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Antiquarian Evidences

CONCERNING

THE BOOK OF MORMON.

BY ELDER E. L. KELLEY.

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THE BOOK OF MORMON.

BY ELDER E. L. KELLEY.

In the thirty-fourth verse of the Gospel as recorded in the eleventh chapter of the Acts of the Apostles, is found this language:—"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him."

This morning we undertook to show that it was proper for all to engage in works of righteousness, and that such works were brought about by keeping the commandments

of our heavenly Father. It must indeed be a consolation to his children who live in this day and age of the world as it was to those in the first century, that he who hath given us life, and permitted us to abide in this temporal state for a time, is willing that we should have the highest privileges and opportunities, and enjoy under his grace and favor, the special blessings that he has bestowed upon his children in every age and dispensation. How gracious indeed is the language; "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

It has been taught evidently by the Jewish hierarchy, as may easily be gleaned from the language of the apostle Peter, that there were certain tribes or lines of people who belong to the class known as Judah and Israel who were the special favorites of heaven, and who alone were the subjects of salvation and knowledge and the only recipients of his smiling grace. The

Apostle himself seems to have been fully traditioned in the belief, that, although God had spoken to Abraham, Isaac, Jacob, and Moses, and to have even borne witness of Jesus, and communicated with the Apostle in his time, yet he would not and could not speak to any nation outside the Jewish race. To you and me now, this seems to have been a very narrow view of religion, but so far as the record discloses, that was the view that all the apostles had up to the time that the heavens were opened to Peter, and he was taught a lesson with reference to the word, which he, in his biased tutalage, had not before preceived. He could read in the scripture of the Old Testament that the dominion of Christ should be from; "Sea to sea, and from the rivers to the ends of the earth." The Spirit had said through the Psalmist, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions," but he had not comprehended it. Peter had accepted the view in religion,

that God had created the world and the human family, but had selected from the human family a kind of royal line; and the people within that royal line were subject to salvation; but if without that tribal line, they were to be without the gates of the city. But the Spirit of the Lord is able to open to the understanding the minds of the children of men so that they may comprehend more after the reception of it than they possibly could before. This Spirit was specially given in promise that it might be the educator of the believer in the word. "He will guide you into all truth."—John 16:13. This was the office work of the Spirit, called also, "The Spirit of Truth," and was the special educator to the church made in promise by Jesus Christ, and the Beloved Disciple speaking of it says, "But ye have an unction from the Holy One, and ye know all things;" and again, "Ye need not that any man teach you."

1 John 2:20-27.

The great world as a rule appeal to the wrong instructor when they undertake to learn true religion. When they wish to know of God about heavenly things and that way of life that is spoken of as "the straight and narrow one," the heavenly way to eternal rest—in- stead of inquiring after true wisdom by means of this Comforter and teacher that Jesus gave for the pur- pose of guiding them into all truth, they seek other standards and oth- er means inadequate to give the desired knowledge. So it is that it is not unfrequent in this age of the world to find men seeking after the wisdom and learning of this life, in order to find out God, and that which relates to heaven and the life beyond, while it is taught here in the Bible most emphatically that; "in the wisdom of God, the world, by wisdom, knew not God." —1 Cor. 1:21. A positive chal- lenge to the world that it was im- possible that they could find him out except through the Revealer.

In the first chapter of the first Corinthian letter, it is not only taught that in or by the wisdom of this world, the world by its wisdom did not find out God or comprehend him, but farther taught that it pleased God it should not, and if it is true in that time, it is equally true in this, so that if you wish to find out about the Creator of the heavens and the earth, of the Redeemer and the gospel, you must not seek it through some one who has the title of being classical—educated in the language of the world—for holy men of God never wrote or spake in or by classical tongue; but in the idioms and vernacular of the common people in the times when they lived.

It is a truth, too, whether we are learned with reference to the languages of the world, either the ancient classic or those termed modern classic. It is not necessary in this day and age of the world, nor has it been in any day and age of the world that in order to understand the Scriptures, a man must

understand the classics; because the Scriptures were not spoken in the dress of classical lore, neither were they originally written in that and this being true, why do you ask for a classical scholar in order that he may tell you what is in them? Those who wrote and those who were the speakers under the inspiration of our heavenly Father spoke the language of the Gallileans or common people, rather than that of the Hebrew in his cultivated state, or of the Grecian according to his classic culture; and hence we have the testimony of the Apostle Paul, although himself an educated man:—"And I; brethren, when I came to you, came not in excellency of speech, or of wisdom, declaring unto you the testimony of God." —1 Cor. 2:1.

Peter was a man who had the language of the common people of his time, so were John and James; but Paul although he was learned in the language of his time, declares; "My speach and my preaching was not with enticing words of man's

wisdom." He came under the special power of the Master, is the idea conveyed; and if the teaching of the Scriptures in its plainness must stand in the power of God, rather than in the wisdom of the world, or, the wisdom of individuals it seems to me that the true way of coming to a knowledge and understanding of this same word of God, is in taking such things as are written, and seeking and understanding according to the Spirit of which Jesus said, "If I go away, I will send you another Comforter, and when he is come, he will guide you into all truth." And again he says, "It is the Comforter, the Spirit of Truth, which the Father will send in my name." And when we comprehend fully the fact that this was given that the people might be guided into all truth, and then take the other side of the question and see that the world has been trying to guide into all truth outside of this, and witness the stupendous failure, we can realize that there is more in the statement of our be-

loved Master, than many of us have given credence for in the time past.

Christianity must be accepted as purest and best, as it, in precept and example, was reflected in the life of the Savior. It is not, as the many of today assume to be true, that the Christian work and principles have been in the ascending plane ever since Jesus and the apostles wrote and spoke. The light which burst upon the world then, has been very dim since at times. I am not a believer in the theory that either the people of this world, or the church of God began as it were, in a very low state so far as wisdom and goodness are concerned, and gradually grew in perfection and knowledge. taking along all those who were connected; or that the race at any time has begun from a low ebb, to rise and continued its ascendancy without a reverse; nor will it keep on increasing in wisdom and knowledge until the people shall reach the apex of efficiency and understanding

of the knowledge that was in Christ, and surpass the apostles.

And when we take the ground that our fore-father Adam must have been in the night of bondage, so far as light and intelligence is concerned, and that the children afterwards, by unaided wisdom, have developed until they have come into the light of liberty and peace, we are on the wrong side of history. Truth in history reveals as fully the decline of the race as its rise; of the decadence of knowledge as its growth.

Take the Roman nation, there was certainly a decline in that, as there was a growth of the people from the time that the two brothers went out into the wilderness in order that they might make for themselves a position and a name. And it seems to me that if we should take the Roman as he exists today, and compare him in knowledge and wisdom with the two brothers who went into the wilderness, that Romulus and Remus would stand pre-eminet as men of

large wisdom and knowledge. Of course their nation, as a nation, grew and its boundaries became great. So it is with our own nation we are greater in power and might, but the men who framed the constitution of the United States were the peers of any that we have today. The one who led the armies in the revolution stood then with the mightiest, and now does with any who have lived since. So at the same time that we have grown great as a nation, we must admit that individual wisdom and knowledge stood equal in the early days of this nation, with that of today.

It is said by the Psalmist, "The law of the Lord is perfect." This law that was to be applied to the children of men in order to relieve them from sin, is represented as that which was sufficient, as far back as the writings of David. And in the time of James it is represented to be, "The perfect law of liberty." It was no more perfect when James wrote than when David wrote; and when we

examine the teaching of the Apostle Paul with reference to the writings that had been given to the ancient saints, we learn that they were given, "for our learning, that we through patience and comfort of the Scriptures, might have hope." True, also, when the Apostle Peter speaks upon this, he says that, "The prophecy came not in old time by the will of man, but holy men spake as moved by the Holy Ghost." When Jesus speaks of that which was given in previous times, he says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

That spoken before the Christian era was true, so that the people, so far as they were concerned, ought not to have thought that they had outgrown the word of the Lord to the world, or that they were in advance of their forefathers in everything pertaining to the wisdom and knowledge of the Creator. In the time of the preaching of the Apostle Peter, opportunities were excellent

for learning the truth. He had been taught under the instruction of the Son himself. He had received instruction from one who would not err. So that in his attainment of knowledge respecting the Divine will, he evidently understood as much about religion as anyone that is alive in this world today. Possibly he knew more about religion than any may who are living at this time. Why should he not have known more? And so far as direct communication with the Lord is concerned, evidently he had opportunities that are much greater than ours; he had a personal association that you and I cannot have. And the Lord was willing to communicate with his children when they had capacity to understand and retain knowledge.

Now, if there is one thing today for which the Saints are criticized more than any other, it is for believing this statement in my text, of the Apostle Peter, and acting upon it, it is this—We claim that God may have communicated his

will to the people upon the western continent, as well as to the people of the eastern continent. The idea of the world has been that God was limited in his resources of work; that his boundaries were circumscribed, so far as communication was concerned with the human family; and when it was announced some sixty years ago that he had also spoken to the western world and revealed himself, people called it heresy. They said it was not in harmony with the Word of God; but when we opened the Word of God and find that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him," it is clear that the trouble has been with the people, rather than the man who accepted revelations of sixty years ago.

I presume there would not have been the fight in the world against the Saints there has been for the last sixty years, had it not been for this claim that God was equal to the task today of what he preformed

in the first century, and that so far back as the first century of our era, America had Divine instruction. When we take up the language of the prophets and apostles, which all accept as true, they are in harmony with the belief that God may have spoken to every nation of the earth; and did speak to them, providing they were willing to do the works of righteousness. Not to accept this, seems to me, the bigoted and unreasonable side. If we find the ruins of enlightened nations upon this continent, and they talk to us as the ruins of the little country of Greece do, or those of Italy and Palestine, we may as readily come to the reasonable conclusion that a people who were an enlightened people, builded them, as we are in the belief that an enlightened people, builded the ruins of Athens and Rome, or Jerusalem. The records of the people who slumbered upon the western continent were uncovered before the dis-entombing of their nations and cities. Aside from this record,

there was no man prior to 1830 who claimed enlightenment for these people; and then it was not made anything to the extent it was soon found to be, as touching the height and grandeur of the civilization that existed upon the western continent.

When we open the Book of Mormon and read the history of a people pursuing the industries and trades common to the first nations of the earth, and extending from the north to the extreme south and from the east, to the west sea, and find that the record was revealed at a time when the special and usual belief of mankind was the reverse of this being, or ever having been the condition of ancient America, and then years after, take up and examine the later discovered ruins, verifying the truth of the first, it unveils that error of the centuries, that miracles are things of the past.

So it may possibly be, that if God spoke to the human family, that he spoke to those of the family on the western continent as well as

the eastern, and that we may believe it and be in harmony with Bible truth, too. If it is in accordance with Bible truth no one ought to reject it because it happened in our day. Men and women, however, are just as ready to reject a new thing that is brought to light, which may be contrary to their cherished views or beliefs, in this age of the world, as they have ever been in any previous age.

When Fulton started his steam-boat up the Hudson river, there was as much opposition and unjust criticism made of it as there was of any new departure in previous ages. So it was with Professor Morse, in the discovery of his invention of the electric telegraph.

Many of our congressmen declared that it was the freak of a crazy brain, the idea of pretending to sit in Philadelphia and talk with people in Washington! Yet you can sit in Washington today and talk with men on the Pacific coast. It is just as true in the development of other things in the time in which

we live, but old things continue to come to light as new, and it shows that our heavenly Father is at work in this age, which may very properly be termed the "dispensation of the fullness of times." Or as the Apostle Peter says: "The times of restitution of all things which God hath spoken," and when this restitution begins, you may expect that the people outside of the eastern continent, or those who had records, whatever they may have been, will be brought to light. And when it was announced sixty years ago that a record had been brought forth, claiming to be of historical or Divine value, the only way to fairly and honestly test it, was to compare it with the word of God, and every fact known to the human family in science and archology, and if they were in accordance with that, to accept it for what it was, and not for what we would preferred to have it.

Prior to the historical light in this record, what knowledge the world possessed with reference to

the western continent had led the people to a conclusion that it had not been settled by a highly civilized people, and that so far as the ancestors of the Indians were concerned, they must have come across Behring's Strait, which separated this from the Asiatic continent. They began at the wrong place even to bring the ancients here. Some have come to the conclusion that possibly the continent had been before discovered by civilized men, and men had lived upon it for a few years, having been cast accidentally here from some of the islands of the sea, or visited by the mariners of Norway and Sweden, Denmark or Iceland, but when they came to delve into the ruins of Central America, Peru and Bolivia, finding architecture unlike anything in Norway, Denmark, Sweeded or Iceland, they saw it was not any of them.

When again, further developments are made, other ruins are found, and it is shown that this architecture is so unlike in one part

of America to what it is in another part, it is agreed that the evidence fully shows that there were two distinct civilized nations who lived and builded here, and that they may have been contemporaneous, and yet without the knowledge of each other, or at least, without close commercial relations. Another fact has been brought to light by the unearthing of these cities, showing that this difference in architecture extends to the same ruins in places as they are builded one upon the other, showing the successive habitation by distinct nations each of which was civilized and enlightened.

These discoveries by archæology have all been made since 1840; but when this book sixty-two years ago was put into the hands of the printer, it stated that two civilizations existed; told where the earlier first settled, where the next first settled and builded; and then where a third colony, contemporaneous with the second, also dwelt. And in the subsequent development of ancient

America as outlined in archæology, these positions are sustained as true.

John T. Baldwin in his work entitled "Ancient America," places the earliest civilization just north of the straits of Panama in North America. It is conceded that the next civilization in point of time, must have been near the head of the Amazon river within the country now known as Peru and Bolivia. These facts were determined by the Archæologist as late as 1870. In 1827 it was located by revelation. If science says so in 1870, is not the revelation to be trusted that made the statement forty-three years before? Has God spoken to the people on the western continent as well as to the people on the eastern continent? If the march of scientific research has simply followed the revelation of Mr. Smith, who is corroborated? Now it is wonderful to me that the same classes of people in this country, who are claiming that there has been such a march forward in the

sciences and in the discoveries of the age as there has, that they cannot find a single one of these that has been made upon the American continent, which contradicts the plain and the direct statements of the record that was published in 1830 under the title of the Book of Mormon.

It seems to me, my friends, that if there are any who are fanatical upon this question, they belong to the class that is not disposed to reason; fanatics don't reason; they go blindly; but men who will reason are neither fanatics in politics, in religion or in the sciences.

When in a neighboring city here, I had a discussion with an infidel upon the question of the correctness of the Book of Mormon as a history. He admitted that unless he was unable to show that man existed 50,000 years upon this continent, he would lose the question. This was after the second evening. He brought his witness to show this; attacked the Book from the standpoint of superior develop-

ments. I meet many men who have studied geology a little, and delved a little into the sciences, who think certainly men must have been upon this continent 100,000 and 50,000 years ago. They are not the wisest and most profound men and women who believe this, however. They don't reason very deeply themselves and do not question critically the theories that have led them into such gross error. So when my friend tried to prove to the people this theory, he introduced Professor Wilson, who had stated from the examination which he had made, that man had lived upon this continent 50,000 years; Sir Charles Lyell, 100,000; Prof. Dana, 25,000, and Prof. Agassiz, 10,000. When my friend got through introducing his evidence, I summed up his witnesses: — testimony, Prof. Wilson, 50,000; Sir Chas. Lyell, 100,000; Prof. Dana, 25,000; Prof. Agassiz, 10,000 years. What good were his witnesses? They showed for themselves that it was not knowledge with them; it was

only a fancy. They say for themselves that if their manner of ascertaining the data was not at fault, then certain things were true. Just so; but if the rule of this data was at fault, then another thing was equally true, and my friend could prove nothing. The very fact of the great divergence of the testimony of these witnesses proves that it was not a matter of which they had accurate knowledge.

Not only the conclusions arrived at, but the very basis of estimate from which they begin work, are speculative. For illustration:—the alluvial deposit at the delta of the Mississippi is taken for a beginning. Examination is made and it is ascertained that in the decade ensuing from 1810 the deposit was but a fraction of an inch—now the deposit is measured and they say that if the deposit has been in the same proportion in all former years that it was in those estimated, then the continent must be so many thousands of years old. But we know that the first assumption is

false. The deposits in some single years are more than twenty of others. The high-water marks and rain-fall for this great antiquity is just as necessary as the deposit itself.

I might make other illustrations, but in order that I do not tire you, I will hasten on. This Record, when discovered, stated that so far as the animals and products of America were concerned, that the first colonists brought them here from Central Asia. The common domestic animals of the continent were thus brought here, and the fishes of the lakes and rivers. Critics jested at the idea and said: "We suppose the man who wrote this brought the fishes over the sea in a vessel because he was afraid that they might have been drowned in water." They hooted at the idea of domestic animals having been brought because there was no evidence by fossil remains of such, discovered, showing that their existence here was coeval with that of man. The so-called scientists of

1830 were sure young Joseph Smith had blundered. On the contrary the Book of Mormon stated that they were brought here; and the people said, "Smith must have been an ignorant boy because he would not have brought so many things over in the ship if he had understood the science of the day." But time revolutionizes. In 1860 the fossil remains of the horse were discovered in the peat-beds of Kansas; a short time after in Oregon. In 1862, fossil remains of the sheep and hog were discovered on the Ashley River in South Carolina, and also the remains of the sheep and cow or ox and many others in Clay county, Missouri. Now you can go to the Peabody Museum and find fossil remains of the cow, the horse and the sheep. What enabled this unlearned boy to far outstrip the wisdom of his day? Witness the dilemma of the self-wise. The history, known as the Book of Mormon, affirms these things to be true as early as 1827. Science said it is not true. And there were few

who lived then who said it was even possibly true, excepting the young Seer. Less than forty years elapse and science has discovered the remains and corroborated the record. Shall we say, then, that it is not in harmony with the statement of my text that "in every nation he that feareth Him and worketh righteousness is accepted with him" since we find evidence that he has made such acceptance.

In 1873, in his sketches of creation, Prof. Winchell gives to the World his conclusions as to the migrating of plants and animals to America, and from his study of the animals and flora and fauna of America, he arrives at the conclusion that they had their seat in Central Asia. Was it more true then than when published by Mr. Smith in 1830? The world did not laugh at it then, because they had been growing, you see. But in 1830 they laughed; they thought that the boy had made a mistake. If the boy was correct, why not yield to his superior wisdom now?

In 1876 I was in the New Museum at Washington and saw the houses of the Cliff Dwellers as represented there. They were discovered in the canyons of the little Colorado and the Rio Grande by Colonel Gunnison of the United States Survey. In 1874 he reported the discovery to the government in which we live; and to the world they were such a wonderful thing that when one visited the Centennial in Philadelphia in 1876, one of the most notable things was the representation of the Cliff Dwellers' homes. I take up the record before me, published in 1830, and it tells me of the Cliff Cities, where they were built and for what purpose, and when you go and examine them in 1790, as shown by any number of reports in the papers, the conclusion still is that they were made for the same purpose as was set out in this history in 1830.

When we have there facts to see and examine; when we have such evidences—and I have only given you an insight—because they are

as numerous as belong to any branch of the work of God, is it not sufficient to arouse in your minds a feeling leading you to say that God truly is no respecter of persons, and possibly he did reveal his will to these ancients. But says one, "If it agrees with the will as revealed upon the eastern continent, what was the use of it to the people of the nineteenth century? Is there anything new or different in religion revealed to the human family?" It is, to show unto the minds of the people that are not believers, that there is a Supreme Ruler, that he sent his Son into the world. It is efficacious to the minister if he will but use it in presenting to the world the very Christ, because he can prove by these developments that there was a Christ who existed, and when he reveals this Christ by reason of the things that are presented upon this continent, he places his evidences alongside those contained in the Bible, and they harmonize and bring conviction to the heart of the masses.

Now, simply because we have been presenting to the world for the last sixty years the fact that God was not a partial God, nor a respecter of persons; that he revealed his will to the people of the western continent as he did to the eastern continent; that we believe in the Bible as well as this book and cannot believe this and deny the Bible—because they agree—the people have called us heretics. Is it more wrong for us to believe that which was written upon the western continent than that which was written on the eastern continent? Are we to be told that we are not a Christian because we believe in both the Old and New Testament? God spoke and revealed the Christ in the Old; he was known and he was worshiped. Moses among the slaves of Egypt, esteemed the reproach of Christ as but naught having respect to the recompense of reward.

But, says one, suppose some of our Baptist friends or Presbyterian friends would take up this book

and claim that God spoke upon the western continent, would not that obliterate their belief in Christ? Certainly not, it would confirm their belief in Christ, if they believe him as he is. This obliterates no man's belief in Christ, unless it may be his false ideas; it confirms. It was not given to the world for the purpose of making infidels; it was given for the express purpose of giving evidence to men who did not know there was a God, so that they might believe in him. Now let me read what it purports to be, and see if some of you have not wofully misunderstood it during the canvas of the question for so many years past. I read from the inscription page what the Book of Mormon claims for itself. "Wherefore it is an abridgement of the record of the people of Nephi; written by way of commandment, and also by the Spirit of prophecy and revelation. An abridgment taken from the Book of Ether; also it 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 had 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, manifesting himself unto all nations."

This is what it is, for the convincing of the people by reason of the extraneous proofs and evidences that Jesus is the actual Messiah.

I can take up the book and commend it to any Christian man or woman, and when I was in Boston in the office of the distinguished debater, Mr. Underwood, I told him I was ready to go with him upon any platform, scientific or historical, and maintain the truth of the Book of Mormon and prove the existence and work of Christ, whether he accepted the Bible or not. I was confident in my cause

and have a right to be. The minister of Christ need not lower the gospel standard raised by our blessed Lord. He has ample evidences in the way to withstand the assaults of all the earthly hosts. The trouble with some Christians, is they are so like the old Pharisee that they are trying to obliterate the evidences.

I had a little experience in Kirtland, Ohio, not a great while ago that did me good, so far as coming in contact with people of this world is concerned, because I find that those who read most are the least prejudiced and least bigoted. The father of the wife of one of the distinguished Presidents of the United States, came there to view the temple and inspect the interior arrangement. He was a minister too, and understood but little of the beliefs of the Saints. In talking with him, the question came up as to the Divine authenticity of this Book, and I asked him if he had ever seen it. Oh yes, he said he had seen it and read it fifty years ago. "Well," I

replied, "did you find anything bad in it?" "No," he said, "I did not, but I concluded there was enough in the Bible for me." "Yes," I answered, "and Paul in his day said to Thimithy, 'from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.' He referred soely to the Old Testament. What we have as the New Tertament was not then in existence. Now do you think it would be wise to discard the New Testament because there was enough to make wise unto salvation in the Old?" "Oh, I don't wish to argue the question," he quickly stated. He had no inclination to discuss the merits of the position, he felt satisfied simply because he believed there was enough in the Bible. The time will come when men must answer as to having stood for or against the truth. The merit lies in standing for the truth, not just what we prefer.

You and I cannot stand upon that basis and say that we have

enough in the Bible; nor limit what Diety shall say to us. We have simply enough when we have all that God wishes to reveal unto the human family; and there is one thing certain, he never reveals anything to the people that is contrary to that which he has revealed or that he does not esteem as valuable. Jesus does not say that God will not reveal any more unto the human family, but he says like this;—“Behold I send unto you prophets and wise men and scribes; and some of them ye shall scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Able unto the blood of Zecharias, son of Berachias, whom ye slew between the temple and the altar.”

God is not fallible, and no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.

If no one in this age is able to come upon the platform and show that there is a paragraph in this book contrary to the teachings of the word of God, and certainly I have never found a man who could do so—why should one say it will harm your children if they read it? And this challenge—to point out a bad principle taught in the Book of Morman—has been before the world for sixty years. I have made a standing offer of \$100.00 to any man who is able to show that it was contrary to the teachings of the Bible. Not simply to my satisfaction, but to the satisfaction of honorable men, unbelievers in the work.

If it is true, why is it not useful? why does it not have a place among the Christian Archives? Why should any man or any church be found fighting against that which is admitted to be true? It will not suffice to say that it did not come in the way we approve of; the Jews rejected Jesus because he did not come as they wanted him to.

“Why” says one, “I thought the book was got up as the means of founding a new church in the nineteenth century.” Oh no, so far as the starting of the churches is concerned, it does not require a new book for this, nor did it for Joseph Smith to organize one, if that was his object. It was not necessary for Mr. Smith to get up a record of other people or claim inspiration if he just wanted to start a church. The idea is preposterous! He could start a church just as easily as hundreds of others have started churches without any new history, inspiration from God, or anything of the kind. Nothing of this was necessary.

The Church exists in all its strength, power, and progression, so far as that is concerned, and in doctrine and organization, just as fully without this book as it does with it. We believe and accept the Book because it is a correct record of a part of the race of man. It is the work of God as manifest through his revelations on this con-

continent. We can prove that it is, from the most potent evidences which are admissible, and having proven it, find its teaching agrees with the word of God that we also believe in, and it is not for us to say that God did an unwise thing in revealing himself to the ancient civilized people of this continent; so that in the language of the Apostle Peter, I feel that I can say to you to-night that so far as God is concerned in all his works and ways, "He is no respecter of persons," but so far as the intelligent nations that existed on this continent are concerned, the proofs show that he has revealed his will to them but that they did not abide in his will. In this it is but an analogy to the record of the Jews. The Bible is to-day a mere record of what was in its glorious period, and the people to whom the will of the Master as expressed therein, was revealed, are a hiss and a by-word among the nations of the earth, and have been for centuries. No sane man would think of dispens-

ing with the Bible because the nation to whom it was delivered were no longer the head.

And when we lack encouragement in the Divine life, let us search the records from the beginning to the end, and all of them together, and have our hearts renewed by these harmonious and glorious testimonies, and then we can give praise and thanks giving reverence to Him who has created the heavens and the earth, and has dealt fairly and justly with all people.

In the first century of the Christian era when the Man of God was charged with engaging in superfluous work, it was answered that it was done that "the saying of the prophet might be fulfilled." This to the people ought to have been sufficient reason if they could see no other. The same answer may be as truly made to-day as touching the people of the western continent. It is that the prophecy of Isaiah might be fulfilled "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." Isa. 11. 12. And to show the fulfillment and truth of the prophecy of Jeremiah, "Arise, get you up unto the wealthy nations that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a bounty and the multitude of their cattle a spoil." Such a state the Book shows existed on the American Continent when the prophecy was uttered and accepting it, two colonies aggregating at least 200 souls came here entered upon the work of rebuilding and re-inhabiting. Also that the prophecy of Isaiah might be fulfilled—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver unto 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 the unlearned." And in that day shall the deaf hear the words of the Book. Isa. 29. 11.

Reason, archæology and revelation unite in commending the record to the reading world, and we should never play the folly of the old Pharisee by saying: "We know that God spoke to Moses, but as for this man, we know not from whence he is." It may be that the same God who talked with Moses, also spoke to the people who were an enlightened and civilized race living here, for "He is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him."

That we may all arrive at a full knowledge of the truth is my prayer, in Jesus name.

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