lifteth up an ensign!" When will he lift up that ensign? Let us read the 5th verse: "Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks and take away and cut down the branches." We learn then that this ensign has got to be lifted up "from far," just "afore the harvest," to gather old Israel back; and it will be after it is lifted up "from far," that all nations are required to believe it. The words of the prophet are: "Hear ye nations of the earth, when the ensign is lifted up!" and he tells them it will be a time just "afore the harvest when the grapes are ripening." Let us read in reference to this, "afore the harvest," and when is this harvest? We see our grain just before it is ripe, and we say, Just a few weeks "afore the harvest." This ensign was to be lifted up just "afore the harvest"

while the grapes were ripening. While the grapes were ripening, God was to commence a "marvelous work and a wonder." When is this harvest? Turn to the 13th chapter of Matthew, and we have these words of the Savior, what he said about the harvest. Speaking of the good man sowing seed, and the tares that some enemy had sown, and the servants wanted to know if they could not pull up the tares, but he said, "Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to my reapers, Gather ye together first the tares and bind them in bundles to be burned; but gather the wheat into my barn." "He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels." We find that the harvest is the "end of the world." Then, just before the harvest, God would "raise up an ensign from far" to bring old Israel back that had been scattered to the four winds of heaven, that they might come under the covenant of the gospel of

the Son of God again, as he said, "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And he told them that their house should be left unto them desolate till they should say, "Blessed is he that cometh in the name of the Lord."

We will turn and read a little of the 14th chapter of Revelation and see if we cannot find something about this "ensign" and the "harvest." "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

Latter Day Saints come to you and tell you that Joseph Smith received the gospel from that angel. If he received the gospel from that angel it must have been just "afore the harvest," because God was going to "raise up an ensign" at that time, which must have been the proclamation of the gospel that was coming to guide and prepare the children of men for the "harvest" at the "end of the world," or the coming of Christ. After this, "another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time has come for

thee to reap, for the harvest of the earth is ripe." We have it said in Isaiah that God would "raise up" an "ensign" just "afore the harvest," while the "grapes were ripening;" but, now, this proclamation of "Thrust in thy sickle and reap," is at another time. And why? Because the "grapes" are now "ripe." In the 6th verse he says there was an angel prior to this time, bringing the gospel, showing that the first angel came just "afore the harvest," while "the sour grape is ripening in the flower;" but at the end of the world, which is the "harvest," God tells the angel to "reap," because the "grapes" are "ripe." We will now read from the 15th verse: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for it is time for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And another angel came out of the temple, which was in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for

the grapes are fully ripe." Mark you, that in these declarations, from the 15th to the 18th verses, there are conditions that have to be fulfilled after the 6th verse proclamation. According to the proclamation that was given some 700 years before Christ by Isaiah, God would "raise up" an "ensign" just "afore the harvest," and here we find in harmony with that statement that an angel would bring the gospel to earth again; and why? Because they did not have the fulness of the gospel, having strayed from the "old paths."

To show you that Latter Day Saints are in the wake of what our reformers have said and done with reference to the apostasy and restoration after the days of Christ, we have only to quote from their writings, to wit: Alexander Campbell says, "Since the full development of the great apostasy foretold by the prophets and apostles, numerous attempts at reformation have been made."—C. System, p. 3. "Societies, indeed, may be found among us far in advance of others in their progress toward the ancient order of things, but we know of none that have fully attained to that model."—Ibid, p. 274.

"The practical result of all creeds, reformations and improvements,

and the expectations and longings of society warrant the conclusion that some NEW REVELATION or some new development of the revelation of God must be made before the hopes and expectations of all true Christians can be realized or Christianity can save and reform the nations of this world. We want the OLD GOSPEL BACK, and sustained by the ancient order of things."—Ibid, p. 234.

In this, Mr. Cambell acknowledges an apostasy from primitive paths, and the futile attempts of all reformers to restore the "old gospel" back to the world.

Now, suppose Bro. Campbell could have realized his desires, what would he have "received back" as the "old gospel," and how "sustained by the ancient order of things?" Jesus, speaking of the "old gospel," said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 34:14. Twenty-five years after this saying of Christ, Paul realized the danger of "another gospel" being introduced instead of the "old gospel" which they had "received" from Christ, and were preaching, and he was moved to give the following words of warning: "I marvel that ye are so soon removed from him

that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 6-9. Could the "old gospel" be anything less than what was commanded to be preached to "every creature," without being "another gospel?" Would God "confirm" with "signs" and "sustain with the ancient order of things," anything less than the "old gospel" which Christ commanded the apostles to preach? Here is what Christ says of this "old gospel" and how it is "sustained"—confirmed by the ancient order of things: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing

it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15-18. Now, to restore the ancient church and gospel, is to restore the "ancient order of things," AS THEY WERE IN THE BEGINNING. The creature having departed, and not God, from that "ancient order," as we have shown they did in the third, sixth and ninth hours, God promises that he will assist the creature to return again at the eleventh hour; not by changing the "ancient order of things" to cater to the many whims gotten up and introduced by the many lo, heres and lo, theres, but by assisting the creature to get back to the "old paths." Hence, you see, for Bro. Campbell to have had the "old gospel back," would have been a full realization of what Jesus gave to the apostles to "preach to every creature," as I have quoted you from Mark 16th. And to have it "sustained by the ancient order of things," would have been a full realization of the restoration of all the gifts and officers that God "set in" the church to maintain and do that kind of work, to wit: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, di-

versities of tongues.”—1 Cor. 12:28. “And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”—Eph. 4: 11–14.

Thus, you see, such an “order of things” was intended to have continued “till we all come in the unity of the faith,” and to the “stature of the fullness of Christ.” But sad mistakes have been made, and the people have been “tossed to and fro, and carried about with every wind of doctrine” by the “cunning craftiness” of sect and party, till the thousands have become saddened and discouraged; such will be the case until the people hear and heed the “old gospel” that is now restored with the “ancient order of things.” That this thought is fully sustained by the leading minds of Alexander Camp-

bell's religious movement, I have only to quote their writings and sayings. The Christian Evangelist for December 18th, 1890, in speaking of Elder W. T. Moore, L. L. D., who was installed president of the Missouri Bible college, at Columbia, Missouri, January 21st, 1896, says: "W. T. Moore, of London, in a recent address, draws the following glowing picture of the apostolic church when it is realized on the earth: And should the Apostolic Church finally be reproduced, thereby bringing Christ to the earth again in personal power and rest-giving influence, what would then be the prospect before us? Let me ask you to give the imagination a little play at this point. Try to picture to yourselves, first of all, a united christendom, thoroughly illustrating the seven unities in Ephesians, with considerable emphasis on the 'one Lord, one faith and one baptism!' This would give a practical reproduction of the living Christ in every place where there is now a local congregation. Imagine again these places multiplied at least a hundred times; and yet this might not express anything like the increase that would take place. And now think of all these local churches as animated by the Divine Spirit,

guided by the divine word, walking in the divine commandments, attending to the divine ordinances, living the divine life, and manifesting the divine ministry in feeding the hungry, clothing the naked, visiting those in prison, healing the sick, carrying the gospel to every nation, and preaching it to every creature! Is not this picture enchanting? And yet, is it not within the range of a possible realization? Certainly we cannot doubt it. Does not Christ still live and reign in the heavens? And is it not true that he must ultimately live and reign on earth? Surely if the picture I have drawn could be made real, there would then be no need of human organizations to complete the work of the world's redemption. All our social schemes would then be seen to be utterly useless in the light of that socialism of which Christ is the author, and of which his true church is the earthly exponent wherever it exemplifies the divine graces by living and manifesting the divine life. The full realization of this splendid ideal is what the world is waiting for, and until it is realized we must continue to trust, pray, labor, hope and patiently wait."

Again, in the Christian Evangelist of July 17th, 1890, Elder H. H.

Hawley, one of the leading men of the Christian Church, when writing upon the "restoration of the Primitive Church" and "ancient order of things," says: "We must restore the gifts of Christ (apostles prophets, evangelists, pastors and teachers) to their proper place and power if we would have his peace rest upon us and be once more in him." Is not this just the very thing that God has done, by bringing forth this marvelous work that I am now representing, in fulfillment of the many Bible predictions that I have quoted to you? But, as in days of old, "No prophet is accepted in his own country." The Jews were blinded through prejudice and popular opinion, and the traditions of the elders, and overlooked the ninth hour dispensation, just as people are now doing the eleventh hour restoration. This theme of the apostasy and restoration is one of importance; too much so for me to hurriedly pass over it without giving the testimony of a few other leading reformers.

Barton W. Stone says: "By comparison of the present state of Christianity with what it was once, all are brought to the conclusion that we are yet in the apostasy, under the reign of the man of sin; yet in Babylon, yet in the wilderness."

Had he fully understood the prophecies in relation to this marvelous work we are engaged in, he could not have said this. Yet as far as all others' attempts at restoration, he could see that they were "yet in Babylon, yet in the wilderness." Roger Williams, the apostle of the Baptist church in America, said: "I conceive that the apostasy of Antichrist has so far corrupted all, that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

Angels could not have spoken a grander truth than this. The attempt of a Luther, Calvin, Wesley, Campbell and others to get back to the "old paths," is conclusive evidence that a falling away from primitive paths had taken place. We will say, that, if there had not been such an apostasy, there would have been no place for the restoration spoken of in this verse (Rev. 14:6); if there had been no falling away after Christ's day, there would have been no room for a restoration. By reason of the people going away from the truth, God had to make a restoration. And it was the same way in the days when Noah and his sons took possession of the earth. At first the people were good and diligent, but afterwards they strayed

away, and God sold them into Egypt. After they returned to God again, he brought them to the promised land through Moses, and the church was again restored. But as I showed you in the first chapter of Isaiah, the church became corrupt again; all was corrupt except just a "little remnant." And God seeing that corruption had come in, he had in the ninth hour to make another restoration, and he calls John the Baptist to straighten the crooked paths, and thus he restored the church again as he did in former times. And after the days of Jesus Christ, according to the declaration of Jesus himself, the "kingdom of God suffereth violence, and the violent take it by force." And Paul says, "After my departure, shall griveous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And talking to disabuse the minds of the brethren with reference to the second coming of Christ, he told them that the Son of Man could not come until there came a falling away first. I want to say, that they fell away from the truth in such a way, as we learn by historical evidence—so far that God had to make a restoration again. And

as we find it in Amos 3:7; "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." And is not that in harmony with the remark that God would call a prophet in the eleventh hour? Did I not read to you from the 24th chapter of Matthew, that before the coming of the Son of Man, the Lord says he will have a "household," and he will choose a man to rule over that household and give the people meat in due season? And then we find in the 29th of Isaiah, where a marvelous work and a wonder is spoken of. He tells us just how it will come. He talks about a curious sealed book. We say it is the Book of Mormon, and I am going to show you that we come in fulfillment of that prophecy of Isaiah, as no other people that ever came upon the scene of action, have. Joseph Smith, the "back woods" boy, came to the world when but a mere youth and told them that a book was delivered to him by an angel from God. And when some of the words of that book were transcribed by him onto paper, and taken by one of the brethren, to Prof. Anthon of New York for his investigation and inspection, he wanted the brother to bring to him the book; but the brother told him it was

sealed; and Mr. Anthon said: "I cannot read a sealed book." There was a prophecy concerning this, that a book would be brought to light, and its words would be taken to a learned man who would say "I cannot read it, for it is sealed." And the book would be given to an unlearned man who would say, "I am not learned." Who fulfilled this prophecy? Did John the Baptist? Did Jesus or any of his apostles? Did Martin Luther? Did Alexander Campbell? Did John Wesley? Did any of these reformers? No sir. Who fulfilled it? We say that that linguist of New York and Joseph Smith fulfilled it. The prophet Isaiah says that the "words of the book" were delivered to one who was "learned," and he said, "I cannot read it, for it is sealed." This prediction was fulfilled by Prof. Anthon. A little farther on he says: "The book is delivered to him that is not learned, and he says, I am not learned." Was Joseph Smith a learned man? No sir. I have heard him called an ignoramus; and of course he was but an illiterate youth. The proclamation of heaven was given to him and he comes to the world in his youthful days, and the consequences are, that a prophecy delivered many hundreds of years before his day, has its ful-

fillment in the very work that your speaker represents. And when you run along the line a little further; there in the 17th verse, he says: "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?"

Ah! I know the herculean task that the Latter Day Saints had in the days of Joseph Smith, until God took the curse from Palestine, and sent the "former and latter rains." When they held the work up as the fulfillment of the record there, people would say: O, you say this book and this marvelous work came in fulfillment of that prophecy there?" "Yes." "But don't it say that Palestine shall be turned into a fruitful field shortly after that?" Many of the elders have had to blush when this was thrust at them, and why? Because the curse was not removed from Palestine, and in the year 1830, and on up for years, there the curse stood as testimony against them. And when Joseph Smith was assassinated in June, 1844, he could not point to the complete fulfillment of that prophecy. He could only say, "I have brought forth this marvelous work and a wonder, in fulfillment of the prophecy concerning it." "O, yes, Joseph Smith, you did, but

don't it say that the land of Palestine shall again be a fruitful field in 'a very little while' after that marvelous work had been commenced?" Joseph was silent here; God had not fulfilled it. But God had said in his record: "I will confirm the word with signs following." And he did, too. How did he do it? In the year 1852 in fulfillment of his word, though Joseph Smith's body rested in the grave and his enemies sent presents to each other like they did over Jesus, and the apostles and prophets of days of old, because they troubled them, yet the voice and counsel of Almighty God, which he had spoken through Isaiah, had to be fulfilled. God stretched forth his hand over the land of Palestine and in the years 1852-53, the curse was removed by restoring to that land "the former and latter rains," to the astonishment of the learned world.

You see, God was a kind of right-hand man to Joseph Smith. If Joseph Smith was an impostor, then God has acted very peculiarly by confirming his predictions. Joseph Smith came in fulfillment of that prophecy when introducing this work; and God comes out of his hiding place in a "very little while" and strikes the curse from Palestine

to let the Jews come home in fulfillment of the prophecy that an ensign would be lifted up; and are they not coming home? I have here some clippings from papers that I will read. This is under date of August 11th, 1892. It says: "Mr. Eickson, the British consul at Jerusalem, in his last report, deals with the trade of Palestine, and says, 270,000 boxes of oranges, valued at £108,000, were exported in 1891." What does he say? 270,000 boxes of oranges! Why, you have no country in the south so fertile as that. In 1844 you could not have raised white beans there. God struck off the curse. Why? To make people believe that Joseph Smith was a true prophet of God, and Isaiah's predictions true. And hence, if we come in fulfillment of the word of God, don't you see that it is logical to believe that we are the true church of God? If Joseph Smith in his mission did not fulfill that prophecy, I ask you, Who did?

Again: "As far, however, as can be ascertained, over 2,000,000 bushels of wheat and barley are each year sent out of the country."—London Times. Is that a fertile land? It beats our Dakotas. Now, if there are any Christian people here (who are called Campbellites), I suppose you will take this in, for

it is from the Christian Evangelist (St Louis) September, 1892. It says it is from "Rev. W. Ewing, of Safed, a missionary to the Jews of Palestine, who has long resided in that great center of Judaism. In this letter he says that it is the interest of the Jews themselves to keep down the estimate of their number, so as to lighten the taxes payable to the government. But notwithstanding this, the Hebrew calendar gives 80,000 as the number of Jews now in Palestine, and one who is in condition to know, says that there are over a hundred thousand." I have heard it disputed that the Jews were gathering back to Palestine, and I heard it said that there was only a handful there, but here is the record; "over a hundred thousand." How many were there when Joseph Smith was killed? Only a handful compared with the number now. Let us look at it a little further through the tubes of history before 1830:

"Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines leaving the hill sides rocky and sterile. Its trees have been cut down and

never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested,"—McClintock and Strong's Encyclopedia, Art. Palestine. How unlike the land when Moses was leading the children of Israel to it "as a land flowing with milk and honey." But now see it through the pages of history since this "marvelous work" commenced in 1830; and the "little while" has passed, as Isaiah has it, when it shall become a "fruitful field:"

"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part, I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round; in fact, I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did

not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. It is a fact that the rain and dew are restored; recently, in 1853, the former and the latter rain were restored, to the astonishment of the natives."—Louis Van Buren, Sen., November 14, A. D. 1867.

Is not this a fulfillment of these Bible predictions in favor of the divinity of this very work that I am now presenting to you?

If you get a logical thinker to pick up the Bible and get right down to business, he will either become a Latter Day Saint or nothing else. Why? Because the Bible is just full of our position—it is everywhere. Of course, we have hurried over this, but we tell you that we are living in the time of the latter days. We are living in the wake of the reformers that told the people long before the Latter Day Saints made their appearance, that there had been an apostasy, and a restoration was looked for; but many people have missed it, like the Jews did about Jesus; because he was born of poor parents and in an ox-stall, they could not see him; they overlooked him and crucified him. And that is the way it is with this Latter Day Work. The early reformers told the people that

God was going to do a marvelous work and a wonder soon; that the time was at the door; they prayed for it; but when it came they overlooked it. Why? Because the poor, uneducated, back woods boy brought it out. If it had been some of our great and learned men, the work would have been lauded to the heavens. But God said he was going to do a "marvelous work and a wonder," and because he brought it to the world through this poor illiterate boy, they could not believe it. If they don't believe it I cannot help it. It is true, all the same. I tell you, friends, as Bro. Joseph says, I have got the country stirred up down where I live. And when they ask me where I come from with this work, I pick up the Bible and tell them that I come in fulfillment of the prophecies of this book. There is where I come from. Then I ask, Where do you come from with your work? If there is a prophetic verse in the Bible pointing to your work, authorizing you in its prophetic fulfillment to do that work, get up and show me where it is. When they ask me this question, why, I show them where we harmonize with the prophetic fulfillment of the prophecies. Zechariah says, there was an angel went forth, and another angel went

out to meet him. "And he said unto him, run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

Now, look at the argument. We see the angel talking with this young man. What is he talking about? He says, Jerusalem shall be inhabited as towns without walls. Was it ever inhabited before Zechariah's time as towns without walls? No sir. Was it thus inhabited before the days of Christ? No sir. The idea is to get "the thread of evidence," as Prof. Blackstone says. The idea of "Jerusalem being inhabited as towns without walls!" And it was to be spoken of to a young man by an angel. Joseph Smith, when he received that intelligence from the angel, marveled. He did not know that it had ever had walls. He looked the matter up and found that it had formerly been surrounded with walls. Here again, we see the thread of evidence. Here you see we have evidences that are hundreds of years back; we have the prediction that the "sealed book" will be delivered to an "unlearned man," and that God will do a marvelous work, even a marvelous work and a wonder, and the land of Palestine in "a little

while" afterwards shall be a "fruitful field." Don't you see the thread of evidence from another independent source? We see it also in the 85th Psalm—a thousand years before the days of Christ, and three thousand years before the event was to transpire. What do we have there? "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." Here is the thread of evidence from another source. "Our land shall yield her increase!" What does Sir Wm. Blackstone say? "It is the finest argument in the world in evidence of a case when it comes from all sources, or from many and independent sources." There are three independent evidences here, and with reference to what? With reference to the work that we represent—the work brought out by Joseph Smith in 1830, and confirmed by the Lord in a "very little while" in restoring Palestine to fertility in 1852-3, and Jerusalem is being rebuilt without walls. If Joseph Smith is not the man, I ask you, Who is? Persons have said to me, Why, you cannot find Joseph Smith's name in the Bible. And I have asked them to show me the name of Jesus

Christ in the Bible. They would say, Why, it is in the New Testament many times. But, I say, that was written by the friends of Jesus after his day; it was not written by his enemies. Do enemies bear reliable testimony of Jesus Christ? No. If you take the writings of Joseph Smith's friends as testimony in his favor, you will at once believe that he was a prophet of God. Do you find either Jesus Christ's or John the Baptist's name in the Old Testament? No sir. But they come in fulfillment of many of its predictions; hence, they were just what they claim to be. So it is with Joseph Smith and the work I stand here to defend tonight. Joseph Smith and this work have fulfilled many important prophecies in the Bible, spoken many centuries ago; filled them as no other reformer and his work have done. Hence the evidence is the brightest in favor of Joseph Smith's prophetic calling, and this church being the true church of Jesus Christ.

Excuse me, as I have hastily wedged three sermons into one. May God bless you all, and that eventually the light and truth of the restored gospel may find its way to every nook and corner. Amen.