

THE ANGEL MESSAGE
OUTLINE STUDY
THE HISTORY, FOUNDATION, AND MISSION
OF
THIS CHURCH OF CHRIST

(Prepared by Harvey E. Seibel)

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THE PROPHETIC AND HISTORICAL FOUNDATION FOR THIS GREAT LATTER DAY WORK

THE WARNING

In those days warnings were given of God of a coming departure from the faith, which would usher in a reign of darkness, and a famine for the hearing of the word of God. Says the apostle, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. **FOR I KNOW THIS THAT AFTER MY DEPARTING SHALL GRIEVOUS 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. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (*Acts 20:28-31*). Even Christ Himself warned of this danger when he said, "And from the days of John the Baptist until now the *kingdom of heaven suffereth violence, AND THE VIOLENT TAKE IT BY FORCE*" (*Matthew 11:12*). In the Thessalonian letter Paul further elaborated by saying, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: **FOR THAT DAY SHALL NOT COME** (the return of Christ, HES), **EXCEPT THERE COME A FALLING AWAY FIRST, AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION; WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPED; SO THAT HE AS GOD SITTETH IN THE TEMPLE OF GOD, SHEWING HIMSELF THAT HE IS GOD**"

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. **FOR THE MYSTERY OF INIQUITY DOTH ALREADY WORK:** only he who now letteth (hindereth, HES) will let (hinder), until he be taken out of the way.

"**AND THEN SHALL THAT WICKED BE REVEALED, WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING.** Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:1-12).

The main points of this prophecy are as follows:

- 1 - There shall come a falling away
- 2 - Followed by the appearance of the Man of sin
- 3 - Sitting in the temple of God showing himself that he is God

- 4 - This mystery of iniquity was ALREADY at work in Paul's day.
- 5 - However a power was then hindering its full expression.
- 6 - But when removed that 'Wicked' would then be fully revealed.

QUESTION ONE: *Was this mystery of iniquity indeed already at work in Paul's day?*

FIRST CENTURY

According to Mosheim, P. 196, chap. 4, "The Christian church was scarcely formed when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imaginations" – (cited in *The Fall of Babylon*, p. 60).

Marsh, the historian, says of this century: "Such was the moral state and character of the primitive churches. But they kept not their glory. The gold soon became dim. Some deceivers were among those who corrupted the mass. False teachers early introduced errors in doctrine. Believers grew cold and lukewarm, and through the power of indwelling corruption and the temptation of the world fell into many reprehensible sins. A vain and deceitful philosophy came near destroying the church at Corinth . . . Among the seven promising and excellent churches of Asia, there was scarce one that retained, at the end of forty years, her original purity of doctrine and practice. And yet it was the golden age of the church" – (Marsh, p. 159, *ibid.*, p. 61).

"We have been apt to imagine that the primitive church was all excellence and perfection! And such without all doubt the first Christian church, which commenced at the day of Pentecost was. But how soon did the fine gold become dim. How soon was the wine mixed with water! How little time elapsed before the god of this world so far regained his empire that Christians in general were scarce distinguishable from heathens save by their opinion and modes of worship. And if the state of the church in the very first century was so bad we cannot suppose it was any better in the second. Undoubtedly it grew worse" – (John Wesley, sermon 66).

QUESTION TWO: *What was the hindering power that for a time prevented the manifestation of that Wicked called the Man of Sin?*

Tertullian, who flourished towards the end of the second century, says: "Now the mystery of iniquity worketh, only he who letteth will let till he be taken out of the way. **WHAT IS THIS BUT THE ROMAN EMPIRE**" – *De Resurr. Carnis*, chap. 24, cited in *The Fall of Babylon*, p. 91.

"Christians are under a particular necessity of praying for the Emperor (of Rome) and for the continued state of the empire; because we know that dreadful power which hangs over the world, and the conclusion of the age (of primitive Christianity) which threatens the most horrible evils, is restrained by the continuance of the time appointed by the Roman Empire' – Tertullian's *Apology*, chapter 32" (*ibid.*, p. 92).

"We find an almost unanimous persuasion among the Fathers that the impediment thus darkly alluded to in the written prophecy was the Roman Empire: and the reason which they give why the apostle did not venture to commit to paper is, lest any such open declaration that the eternal empire was destined to fall and by its overthrow to make room for the man of sin, should by a jealous government be construed into an act of treasonable disaffection' - Sacred Calendar of Prophecy, G. S. Faber, vol. 1, p. 86" (The Marvelous Work and a Wonder, p. 68-69).

"Tertullian, who became famous at the latter end of the same (second) century, expounding those words, 'only he who now letteth will let, until he be taken out of the way,' says, 'Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed?' And in his apology he assigns it as 'a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it' – Bishop Newton, On the Prophecies, p. 474" (ibid., p. 69).

"If you ask what it was that constituted this impediment; what hindered the man of sin from being then revealed, the answer is, it was the existence of the imperial form of government in the empire. So long as that was maintained, Antichrist could not be revealed. Here, then, we find this important event taking place; the empire is broken to pieces; ten kingdoms arise out of its ruins; and every let and hindrance removed out of the way of the rise of the little horn. And now that the subject is thus before us, let me notice one or two things that are mentioned by the Prophet Daniel in connection with the rise of this little horn. The first is, that he was to arise after the other ten horns or kingdoms, verse 24" – Lectures on the Apocalypse, by Reverend William Jones, p. 307" (ibid., p. 70).

QUESTION THREE: *Who was that Wicked or 'man of sin' that was to appear upon the fall of the Roman Empire?*

"Doctor Collir, in his outlines of General History, pp. 69, 70, says: 'Side by side with the Lombard kingdom and the Exarchate, a power had been growing up at Rome, destined to a life and influence incalculably greater than these. THIS WAS THE PAPAL POWER'" (ibid., p. 94).

"Take first the case of the reformer Luther. Early in the year 1520, he wrote to Spalatinus thus: 'I am extremely distressed in my mind. I have not much doubt but the pope is the real Antichrist. In the autumn of the same year he printed a treatise on the "Babylonish" Captivity of the Church...in this animated production Luther called the Papacy 'the kingdom of Babylon'" (ibid., p. 140).

"All the other English reformers, including Latimer, Ridley, Cranmer, Bradford, and Jewell, held the pope of Rome to be the man of sin. So did John Knox in Scotland" (ibid., p. 147).

"The Westminster Confession of Faith endorsed the historical interpretation of prophecy and declared the Roman pontiff to be the predicted 'man of sin.'" – Guinness: End of the Age, (ibid., pp. 168).

Ridley, the English reformer wrote, "The see of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed" (ibid., p. 149).

"Romanism is simply the old Roman paganism revived under Christian names...Had paganism its temples and altars, its pictures and images? So has Popery. Had paganism its use of holy water and its burning of incense? So has Popery. Had paganism its tonsured priests, presided over by a Pontifex Maximus, or sovereign pontiff? So has Popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priest by whom it is governed. Had paganism its claim of sacerdotal infallibility? So has Popery. Had paganism its adoration of a visible representative of Deity carried in state on men's shoulders? So has Popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has Popery. Had paganism its college of pontiffs? So has Popery, in the College of Cardinals. Had paganism its religious orders? So has Popery. Had paganism its stately robes, its crowns and crosiers of office? So has Popery. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has Popery. Had paganism its rural shrines and processions? So has Popery. Had paganism its pretended miracles, its speaking images, and weeping images, and bleeding images? So has Popery. Had paganism its begging orders and fictitious saints? So has Popery. Had paganism its canonization of saints, as in the deification of the dead Caesars? So has Popery. Had paganism its idolatrous calendar and numerous festivals? So has Popery. Had paganism its enforced celibacy, its mystic signs, its worship of relics? So has Popery. Had paganism its cruel persecution of those who opposed idolatry? So has Popery. Was paganism satanically inspired? So is Popery. God overthrew paganism; Satan revived it under Christian names: but God shall yet destroy it, and sweep its hateful presence from the earth" – Romanism and the Reformation by H. Grattan Guinness, DD., F.R.A.S., p.198-199.

QUESTION FOUR - PART 1 - *Did this man of sin sit in the temple of God?*

"He is represented as seated in the temple or house of God; i.e. the Church, 'the habitation of God through the Spirit,' God's dwelling-place - a sacred sphere, the most sacred on earth. There in the midst, exalted and enthroned, sits a sinful mortal, an enemy of God, a 'man of sin,' engaged in receiving from a multitude of deluded apostate Christians' worshipful submission and adoration. Beneath him, like a dark cloud or vapour, out of which he has arisen, is a 'mystery of iniquity'" – Romanism and the Reformation, p. 53.

"Observe the place occupied by the man of sin - the 'temple' or house of God. This is not, and cannot be, any Jewish temple. Paul, who uses this expression in his prophetic portrait of Romanism, employs it both in Corinthians and Ephesians with reference to the Christian Church. In the second Epistle to the Corinthians, writing to

Gentile Christians, he says, 'Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them'" (ibid., p. 55).

"To Paul emphatically the temple of God was the Church of Christ. This is the temple in which his prophetic eye saw the man of sin seated. It is no question of his bodily location in any structure of wood and stone, but of something far higher. The temple of God is that 'spiritual house' in which He dwells. It is built of 'living stones,' of true believers. It is here that the man of sin was to usurp the place of God. This is the 'mystery,' the dread danger, the deadly evil, predicted by the Apostle. It is no person in a temple of stone, but a power in the Christian Church" (ibid., p. 56).

"Paul's foreview from the first was of an ecclesiastical evil, one arising not from the throne of the emperors but from the bench of bishops, not outside but inside the Church" (ibid., p. 47).

"Wheresoever the substance of the holy sacraments remaineth, there is the holy Church, although Antichrist there reigns, who, as the Scripture witnesseth, sitteth not in a stable of fiends, or in a swine-sty, or in a company of infidels, but in the highest and holiest place of all, namely, in the temple of God...Who from the beginning of the Church has dared to call himself master of the whole Church but the pope alone? None of the saints, none of the heretics hath ever uttered so horrible a word of pride (ibid., p. 142).

What is this temple in which this man was to sit? Was it a building, or some other entity? Consider: "Now therefore ye are no more strangers, and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto AN HOLY TEMPLE in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:19-21).

From this we can see that the church is the temple in which the man of sin usurped the place of Christ when it went into apostasy.

QUESTION FOUR - PART 2 - *Did this man of sin show himself to be God?*

"Pope Innocent III wrote, 'Christ hath set one man over the world, him whom he hath appointed his vicar on earth...In him (pope) alone is the right of making laws. His sentence is not to be repealed by anyone. He is to be judged by none' – Elements of Prophetic Interpretation, pp. 378-382, Reverend J. W. Brooks (ibid., p. 56).

"In the summary of things concerning the dignity, authority, and infallibility of the pope, set forth by Boniface VIII, are these words: 'The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, divine monarch, and supreme emperor, and king of kings. The pope is of so great dignity and power, and he constitutes one and the same tribunal with Christ,

so that whatsoever the pope does seems to proceed from the mouth of God. The pope is as God on earth" – Guinness; Romanism and the Reformation, pp. 25, 26 (ibid., p. 56).

"Look at the Sicilian ambassadors prostrated before him (Pope Martin IV) with the cry thrice repeated, 'Lamb of God! that takes away the sins of the world!' It was the famous Gerson's declaration: 'The people think of the pope as the one God that has power over all things in earth and heaven'" – Elliott's *Horae Apocalypticae*, vol. 3, p. 189) (ibid., p. 56).

"And hence it is, that the pope hath power both in heaven and earth and hell: in token whereof he wears on his head a triple crown, and thus hath written in one of his decrees: if the pope should send many thousands of men into hell, no man may say unto him, What doest thou? Hence he imposeth laws on the consciences, makes new articles of faith, canonizeth books, saints and images, celebrates jubilees, sends forth innumerable indulgences or pardons for sin, emptieth purgatory" – Pareus on the Revelation, p. 171 (ibid., p. 56).

"The Bishop of Rome hath authority to judge all men and especially the articles of faith and that without any councils. But no man hath authority to judge him. . . It is not lawful for any man to dispute of his power. . . The Bishop of Rome may compel princes to receive his laws. . . Forasmuch as he is called God he may be judged of no man, for God may be judged of no man. . . He that acknowledgeth not himself to be under the Bishop of Rome and that the Bishop of Rome is ordained by God to have primacy over all the world, is a heretic and cannot be saved" – Cranmer's Collection of Tenets from the Canon Law; History and Revelation, vol. 3, p. 379, Reverend J. H. Braund (ibid., pp. 56-57).

"All the names which are attributed to Christ in scripture, implying His supremacy over the Church are also attributed to the Pope" – Bellarmine, On the Authority of Councils, book 2, chapter 17; In our Day, p. 147 (ibid., p. 57).

"The popes have arrogated to themselves the proud title of infallibility, an attribute belonging only to God. They have permitted their adherents to address them as 'Our Lord God the Pope,' 'Vicegerent of the Son of God,' 'King of the world,' 'King of kings and Lord of lords,' 'Another God upon earth'" – The Prophecies of the Revelation, page 425 (The Fall of Babylon, pp. 88-89).

THE PROPHECY OF DANIEL 7

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. *The first was like a lion*, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, *a second, like to a bear*, and

it raised up itself on one side, and it had three ribs in mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, *and lo another, like a leopard*, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and *behold a fourth beast, dreadful and terrible, and strong exceedingly*; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and *it had ten horns*. I considered the horns, and, behold, *there came up among them another little horn*, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

“I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

“I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.* Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, “The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the

kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart" (Daniel 7:1-28).

The main points of this prophecy are as follows:

1. There were four beasts and upon the fourth there arose ten horns.
2. Another little horn arose after them.
3. This horn had eyes and a mouth speaking great things.
4. This horn made war with the saints and prevailed against them until the Ancient of days came or until a time, times, and the dividing of time.
5. Judgment is given to the saints.
6. Time came when the saints possessed the kingdom.

QUESTION ONE: *What were these four beasts?*

The First Beast: Babylon

The Second Beast: Medo-Persia

The Third Beast: Greece

The Fourth Beast: Rome

QUESTION TWO: *What were the ten horns and the little horn that rose up after them?*

"The ten kingdoms of the European portion of the Roman Empire were, in 570 AD., (a date which we will show to be an important milestone in the interpretation of prophecy), Visigoths, Avars, Lombards, Alemanni, Franks, Sussex, Wessex, Essex, Angles, and Jutes. In 1830 AD., the second pertinent milestone, the ten kingdoms were Austria, France, England, Netherlands, Spain, Portugal, Bavaria, Wurtemberg, Naples, and Sardinia" – *Chronology of the Bible Augmented With Time Prophecies.*, pp. 188-189, Elder M. Harvey Seibel.

"This little horn is intended especially to represent that spiritual power of which the pope is the head and the visible image" – *Seven Last Plagues*, p. 177, Rev. Robert Reid, AM. (*The Marvelous Work and a Wonder*, p. 39).

"We see then the union of the civil and the ecclesiastical power of the Church of Rome, both in the little horn of Daniel, and in the first beast of the Revelation" – *The Interpreter of Prophecy*, vol. 1, p. 369, Henry Kett, B.D. (*ibid.*, p 40).

"We are to look for it (the little horn) among the nations of the Latin empire after the rise of the ten horns" – *Observations on the Prophecies*, Sir Isaac Newton, p. 75 (*ibid.*, p. 70).

"Daniel hath described four great empires, not contemporary, but successive one to another. The fourth and last is represented as the greatest of all. After which it is divided into ten kingdoms, and the 'the little horn' groweth not up till after this division. So that this tyrannical power was to arise in the latter days of the Roman Empire, after it should be divided into ten kingdoms. From Saint Paul, too, we may collect that the great power of the Roman Empire hindered the appearing of 'the man of sin': but when that power should be diminished and 'taken out of the way,' then should 'the man of sin be revealed in his time.'...The beast hath also 'ten horns, and upon his horns ten crowns': so that ten complete kingdoms must arise out of the Roman Empire before the appearance of the beast" – Bishop Newton, *On the Prophecies*, p. 714 (ibid., p. 71).

"These ten kings are ten kingdoms into which the Roman Empire was to be subdivided. 'And the ten horns which thou sawest are ten kings.' These words are admirable; to me they appear express and I am astonished that it hath not been observed that they precisely mark the time wherein we must begin to reckon the reign of the beast... 'Tis from the time that the Goths, Vandals, etc., after having a long time harassed and rent the Roman empire, at last divided it into ten pieces" – *Accomplishment of Scripture Prophecies*, Reverend Jurieu, vol. 2, pp. 51,52; AD. 1687, (ibid., p. 71).

This wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire was divided into ten distinct and independent sovereignties . . . and it is generally acknowledged, that the papacy received the temporal power" – *The Interpreter of Prophecy*, Henry Kett, B.D., vol. 2. pp. 1, 3, (ibid., pp. 71-72).

"By the little horn which arose among the ten, was signified the papal power, which, in the beginning, exercising itself about religious matters, was of a different nature from the ten, yet was as really a horn, or sovereign power, as any of them; the ecclesiastical authority which the popes exercised, being as absolute as that of any emperor or tyrant whatever. The foundation of the papal power was first laid by a decree of the emperors Gratian and Valentinian II, AD. 379. In consequence of this decree, the popes enjoyed an authority over all the bishops of the west; and this authority came to be established into a regular system of government, seen after the western empire was broken into ten kingdoms, agreeably to the vision in which the little horn arose among the ten horns (Daniel 7:8). This horn is said to be diverse from the rest, because it had 'eyes like the eyes of a man, and a mouth speaking great things'. The eyes of a man which this little horn had signify the sagacity of the papal power, in observing the times and seasons and the dispositions of men, with a view to improve them to its own aggrandizement. The mouth of this horn which 'spake great things against the Most High' (verse 25) signifies the blasphemies of the popes, who, as the apostle expresses it, 'opposed and exalted themselves above all that is called God, or that is worshiped; so that as God, they sat in the temple of God, showing themselves that they were God.' It signifies also the excommunications which they thundered out against those who opposed their dominion, together with the lies and flatteries which they used in their negotiations; by all which,

this little horn obtained from others, that dominion by which it became so great, as we shall presently see. What an exact description have we here of the origin of the papal dominion, the foundation of which was laid, not in arms and conquest, but in the deepest policy" – MacKnight's Truth of the Gospel History, p. 225, Lectures on the Apocalypse, p. 309, by William Jones (A Marvelous Work and A Wonder, pp. 55-56).

THE TIME OF DARKNESS

"Papal authority indeed made no great progress beyond the bounds of Italy until the end of the sixth century. At this period the celebrated Gregory 1, a talented, active, and ambitious man, was Bishop of Rome...He dwelt much on the power conferred on the bishops of Rome in the possession of the keys of the kingdom of heaven, which were committed to Peter and his successors...His successor, Boniface III., carried these pretensions still higher. He was the last of the bishops of Rome and the first of the popes. In his days the claim to supremacy over all other bishops was, not only definitely made, but it was acknowledged by the secular power and confirmed by an imperial edict... This was a tremendous elevation, the first upward step of the ladder that led the bishops of Rome from the humble pastorate of a local Church to the mightiest throne in Europe. But still all that was claimed or granted was simple episcopacy, though of a universal kind; no thought of secular government existed at this period. The matter however did not stop here. This supreme Episcopal jurisdiction led to constant interferences of the Roman bishop in the affairs of the various nations of Christendom, and to ever increasing pretensions to authority in matters secular as well as ecclesiastical, until five hundred years later, in AD. 1073, Pope Gregory VII. took a great stride in advance and established A THEOCRACY ON EARTH. He was the first who claimed, as the representative of Deity, to be above all the kings in the world. This proud and self-exalting man strove, and strove successfully, not only to emancipate the spiritual power from all control by the State, not only to secure for it absolute independence, but, further, to subject the secular power of princes to the spiritual power of priests, and thus to establish at Rome in his own person and in the succession of the Roman pontiffs an absolute and supreme ruler of the world. Nor did he propound this new and startling doctrine as a theory only. With daring audacity he excommunicated the German emperor Henry IV, released his subjects from allegiance to him, and forbade them to obey him as sovereign. He actually succeeded in exacting humiliating concessions from the emperor, and yet he subsequently bestowed his kingdom on another. This pope turned the bishopric of Rome into a universal and unlimited monarchy, and the sovereigns of Europe were unable to oppose his unprecedented usurpations" – Romanism and the Reformation, pp. 10-12.

"The mighty Caesars had fallen; Augustus, Domitian, Hadrian, Diocletian, were gone; even the Constantines and Julians had passed away. The seat of sovereignty had been removed from Rome to Constantinople. Goths and Vandals had overthrown the western empire; the once mighty political structure lay shivered into broken fragments. The imperial government was slain by the Gothic sword. The Caesars were no more, and Rome was an actual desolation. Then slowly on the ruins of old imperial Rome rose another power and another monarchy - a monarchy of loftier aspirations and more resistless might, claiming dominion, not alone over the bodies, but over the consciences

and souls of men: dominion, not only within the limits of the fallen empire, but throughout the entire world. Higher and higher rose the Papacy, till in the dark ages all Christendom was subject to its sway" – *The Marvelous Work and a Wonder*, pp. 60, 61).

QUESTION THREE: *What were the great words spoken by this horn?*

"I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having the authority of the King of kings upon subjects. I am in all and above all . . . If these things that I do be said to be done not of man, but of God, what do you make me but God?.., being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ" (ibid., p. 57).

QUESTION FOUR: *Did the Papacy make war with the saints and overcome them?*

"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed by tortures, one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and shall no more cover her slain. These were put to death by the secular arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms: for the persecuting ecclesiastical power, condescended to employ kings and emperors as the executioners of its murderous decrees!" – Vol. 3, p. 947 (ibid., p. 58).

"Motley, in his *Rise of the Dutch Republic* (part 3, chap.2): 'Upon February 16, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines" – *Our Day*, p. 150, W. A Spicer (ibid, p. 58).

"In the sunny south of France, in Provence and Catalonia, lived the Albigenses. They were a civilized and highly educated people. Among these people there sprang up an extensive revival of true religion, and one of its natural effects was a bold testimony against the abominations of apostate Rome. Here is Sismondi's *History of the Albigenses*.' On p. 7 he says of them and of the Vaudois: 'All agreed in regarding the Church of Rome as having absolutely perverted Christianity, and in maintaining that it was she who was designated in the Apocalypse by the name of the whore of Babylon'. Rome could not endure this testimony; she drew her deadly sword and waged war against

those who bore it. In the year 1208 the Albigenses were murderously persecuted. Innocent III (what a mockery his name) employed the crusaders in this dreadful work. The war of extermination was denominated sacred. The pope's soldiers prosecuted it with pious ardour; men, women, and children were all precipitated into the flames; whole cities were burned. In Beziers every soul was massacred; seven thousand dead bodies were counted in a single church, where the people had taken refuge; the whole country was laid waste; an entire people was slaughtered, and the eloquent witness of these early reformers was reduced to the silence of the sepulchre.

"Thus began the tremendous war against the saints foretold in Daniel and the Apocalypse, and thenceforward it was murderously prosecuted from century to century" (ibid., p. 129).

QUESTION FIVE: *How long were the saints to be given into his hand?*

"It may not, however, be obvious to every person, that a time, times, and half a time, and 42 months, and 1260 years, are different forms of expressing one and the same number; it is proper therefore to make this plain. A time in the style of prophecy, means a year. A time, and times, and half a time, are one year; two years, and half a year, or three years and a half. But the primitive year, without intercalary days, consisted of 360 days; therefore three and a half make exactly 1260 days....Protestant writers on prophecy are now almost universally agreed in opinion, that these days stand for years, and that the real prophetic period signified by them is 1260 years" – Reverend William Cunningham, *On the Apocalypse*, p. 181, fourth edition (ibid., p. 65).

"Twelve hundred and sixty years is surely the period of these antichristian Gentiles' occupancy of the visible church, and of the true church's captivity, in spiritual Babylon, and of her abode in the wilderness. During that period, the true church can hardly be said to have any visible form, or distinct organization. . .It is by this Antichrist that the daily sacrifice - true religion, and spiritual worship in the church, has been taken away, and the place of Christ's sanctuary - the visible church - has been cast down, trodden under foot by false professing Gentiles, who acknowledge the pope as their head, for more than twelve centuries" – Case's *Light on Prophecy*, pp. 76, 264 (ibid., p. 66).

"Now all these numbers you will find upon computation to be the same, and each of them to signify 1260 years. For a 'time' is a year, and 'a time, and times, and the dividing of a time' or half a time, are three years and a half; and three years and a half are 42 months, and 42 months are 1260 days, and 1260 days, in the prophetic style, are 1260 years. From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichrist will be a period of 1260 years" – Bishop Newton, *On the Prophecies*, 715 (ibid., p. 66).

QUESTION SIX: *The beginning point of the 1260 years; when did it commence?*

"Daniel teaches us that the date of those 1260 years is to be sought for, not at any era while the Roman empire was one great monarchy, but after it had been broken into ten kingdoms" – Reverend G. S. Faber, *On the Prophecies*, p. 27 (ibid., p. 70).

"Observe, when the western empire under its Caesarean head was taken away; how it was afterwards dismembered by the northern nations; by what degrees it fell at length into ten, that is, many distinct, independent kingdoms; at what time this partition was made, or rather fully settled and completed. From this time, and not before, you are to look for Antichrist, now gradually rearing himself up among the ten kings; and at length in a condition, by the power which they gave to him, to ride, that is, to direct and govern them. From this time, again, compute the 1260 years" – Reverend Richard Hurd, *On the Prophecies*, vol. 2, p. 193 (ibid., p. 72).

"Edward Gibbon: 'Conquest of a great part of Italy by the Lombards, A.D. 568-570: From the Trentine hills to the gates of Ravenna and Rome, the inland regions of Italy became, without a battle or siege, the lasting patrimony of the Lombards. The submission of the people invited the barbarians to assume the character of a lawful sovereign, and the helpless Exarch was confined to the office of announcing to the Emperor Justin, the rapid and irretrievable loss of his provinces and cities . . . Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression. By the removal of the seat of empire, and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground'" – *Decline and Fall of the Roman Empire*, pp. 783, 791 (ibid., pp. 73-74).

"Cardinal Manning: 'In like manner the successive invasion of the barbaric hordes and above all the invasion of the Lombards extinguished utterly and destroyed the last vestige of the Roman Empire in Italy; it was utterly swept away. It existed no longer'" – *Independence of the Holy See*, pp. 13, 14 (ibid., pp. 74-75).

"Reverend E. B. Elliott, A.M., in his *Horae Apocalypticae* states that, 'The Lombards, a fresh and barbarous Gothic horde, had but recently come down from the Danube: it was in the year 570, and with the somewhat remarkable exception of Rome and a connected district, had seized upon and established their kingdom in Italy'" – P. 398, vol. 1, fifth edition (ibid., p. 75).

"George Junkin, D. D., President of Miami University, Ohio: 'Alboin, king of the Lombards, without an important battle, was proclaimed king of Italy, A.D. 570'" – *Lectures on the Prophecies*, p. 87, 1844 (ibid., p.75).

"Reverend Bowers: 'They (the Lombards) began their march in the month of April of the Christian era the 568th...upon the reduction of that city, Alboinus was with

loud acclamations proclaimed king of Italy by the Lombards and the whole army, and from that year, the year 570, historians date the beginning of the Lombards in that country" - Bowers's History of the Popes, vol. 2, p. 444, 1750 (ibid., p. 75).

"Gibbon: 'Conquest of a great part of Italy by the Lombards, A.D. 568-570.' The above is a subheading found within chapter 45, Decline and Fall of the Roman Empire, p. 783 (ibid., p. 75).

"Reverend George P. Fisher, D.D., LL.D.: 'It was the heretical Lombards who saved Rome for orthodoxy' and rendered her future greatness possible" – History of the Christian Church, p. 108 (ibid., p. 76).

"Charles Oman, M.A., F.S.A.: 'It was not so easy to foresee that the main result of the scission of Italy by the Lombard conquests were destined to be a rise of the temporal power of the papacy... the Lombard invasion changed the aspect of affairs. The imperial governors and garrisons were swept into corners of the peninsula and the peoples left without any master on the spot to curb them. In this time of stress and storm the popes won their first secular authority over Rome and its vicinity and reduced the civil magistrates to a place of quite secondary importance'" – Dark Ages, pp. 184-200 (ibid., p. 76).

"H. Grattan Guinness, D.D.: 'With the Gothic invasion and the breakup of the western empire into ten kingdoms came the predicted Antichrist'" – History Unveiling Prophecy, p. 63 (ibid., p. 76).

"Reverend Joseph Benson: 'It was not till the subversion of the western empire by the northern nations and the division of it into ten kingdoms, that way was made for the full establishment of the papal usurpation at Rome. – Commentary Published for Methodist Episcopal Church, p. 411" (ibid., p. 76).

"Reverend Philip Allwood, B.D.: 'The north of Italy falling under the dominion of the Lombards, their kingdom became the tenth and last of those which agreeably to the prophetic intimation, should arise within what had been the territories of the empire of the west...Now commenced the period of the one thousand two hundred and sixty years. – Revelation of Saint John, vol. 1, pref. pp. 16, 17" (ibid., p. 77).

"Reverend Robert Reid, AM.: 'This little horn is intended especially to represent that spiritual power of which the pope is the head and the visible image...the commencement of his rise was immediately after the ten kingdoms became independent sovereignties.' – Seven Last Plagues, p. 177 (ibid., p. 77).

"Also that of Cardinal Manning of the same church:

"In like manner the successive invasions of barbaric hordes, and above all the invasions of the Lombards, extinguished utterly and destroyed the last vestige of the Roman Empire in Italy: it was utterly swept away, it existed no longer. Where

thenceforward was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? ... The Roman Empire in Italy was extinguished by the judgment of God and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority had perished there remained in Rome one sole person who had been the father, the pastor, lawgiver, protector, the head of the people, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever" – The Independence of the Holy See, pp. 13, 14 (ibid., pp. 77-78).

"In 568 the Lombard invasion began, and in three years intercepted all communication between Rome and the Exarchate, by which the popes became sole masters of Rome and acquired all the civil and military power, as well as spiritual authority in the city, A.D. 570...Thus the invasion of the Lombards was a sea of troubles, from the midst of which the government of the Exarchate was dissolved in Italy, and the Italian Republics of Venice, Genoa, and Rome had opportunity to arise. Rome, however, had only the shadow of a republic and displayed the absolute sovereignty of the pope ... But having traced the first exercise of independent temporal sovereignty by the pope from AD. 570, I propose the following test of my opinion. The 1260 years will also coincide with this conclusion of the 1290 years, by reckoning from the pope's temporal dominion in Rome, in consequence of the Lombard invasion, 570 to 1830. – Prophetic History, vol. 5, pp. 31, 34, 68, 242" (ibid., pp. 90-91).

"The date when the government of the Exarchate, the seventh head, released its hold over Rome unto the eighth head (see Revelation 17), the papal beast, was 570 AD., as the following will show: ...in 568 the Lombard invasion began and in three years intercepted all communication between Rome and the Exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, 570 AD. The papal head commenced its rule therefore 570 AD. But 570 marks more than the rise of the papal beast, it marks also the date when 'the wilderness' of the apostasy first came to view" – Prophetic History, vol. 5, pp. 31, 32, William Ward, AM.

REVELATION 12

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, *and seven crowns upon his heads*. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and *the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron:* and her child was caught up unto God, and to his throne. *And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days. And there was war in heaven:* Michael and his angels fought against the

dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. *And the great dragon was cast out*, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”* (Revelation 12:1-17).

The main points of this prophecy are as follows:

- 1 - The woman with the crown of 12 stars
- 2 - The Great Red Dragon having 7 heads, 10 horns, and 7 crowns
- 3 - The dragon stands before her child to devour it at birth.
- 4 - The woman flees into the wilderness for 1260 days
- 5 - There is war in heaven, the dragon against Michael
- 6 - He is cast down to the earth, persecutes the woman
- 7 - The woman flies into the wilderness for time, times and a half a time.
- 8 - The dragon then wars against the remnant of her seed.

REVELATION 13

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, *and upon his horns ten crowns*, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and *the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed*: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and *power was given unto him to continue forty and two months*. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. *And it was given unto him to make war with the saints, and to overcome them*: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the

earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world . . . Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and *his number is Six hundred threescore and six*” (Revelation 13:1-8 & 18).

The main points of this prophecy are as follows:

- 1 - There is a beast with 7 heads, 10 horns, and 10 crowns.
- 2 - This beast is like a leopard, a bear, and a lion with the name of blasphemy.
- 3 - One head is killed and healed.
- 4 - The dragon is the power behind this beast
- 5 - The beast has a mouth speaking great things, blasphemies
- 6 - It is to continue 42 months.
- 7 - It made war against the saints and overcame them.
- 8 - Power is given to it over all peoples.
- 9 - The number of the beast is 666.

REVELATION 17

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, *when they behold the beast that was, and is not, and yet is.* And here is the mind which hath wisdom. *The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.* These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth” (Revelation 17:1-18).

The main points of this prophecy are as follows:

- 1 - A woman sits on the beast which has 7 heads and 10 horns
- 2 - She is mystery Babylon the great, the mother of harlots.
- 3 - She is drunk with the blood of saints and martyrs.
- 4 - The beast that was, is not, and yet is.
- 5 - The 7 heads are both mountains and kings.
- 6 - The beast that was and is not is also the 8th and is of the seven.
- 7 - The 10 horns are 10 kings but with no kingdom as yet.
- 8 - The waters are multitudes.
- 9 - The woman is that great city which reigns over the kings of the earth.

QUESTION ONE: *Who are the two women of Revelation 12 and 17?*

QUESTION TWO: *What was the Great Red Dragon of Revelation 12?*

QUESTION THREE: *What is the great beast of Revelation 13 & 17?*

"But the beast which John saw had not only seven heads, but ten crowned horns. These signify the ten kingdoms into which, on its being broken up, the Western Roman Empire was divided. It follows that the beast which John saw rising out of the sea was not pagan Rome, nor imperial Rome, but papal Rome. It was Rome after its imperial head had been wounded to death by the incursions of the Goths - after its deadly wound had been healed by crowning the Pontiff, and making him sovereign of a considerable part of Italy. It was this imperial papal Rome which afterwards 'opened its mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.' It was this power which 'made war with the saints, and overcame them,' and which all the wicked of the earth have been inclined to follow and to worship.' – The Apocalypse Explained, Professor Pond, p. 134 (ibid., p. 63).

COMMENTARY ON DANIEL 7, REVELATION 12, 13, AND 17

In Daniel 7 we have four beasts representing Babylon, Medo-Persia, Greece and Rome. The first three were graphically represented in the forms of a lion, a bear, and a leopard. The 4th beast was a composite beast having ten horns. This agrees with the beast of Revelation 13 and 17, which also had ten horns. The latter beast had the characteristics of a lion and a bear and a leopard, thus making Daniel's description of this beast an accurate one. The reason for these characteristics is because the conquests of the fourth beast had absorbed the former three beasts before it. But unlike the ten horned beast of Daniel, this beast had seven heads, providing the additional information that this power

was situated upon the seven mountains upon which the woman sat. (See Revelation 17.) This can be none other than the famous seven-hilled city of Rome. The seven heads also represent seven kings which history informs us were seven forms of government through which the Roman Empire passed throughout its long history. *These were kings, consuls, dictators, decemvirs, military tribunes, emperors, and the exarchate.* In John's day five had fallen, the sixth then reigned and the seventh was yet to come. The little horn of Daniel and the man of sin are one and the same as we have learned. The seven headed beast of Revelation is the third representation of this same evil power. Both the beast of Revelation and the little horn of Daniel made war against the saints *and both overcame them for the same period of time.* Daniel says the little horn will prevail against the saints for a time, times and the dividing of time or for 1260 days/years as we have shown. The beast of Revelation will continue for 42 months which also equals 1260 days/years. The little horn, like the beast of Revelation, speaks great words; blasphemies as we have already seen.

Revelation 17 speaks of the woman which sat upon this beast, which we are informed is that great city (Rome) which reigns over the kings of the earth. Mysteriously, this beast is described as the beast that was, is not, and yet is. As such it is the eighth, though it is of the seven. Revelation 13 tells us that one of its heads was killed and then healed. Revelation 17 reveals that it was the seventh head that was wounded to death, and with its healing, it became the eighth and goeth into perdition. We are also informed that the woman is drunken with the blood of the saints. This is because of the war that was waged against them by her as shown in the prophecies concerning the little horn of Daniel 7 and the beast of Revelation 13.

What of the seven-headed dragon of Revelation 12? This was Satan, the devil, as personified by the pagan Roman government. The crowns are shown as being on the heads, but in the succeeding chapter the crowns are transferred from the heads to the horns, thus signifying the fall of the central Roman government and the transference of power to the ten kings. According to Revelation 17 these ten kings (in John's time) had no kingdom as yet because the Empire had not yet fallen.

The woman with the crown of twelve stars is representative of the Hebrew church or of the House of Israel founded by the twelve sons of Jacob, who built that House. The man child is the seed promised to come out of Abraham and the chief ruler prophesied to come forth out of the loins of Judah. So say the scriptures. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:25-26). "Of this man's (David's) seed hath God, according to his promise, raised unto Israel a Saviour, Jesus" (Acts 13:23). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3: 16).

The woman sitting on the scarlet colored beast (Revelation 17) is the church of Satan who sits on the seven hills of Rome. She is that great city Rome.

The former woman (the bride of Christ) is forced to flee into the wilderness by the persecuting power of pagan Rome. Then with Satan's expulsion from heaven the dragon went to make war with the woman wherein she is forced to fly even further into the wilderness, this time from the more severe persecution of the Papacy. These periods of fleeing in both cases is for 1260 days/years or for a time, times, and half a time which corresponds exactly with the time, times and the dividing of time of Daniel 7, or in other words for 1260 years.

SCRIPTURAL BASIS FOR THE PROPHETIC DAY FOR A YEAR INTERPRETATION

"After the number of days in which he searched the land, even forty days, each day for a year, so shall ye bear your iniquities, even forty years, and ye shall know my breach of promise" (Numbers 14:34).

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year" (Ezekiel 4:4-6).

THE MATTER OF TIME, TIMES, AND HALF (OR DIVIDING) OF TIME

That time, times, and half a time is 3½ years is suggested by the prophecy concerning Nebuchadnezzar. A warning was given to him because of his great pride, the consequence of which was, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him" (Daniel 4:16). And, "That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25). The seven times were seven years.

QUESTION ONE: *Who are the two women of Revelation 12 and 17?*

"Rev. 12:1: 'AND THERE APPEARED A GREAT WONDER IN HEAVEN; A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS.' This prophecy opens...between the fall of Jerusalem and the birth of Christ in 6 B. C. which will be understood as we follow the development.

"The scene opens in heaven at the ushering in of the Christian era with a great wonder, 'a woman clothed with the sun, and the moon under her feet, and upon her head a

crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered...' (vs. 1-2).

"EXPOSITION: John saw these wonders in heaven before the coming of Christ. Thus the 'church' or woman which was to bring forth Christ was the pre-Christian Jews. For the Church of Christ, the Christian Church could in no wise bring forth Christ, but the Christian Church was itself established by Christ.

"WOMAN: In the 17th chapter of Revelation a woman is portrayed riding on a scarlet beast. Her name was, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH' (v. 5), and we are also told, 'the woman which thou sawest is that GREAT CITY, WHICH REIGNETH OVER THE KINGS OF THE EARTH' (v. 18). In Rev. 21:9 we read of another woman: 'the bride, the Lamb's wife', and in Rev. 22:17: 'the Spirit and the bride say, Come". In the first example 'woman' symbolized evil, and in the last two it was the true church.

"This reasoning strongly presses upon us that the woman is the true church. Being pre-Christian the suggestion is to the chosen people of Israel whose religion was so closely interwoven with their national life that the term Jew was either the religion, or the people with the major emphasis resting on the religious character of the people.

CROWN OF TWELVE STARS: It is very attractive to say that the twelve stars represent the twelve apostles of the Lamb, but such are not found in the church prior to the birth of Christ...It is within the bounds of reason to believe that the 12 stars are the 12 patriarchs, the founding father's of God's chosen nation and religion" – (Chronology of the Bible, pp. 298-301).

QUESTION TWO: *What was the Great Red Dragon of Revelation 12?*

"THE GREAT RED DRAGON: 'AND THERE APPEARED ANOTHER WONDER IN HEAVEN; AND BEHOLD A GREAT RED DRAGON, HAVING SEVEN HEADS AND TEN HORNS, AND SEVEN CROWNS UPON HIS HEADS' (v. 3). This dragon is CALLED THE DEVIL, AND SATAN' (v. 9). The seven heads are both the seven hills upon which Rome sits (Rev. 17:9), a fact vouched for in history, for Rome has from ancient times been known as the seven-hilled city. *These hills are the Coelian, the Capitoline, the Aventine, the Viminal, the Palatine, the Quirinal and the Exquiline*, from Habersons's Historical Expositions, vol. 2, p. 224. This is recorded in Daniel MacGregor's Light at Evening Time. And the 7 heads are the 7 governments as stated in Rev. 17:10. 'And there are seven kings...' *These forms of governments are, according to Bishop Newton, kings, consuls, dictators, decemvirs, military tribunes with consular authority, emperors, and the Dukedom of Rome under the Exarch of Ravenna'* – On the Prophecies, p. 666.

"THE 7 CROWNS: The fact that the crowns are upon the 7 heads, that of the seven consecutive governments through which pagan Rome passed, positively identifies

this beast as that of pagan Rome, for with the shift to Papal Rome with the 10 independent kingdoms we find the crowns are upon the ten horns.

"AND HIS TAIL DREW THE THIRD PART OF THE STARS OF HEAVEN, AND DID CAST THEM TO THE EARTH' (v. 4). That the stars are angels which Satan cast to earth is seen from Dan. 8:10: 'And it waxed great, even to the host of heaven; and it cast down some of the hosts and of the stars to the ground, and stamped upon them.' That these stars are from heaven, and not earth is here stated. In Rev. 12:9 we are told that indeed the angels, one third of them (v. 4) were cast out along with the Devil (v. 9).

"DRAGON...TO DEVOUR THE CHILD AS SOON AS IT WAS BORN. This verse, along with the next, identifies who the man child was: It was 'to rule all nations with a rod of iron...'

"EXPOSITION: Mary was 'found with child of the Holy Ghost' (Matt. 1:24). 'Jesus was born in Bethlehem in the days of Herod the king' (Matt. 2: 1). Mary was of the line of David, a member of the synagogue of Israel symbolized by the woman with the crown of twelve stars, in literal fulfillment of this vision of Revelation, chapter 12 which we are studying. This truth is certified by the fulfillment of the dragon attempting the destruction of the babe as soon as it was born: 'Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men' (Matt. 2: 16).

"AND SHE BROUGHT FORTH A MAN CHILD, WHO WAS TO RULE ALL NATIONS WITH A ROD OF IRON..." (v. 5) '...of Christ we read, "He shall rule them with a rod of iron..." (Rev. 12:5; 19:15). This child is one, not many, as the saints, hence we are forced to the conclusion that it is Christ alone who is to rule the nations with a rod of iron...In our case the true ruler with a rod of iron is found in Rev 19:15: 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God'" (ibid., pp. 304-305).

"AND HER CHILD WAS CAUGHT UP UNTO GOD, AND TO HIS THRONE' (v. 5). This occurred at the crucifixion...'

"Immediately after the resurrection of Christ we read, 'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.' (v. 6).

"The time of the woman's flight is established as shortly after the ascension of Christ into heaven, and reason tells us that the people of the church would not flee unless there was persecution to flee from, so it behooves us to learn when this persecution began. About AD. 33, according to Bishop Ussher, but AD. 28, according to the true Bible chronology severe persecutions began: 'And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem;

and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles' (Acts 8: 1). That Paul had a prominent part in this early persecution is seen from verses 3 and 4: 'As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word'. This was a local persecution, a forerunner of the greater persecutions under Roman Emperors.

"The listing of the persecutions under the Pagan Roman Emperors follows:

First persecution under Nero	64 A.D.
Second persecution under Domitian, after	90 AD.
Third persecution under Trojan, before	117 AD.
Fourth persecution under Hadrian, after	135 AD.
Fifth persecution under Marcus Aurelios, after	179 AD.
Sixth persecution by Maximin, ruled	225-238 AD:
Seventh persecution under Decius	239-251 AD.
Eighth persecution under Gallus	251-253 AD.
Ninth persecution under Galerian	253-260 AD.
Tenth persecution under Diocletian	303 AD.

"This brought to an end Pagan persecution, but a persecuting power more severe was to arise. Constantine, the first Christian Emperor, became sole ruler of the Roman Empire in 324 AD., and shortly made Christianity the state church. Under the favored religion concept the moral and spiritual fiber of the church went into decline and the seeds of the Papacy were laid. In 533 by decree of the Emperor Justinian the Pope was made the head of all the Christian churches. In 570 A.D. the last of the barbarian tribes, the Lombards, overran and took all the country between Ravenna (from which the Exarch ruled Rome as representative of the Byzantine Emperor), and Rome; only the city of Pavia holding out one more year. From this time the Pope, as the natural spiritual leader and protector of the people began to raise his head with increasing independence from the civil authority which had brooked no religious power to gain the ascendancy" – (Chronology of the Bible, pp. 306-308).

"THE WOMAN OF REV. 12:13-16

"Following the flight of the woman into the wilderness a great battle occurred in heaven: 'Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' (Rev. 12:7-9).

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent' (vs. 13-14).

This is still the same church, but a different time in prophecy as we can see from several facts. It has been noted that the war in heaven has intervened between the flight of this woman and her former flight. This time the woman is given two wings of an eagle...

"Whereas the first woman was not given wings to fly into the wilderness is carried out in history as a more leisurely flight; but this woman has two wings, significant of a greater urgency of flight. Whereas the first woman fled from the pagan-authored persecution, this woman fled from a far greater persecution than arose under paganism: hence we are driven to the conclusion that the latter woman fled precipitously from the far greater and disastrous persecution instigated by the Papacy. This rise of the Papacy which was to fight with the saints of the Most High for a period of 1260 years, the same time as this second woman designated as time, times and half a time, which we have shown to be 3 ½ years, or 1260 days (years): persecuted with far greater vigor than paganism. Thus it is indicated that this second persecution had its rise in 570 A.D., and continued until 1830 A.D., which is in line with other prophecies covering this same time period. Since the second persecution was by the Papacy which had its rise in 570 A.D. we accept that this is the date of the persecution of the second woman.

"THE PHRASE: NOURISHED...FROM THE FACE OF THE SERPENT.

"The true meaning 'from the face of the serpent' is found in going back to the Greek from which it came. Here we find that the word translated 'from' the face of the serpent, really means 'away from' the face of the serpent...It is true that bands of Christians fled to all the countries of Europe, and especially to mountainous regions where they could hide away from the face of the serpent, the Papacy, which was industriously seeking their destruction through torture, fire and the sword. Many a mountain retreat came to the rescue of the beleaguered saints.

"WATER AS A FLOOD: 'Such did the serpent seek to overcome the woman with...in Rev. 17: 15, 'peoples, and multitudes, and nations, and tongues.' And that is exactly what the dragon's representative, the Pope, whose authority came from Satan (Rev. 13:2) sent after the church which had fled into the wilderness. For these unnumbered millions who suffered from this great persecuting power, received their persecutions at the hands of the ten-toed kingdoms who gave their armies to the service of the Pope. That a flood, in the language of prophecy symbolizes armies that overrun a city or a country is seen from Dan. 9:26: 'And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined'" (ibid., pp. 312-316).

""THE DRAGON'S WAR WITH THE REMNANT OF THE SEED OF THE WOMAN.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ' (Rev. 12: 17). From Rev. 19: 10 we learn: '...for the testimony of Jesus is the spirit of prophecy'.

"This prophecy follows immediately on the close of the second persecution of the woman who fled on eagle's wings, which 1260 years closed in 1830, the very year of the establishing of the Church of Christ, the remnant of the seed, as we have shown. It is this little church that has all the gifts, including the spirit of prophecy, thus fulfilling the prophecy. And these are the remnant of the seed of the woman, against whom the devil went to make war" (ibid., pp. 317-318).

"And the dragon, the heathen Roman Empire, stood before her to devour her child.' – Sir Isaac Newton, On the Prophecies, page 316, See also Reverend Hurd, D.D., On the Prophecies, page 161.

"Near the beginning of the third century the figure of a dragon was used as a Roman standard' – The Apocalypse Explained, p. 348. Reverend Benjamin Light, AM.

"It was not till near the close of the second century that the dragon was first used as a Roman ensign, nor till the third that its use had become common.' – Horae Apocalypticae, vol. 3, p. 15, Reverend E. B. Elliott, AM." (A Marvelous Work and A Wonder, p. 42).

THE FLIGHT OF THE WOMAN

"This flight of the church into the wilderness most naturally signifies that it would be so intermixed with the world and lost among the vanities and vices of it, that it would be difficult to find it by the true characters of Christ's Church.' – Observations on the Revelations, p. 167, Samuel Langdon, D.D.

"The apostle had seen the woman clothed with the sun, the symbol of the chaste spouse of Christ, flee into the wilderness, and thus become invisible to the world.' – Rationale Apocalypticum, vol. 2, p. 239, Reverend Alfred Jenour.

"The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no longer bringing forth spiritual children. . .the woman in the wilderness signifies that the true church shall be in a barren and unfruitful state and hidden from the eyes of men.' – Cunningham, Dissertation, etc., pp. 184,280.

"It is said first there shall come a falling away, or an apostasy, i.e., a total universal, horrid defection of the visible church; which cannot be meant of any particular heretics or heresy in those times; because he speaks of it prophetically as a thing to come, not then existent. He here speaks of an universal and total apostasy of the visible church.' – Court of the Gentiles, vol. 2, part 3, p. 226. Reverend Theophilus Gale (The Marvelous Work and a Wonder, pp. 44-45).

QUESTION THREE: *What is the great beast of Revelation 13 & 17?*

"AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA, HAVING SEVEN HEADS AND TEN HORNS, AND UPON HIS HORNS TEN CROWNS, AND UPON HIS HEADS THE NAME OF BLASPHEMY' (REV 13: 1).

Waters...are peoples, and multitudes, and nations, and tongues' (Rev. 17:15). This beast arose among the nations, and like the Great Red Dragon of the twelfth chapter, has seven heads. The difference is that the crowns are upon heads of the dragon, while upon the beast the crowns are shown to be upon the horns. In the former we understood that the dragon represented Pagan Rome before its division into ten kingdoms. The present beast, coming up out of the sea, has ten horns, as did the other. The crowns now having been transferred from the 'heads' of the dragon to the 'horns' of the beast signify the fall of the old Roman Empire and its subdivision into ten separate kingdoms or sovereignties. This division was complete by 570 A.D.

"THE COMPOSITE BEAST: 'And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority' (v. 2).

This strange beast represents the four kingdoms of Daniel 7: the leopard was Greece, the third kingdom; the bear was Medo-Persia, the second kingdom; the lion was Babylon, the first kingdom. Babylon was absorbed by conquest into Medo-Persia. This, in turn, became a part of Greece, and these three empires were absorbed into Roman territory, completing the great beast which rose out of the sea of nations: true symbolism.

"THE HIDDEN MEANING OF THE COMPOSITE BEAST: This composite beast, though differing from all the four beasts of Daniel 7 is made up of all of them, combined into a single beast, therefore it is to be understood to have a single factor in common with all, a single thread of power running through them all. They were not a persecuting power against Jerusalem. Babylon destroyed Jerusalem and took the people captive; Cyrus, the Mede, freed them and assisted their return; Alexander granted them many favors, but Antiochus Epiphanes, the Syrian, desecrated the temple and tried to destroy Judaeism; while Rome ended the city of Jerusalem, and dispersed the nation...

"THE PAPAL BEAST RECEIVED HIS AUTHORITY FROM SATAN. For the dragon, (Satan), head of pagan Rome, 'gave him his power, and his seat, and great authority' . . . "Gratian, who, as shown by Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire, or to act as Pontifex . . . Within a few years after the Pagan title of Pontifex had been abolished, it was revived, and that by the very Emperor that had abolished it, and was bestowed, with all the Pagan associations clustering around it, upon the Bishop of Rome, who, from that time forward, became the grand agent in pouring over professing Christendom, the ruinous doctrine of baptismal regeneration, and then all the other doctrines of Paganism derived from ancient Babylon. When this Pagan title was bestowed on the Roman bishop, it was not as a mere empty title of honour it was

bestowed, but as a title to which formidable power was annexed.” – The Two Babylons or the Papal Worship Proved to be the Worship of Nimrod and His wife - Rev. Alexander Hislop, p. 242 & 247.

The Bishop of Rome “. . . by a decree of Justinian, March 15, 533, was declared ‘head of all the holy churches,’ and in a letter of the same year he was designated as ‘corrector of heretics.’ Thus Rome pagan became Rome papal; the seat of pagan Rome became the seat of papal Rome; church and state were united; and the persecuting power of the dragon was conferred upon the professed head of the church of Christ, or papal Rome. . . . Dr. H. Grattan Guinness, in his ‘Romanism and the Reformation,’ page 152, says, ‘The power of the Caesars lived again in the universal dominion of the popes’” – Bible Readings for the Home, p. 269.

“AND I SAW ONE OF HIS HEADS AS IT WERE WOUNDED TO DEATH; AND HIS DEADLY WOUND WAS HEALED”. For light on this passage we read in Rev. 17:10: “And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.” The sixth kingdom, that of emperors, ruled in the days of John. The one which was to come and rule for a short time was the Exarch of Ravenna (the seventh head). “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” When the Exarch was separated from Rome by the Lombards (the tenth horn), it seemed that the beast was wounded to death, but another king (the Bishop of Rome) arose out of the seven former kings, and this king was the eighth, that is, the Papacy. “And all the world wondered after the beast” (Rev. 13:3), for the Pope grew into a great and powerful monarch before the world, having the power and great authority of Satan"

"Reverend George Crowley: 'Before the close of the sixth century ten barbarian kingdoms were formed in Europe...This division had been twice prophesied by Daniel, 'the ten horns are ten kings.' Those kingdoms all adopted the faith which in the sixth century emanated from Rome.' – Apocalypse of Saint John, pp. 229, 230".

"We see then the union of the civil and the ecclesiastical power of the Church of Rome, both in the little horn of Daniel, and in the first beast of the Revelation. – vol. 1, p. 369, Henry Kett, B.D.

"This wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire was divided into ten distinct and independent sovereignties...and it is generally acknowledged, that the papacy received the temporal power. – *ibid.*, vol. 2, pp. 1, 3 (A Marvelous Work and A Wonder, p. 40).

"But the beast which John saw had not only seven heads, but ten crowned horns. These signify the ten kingdoms into which, on its being broken up, the Western Roman Empire was divided. It follows that the beast which John saw rising out of the sea was not pagan Rome, nor imperial Rome, but papal Rome. It was Rome after its imperial head

had been wounded to death by the incursions of the Goths - after its deadly wound had been healed by crowning the Pontiff, and making him sovereign of a considerable part of Italy. It was this imperial papal Rome which afterwards 'opened its mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.' It was this power which 'made war with the saints, and overcame them,' and which all the wicked of the earth have been inclined to follow and to worship.' – *The Apocalypse Explained*, Professor Pond, p. 134 (*ibid.*, p. 63).

"...the Roman Caesars were represented by the sixth head of the symbolic beast...The heads of this beast represent successive governments. Mark the 'deadly wound' inflicted on the last of its seven heads, and the marvelous healing of that wound, or the revival of the slain head or government, then mark the tyrannical and dreadful doings of this revived or eighth head. It becomes a great and terrible enemy of God's people" – *Romanism and the Reformation*, pp. 89-90.

QUESTION FOUR: *What is the number of his name?*

"This is the number of a man, the Pope, of his name as representative of Christ (his claim). It is not the name of a single Pope. It is not the name in a personal sense. But it is an official name of all the Popes, over the centuries and thus fulfills the requirements of a name covering a prophecy of 1260 years" – *Chronology of the Bible*, pp. 336-337.

QUESTION FIVE: *Did the Beast (the Papacy) have power over all peoples or nations? Did the Pope rule over the kings of the earth?*

"The noonday of papal dominion extends from the pontificate of Innocent III inclusively to that of Boniface VIII; or in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals.'...In this assembly Boniface promulgated his famous constitution, denominated Unam Sanctam. The church is one body, he therein declares, and has one head. Under its commands are two swords, the one spiritual, and the other temporal; that to be used by the supreme pontiff himself; this by kings and knights, by his license and at his will. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority.' He concludes by declaring the subjection of every human being to the see of Rome to be an article of necessary faith. Another bull pronounces all persons of whatever rank obliged to appear when personally cited before the audience or apostolical tribunal at Rome; 'since such is our pleasure, who, by divine permission, rule the world'" – *View of the State of Europe During the Middle Ages*, Henry Hallam, vol. 1, pp. 456, 478 (*ibid.*, pp. 100-101).

"He (Pope Gregory VII, A.D. 1073) was the first who claimed, as the representative of Deity, to be above all the kings in the world. This proud and self-exalting man strove, and strove successfully, not only to emancipate the spiritual power from all control by the State, not only to secure for it absolute independence, but, further, to subject the secular power of princes to the spiritual power of priests, and thus to establish at Rome in his own person and in the succession of the Roman pontiffs an

absolute and supreme ruler of the world. Nor did he propound this new and startling doctrine as a theory only. With daring audacity he excommunicated the German Emperor Henry IV., released his subjects from allegiance to him, and forbade them to obey him as sovereign. He actually succeeded in exacting humiliating concessions from the emperor, and yet he subsequently bestowed his kingdom on another. This pope turned the bishopric of Rome into a universal and unlimited monarchy, and the sovereigns of Europe were unable to oppose his unprecedented usurpations. He established also an undisguised and irresistible despotism over the national Churches in other lands, by enacting that no bishop in the Catholic Church should enter on the exercise of his functions until the pope had confirmed his election, a law of far-reaching and vast importance, by which perhaps more than by any other means Rome sustained for centuries her temporal power as well as her ecclesiastical influence...

"During the interdict the churches in a country were all closed, bells silent, the dead unburied; no masses could be performed, no rites except those of baptism and extreme unction celebrated. This state of things was so dreadful to a superstitious age, that monarchs were obliged to yield lest their people should revolt. The result of every such interdict was an increase to the power of the Papacy, and they soon brought all refractory rulers in Europe to terms.

"When the maxims of Gregory VIII had been acted out for a century, and the power to trample on the necks of kings had come to be regarded by churchmen as an inherent right of the Papacy, the proud spirit of Papal aggression reached its climax. The period of climax may be dated from the pontificate of Innocent III, A.D. 1198. The leading objects which the Roman pontiffs had steadily pursued for centuries seemed at last attained: independent sovereignty, absolute supremacy over the Christian Church, and full control over the princes of Europe. 'The historian Hallam says of this man: 'He was formidable beyond all his predecessors, perhaps beyond all his successors. On every side the thunder of Rome broke over the heads of princes.' He excommunicated Sweno, king of Norway; threatened the king of Hungary to alter the succession; put the kingdom of Castile under an interdict; and when Philip Augustus of France refused at his bidding to take back his repudiated wife, Innocent did not hesitate to punish the whole nation by putting France also under the same dreaded penalty, until her king humbly submitted to the pope's behest. King John of England and Philip II of Aragon were both constrained to resign their kingdoms and receive them back as spiritual fiefs from the Roman pontiff, who claimed also the right to decide the election of the emperors of Germany by his confirmation or veto. 'The noonday of Papal dominion extended from the pontificate of Innocent III inclusively to that of Boniface VIII, or, in other words, throughout the thirteenth century. Rome inspired during this age all the terror of her ancient name; she was once more the mistress of the world, and kings were her vassals.'

"Innocent III claimed also the right to dispense with both civil and canon law when he pleased, and to decide cases by the plenitude of his own inherent power. He dispensed also with the obligation of promises made on oaths, undermining thus the force of contracts and treaties. The military power of the Papacy dates also from this man, as

the crusades had left him in possession of an army. Systematic persecution of so-called heretics began also in this pontificate" – Romanism and the Reformation, pp. 11-15.

"Wherefore, trusting in the justice and mercy of God, and of His blessed mother, the ever-blessed Virgin Mary, on your authority (that of St. Peter and St. Paul), the above-named Henry and all his adherents I excommunicate and bind in the fetters of anathema; on the part of God Almighty, and on yours, I interdict him from the government of all Germany and of Italy. I deprive him of all royal power and dignity. I prohibit every Christian from rendering him obedience as king. I absolve all who have sworn or shall swear allegiance to his sovereignty from their oaths" – Milman: 'History of Latin Christianity,' vol. iv., p. 121 (ibid., pp. 12-13).

"The three great sovereigns of western Europe, the kings of Germany, of France, and of England, had seen their realms under Papal interdict, themselves under sentence of excommunication. But the Papal power under Innocent not only aspired to humble the loftiest: hardly one of the smaller kingdoms had not already been taught, or was not soon taught, to feel the awful majesty of the Papacy. From the Northern Ocean to Hungary, from Hungary to the Spanish shore of the Atlantic, Innocent is exercising what takes the language of protective or parental authority, but which in most cases is asserted by the terrible interdict" – Milman: 'History of Latin Christianity,' vol. v., p. 305 (ibid., p. 14).

"The rule of Rome revived in a new form, and was as real under the popes of the thirteenth century as it had been under the Caesars of the first. It was as oppressive, cruel, and bloody under Innocent III as it had been under Nero and Domitian. The reality was the same, though the forms had changed. The Caesars did not persecute the witnesses of Jesus more severely and bitterly than did the popes; Diocletian did not destroy the saints or oppose the gospel more than did the Inquisition of Papal days...One dreadful wild beast represents her, though the symbol, like the history it prefigures, has two parts. There was the undivided state, and there has been the tenfold state. The one is Rome pagan, the other Rome Papal; the one is the old empire, the other the modern pontificate; the one is the empire of the Caesars, the other is the Roman Papacy" (ibid., p. 25).

"Thus Pius V 'issued a bull for the damnation and excommunication of Queen Elizabeth and her adherents,' cutting her off from 'the unity of the body of Christ,' depriving her of her crown and kingdom, and pronouncing a curse on her and on all who continued to obey her" (ibid., p. 36).

"The Papacy was small at its beginning, but grew to great dominion; it exercised as wide a sway as the Caesars it succeeded; all Europe submitted to its rule ... How has he boasted himself and magnified himself, and excommunicated and anathematized all who have resisted him? ... will not do more here than remind you of the fact that, terribly as the saints suffered under the Caesars of pagan Rome, they suffered far more terribly and far longer under Papal Rome. Let the massacres of the Albigenses, the Waldenses, the Hussites, the Lollards, the massacres in Holland and the Netherlands, the massacre of St. Bartholomew, the massacre in Ireland in 1641, the tortures of the Inquisition, the fires of the stake kindled over and over in every country in Europe - let these speak and testify to

the fulfillment of prophecy. Yes; the Papacy has made war with the saints, and overcome them, and worn them out, and would have totally crushed and annihilated them, but for the sustaining hand and reviving power of God" (ibid., pp. 94-95).

"Now, in conclusion, read this wonderful prophecy concerning 'Babylon the Great' in the clear and all-revealing light of history. I ask those of you who have read the history of the last eighteen centuries, did not Rome Christian become a harlot? Did not Papal Rome ally itself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the Mistress of the World? Did it not ride upon the body of the beast, or fourth empire, and govern its actions for centuries? Did not Papal Rome array itself in purple and scarlet, and deck itself with gold and precious stones and pearls? Is not this its attire still? We appeal to the facts. Go to the churches and see. Look at the priests; look at the cardinals; look at the popes; look at the purple robes they wear; look at their scarlet robes; see the encrusted jewels; look at the luxurious palaces in which they live; look at the eleven thousand halls and chambers in the Vatican, and the unbounded wealth and glory gathered there; look at the gorgeous spectacles in St. Peter's at Rome, casting even the magnificence of royalty into the shade. Go and see these things, or read the testimony of those who have seen them. Shamelessly Rome wears the very raiment, the very hues and colours, portrayed on the pages of inspired prophecy. You may know the harlot by her attire, as certainly as by the name upon her brow" (ibid., p. 101).

"The church is one body, and has one head. Under its command are two swords: the one to be used by the supreme pontiff himself; the other by kings and knights by his license and at his will. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority. We declare that every human being must be subject to the See of Rome. We assert, we define, and pronounce this to be an article of faith" (ibid., p. 108).

"In prosecuting this view of the advances of papal greatness we are next carried to the pontificate of Hildebrand or Gregory VII (1073 A.D.)...Pope Gregory VII was the personification of the ideas which had now obtained extensive currency in the world; and entered in A.D. 1073 upon his pontificate, with the determination of maintaining and promoting its rights to the uttermost. A man of consummate abilities and great political skill, he speedily formed such alliances as enabled him to interfere with effect in the transactions of the period, and to gather around his See the greatest worldly influence and power. Having strengthened himself thus he soon emancipated the papacy from its nominal dependence on the emperors. Nay, he proceeded further than this. The claim was advanced to be the supreme head of the world, not merely in matters ecclesiastical, but in matters civil; and as a practical consequence of this doctrine, that he had a right to depose sovereigns.

"Scarcely was he seated on the pontifical throne when he dispatched legates into Germany to deal with the emperor Henry IV as an excommunicated person. Henry, as might have been supposed, resisted; but Gregory assembled at Rome a consistory of a hundred and ten bishops, and with all formality issued the sentence of excommunication - depriving him of his dignity of emperor, and of his kingdoms of Germany and Italy, -

declaring his subjects released from their allegiance, - and enjoining the bishops and princes of the empire to elect another emperor in his room. Germany was thrown into a flame. The nobles abandoned their prince, and a new aspirant to the empire appeared. Henry was at length effectually humbled, and after many reverses, was compelled to present himself before the pope, as an abject supplicant for his forgiveness and favor.

"In the depth of winter, bareheaded and in wretched clothing, he stood with his empress and son at the pope's gate, earnestly requesting admittance, which was not granted till the fourth day. Universal empire and unmitigated despotism on the part of the church, or rather of the pope, was the aim of Hildebrand...The pope was not only universal bishop, but universal king...A word issued from Rome, and forthwith sovereigns must vacate their thrones, or enter upon a bloody struggle to retain them; subjects must renounce allegiance to their lawful princes, or incur the ban of the church, and the peril of damnation; the ministers of religion must suspend their sacred functions, and cease to instruct the living, or comfort the dying, nay, refuse the rites of sepulture to the dead; and whole provinces must be given up to internal gloom and discontent, and the meritorious assaults of foreign invaders. Rome truly became then the mistress of kingdoms, and Europe crouched a bond-slave at her feet" – *The Fall of Babylon*, pp. 103,104,105 & 106.

QUESTION SIX: *What is meant by the beast that was, is not, and yet is?*

"Out of the chaos of the great northern migrations and the ruins of the Roman empire there arose gradually a new order of states whose central point was the papal see... the new Christian empire of the west was created and upheld by the pope. The pope became constantly more and more (by the state of affairs with the will of the princes and of the people and through the power of public opinion) the chief moderator at the head of the European commonwealth-and as such he had to proclaim and defend the Christian law of nations, to settle international disputes, to mediate between princes and people and to make peace between belligerent states. The curia became a spiritual and a temporal tribunal" – *The Church and the Churches*, Doctor Dollinger, Catholic (London, 1862) (ibid. p. 103).

"The seven kings here spoken of, as explained in a previous chapter, are the seven forms of government which had prevailed at Rome, viz, kings, consuls, dictators, decemvirs, military tribunes, and emperors - the last of which governed Rome when the apocalypse was written. Succeeding the fall of the emperors and the Gothic kings, Rome, with its environs, was reduced to a dukedom, subject to the Exarch of Ravenna. This was the seventh form of government which, compared with what preceded and followed it, continued but 'a short space.' As to 'the beast that was and is not, which is the eighth and is of the seven,,' there can be no difficulty in applying this to the papacy, in its kingly authority. This was, in some sense a new form of government, the eighth; and yet it is of the seven - almost identical with two of them, viz, kings and emperors. It had the same central seat as the governments which preceded it - that is Rome; it extended over the same territory, and embraced, in its progress, the same nations" – *The seals Opened*, p. 175, Enoch Pond, D.D. (Portland, 1871) (ibid., pp. 103-104).

"The beast, therefore, upon which the woman rideth, is the Roman government in its last form; and this, all must acknowledge, is the papal and not the imperial" – Benson's Commentary on the New Testament, vol. 2, p. 782 (New York, 1839) (ibid., p. 104).

"The beast that was, and is not, he is the eighth, and is of the seventh, and goeth into perdition'. It is true that the civil power of the papacy grew out of this dukedom of Rome. The pope wrested it from the Exarch of Ravenna" – Lectures on Prophecy, p. 46, Reverend Benjamin H. Charles, D.D. (ibid., p. 104).

"The exarchate was the seventh form of government which had prevailed at Rome, Constantine left Rome under its former government and it was not abolished till Justinian erected that of the exarchate. The seven different titles were: kings, consuls, tribunes, decemvirs, dictators, emperors and exarchs. This last must continue a short space, and the beast is the eighth and is of the seven. The exarchs continued their absolute dominion in Italy not more than one Roman indiction (fifteen years), nor in Rome more than four years. Narses himself, the most powerful of the exarchs, administered above fifteen years, the entire kingdom of Italy, 554-568 AD.: but it is said by Brown that Rome itself was not subject to the exarch till 566. Then in 568 the Lombard invasion began and in three years intercepted all communication between Rome and the exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, 570 AD." – Prophetic History, vol. 5, pp. 31, 32, William Ward, AM. (ibid., p. 105).

In short the beast that was, and is not, and yet is, is first the Pagan Rome that was, but with its fall 'is not', and with the arising of the Papal power 'yet is'. The Exarchate was the seventh head. It was wounded unto death, but its wound was immediately healed. It thus became the eighth (though of the seven before it) and went into perdition.

"REVELATION 17 - A BRIEF EXPOSITION

"5. 'And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth.'

"Mystery'...'It is a very remarkable thing that the popes did sometimes bear this name MYSTERY written in the forepart of their mitre. A Venetian author assures us of it and Joseph Scaliger saith that he had seen them so marked. – The Accomplishment, etc., p. 158, Reverend Peter Jurien... 'See also Scott's Commentary, vol. 3, p. 957.'

"Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman church which is the mother and mistress of all churches; let him be accursed.'" – Roman Catholicism, vol. 1, p. 202, Reverend Charles Elliott, D.D.

"Bishop Creighton (Anglican): 'The English Church spread and flourished a dutiful daughter of her mother church of Rome.' – Encyclopedia Americana, Art. Papacy, 1904.

"Reverend Joseph E. Ayr, Ph.D.: 'The Roman church is not merely the mistress, she is the mother of all churches.' - Page 199, vol. 8, Development of the Appellate Jurisdiction of the Roman See.

THE ANGEL FLYING IN THE MIDST OF HEAVEN HAVING THE EVERLASTING GOSPEL

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:6-8).

See reference concerning this judgment in Daniel 7.

THE GREAT IMAGE MUST STAND COMPLETE *(The Prophecy of Daniel 2)*

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days*. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever

the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them All. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. ***And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*** Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Daniel 2:28-45).

First: The Lord has made known what shall be in the latter days (vs. 28)

Second: In the days of these kings God shall set up a kingdom, which shall never be destroyed (vs. 44).

"The stone smites the image on the feet, the toes of which signify the ten kingdoms into which Rome was divided. These must therefore be in existence at the period of attack: whereas they existed not until after the days of Constantine. The whole four monarchies symbolized by the gold, silver, brass, iron, etc., must in some way or other be upon the stage together each in an independent form, both when the smiting takes place and when the God of heaven sets up his kingdom" – The Marvelous Work and a Wonder, (ibid., p. 136).

"These words prove to us that when the kingdom of Christ shall first be established upon earth, there shall be found a representative of each of the four empires existing, each in its proper place. . . And it is remarkable that we are now, at this moment, getting into the very position which the prophecy demands before it can be fulfilled. We have had for many ages three of these four empires represented upon earth - Persia representing the second; Turkey (as the possessor of Chaldea) representing the fourth. But there was not, for many ages, a representative of the third, or Grecian Empire. But the nature of the prophecy require four empires, and not three, before the time of the end; and so it has actually occurred, for about the year 1830, the Greek Empire re-appeared again upon the scene, and was established by the great powers of Europe, as a separate and distinct government under Otho, of Bavaria...so that nothing now remains but the establishment of the fifth empire - the eternal kingdom of God, not in heaven, but upon the earth" – The Last Vials, pp. 5, 6, May, 1847" (ibid., p.141).

"But in consequence of Roman power being now limited to its own original territory, and other powers having sprung up within the territories of Babylon, of Persia and of Greece, the image stands complete in its gold, its silver, its brass, its iron and clay...So that we can say within these three months, 1829, what never could have been said before that the whole image in its fourfold state, is at this time in distinct existence. These observations are important" – An Apology, etc., p. 26, Reverend W. W. Anderson, Literalist, vol. 1 (ibid., p. 141).

THE PROTESTANT REFORMATION

WHAT ABOUT THE REFORMATION? WHAT PART DID IT PLAY IN EVENTS LEADING UP TO THE RESTORATION AND DID IT BRING BACK AGAIN THE PURITY OF THE ORIGINAL DOCTRINE AND ORGANIZATION OF THE CHURCH AS ESTABLISHED BY THE LORD IN THE DAYS OF THE APOSTLES?

"The Tennessee Baptist says: 'This woman (popery) is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopal Churches are all branches of the (Roman) Catholic. Are not these denominated harlots and abominations in the above passage? I so decide. I could not, with the Stake before me, decide otherwise.'

"Alexander Campbell says: 'The worshiping establishments now in operation throughout Christendom, cased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome.'" – Thoughts on Daniel and the Revelation by Uriah Smith, p. 796" (ibid., p. 150).

Consider the following statement taken from Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman Church which is the mother and mistress of all churches; let him be accursed." – Roman Catholicism, vol. 1, p. 202, Reverend Charles Elliott, D.D. (Ibid., p. 150).

"Reverend Joseph C. Ayr, Ph.D.: 'The Roman Church is not merely the mistress, she is the mother of all churches.'" – Development of the Appellate Jurisdiction of the Roman See, p. 199, vol. 8. (Ibid., p. 150).

"The work of the Reformation, however, was necessary in its time and place. It tended to break the fetters of priestly domination, ushering in an era of investigation", (ibid., p. 151).

"The efforts of the reformers were an important preparation, in the providence of God, for the scenes which are soon to be realized in the Christian world. It was like the dawning of the morning, in which the verge of the horizon is tinged with light; but afterwards all becomes obscure, by the collecting and thickening clouds, which are too gross and dense to be dispelled in a moment. Thus the darkness becomes greater than

before, until at length the sun rises, and all obscurity is driven away. In this view the reformation may be considered as preparative to the accomplishment of this prophecy . . . It was the dawning of the great work, which shall appear, and spread rapidly over the world, in the latter days. The accomplishment of this prophecy is yet future, but it is fast hastening on." – Reverend Robert Reid, in *Seven Last Plagues*, p. 202, published 1828 (ibid., p. 151).

"It was not the formation of the Church, but its re-formation after its ruin by Romanism. It was not a first beginning, but a second. Pentecost formed the Church; Popery deformed it; Protestantism reformed it. Pentecost occurred in the first century, and is associated with the work of the apostles themselves. The Reformation did not occur till the sixteenth century, and was not completed till the seventeenth, and is associated with such names as Luther and Calvin, Zwingle and Knox, Cranmer and Latimer" – *Romanism and the Reformation*, (p. 187).

"Moreover Protestantism - priceless as have been the benefits it has conferred on those who have joined its ranks - is yet very far from being a perfect recovery of primitive Christianity. It has risen out of the gross ignorance and superstition of mediaeval Romanism; it has altogether abandoned the idolatry of image worship, virgin worship, saint worship, and the adoration of the priest-made wafer deity of the Latin mass; it has recovered a purer faith and a simpler ritual, and secured for the Church a measure of liberty and independence; above all, it has circulated the Scriptures in the vulgar tongues of the nations of Christendom, and has adopted as its motto, 'The Bible, the whole Bible, and nothing but the Bible'; but it has never completely purified itself from Romish doctrine and practice, it has never regained complete independence of secular domination, it has never got clear of union with the world. It has rejected the claim of the Church to rule the State, it has not as clearly refused the pretension of the State to rule the Church; it has suffered worldly ambition, priestcraft, simony, and abuses of many kinds; and it has developed two strong tendencies, one to a return to the Romish apostasy, and the other to rationalism and infidelity. The true spiritual Church of Christ is still, even in Protestant lands, but a small part of the professing Church. "I want you clearly to bear in mind from the outset then, first, that, in point of time, Protestantism is a late or modern movement; secondly, that it is, in point of sphere, a limited one; and thirdly, that it is, in point of character, a very imperfect return to primitive Christianity", (ibid., p. 188).

THE RESTORATION OF THE GOSPEL IN THE LAST DAYS

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come" (Revelation 14:6, 7).

This is the signal event which would usher in the new dispensation. It would be the preaching of the "gospel of the kingdom" once again in the earth. "Behold," says He, "I will send you Elijah the prophet before the coming of the great and dreadful day of the

Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5-6). The flying of the angel in the midst of heaven ushered in the hour of God's judgment, not the great judgment of the last day, but the return to the saints, power and authority to minister in the ordinances of the gospel, power to seal in heaven and on earth, power over all devils and sicknesses. It represented the end of the long night of darkness which had long covered the earth, the end of the famine for the hearing of the word of the Lord. The reign of the Antichrist was to end when judgment was again given to the saints as affirmed by Daniel, and that judgment shall sit and shall take away the beast's dominion to consume and to destroy it unto the end. That beast, as represented by the papacy, is the "mystery Babylon" spoken of in Revelation 17. The return of judgment to the saints will ultimately result in the fall of this Babylon. For when the angel flew in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:;8). This is the power that shall finally be destroyed by the brightness of His coming, a time when that beast shall be given to the burning flame.

"He (Sir Isaac Newton) points out that an angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of man reaps His harvest, and says: 'If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong" – Romanism and the Reformation, p. 171.

"And perhaps it may not be improper for us to indulge the hope that as the land in which we live was the birthplace and the nurse of civil liberty, so also in America, true religion shall first begin to flourish. – Seven Last Plagues, p. 217, Pittsburgh, Pennsylvania" (A Marvelous Work and a Wonder, p. 225).

"Martin Luther: 'I cannot tell what to say of myself, perhaps I am Philip Melancthon's forerunner, I am preparing the way for him like Elias in spirit and power'" – D'Aubigne's History of the Reformation, vol. 2, p. 111 (ibid., p. 147).

"Luther perceived that the ancient and primitive church must, on the one hand, be restored in opposition to the papacy by which it had been so long oppressed" – ibid., vol. 3, p. 80 (ibid., p. 147).

"John Wesley: 'The times which we have reason to believe are at hand (if they are not already begun), are what many pious men have termed, 'the latter-day glory':....And yet the wise men of the world, the men of eminence, the men of learning and renown, 'cannot imagine what we mean by talking of any extraordinary work of God!' They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth' Sermon 71.'" (ibid., p. 147).

"Charles Wesley:

'Almighty God of love
Set up the attractive sign,
And summon whom thou dost approve
For messengers divine.

'From favored Abraham's seed
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

'Previous to that dreadful day
Which shall thy foes consume,
Jesus to prepare thy way,
Let the last prophet come.'

- Prophetic Times, vol. 2, p. 144" (ibid., p. 147).

"Roger Williams, founder of the first Baptist Church in America: 'In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant...the apostasy of Antichrist hath 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' – Kelley's Presidency and Priesthood, pp. 109, 110" (ibid., p. 147).

"Waldensians, Wyckliffites, and Hussites: 'Some of this class of people, perceiving that such a church as they had formed an idea of, would never be established by human means, indulged the hope that God himself would in his own time erect for himself a new church, free from every blemish and impurity; and that he would raise up certain persons and fill them with heavenly light for the accomplishment of his great object'" – Mosheim's Church History, book 4, pp. 200, 201 (ibid., p. 148).

"Alexander Campbell, founder of the Disciples: 'By the reformation of the seventeenth century that dark cloud was broken in fragments and though the heavens of gospel light are still obscured by many clouds - the sects of various names - the promise is that at evening time it shall be light. The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world'" – Hayden's history of the Disciples, p. 36, quoted in Kelley's Presidency and Priesthood, p. 95" (ibid., p. 148).

"John Bunyan: 'It hath been the way of God, even when he doth execute the severest judgments, to tell it in the ears of some of his saints, some time before he doth execute the same; yea, it seems to me that it will be so in the great day of God Almighty,

for I read, that before the Bridegroom came there was a cry made, 'Behold, the Bridegroom cometh,' which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by some sudden and marvelous awakening, the product of some new and extraordinary revelation.' – Tomlin's Interpretation, etc., p. 516", (ibid., p.148).

"John Robinson: 'He charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation...For, saith he, it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once.' – Robinson's Works, vol. 1, pp. 44, 45" (ibid., p. 148).

"Sir Isaac Newton: 'Newton came to the conclusion, however, that the time had not then arrived for the full light to shine, but looked for clearer light to shine in future days, saying: 'About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition'. – Totten's Our Race News Leaflet, Number 90, June, 1898, pp. 325, 326." (ibid., p. 148).

"THERE MUST BE A STONE CUT OUT OF AMOUNT AIN WITHOUT HANDS BEFORE IT CAN FALL UPON THE TOES OF THE IMAGE AND BECOME A GREAT MOUNTAIN AND FILL THE EARTH. AN ANGEL MUST FLY THROUGH THE MIDST OF REA VEN WITH THE EVERLASTING GOSPEL TO PREACH TO ALL NATIONS BEFORE BABYLON FALLS AND THE SON OF MAN REAPS HIS HARVEST . . . But if the last age, the age of opening these things be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things." – Sir Isaac Newton, Observations on the Prophecies, p. 250, 251 (ibid., p. 149).

"AND I SAW ANOTHER ANGEL FLY IN THE :MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME" (Revelation 14:6, 7)

"It is evident that this does not refer to the first publication of the gospel by the apostles; because it immediately precedes the execution of judgment upon the kingdom of the beast. But it is a publication of the gospel preparatory to the fall of mystic Babylon. It must, therefore, signify some remarkable spreading of the knowledge of the gospel at the latter end of the reign of Antichrist. And it is called 'the everlasting gospel' to signify

that it is a glorious revelation from the Eternal God – Langdon's Observations, etc., pp. 192, 193" (A Marvelous Work and a Wonder, p. 176)

"Such a restoration was declared to be needed and desired in the days preceding 1830" (ibid., p. 176), and indeed was even expected or anticipated by various students of prophecy. "And this may perhaps be the event described in Revelation 14:6, of an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Some such sensible renewed divine interposition seems indeed to be wanting to revive real religious impressions in the world where, in general, religion is degenerated into a mere unimpressive name and form." – Reverend James Brown, on Revelation, p. 95, published 1810" (ibid., p. 176).

Sir Isaac Newton, 1733 AD.: "The sanctuary and the host were trampled under foot 2,300 days and in Daniel's prophecies days are put for years. They were to last till the sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed" – Observations on the Prophecies, pp. 123, 124 (ibid., p. 156).

Sir Henry Kitt, B.D., one of his Majesty's preachers at Whitehall 1801 A.D.: "We have sufficient ground to conclude positively that from whatever remarkable era these prophetic years are dated, the period of their accomplishment cannot be very remote from the present time" – History of the Interpreter of Prophecy, vol. 2, p. 58 (ibid., p. 156).

Archdeacon Woodhouse, M.A, 1805 AD.: "The 1,260 years are not yet elapsed" – The Apocalypse, p. 303 (ibid., p. 156).

Messrs. Riverton and Hatchard, 1810 AD.: "How or when did the woman return from her long stay in the wilderness? To which it must be answered that as her stay in the wilderness is not yet completed, the method of her return, being future, cannot be pointed out" – Daniel's Metallic Image, p. 333 (ibid., p. 156).

Reverend G. S. Faber, B.D., 1811 AD.: "We are living in the predicted days of antichristian blasphemy and that the 1,260 years are rapidly drawing near to their termination" – Dissertation on the Prophecies, vol. 2, p. 220 (ibid., p. 156).

Reverend William Girdlestone, AB., 1820 AD.: "But there has been yet no cleansing of the sanctuary" – Visions of Daniel, p. 222 (ibid., p. 156).

Thomas Newton, D.D., lord bishop of Bristol, in his thirteenth edition, published 1823 AD.: "These 2,300 days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed and consequently these years are not expired" – Dissertation on the Prophecies, p. 294 (ibid., p. 156).

Reverend Robert Culbertson, 1826 AD.: "Some interpreters date the commencement of this period with the time of the vision, which was in the third year of Belshazzar; Daniel 8:1. But this is manifestly too early, because more than 2,300 years

have elapsed and we know that the sanctuary is not yet cleansed" – Lectures on the Book of Revelation, vol. 3, p. 541 (ibid., p. 156).

John Wesley in his seventy-first sermon: "The times that we have reason to believe are at hand - if they have not already begun - are what many pious men have termed the latter day glory, meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can 'discern the face of the sky,' who are not only great philosophers but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun are nigh even at the door?"

"And yet the wise men of the world, men of leaning and renown, can not understand what we mean by talking of an extraordinary work of God. They cannot discern the signs of the times. They see no signs at all of God's arising to maintain his own cause, and set up his kingdom over all the earth.

"What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his own cause, and set up his kingdom?" – The Fall of Babylon, p. 230.

ELIAS MUST FIRST COME

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5-6).

"When the disciples had been on the mount of transfiguration, and returning from thence, finding that Elias, who had appeared to them on the mount did not accompany them down, naturally asked, why the scribes said that Elias must first come. Christ took his opportunity, in answering their question, to discover to them the double meaning of the prophecy: 'And Jesus answered and said unto them, Elias truly shall first come and restore all things.' (Matthew 17:11) John the Baptist had already come, and they had done unto him what they listed; that is, they had taken his life, and though he had come 'in the power and spirit of Elias,' yet here is an express declaration, that truly Elias should yet first come and restore all things. It is evident that John did not by his coming, restore all things, but after John's death and burial Christ says, truly Elias shall first come and restore all things. – The Second Advent, pp. 93, 94, Fenton and Hutchinson, 1815" (A Marvelous Work and a Wonder, p. 197).

"Now this prophecy, Malachi 4:5, 6, although it might be and was in part fulfilled by the appearance of John the Baptist, has certainly respect to times to come, because in the first place our Savior speaks of the future appearance of Elijah, even after the Baptist was beheaded. And then, secondly, the Elias whom he said should come was to do that

which it cannot be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the time of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. . . . Elijah then shall restore the true worship of God. – Reverend Samuel Hardy, *On the Prophecies*, pp. 90, 92, 1770 AD." (ibid., pp. 197-198).

"Thus our Lord declares that 'Elias shall indeed first come and restore all things'; but states that, with regard to one fulfillment, he had 'already come' in John the Baptist. And as that coming was not literal, but 'in the spirit and power of Elias,' the other coming of Elias hereafter may be of the same kind; and not improbable, inasmuch as it is expressed in the same words at the same time Elias has twice appeared, and is come a third time." – *The Apocalypse*, p. 181, Reverend Isaac Williams, B.D." (ibid., p. 197).

"The figurative allusion made to the fate of John the Baptist, Matthew 17:12, appears to be merely by way of reproach, and to exemplify the disregard and perverseness with which men had already, and would, in all probability, again receive the same kind of mission, upon which Elias is still to come, as declared by our Lord in the preceding eleventh verse, and foreshown before his birth by Malachi, chapter 4:4, 5. – *Daniel's Metallic Image*, pp. 285, 286. Reverends Rivington and Hatchard, published 1810" (ibid., p. 197).

"Judging from Matthew 17:11: 'Elias truly shall first come and restore all things' - spoken by our Lord before he passed on to speak of John the Baptist - a coming of the actual Elijah is still to be expected. For it would be contradictory in our Lord to speak of it as a thing future ('Elias truly shall first come') and as of a thing past ('But I say unto you, that Elias is come already,') in the same breath. Certainly the fathers of the primitive Christian church, down to the time of Jerome, looked for a coming of the actual Elijah. – *Elements of Prophetic Interpretation*, p. 90, Reverend J. W. Brooks, *Literalist*, vol. 2" (ibid., pp. 197-198).

"Victorinus who lived in the early part of the fourth century in his commentary on the book of Revelation says of 14:6: 'The angel flying in the midst of heaven is Elias.' – *Discourses on the Prophecies*, preached before the University of Dublin by J. H. Todd, D.D., p. 282" (ibid., p. 198).

"Justin Martyr of the early fathers in his dialogue with Trypho: 'I demanded of him, Doth not the word of God declare by Malachi that Elias shall come before the great and terrible day of the Lord? To which he answered, Most certainly!...Then must we not understand the word of God as foretelling that Elias shall be the forerunner of that great and terrible day that is of his second coming? Certainly! Replied Trypho.' – *Principal Prophecies*, p. 355, Reverend Samuel Hardy, D.D." (ibid., p. 198).

"He (Justin Martyr) intimates further his expectation of Elias coming literally and personally before Christ's second advent. – *Horae Apocalypticae*, E. B. Elliott, vol. 4, p. 278" (ibid., p. 198).

"Charles Wesley, who with his brother John was the father of Methodism, was so enraptured with the next coming of Elijah that he vented his sentiments in song. This used to be sung in the earlier days of Methodism, but for some reason or other it has been taken out of their hymn books.

'Once he in the Baptist came,
And virtue's path restored;
Pointed sinners to the Lamb
Forerunner of his Lord.

'Sent again from Paradise,
Elijah shall the tidings bring:
"Jesus comes! Ye saints, arise,
And meet your heavenly king."

'Previous to the dreadful day,
Which shall thy foes consume;
Jesus, to prepare thy way,
Let the last prophet come.

- Prophetic Times, vol. 2, No.9, 1864" (ibid., p. 198).

According to the testimony of history that Elias has already come in the form of John the Baptist to Joseph and Oliver and restored the Holy Priesthood on the earth again. And this priesthood would not be taken again until the sons of Levi offer unto the Lord an offering in righteousness as prophesied. And the angel flying in the midst of heaven was Moroni who brought back the gospel of the kingdom, a second witness to the record of the twelve apostles of the Lamb as contained in the Bible. With the return of authority to minister in the ordinances of the gospel, the return of the church from the wilderness of apostasy, and the coming forth of the fullness of the gospel, the way is thus prepared for the fulfilling of Matthew's prophecy which states, "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" (Matthew 24:14). Psalm 85:11 is also fulfilled in these things, for with the coming forth of the holy record from the ground is fulfilled the word that "Truth shall spring out of the earth" and with the blessings of heaven again being poured out upon the children of men, the angel flying in the midst of heaven having the everlasting gospel to preach with the authority to do so, and the revelations of the Lord, etc., is fulfilled the latter statement that "righteousness shall look down from heaven." And because this unlearned man (Joseph Smith) was enabled to translate this record by the Urim & Thummim with which he was provided in order to accomplish this work, and this through the power of God, he became a seer, fulfilling another scripture found in Ezra 2:63 and Nehemiah 7:65 which states: "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." This instrument was lost to the people of Israel on the Old Continent from the time of their captivity in the days of Jeremiah the prophet and was not had among them from that time forth.

The calling forth of new apostles as looked for by some of the reformers confirms the New Testament scriptures concerning this office in the church and their purpose. "And God hath set some in the church FIRST APOSTLES, secondarily prophets (not first) thirdly teachers" (1 Corinthians 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 fullness 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" (Ephesians 4:11-14).

THE COMING OF ELIAS

A Perspective

"For all the prophets and the law prophesied until John. And *if ye will receive it, this is Elias, which was for to come*" (Matthew 11:14).

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?"

And Jesus answered and said unto them, *Elias truly shall first come, and restore all things*. But I say unto you, That *Elias is come already, and they knew him not*, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. *Then the disciples understood that he spake unto them of John the Baptist*" (Matthew 17:10-13).

"And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, *Elias verily cometh first, and restoreth all things*; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, *That Elias is indeed come*, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:11-13).

"For he (John the Baptist, HES) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord*" (Luke 1:15-17).

"And thou, child, shalt be called the prophet of the Highest: *for thou shalt go before the face of the Lord to prepare his ways*" (Luke 1:76).

OBSERVATION: CHRIST AFFIRMS WHAT THE SCRIBES SAY, THAT IS, THAT ELIAS TRULY **SHALL FIRST COME AND RESTORE ALL THINGS**, YET, SAYS HE, THIS ELIAS IS COME ALREADY. THEN THE DISCIPLES UNDERSTOOD

THAT JESUS SPAKE UNTO THEM OF JOHN THE BAPTIST. IT SHOULD BE NOTED THAT THE COMING OF JOHN THE BAPTIST 2000 YEARS AGO DID NOT RESULT IN THE RESTORATION OF ALL THINGS, THUS OUR LORD'S STATEMENT THAT 'ELIAS SHALL FIRST COME AND RESTORE ALL THINGS. AS JOHN PREPARED THE WAY BEFORE CHRIST AT HIS FIRST COMING, SO SHALL HE ALSO PREPARE THE WAY BEFORE CHRIST AT HIS SECOND COMING. IN SO DOING HE FULFILLS THE PROPHETIC STATEMENT THAT HE WAS TO GO BEFORE THE FACE OF THE LORD TO PREPARE HIS WAYS.

THE WORK OF JOHN THE BAPTIST

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. *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.* Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. ***O Zion, that bringest good tidings, get thee up into the high mountain*** (THE REMOVAL OF ZION FROM JUDAH TO AMERICA); *O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young* (Isaiah 40:1-11).

OBSERVATION: THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS WAS FULFILLED IN JOHN THE BAPTIST. HOWEVER HIS APPEARANCE IN THOSE DAYS DID NOT SIGNIFY THAT JERUSALEM'S WARFARE WAS ACCOMPLISHED, NOR EVEN THAT HER INIQUITY WAS PARDONED FOR THEY REJECTED HIM AND THEY BECAME A HISS AND A BYWORD AMONG ALL THE NATIONS TO WHICH THEY WERE SCATTERED. VERSES 10 AND 11 SPEAK OF CONDITIONS AS THEY WILL ATTAIN WHEN CHRIST COMES THE SECOND TIME.

A SECOND OBSERVATION: WITH THE COMING OF JOHN THE BAPTIST, IT SAYS EVERY VALLEY SHALL BE EXALTED, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW. WHAT HAPPENED DURING THE FIRST COMING IS TRULY A TYPE AND SHADOW OF THAT WHICH WILL TRANSPIRE AT HIS SECOND COMING. CONSIDER THE PARALLELS:

THE FIRST COMING: JOHN APPEARS IN THE WILDERNESS BEFORE THE SHOWING FORTH OF THE MESSIAH, BUT ANNOUNCING HIS COMING. CHRIST COMES TO HIM AND IS BAPTIZED OF HIM. THE WORK COMMENCES. CHRIST IS CRUCIFIED, THE HEAVENS BECOME DARK AND THE VEIL OF THE TEMPLE IS RENT. IN AMERICA A TERRIBLE STORM AROSE AND THE VALLEYS WERE EXALTED, AND THE HILLS AND MOUNTAINS BROUGHT LOW; A TERRIBLE DESTRUCTION. THIS WAS FOLLOWED BY GREAT DARKNESS. SO THE ELIAS (JOHN THE BAPTIST) INDEED DID COME BEFORE THAT GREAT DAY. THUS PETER COULD WRITE:

“For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:15-21).

BUT WHAT HAPPENED THEN, AND ESPECIALLY IN AMERICA, IS ONLY A TYPE AND SHADOW OF THAT WHICH IS YET TO TRANSPIRE PRIOR TO HIS SECOND COMING, A TIME WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH. PETER EQUATES THE SIGNS GIVEN IN HIS DAY, THE DARKENING OF THE SUN, ETC., AS A FULFILLMENT OF THE PROPHECY OF JOEL. THEN HE SAYS THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED. BUT JOEL SAYS MORE, THAT THEY SHALL BE DELIVERED IN ZION AND IN JERUSALEM, ETC. THESE PARALLELS CONTINUE RIGHT ON DOWN TO 70 A.D. WHEN THE ARMIES OF TITUS SURROUNDED JERUSALEM. FOR SOME INEXPLICABLE REASON THE ARMIES TEMPORARILY WITHDREW AND THE CHRISTIANS WHO REMEMBERED THE PROPHECY OF JESUS FLED THE CITY PRECIPITOUSLY. THIS PROPHECY IS FOUND IN MATTHEW 24 WHEREIN CHRIST WARNED THEM THAT WHEN THEY SAW THE ABOMINATION OF DESOLATION STAND IN THE HOLY PLACE, THEN LET THEM WHICH BE IN JUDEA FLEE INTO THE MOUNTAINS, ETC. LUKE IDENTIFIES THIS ABOMINATION AS BEING ENCOMPASSING ARMIES.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” (Matthew 24:21-22).

OBSERVATION: THE TRIBULATION IN 70 A.D. WAS NOT SUCH AS TO THREATEN ALL FLESH AND SO THOSE DAYS WERE NOT SHORTENED. BUT

THIS TRIBULATION WAS TO BE SUCH NEVER BEFORE WITNESSED SINCE THE BEGINNING OF THE WORLD NOR EVER SHALL BE AGAIN.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Matthew 24:29-30-31).

OBSERVATION: THE SIGNS IN THE SUN AND MOON DID NOT TRANSPIRE AFTER THE TRIBULATION IN 70 A.D. NEITHER DID CHRIST APPEAR IN THE CLOUDS OF HEAVEN AS DESCRIBED HERE. SO WE KNOW THAT WHAT OCCURRED IN THOSE DAYS IS BUT A TYPE AND SHADOW OF A FAR GREATER EVENT YET TO TRANSPIRE. JERUSALEM SHALL AGAIN BE SURROUNDED BY INVADING ARMIES. SEE BOTH EZEKIEL 38 AND 39, ZECHARIAH 14, JOEL 2, ETC.

EVEN AS THE VEIL OF THE TEMPLE WAS RENT AT THE CRUCIFIXION, SO WILL THE VEIL THAT IS CAST OVER ALL NATIONS BE RENT AT THE TIME OF THE END.

“And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it” (Isaiah 25:7-8).

THE SIGNS IN THE HEAVENS DIVIDE THE GREAT TRIBULATION FROM THE DAY OF THE LORD.

“**Immediately after the tribulation of those days shall the sun be darkened,** and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matthew 24:29).

“**The sun shall be turned into darkness,** and the moon into blood, **before the great and the terrible day of the Lord come**” (Joel 2:31).

“And I beheld *when he had opened the sixth seal*, and, lo, there was a great earthquake; and **the sun became black as sackcloth of hair**, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us

from the face of him that sitteth on the throne, and from the wrath of the Lamb: **For the great day of his wrath is come**; and who shall be able to stand?" (Revelation 6:12-17).

WE ARE LIVING TODAY IN THE LATTER PART OF THE FIFTH SEAL. THE SIXTH WILL SOON BE OPENED ENDING THE CURRENT TRIBULATION AND USHERING IN THE DAY OF WRATH (THE DAY OF THE LORD). THE TRIBULATION PERIOD WILL CLIMAX WITH THE COMING OF THE NORTHERN ARMY (GOG) AGAINST JERUSALEM AND AMERICA. THE SIGNS IN THE HEAVENS WILL THEN TAKE PLACE (SEE JOEL 2) AND THE GREAT DAY OF GOD WILL BE UPON US. BUT DELIVERANCE IS PROMISED TO HIS PEOPLE IN BOTH ZION AND JERUSALEM AND ALSO IN THE REMNANT WHOM HE SHALL CALL.

THIS ELIJAH SHALL COME BEFORE THAT GREAT DAY

“Behold, *I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse*” (Malachi 4:5-6).

THE DAY OF THE LORD

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For *the day of the Lord of hosts shall be upon every one that is proud and lofty*, and upon every one that is lifted up; and he shall be brought low: And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth*” (Isaiah 2:10-19).

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and *the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth*, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb*” (Revelation 6:12-16).

“The sun shall be turned into darkness, and the moon into blood, before the great and the 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 the Lord shall call” (Joel 2:31-32).

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isaiah 2:20-21).

COMMENT: THIS IS WHEN THEY SHALL CRY FOR THE MOUNTAINS AND ROCKS TO FALL UPON THEM. SEE REVELATION 6. IT IS THE DAY OF WRATH.

“Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger” (Isaiah 13:6-13).

Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen (Ezekiel 30:2-3).

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come” (Joel 1:15).

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every

one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. *The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:* And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?” (Joel 2:1-11).

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and the 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 the Lord shall call” (Joel 2:30-32).

“Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: *for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.* The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more” (Joel 3:9-17).

“Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?” (Amos 5:18-20)

“For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it” (Obadiah 1:15-18).

“Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel” (Zephaniah 1:7-8).

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land” (Zephaniah 1:14-18).

“Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger (Zephaniah 2:2-3)..

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee” (Zechariah 14:1-5).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. **Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:** And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Malachi 4:1-6).

“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thessalonians 5:2-3).

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:10-113).

ISAIAH 29 - THE GREAT AND MARVELOUS WORK, THE SEALED BOOK AND THE FORMER AND LATTER RAINS

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of A BOOK THAT IS SEALED, WHICH MEN DELIVER TO ONE THAT IS LEARNED, SAYING, READ THIS, I PRAY THEE: AND HE SAITH, I CANNOT; FOR IT IS SEALED: AND THE BOOK IS DELIVERED TO HIM THAT IS NOT LEARNED, SAYING, READ THIS, I PRAY THEE: AND HE SAITH, I AM NOT LEARNED. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: THEREFORE, BEHOLD, I WILL PROCEED TO DO A MARVELOUS WORK, AMONG THIS PEOPLE, EVEN A MARVELOUS WORK AND A WONDER: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid...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? AND IN THAT DAY SHALL THE DEAF HEAR THE WORDS OF THE BOOK, AND THE EYES OF THE BLIND SHALL SEE OUT OF OBSCURITY, AND OUT OF DARKNESS" (Isaiah 29:9-14, 17-18).

THE SEALED BOOK

"In a New and Critical Translation of Isaiah by Franz Delitzsch, D.D., the following rendition of Isaiah 29: 11 is offered: 'And the revelation of all this will be to you like words of a sealed writing which they give to him who understands writing, saying, Pray read this; but he says, I cannot, it is sealed. – Prophetic Times, vol. 10, p. 24" (A Marvelous Work and a Wonder, p. 228).

COMMENTARY

This prophecy commenced to be fulfilled with the coming forth of the church out of the wilderness in 1829/30. The sealed book was the record from which the Book of Mormon was translated. And as we have seen from the above, every particular concerning the taking of the words of this book to one that is learned and to one that is not learned was literally fulfilled. A further witness was also provided for 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?' This was fulfilled in 1853, just 24 years, after the coming forth of the Book of Mormon. The former and latter rains returned to the land of Palestine after an absence of 1800 years. Consider the following testimony:

THE FORMER AND LATTER RAINS

"Of Lebanon, Chambers' Encyclopedia, edition 1891, has this to say: 'The lower parts of the mountains, however, are everywhere well watered and cultivated, and the valleys are often covered with orchards, vineyards, olive and mulberry plantations, and cornfields"! (ibid., p. 172).

"Concerning Palestine, Louis Van Buren, visiting that land in 1866, has this to say: 'I arrived in Palestine in the beginning of last December (1866), and remained there till the 20th of March. I found it to be a very good land, with a delightsome climate; the fruitfulness of it is truly wonderful; crop after crop can be raised, summer and winter, the former and the latter rain, the dew also, being restored as in ancient times; there is no longer any difficulty in raising grain or any other product" Saints' Herald, April, 1867 (ibid., pp. 172-173).

"It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives' Saints Herald, April, 1867" (ibid., p. 173).

"I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'latter rain' returned last year to Mount Zion - a rain that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season', Scottish Presbyterian Magazine, 1853. – Parsons' Textbook, p. 205, (ibid., p. 173).

"A correspondent writing to the Sword of Truth from Jerusalem, in 1864, has this to say: 'During the five years of my sojourn in the land of our fathers, the early and latter rain came down from heaven as regularly as in the days of David and Solomon. Everything grew and blossomed almost visibly to the beholder, and in three days our sacred soil outran the best lands in Europe' Sword of Truth, February 15, 1864" (ibid., p. 173).

"George J. Adams, writing from Palestine in 1865, says: 'I will now explain in relation to the wheat and millet and the other crops; also the rains, as they now come since the restoration of the latter rain. The former or first rain commences in the latter part of October and closes in December . . . The latter rain commences in April and continues about six weeks. It is this rain that ripens the wheat and barley. The wheat and barley is sown in December and the first part of January. They reap it in the first part of May. Immediately after harvest, they sow the same land with millet and reap it the last of August. The land then rests about two months, or until the first rain, when they sow turnips and peas, potatoes, and every kind of vegetable. These ripen in time to put the wheat crop in for the next season, making three crops a year on the same land. Where on earth can such a land be found? Nowhere else but in Palestine.' – Sword of Truth, November 1, 1865 (ibid., p. 173).

"We believe that God has for ages permitted the land to lay waste and desolate, and withheld the latter rain and even the dews of heaven in direct fulfillment of the testimony of all the prophets, and that the time of that desolation and the withholding of the latter rain has now run out, that rain having been given in its season every successive year since 1853' – Sword of Truth, February 1, 1866" (ibid., p. 174).

"Our testimony is that it is a goodly and a fruitful land, bearing abundantly three crops each year when properly cultivated. The latter rain has been restored without intermission since the year of our Lord 1853' – Sword of Truth, January 1, 1866" (ibid., p. 174).

"Lebanon or Palestine lay a barren waste for many long centuries. It is historically stated that after the fall of Jerusalem, in AD. 70, the former and the latter rains which had made Palestine so fertile, were withheld. This reduced the country to a condition which had never before prevailed there. In the year 1853, however, the rain returned and the land is now fertile. A traveler to the Holy Land wrote thus of the country some years ago:

"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 sign of frost, and vegetables of every sort were growing in perfection in the 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' – Pages 216, 217" (The Fall of Babylon, pp. 251-252).

"McClintock and Strong's Encyclopaedia, in the article on Palestine, states its condition before the beginning of its restoration as follows:

"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 hillsides 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" (ibid., p. 255).

THE COMMENCEMENT OF THE GREAT AND MARVELOUS WORK

Thus the great and marvelous work was begun, the little stone kingdom was cut out of the mountain without hands, the kingdom of God set up which shall never be destroyed nor be left to other people. The Angel indeed has flown in the midst of heaven having the everlasting gospel to preach to them who dwell in the earth. Consider that this is true:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of waters II (Revelation 14:6-7). And what is to follow the flying of this angel? "And there followed another angels, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:8). Mystery Babylon (the great) was to rule until this angel flew in the midst of heaven. And this is in precise agreement with what we read earlier in Daniel 7 where the prophet declares, "I beheld, and the same horn (Mystery Babylon) made war with the saints, and prevailed against them; Until the Ancient of days came, AND JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; AND THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM" (Daniel 7:21-22). Further "...he (the little horn or Mystery Babylon) shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. BUT THE JUDGMENT SHALL SIT and they shall take away his dominion, to consume and to destroy it unto the end" (Daniel 7:25-26).

With the coming of the angel the hour of His judgment had come, and this judgment was given to the saints (1820) and the time came that the saints possessed the kingdom (1829-30) and with the sitting of this judgment, they shall take away the dominion of the little horn, or Mystery Babylon, to consume and to destroy it unto the end (the time when Christ will return, at which time "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.").

From the testimony which we read in the history, we learn that both the Father and the Son appeared to Joseph Smith when he went to inquire which of all the churches

was right. Did he by thus saying give us a true witness? Consider again. This little horn was to made war with the saints and to overcome them for a specific period of time or UNTIL THE ANCIENT OF DAYS CAME. Who then is the Ancient of days? The evidence is that it is God, and particularly the Father, from the description given in verses 9 and 10 of this same prophecy. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Then the prophet saw "...and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13-14). This latter is the Lord Jesus Christ coming to His Father, the Ancient of days; the one who is without beginning of days or end of years.

Did the Ancient of days come at the conclusion of the reign of the little horn? The answer must be yes according to the testimony we read when the Father and Son appeared to 14 year old Joseph Smith that morning in the spring of 1820. But what about the Son? Did He also appear as he testified that He did? Consider this word in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (dawning of a new day after the night of darkness, HES) shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive UNTIL THE TIMES OF RESTITUTION (Restoration, HES) OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began."

EZEKIEL 37 - THE STICK OF JUDAH AND THE STICK OF JOSEPH

"ROLL: A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled upon a stick, and was unrolled when a person wished to read it. – Smith's Bible Dictionary, Peloubet edition, p. 566" (A Marvelous Work and a Wonder, p. 214).

"The king being impatient to know the contents, the scribe begins to read immediately: and as the books of the time were written upon long scrolls, and rolled upon a stick, the latter part of the book would come first. – History of the Holy Bible, John Kitto, D.D., F.S.A, p. 403" (ibid., p. 214).

THEY SHALL GO OVER THE WALL! Did a seed of Joseph truly go over the wall (the sea) and become separated from his brethren in the old world?

Consider the two following prophecies: "Joseph is a fruitful bough, even a fruitful bough by a well; WHOSE BRANCHES RUN OVER THE WALL...The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the

everlasting hills: they shall be on the head of Joseph, AND ON THE CROWN OF THE HEAD OF HIM THAT WAS SEPARATE FROM HIS BRETHREN" (Genesis 49: 22, 26). "...let the blessing come upon the head of Joseph, AND UPON THE TOP OF THE HEAD OF HIM THAT WAS SEPARATED FROM HIS BRETHREN" (Deuteronomy 33: 16).

This prophecy was fulfilled when a family of the tribe of Manasseh was taken out of Jerusalem and brought over to this country (America) through the command of the Lord in 600 B. C. just before Nebuchadnezzar took the Kingdom of Judah into captivity. There they became a great nation as promised in Genesis 48:19 and 35:11.

"Nor shall Judah alone be restored. God will save likewise the house of Joseph, though he appears to have long entirely forgotten them. He will hiss for them and gather them. He will make them as it were the seed of his millennial church and cause them to be instrumental in spreading the knowledge of his truth to the uttermost parts of the earth. – General and Connected View of the Prophecies, vol. 2, p. 271, Reverend G. S. Faber" (A Marvelous Work and a Wonder, p. 219).

"Doctor Lowth commenting on Jeremiah 48:32: 'Thy plants are gone over the sea, they reach even to the sea of Jazar.' The words imply that the principal inhabitants are carried away and pass over the sea. – Horae Apocalypticae, vol. 3, p. 72, E.B. Elliott, AM." (Ibid., p. 221).

"The Totten Memorial Association dedicated to the memory of Professor Totten, America's foremost chronologist and ethnologist, observes: 'The vine of Sibmah was the appropriate emblem of transjordanic Israel. It represented Israel on the frontiers, Israel in close contact with the Gentile and heathen world. The lords of the Gentiles broke down its choice plants, 'which wandered into the wilderness: its shoots were spread abroad, they passed over the sea.' (Isaiah 16:8) In spite of the breaking down of the choice branches of the Vine of Sibmah, its shoots were spread abroad. These shoots were men of Israel. 'They passed over the sea.' Jeremiah utters a similar oracle, saying: 'With more than the weeping of Jazar will I weep for thee, O Vine of Sibmah: thy branches passed over the sea, they reached even to the sea of Jazar: upon thy summer fruits and upon thy vintage the destroyer is fallen.' (Jeremiah 48:32) But in spite of the ravages of the destroyer of the Gentiles, the outcasts of Israel, his fugitives from the destroyer (Isaiah 16:3, 4) dwelt for a while in the dark shadow of Moab, and then passed into the wilderness and passed over the sea . . . Zechariah says, as translated by Doctor Robert Young: 'He hath passed over through the sea, and hath pressed and smitten billows in the sea.' (Zechariah 10: 11) All this was involved in the blessing in the racial covenant of promise, for God gave to Joseph 'blessings of the deep that coucheth beneath.'...Whence came these ancient traditions of a land beyond the sea? After diligent investigation, I am convinced that they came from the blessings pronounced on Joseph in the racial covenant of promise. The descriptions given of his land by the Patriarch Jacob and the Lawgiver, Moses, indicate a land beyond the sea, beneath which the deep coucheth, and that extends 'unto the utmost bound of the everlasting hills.' Jacob was in Egypt when he blessed Joseph. Now if we go from Egypt to the utmost bound of the everlasting hills, and go

either east or west, we will come to the United States of America, in the region of the Rocky Mountains, the backbone of the continent. The language, in its strict significance and grammatical structure, indicates this. Do not explain it away by calling it oriental extravagance. It means just what it says.' – Our Race Quarterly, September, 1910, pp. 89, 91" (ibid., pp. 221-222).

"Reading this prophecy (Isaiah 18:1-3) in the light of ancient geography and history, it is evident that the peculiar language with which it is introduced was selected by the penetrating spirit of truth to indicate a land beyond the utmost confines of the Old World. It is 'over the sea' from it. For one of its characteristics is that it sends its ambassadors by sea. Isaiah lived in Jerusalem, Starting there, and going either east or west beyond the Ethiopia of that day, we cross the sea, the Pacific Ocean or the Atlantic Ocean, and in either case come to the United States of America. It is the land and the only land we can reach, according to the designation of it given in this great prophecy. – Our Race Quarterly, September, 1910, pp. 91-94. Published by The Totten Memorial Association" (ibid., p. 224).

THE SEVENTY WEEKS OF DANIEL

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Daniel 9:24-27).

The main points of this prophecy are as follows:

1. Seventy weeks are determined upon the Jews and their city Jerusalem
 - a. To finish the transgression
 - b. To make an end of sins
 - c. To make reconciliation for iniquity
 - d. To bring in everlasting righteousness

- e. To seal up the vision and prophecy
 - f. To anoint the Most Holy
2. From the commandment to restore and build Jerusalem to the Messiah the Prince shall be 69 weeks.
 3. After the elapsed of that time Messiah shall be cut off.
 4. Then the people of the prince (Caesar's army under Titus) shall destroy the city and the temple.
 5. Messiah shall confirm the covenant with many for one week - the 70th week.
 6. In the midst of this week Messiah shall cause the sacrifice and oblation to cease.
 7. Desolation will continue thereafter until the consummation.

It is first fitting to lay a little background before discussing the details of this prophecy.

When was the commandment to restore and to build Jerusalem given, after the conclusion of the 70 year captivity of Judah? There were four edicts issued by the Persian Kings, that of Cyrus, that of Darius, that of the 7th year of Artaxerxes, and that of the 20th year of Artaxerxes. It was this last edict that fulfilled every particular of the commandment to restore and to build Jerusalem.

"THE FOURTH EDICT: THAT OF THE 20TH OF ARTAXERXES

"It was in the 20th year of Artaxerxes (Neh. 2:1), when it was reported to Nehemiah that, 'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire' (Neh. 1:3). So it was still necessary for the decree to be given to rebuild Jerusalem and the walls. Nehemiah requests permission to build the city (Neh. 2:5) to which thing the king agreed (v. 6). The king gave Nehemiah a letter (decree) authorizing timber to make beams for the 'gates of the palace which appertained to the house and for the wall of the city, and for the house that I shall enter into' (v. 8). This was the first and only decree that fulfilled the prophecy, 'to restore and to build Jerusalem' (Dan. 9:25). Also, in the same verse, the walls were to built' even in troublous times.' That this was literally fulfilled at this time is shown: 'And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side and so builded' (Neh. 4:16-18).

This edict utterly fulfills the prophecy: the walls of the city were builded and finished in 52 days (Neh. 6: 15), after which the people were chosen by volunteers and by lot to inhabit the city, and rulers were set up and the ancient law given to the people. All this happened by our reckoning in 460 B. C., just 490 years to the end of the prophecy of

70 weeks, 3½ years after the crucifixion. And it truly was 'even in troublous times" as recorded in Daniel" (Chronology of the Bible by Elder M. Harvey Seibel, pp. 169-170).

"What was the purpose of the seventy weeks? 'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy' (Dan. 9:24). This being the stated purpose, the 7 weeks, the 62 weeks, and the final week must all, in a special way, cover division of spiritual events into these respective time segments. Consider a major characteristic or purpose of the Jews, was the carrying the truth of the gospel and preserving it for all men, for through them the Bible was given to the world. They were a chosen people. Prophets arose among them from the beginning, but with the rise of Samuel, prophets were more abundant, even to the end of the Old Testament canon, and their teachings and prophecies fill the pages of Scripture. But Malachi was the last of the prophets: the canon of Scripture closed and was not opened again until the coming of John and the Messiah. A priestly and a prophetic silence reigned, and the people sat in darkness (Isa. 9:2; Matt. 4:16). The picture seems clear indeed: the priests and prophets were the mediators between heaven and man, the line of communication; but 49 years, 434 years, and 7 years were to wind things up for the nation, to end this dispensation of the chosen people of the Jews. It is beautifully logical to consider that the 49 years terminated the lines of communication in its official capacity, that 49 years, a tithe of the total 490 years remained to the chosen people, that men sat in spiritual darkness for 434 years leading to Christ, that for 3½ years the covenant was confirmed in Judaea, and the final 3½ years with the 'other sheep'" (ibid., pp. 172-173).

"THE SEVENTIETH WEEK

"Sixty-nine weeks, or 483 years of the total 490 have passed, leading us to the Messiah the Prince (Dan. 9:25-26), to the baptism of Christ and the beginning of His ministry in 24 AD. The events of the final week are clearly stated: "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" (Dan. 9:27). For three and one-half years Christ confirmed the covenant, preaching throughout Judaea and performing many healings and wonders that the "many" might be brought into the kingdom of God. Then, in the midst of this work, he was "cut off" (v. 26), causing the "sacrifice and the oblation to cease" (v. 27). For his death on the cross brought an end of the sacrifices of the ancient law, and left the promise unfulfilled: there were still three and one-half years of the week of "confirming the covenant": a half week slated to throw the scholars and commentators into confusion and conjecture" (ibid., pp. 174-175).

Four hundred eighty-three years were to elapse from the commandment to rebuild Jerusalem until the beginning of Christ's ministry. During that period (the 70th week), He is to confirm the covenant with many. Then in the midst of the week (after 3½ years of ministry He shall cause the sacrifice and the oblation to cease. He did so by the sacrifice of Himself upon the cross. At that moment God, so signifying that it was finished and all now had direct access to the Father, caused the veil of the temple to be rent in the sight of

all. There no longer had to be a priest 'go-between', only the Lord Jesus Christ Himself who now was our great High Priest and intercessor with the Father. Having been rejected by the Jewish nation, the Gospel was carried to a nation bringing forth the fruits thereof, namely, the Gentiles. And because of the sentence which they themselves pronounced upon themselves out of their mouths at the trial of Jesus, the people of the prince (Titus) did come and destroy the city Jerusalem and the temple, crucifying the people by the hundreds on the hilltops, leaving the city in desolation. The former and latter rains also were withheld and did not return again until 1853.

But what of the other half of the week? It says He was to confirm the covenant with many for one week. Half of that week had been fulfilled in Jerusalem. He had told his disciples that He had other sheep, and that they too would hear His voice. The Book of Mormon records His visit to this country, as do the Indians themselves in their traditions. Moreover He also went to the lost tribes of Israel which had been led away of the Father. In other words when Christ came, He visited all the house of Israel wherever they had been scattered through the world. The last 3½ years was fulfilled by our Lord in carrying the gospel to the rest of the house of Israel who were not in and around Jerusalem. This is one of the great evidences that the record of the Book of Mormon is true.

Mormonism is not true. The Book of Mormon is and can stand on its own feet. John tells how we can know the Spirit of God. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2-3).

This is just what the Book of Mormon does confess. It is a second witness for Christ, wonderfully confirming the record of the Apostles and Prophets.

A Concluding Comment on the Seventy Weeks of Daniel

That these weeks are weeks of years and not of days is shown by reference to Jacob and Rachel in Genesis. This was immediately after Laban had deceived Jacob by giving him Leah to wife instead of Rachel.

“And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also” (Genesis 29:26-28).

CONCLUSION

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and

finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1-2).

A BRIEF HISTORY OF THE CHURCH OF CHRIST (TEMPLE LOT)

DID THE ANGEL FLY IN THE MIDST OF HEAVEN HAVING THE EVERLASTING GOSPEL TO PREACH TO THOSE WHO DWELL UPON THE EARTH? DID THE LORD OF HEAVEN CALL APOSTLES ANEW? DID HE RESTORE HIS CHURCH AGAIN IN THE EARTH? CONSIDER THE FOLLOWING TESTIMONY FOR THE TIME OF ITS RESTORATION HAD FULLY COME:

Here follows a brief history of the beginning of this work. Though the Lord did restore His church again as prophesied, the adversary, on the other hand, did not sit idly by doing nothing. Yet despite his machinations, God did preserve a small remnant through the cloud of error and persecution that followed. Thus the little stone kingdom cut out of the mountain without hands being preserved, and not left to 'other people' continued to stand as prophesied and will one day fill the whole earth.

A BRIEF ACCOUNT OF THE INCEPTION OF THIS GREAT LATTER DAY WORK

(As given by Joseph the Prophet and others who were eyewitnesses to these things)

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally" (Times and Seasons, vol. 3., pp. 727-728).

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me

as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him. "

"My object in going to enquire of the Lord was to know which of all the sects was right. That I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak then I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power there.' He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven."

(Did Joseph testify truly when he declared that both the Father and the Son had appeared to him? Consider the following evidences:

"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Daniel 7:21-22).

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13-14).

"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 heaven 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" (Acts 3:19-21).

The Son of man coming in the clouds of heaven to the Ancient of days can only be Christ coming to the Father. The reign of the little horn over the saints was only to last only until the Ancient of days came. But Christ also was to be sent when the times of the restitution (restoration) of all things had arrived. Based on these scriptures both the Father and the Son were to come at the conclusion of that evil reign, thus verifying Joseph's statement to us.)

Joseph continues:

"I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one" (ibid., pp. 748-749).

Of this incident Lucy writes:

"From this time until the twenty-first of September, 1823, Joseph continued, as usual, to labour with his father, and nothing during this interval occurred of very great importance - though he suffered, as one would naturally suppose, every kind of opposition and persecution from the different orders of religionists.

"On the evening of the twenty-first of September, he retired to his bed in quite a serious and contemplative state of mind. He shortly betook himself to prayer and supplication to Almighty God, for a manifestation of his standing before him, and while thus engaged he received the following vision: (Lucy Smith's History, p. 78)

Continuing with Joseph:

"While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness

beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, his hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi (Moroni?). That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our bibles. Instead of quoting the first verse as reads in our books he quoted it thus, 'For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch,' and again he quoted the fifth verse thus, 'Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently, 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming.' In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come.

"He also quoted the second chapter of Joel from the twenty eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the

plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

"By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and as usual went to the necessary labors of the day, but in attempting to labor as at other time, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of any thing. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received" (Times and Seasons, vol. 3, pp. 753-754).

Oliver reports in his letter that:

"On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind - his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its claims, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

"At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames 'locked fast in sleep's embrace;' but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him - he continued still to pray - his heart, though once hard and obdurate, was softened, and that mind which had often flitted like the 'wild bird of passage,' had settled upon a determined basis not to be decoyed or driven from its purpose.

"In this situation hours passed unnumbered - how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. - While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. - Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

"Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst, and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul....

"...it may be well to relate the particulars as far as given - The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

"Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say - 'God has chosen the foolish things of the world to confound the things which are mighty; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid for according to his covenant which he

made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd.'

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek his overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.'

"He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said, they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purposes with the record.

"Yet,' said he, 'the scripture must be fulfilled before it is translated, which says that the words of a book which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save.'

"A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

"On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

"While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book" (Messenger and Advocate, vol. 1, pp. 79-80).

Continuing, Oliver writes:

"You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels...

"...the vision was renewed twice before morning, unfolding farther, and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

"Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged - He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

"You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and thus the caution.

"Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure - one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed...

"It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind - one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned - contrasting his former and

present circumstances in life with those to come. That precious instruction recorded on the sacred page - pray always - which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found... (ibid., pp. 156, 157, 158).

From these writings of Oliver Cowdery we have the following interesting record of Joseph's meeting with the angel at the hill and his attempt to take the record from the place of their deposit.

"You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother; he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

"After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

"On attempting to take possession of the record a check was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not - there was the pure unsullied record as had been described - he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the

commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to him mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

"At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, 'All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God;' and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who keep the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only a precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings,

with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. - This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of man shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet - 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord' - But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. - Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain those precious things" (ibid., pp. 197-199).

Says Lucy of this experience,

"When the angel ascended the second time, he left Joseph overwhelmed with astonishment, yet gave him but a short time to contemplate the things which he had told him before he made his reappearance, and rehearsed the same things over, adding a few

words of caution and instruction, thus: that he must beware of covetousness, and he must not suppose the Record was to be brought forth with the view of getting gain, for this was not the case, but that it was to bring forth light and intelligence, which had for a long time been lost to the world; and that when he went to get the plates, he must be on his guard, or his mind would be filled with darkness. The angel then told him to tell his father all which he had both seen and heard. The next morning Alvin, and Joseph, were reaping together in the field, and as they were reaping Joseph stopped quite suddenly, and seemed to be in a very deep study. Alvin, observing it, hurried him, saying, 'We must not slacken our hands or we will not be able to complete our task.' Upon this Joseph went to work again, and after labouring a short time, he stopped just as he had done before. This being quite unusual and strange, it attracted the attention of his father, upon which he discovered that Joseph was very pale. My husband, supposing that he was sick, told him to go to the house, and have his mother doctor him. He accordingly ceased his work, and started, but on coming to a beautiful green, under an apple-tree, he stopped and lay down, for he was so weak he could proceed no further. He was here but a short time, when the messenger whom he saw the previous night, visited him again, and the first thing he said was,

"Why did you not tell your father that which I commanded you to tell him?" Joseph replied, 'I was afraid my father would not believe me.' the angel rejoined, 'He will believe every word you say to him.'

"Joseph then promised the angel that he would do as he had been commanded. Upon this, the messenger departed, and Joseph returned to the field, where he had left my husband and Alvin; but when he got there, his father had just gone to the house, as he was somewhat unwell. Joseph then desired Alvin to go straightway and see his father, and inform him that he had something of great importance to communicate to him, and that he wanted him to come out into the field where they were at work. Alvin did as he was requested, and when my husband got there, Joseph related to him all that had passed between him and the angel the previous night and that morning. Having heard this account, his father charged him not to fail in attending strictly to the instruction which he had received from this heavenly messenger.

"Soon after Joseph had this conversation with his father, he repaired to the place where the plates were deposited, which place he describes as follows:" (Lucy Smith's History, pp. 81-83).

Returning to Joseph's account,

"I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario Co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top,

under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days works and otherwise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintenance" (Times and Seasons, vol. 3, pp. 771-772).

Of these glorious events Lucy writes,

"While Joseph remained here, the angel showed him, by contrast, the difference between good and evil, and likewise the consequences of both obedience and disobedience to the commandments of God, in such a striking manner, that the impression was always vivid in his memory until the very end of his days; and in giving a relation of this circumstance, not long prior to his death, he remarked, that' ever afterwards he was willing to keep the commandments of God.'

"Furthermore, the angel told him, at the interview mentioned last, that the time had not yet come for the plates to be brought forth to the world; that he could not take them from the place wherein they were deposited until he had learned to keep the commandments of God - not only till he will willing, but able to do it. The angel bade Joseph come to this place every year, at the same time of the year, and he would meet him there and give him further instructions.

"The ensuing evening, when the family were all together, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the Record, as well as what passed between him and the angel while he was at the place where the plates were deposited.

"Sitting up late that evening, in order to converse upon these things, together with overexertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, 'Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's

work at an hour before sunset, then, if mother will get out suppers early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you. '

"Accordingly, by sunset the next day we were all seated, and Joseph commenced telling us the great, and glorious things which God had manifested to him; but, before proceeding, he charged us not to mention out of the family that which he was about to say to us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when we should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world.

"After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

"From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening, for the purpose of listening while he gave us a relation of the same, I presume our family presented an aspect as singular as any that ever lived upon the face of the earth - all seated in a circle, father, mother, sons, and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

"We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst. "During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life with them.

"On the twenty-second of September, 1824, Joseph again visited the place where he found the plates the year previous; and supposing at this time that the only thing required, in order to possess them until the time for their translation, was to be able to keep the commandments of God - and he firmly believed he could keep every commandment which had been given him - he fully expected to carry them home with him. Therefore, having arrived at the place, and uncovering the plates, he put forth his hand and took them up, but, as he was taking them hence, the unhappy thought darted through his mind that probably there was something else in the box besides the plates, which would be of some pecuniary advantage to him. So, in the moment of excitement,

he laid them down very carefully, for the purpose of covering the box, lest some one might happen to pass that way and get whatever there might be remaining in it. After covering it, he turned round to take the Record again, but behold it was gone, and where he knew not, neither did he know the means by which it had been taken from him.

"At this, as a natural consequence, he was much alarmed. He kneeled down and asked the Lord why the Record had been taken from him; upon which the angel of the Lord appeared to him, and told him that he had not done as he had been commanded, for in a former revelation he had been commanded not to lay the plates down, or put them for a moment out of his hands, until he got into the house and deposited them in a chest or trunk, having a good lock and key, and, contrary to this, he had laid them down with the view of securing some fancied or imaginary treasure that remained.

"In the moment of excitement, Joseph was overcome by the powers of darkness, and forgot the injunction that was laid upon him.

"Having some further conversation with the angel on this occasion, Joseph was permitted to raise the stone again, when he beheld the plates as he had done before. He immediately reached forth his hand to take them, but instead of getting them, as he anticipated, he was hurled back upon the ground with great violence. When he recovered, the angel was gone, and he arose and returned to the house, weeping for grief and disappointment.

"As he was aware that we would expect him to bring the plates home with him, he was greatly troubled, fearing that we might doubt his having seen them. As soon as he entered the house, my husband asked him if he had obtained the plates. The answer was, 'No, father, I could not get them.'

"His father then said, 'did you see them?'

"'Yes,' replied Joseph, 'I saw them, but could not take them.'

"'I would have taken them,' rejoined his father, with much earnestness, 'if I had been in your place.'

"'Why,' returned Joseph, in quite a subdued tone, 'you do not know what you say. I could not get them, for the angel of the Lord would not let me. '

"Joseph then related the circumstance in full, which gave us much uneasiness, as we were afraid that he might utterly fail of obtaining the Record through some neglect on his part. We, therefore, doubled our diligence in prayer and supplication to God, in order that he might be more fully instructed in his duty, and be preserved from all the wiles and machinations of him 'who lieth in wait to deceive'" (Lucy Smith's History, pp. 83-86).

Continuing with Joseph's history,

"In the year eighteen hundred and twenty-four my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October eighteen hundred and twenty-five I hired with an old gentleman, by the name of Josiah Stoal who lived in Chenango County State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah County, State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger" (Times and Seasons, p. 772).

Of this event Lucy writes,

"A short time before the house was completed, a man, by the name of Josiah Stoal, came from Chenango County, New York, with the view of getting Joseph to assist him in digging for a silver mine. He came for Joseph on account of having heard that he possessed certain keys, by which he could discern things invisible to the natural eye.

"Joseph endeavoured to divert him from his vain pursuit, but he was inflexible in his purpose, and offered high wages to those who would dig for him, in search of said mine, and still insisted upon having Joseph to work for him. Accordingly, Joseph and several others, returned with him and commenced digging. After labouring for the old gentleman about a month, without success, Joseph prevailed upon him to cease his operations; and it was from this circumstance of having worked by the month, at digging for a silver mine, that the very prevalent story arose of Joseph's having been a money digger.

"While Joseph was in the employ of Mr. Stoal, he boarded a short time with one Isaac Hale, and it was during this interval, that Joseph became acquainted with the daughter, Miss Emma Hale, to whom he immediately commenced paying his addresses, and was subsequently married.

"When Mr. Stoal relinquished his project of digging for silver, Joseph returned to his father's house" (Lucy Smith's History, pp. 91-92).

Continuing, Joseph writes,

"During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January, eighteen hundred and twenty-seven, we were married while yet I was employed in the service of Mr. Stoal" (Times and Seasons, vol. 3, p. 772).

Says his mother,

"We were pleased with his choice, and not only consented to his marrying her, but requested him to bring her home with him, and live with us. Accordingly he set out with his father for Pennsylvania.. ."

"...and the next January returned with his wife, in good health and fine spirits. "Not long subsequent to his return, my husband had occasion to send him to Manchester, on business. As he set off early in the day, we expected him home at most by six o' clock in the evening, but when six o'clock came, he did not arrive. We always had a peculiar anxiety about him whenever he was absent, for it seemed as though something was always taking place to jeopardize his life. But to return. He did not get home till the night was far spent. On coming in, he threw himself into a chair, apparently much exhausted. My husband did not observe his appearance, and immediately exclaimed, 'Joseph, why are you so late? Has anything happened to you? We have been much distressed about you these three hours.' As Joseph made no answer, he continued his interrogations, until, finally, I said, 'Now, father, let him rest a moment - don't trouble him now - you see he is home safe, and he is very tired, so pray wait a little. '

"The fact was, I had learned to be a little cautious about matters with regard to Joseph, for I was accustomed to see him look as he did on that occasion, and I could not easily mistake the cause thereof

"Presently he smiled, and said in a calm tone, 'I have taken the severest chastisement that I have ever had in my life.'

"My husband, supposing that it was from some of the neighbours, was quite angry, and observed, 'I would like to know what business anybody has to find fault with you!'

"' Stop, father, stop,' said Joseph, 'it was the angel of the Lord: as I passed by the hill of Cumorah, where the plates are, the angel met me, and said that I had not been engaged enough in the work of the Lord; that the time had come for the Record to be brought forth; and that I must be up and doing, and set myself about the things which God had commanded me to do. But, father, give yourself no uneasiness concerning the reprimand which I have received, for I now know the course that I am to pursue, so all will be well. '

"It was also made known to him, at this interview, that he should make another effort to obtain the plates, on the twenty-second of the following Sept., but this he did not mention to us at that time" (Lucy Smith's History, pp. 93, 98-99).

Continuing with Joseph:

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge

that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

"I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight" (Times and Seasons, vol. 3, p. 772).

Returning to Lucy's history we read the following account:

"Soon after we returned from Harmony, a man by the name of Lyman Cowdery, came into the neighbourhood, and applied to Hyrum, (as he was one of the trustees,) for the district school. A meeting of the trustees was called, and Mr. Cowdery was employed. But the following day, this Mr. Cowdery brought his brother Oliver to the trustees, and requested them to receive him instead of himself, as circumstances had transpired which rendered it necessary for him to disappoint them, or which would not allow of his attending to the school himself; and he would warrant the good conduct of the school under his brother's supervision. All parties being satisfied, Oliver commenced his school, boarding for the time being at our house. He had been in the school but a short time, when he began to hear from all quarters concerning the plates, and as soon began to importune Mr. Smith upon the subject, but for a considerable length of time did not succeed in eliciting any information. At last, however, he gained my husband's confidence, so far as to obtain a sketch of the facts relative to the plates.

"Shortly after receiving this information, he told Mr. Smith that he was highly delighted with what he had heard, that he had been in a deep study upon the subject all day, and that it was impressed upon his mind, that he should yet have the privilege of writing for Joseph. Furthermore, that he had determined to pay him a visit at the close of the school, which he was then teaching.

"On coming in on the following day, he said, 'The subject upon which we were yesterday conversing seems working in my very bones, and I cannot, for a moment, get it out of my mind, finally, I have resolved on what I will do. Samuel, I understand, is going down to Pennsylvania to spend the spring with Joseph; I shall make my arrangements to be ready to accompany him thither, by the time he recovers his health; for I have made it a subject of prayer, and I firmly believe that it is the will of the Lord that I should go. If there is a work for me to do in this thing, I am determined to attend to it.'

"Mr. Smith told him, that he supposed it was his privilege to know whether this was the case, and advised him to seek for a testimony for himself, which he did, and received the witness spoken of in the Book of Doc. and Cove. Sec. viii.

"From this time, Oliver was so completely absorbed in the subject of the Record, that it seemed impossible for him to think or converse about anything else" (Lucy Smith's History, pp. 128-129).

Continuing Lucy writes,

"In April, Samuel, and Mr. Cowdery set out for Pennsylvania. The weather, for some time previous, had been very wet and disagreeable - raining, freezing, and thawing alternately, which had rendered the roads almost impassable, particularly in the middle of the day. Notwithstanding, Mr. Cowdery was not to be detained, either by wind or weather, and they persevered until they arrived at Joseph's.

"Joseph had been so hurried with his secular affairs, that he could not proceed with his spiritual concerns so fast as was necessary for the speedy completion of the work; there was also another disadvantage under which he laboured, his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel; and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.

"They sat down and conversed together till late. During the evening, Joseph told Oliver his history, as far as was necessary for his present information, in the things which mostly concerned him. And the next morning they commenced the work of translation, in which they were soon deeply engaged.

"One morning they sat down to their work, as usual, and the first thing which presented itself through the Urim and Thummim, was a commandment for Joseph and Oliver to repair to the water, and attend to the ordinance of Baptism. They did so, and as they were returning to the house, they overhead Samuel engaged in secret prayer. Joseph said, that he considered this as a sufficient testimony of his being a fit subject for Baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized. After which, Joseph and Oliver proceeded with the work of translation as before" (ibid., pp. 130-131).

Concerning the coming of Oliver, Joseph writes,

"On the fifteenth* day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being

one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me" (Times and Seasons, vol. 3, p. 832).

Oliver, in his letter, says his first meeting with Joseph was on the fifth of April and that two days later he commenced writing the Book of Mormon. Says he, "Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten - to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the Urim and Thummim, or, as the Nephites should have said, 'Interpreters,' the history, or record, called 'The Book of Mormon'" [Messenger and Advocate, vol. 1, p. 14]).

Later Joseph writes:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized, I baptized him first and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: and again as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and

this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation." "

Oliver Cowdery's comments on this incident:

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to use; and we only waited for the commandment to be given, 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! - What joy! what wonder! what amazement! While the world were racked and distracted - while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld - our ears heard. As in the 'blaze of day;' yes, more - above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened - we gazed - we admired! 'Twas the voice of the angel from glory 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) When we received under his hand the holy priesthood, as he said, 'upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to

give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!" (Messenger and Advocate, vol. 1, pp. 15-16).

Continuing From Lucy's History

"We will now return to Pennsylvania, where we left Joseph and Oliver busily engaged in translating the Book of Mormon.

"After Samuel left them, they still continued the work as before, until about the time of the trial that took place in New York. Near this time, as Joseph was translating by means of the Urim and Thummim, he received, instead of the words of the Book, a commandment to write a letter to a man by the name of David Whitmer, who lived in Waterloo, requesting him to come immediately with his team, and convey himself and Oliver to his own residence, as an evil designing people were seeking to take away his (Joseph's) life, in order to prevent the work of God from going forth to the world. The letter was written and delivered, and was shown by Mr. Whitmer to his father, mother, brothers, and sisters, and their advice was asked in regard to the best course for him to take in relation to the matter.

"His father reminded him that he had as much wheat sown upon the ground as he could harrow in two days, at least; besides this, he had a quantity of plaster of paris to spread, which must be done immediately, consequently he could not go, unless he could get a witness from God that it was absolutely necessary.

"This suggestion pleased David, and he asked the Lord for a testimony concerning his going for Joseph, and was told by the voice of the Spirit to go as soon as his wheat was harrowed in. The next morning, David went to the field, and found that he had two heavy days' work before him. He then said to himself that, if he should be enabled, by any means, to do this work sooner than the same had ever been done on the farm before, he would receive it as an evidence, that it was the will of God, that he should do all in his power to assist Joseph Smith in the work in which he was engaged. He then fastened his horses to the harrow, and instead of dividing the field into what is, by farmers, usually termed hands, he drove round the whole of it, continuing thus till noon, when, on stopping for dinner, he looked around, and discovered, to his surprise, that he had

harrowed in full half the wheat. After dinner he went on as before, and by evening he finished the whole two days' work.

"His father, on going into the field the same evening, saw what had been done, and he exclaimed, 'There must be an overruling hand in this, and I think you had better go down to Pennsylvania as soon as your plaster of paris is spread.'

"The next morning, David took a wooden measure under his arm, and went out to spread the plaster, which he had left, two days previous, in heaps near his sister's house, but, on coming to the place, he discovered that it was gone! He then ran to his sister, and inquired of her if she knew what had become of it. Being surprised, she said, 'Why do you ask me? Was it not all spread yesterday?'

"'Not to my knowledge,' answered David.

"'I am astonished at that,' replied his sister; 'for the children came to me in the forenoon, and begged of me to go out and see the men sow plaster in the field, saying, that they never saw anybody sow plaster so fast in their lives. I accordingly went, and saw three men at work in the field, as the children said, but, supposing that you had hired some help, on account of your hurry, I went immediately into the house, and gave the subject no further attention.'

"David made considerable inquiry in regard to the matter, both among his relatives and neighbours, but was not able to learn who had done it. However, the family were convinced that there was an exertion of supernatural power connected with this strange occurrence.

"David immediately set out for Pennsylvania, and arrived there in two days, without injuring his horses in the least, though the distance was one hundred and thirty-five miles. When he arrived, he was under the necessity of introducing himself to Joseph, as this was the first time that they had ever met.

"I will observe, that the only acquaintance which existed between the Smith and Whitmer families, was that formed by Mr. Smith and myself, when on our way from Manchester to Pennsylvania to visit Joseph, at which time we stopped with David over night, and gave him a brief history of the Record.

"When Joseph commenced making preparations for the journey, he inquired of the Lord to know in what manner he should carry the plates. The answer was, that he should commit them into the hands of an angel, for safety, and after arriving at Mr. Whitmer's, the angel would meet him in the garden, and deliver them up again into his hands.

"Joseph and Oliver set out without delay, leaving Emma to take charge of affairs during her husband's absence. On arriving at Waterloo, Joseph received the Record according to promise. The next day, he and Oliver resumed the work of translation,

which they continued without further interruption until the whole work was accomplished" (ibid., pp. 135-137).

Of this Joseph writes,

"Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer of Fayette, Seneca co. New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse wagon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

"Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copy-right secured. - Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

"In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same...

"Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation:

**Revelation to Oliver Cowdery, David Whitmer and Martin Harris,
at Fayette, Seneca co. N Y. June 1829;
given previous to their viewing the plates containing the Book of Mormon.**

"Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face and, the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

"And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph...has seen them for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true

"Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you that I might bring about my righteous purposes unto the children of men. Amen.'

"Not many days after the above commandment was given, we four viz: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation; that they should have a view of the plates &c. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession; we did not yet however obtain any answer, or manifestation of the divine favor in our behalf We again observed the same order of prayer each calling on, and praying fervently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness, and behold an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of: He turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps his commandments.' When immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in

ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up he shouted, hosanna, blessing God, and otherwise rejoiced exceedingly" (Times and Seasons, vol. 3, pp. 897-898).

Of these things Lucy writes,

"As soon as the Book of Mormon was translated, Joseph dispatched a messenger to Mr. Smith, bearing intelligence of the completion of the work, and a request that Mr. Smith and myself should come immediately to Waterloo.

"The same evening, we conveyed this intelligence to Martin Harris, for we loved the man, although his weakness had cost us much trouble. Hearing this, he greatly rejoiced, and determined to go straightway to Waterloo to congratulate Joseph upon his success. Accordingly, the next morning, we all set off together, and before sunset met Joseph and Oliver at Mr. Whitmer's.

"The evening was spent in reading the manuscript, and it would be superfluous for me to say, to one who has read the foregoing pages, that we rejoiced exceedingly. It then appeared to those of us who did not realize the magnitude of the work, as if the greatest difficulty was then surmounted; but Joseph better understood the nature of the dispensation of the Gospel which was committed unto him.

"The next morning, after attending to the usual services, namely, reading, singing, and praying, Joseph rose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day, when it occurs to my recollection, said, 'Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer.'

"In a few minutes after this, Joseph, Martin, Oliver, and David, repaired to a grove, a short distance from the house, where they commenced calling upon the Lord, and continued in earnest supplication, until he permitted an angel to come down from his presence, and declare to them, that all which Joseph had testified of concerning the plates was true.

"When they returned to the house it was between three and four o'clock P.M. Mrs. Whitmer, Mr. Smith, and myself, were sitting in a bedroom at the time. On coming in, Joseph threw himself down beside me, and exclaimed, 'Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself They have seen an angel, who has testified to them, and they will have to bear witness of the truth of what I have said, for now they know for themselves, that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world.' Upon this, Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did

David and Oliver, adding, that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard....

"The following day, we returned, a cheerful, happy company. In a few days we were followed by Joseph, Oliver, and the Whitmers, who came to make us a visit, and make some arrangements about getting the book printed. Soon after they came, all the male part of the company, with my husband, Samuel, and Hyrum, retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was, that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them.

"After these witnesses returned to the house, the angel again made his appearance to Joseph, at which time Joseph delivered up the plates into the angel's hands. The ensuing evening, we held a meeting, in which all the witnesses bore testimony to the facts, as stated above; and all of our family, even to Don Carlos, who was but fourteen years of age, testified of the truth of the Latter-day Dispensation - that it was then ushered in. In a few days, the whole company from Waterloo, went to Palmyra to make arrangements for getting the book printed; and they succeeded in making a contract with one E. B. Grandin, but did not draw the writings at that time. The next day, the company from Waterloo returned home, excepting Joseph, and Peter Whitmer, Joseph remaining to draw writings in regard to the printing of the manuscript, which was to be done on the day following.

"Having thus through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz: to bear record of these things.

JOSEPH'S ACCOUNT CONCLUDED

"Whilst the book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A.D. one thousand, eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Christ.' After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they

might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly".

THE FAILED ATTEMPT TO SELL THE COPYRIGHT

(The Lesson To Us Concerning Idols of the Heart and Trusting in the Arm of Flesh)

"When the Book of Mormon was in the hands of the printer, more money was needed to finish the printing of it. We were waiting on Martin Harris who was doing his best to sell a part of his farm, in order to raise the necessary funds. After a time Hyrum Smith and others began to get impatient, thinking that Martin Harris was too slow and under transgression for not selling his land at once, even if at a great sacrifice. Brother Hyrum thought they should not wait any longer on Martin Harris, and that the money should be raised in some other way. Brother Hyrum was vexed with Brother Martin, and thought they should get the money by some means outside of him, and not let him have anything to do with the publication of the Book, or receiving any of the profits thereof if any profits should accrue. He was wrong in thus judging Bro. Martin, because he was doing all he could toward selling his land. Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copy-right of the Book of Mormon for considerable money: and he persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copy-right of the Book of Mormon. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copy-right, returning without any money. Joseph was at my father's house when they returned. I was there also, and am an eye witness to these facts. Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada. Well, we were all in great trouble; and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copy-right, and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he inquired of the Lord about it, and behold the following revelation came through the stone: "SOME REVELATIONS ARE OF GOD: SOME REVELATIONS ARE OF MEN: AND SOME REVELATIONS ARE OF THE DEVIL." So we see that the revelation to go to Toronto and sell the copy-right was not of God, but was of the devil or of the heart of man. When a man enquires of the Lord concerning a matter, if he is deceived by his own carnal desires, and is in error, he will receive an answer according to his erring heart, but it will not be a revelation from the Lord. This was a lesson for our benefit and we should have profited by it in future more than we did. Without much explanation you can see the error of Hyrum Smith in thinking evil of Martin Harris without a cause, and desiring to leave him out in the publication of the Book; and also the error of Brother Joseph in listening to the persuasions of men and enquiring of the Lord to see if they might not go to Toronto to sell the copy-right of the Book of Mormon, when it was made known to Brother Joseph that the will of the Lord was to have Martin Harris raise the money...

"Remember this matter brethren; it is very important...Now is it wisdom to put your trust in Joseph Smith, and believe all his revelations in the Doctrine and Covenants to be of God?...I will say here, that I could tell you other false revelations that came through brother Joseph as mouthpiece, (not through the stone) but this will suffice. Many of brother Joseph's revelations were never printed The revelation to go to Canada was written down on paper, but was never printed When Brother Joseph was humble he had the Spirit of God with him, but when he was not humble he did not have the Spirit. Brother Joseph gave many true prophesies when he was humble before God: but this is no more than many of the other brethren did Brother Joseph's true prophesies were almost all published, but those of the other brethren were not...

"The revelations after this came through Joseph as mouth piece; , that is, he would enquire of the Lord, pray and ask concerning a matter, and speak out the revelation, which he thought to be a revelation from the Lord; but sometimes he was mistaken about it being the word of the Lord As we have seen, some revelations are of God and some are not. In this manner, through Brother Joseph as mouth piece' came every revelation to establish new doctrines and offices which disagree with the New Covenant in the Book of Mormon and New Testament! I would have you to remember this fact. . .

ACCOUNT OF MARTIN HARRIS' VISIT TO PROFESSOR ANTHON WITH A COPY OF THE CHARACTERS TAKEN FROM THE PLATES

Mr. Harris was a resident of Palmyra Township, Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February the aforementioned, Mr. Martin Harris came to our place, got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows. 'I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments; - Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldeac, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthony had said respecting both the characters and the translation" (Times and Seasons, vol. 3, pp. 772-773).

ACCOUNT OF MARTIN HARRIS' LOSS OF THE 116 PAGES OF MANUSCRIPT

"Mr. Harris having returned from this tour, he left me and went home to Palmyra, arranged his affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me he began to tease me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he shew them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

"Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day" (Times and Seasons, vol. 3, pp. 785-786).

Says Lucy of this sad event,

"MARTIN HARRIS, having written some one hundred and sixteen pages for Joseph, asked permission of my son to carry the manuscript home with him, in order to let his wife read it, as he hoped it might have a salutary effect upon her feelings.

"Joseph was willing to gratify his friend as far as he could consistently, and he inquired of the Lord to know if he might do as Martin Harris had requested, but was refused. With this, Mr. Harris was not altogether satisfied, and, at his urgent request, Joseph inquired again, but received a second refusal. Still, Martin Harris persisted as before, and Joseph applied again, but the last answer was not like the two former ones. In

this the Lord permitted Martin Harris to take the manuscript home with him, on condition that he would exhibit it to none, save five individuals whom he had mentioned, and who belong to his own family.

"Mr. Harris was delighted with this, and bound himself in a written covenant of the most solemn nature, that he would strictly comply with the injunctions which he had received. Which being done, he took the manuscript and went home.

"Joseph did not suspect but that his friend would keep his faith, consequently, he gave himself no uneasiness with regard to the matter.

"Shortly after Mr. Harris left, Joseph's wife became the mother of a son, which, however, remained with her but a short time before it was snatched from her arms by the hand of death. And the mother seemed, for some time, more like sinking with her infant into the mansion of the dead, than remaining with her husband among the living. Her situation was such for two weeks, that Joseph slept not an hour in undisturbed quiet. At the expiration of this time she began to recover, but as Joseph's anxiety about her began to subside, another cause of trouble forced itself upon his mind. Mr. Harris had been absent nearly three weeks, and Joseph had received no intelligence whatever from him which was altogether aside of the arrangement when they separated. But Joseph kept his feelings from his wife, fearing that if she became acquainted with them it might agitate her too much.

"In a few days, however, she mentioned the subject herself, and desired her husband to go and get her mother to stay with her, while he should repair to Palmyra, for the purpose of learning the cause of Mr. Harris' absence as well as silence. At first Joseph object, but seeing her so cheerful, and so willing to have him leave home, he finally consented.

"He set out in the first stage that passed for Palmyra, and, when he was left to himself, he began to contemplate the course which Martin had taken, and the risk which he (Joseph) had run in letting the manuscript go out of his own hands - for it could not be obtained again, in case Martin had lost it through transgression, except by the power of God, which was something Joseph could hardly hope for - and that, by persisting in his entreaties to the Lord, he had perhaps fallen into transgression, and thereby lost the manuscript. When, I say, he began to contemplate these things, they troubled his spirit, and his soul was moved with fearful apprehension. And, although he was now nearly worn out, sleep fled from his eyes, neither had he any desire for food, for he felt that he had done wrong, and how great his condemnation was he did not know.

"Only one passenger was in the stage besides himself: this man, observing Joseph's gloomy appearance, inquired the cause of his affliction, and offered to assist him if his services would be acceptable. Joseph thanked him for his kindness, and mentioned that he had been watching some time with a sick wife and child, that the child had died, and that his wife was still very low; but refrained from giving any further explanation. Nothing more passed between them upon this subject, until Joseph was about leaving the

stage; at which time he remarked, that he still had twenty miles further to travel on foot that night, it being then about ten o'clock. To this the stranger objected, saying, 'I have watched you since you first entered the stage, and I know that you have neither slept nor eat since that time, and you shall not go on foot twenty miles alone this night; for, if you must go, I will be your company. Now tell me what can be the trouble that makes you thus dispirited?'

"Joseph replied, about as before - that he had left his wife in so low a state of health, that he feared he should not find her alive when he returned; besides, he had buried his first and only child but a few days previous. This was true, though there was another trouble lying at his heart, which he dared not to mention.

"The stranger then observed, 'I feel to sympathize with you, and I fear that your constitution, which is evidently not strong, will be inadequate to support you. You will be in danger of falling asleep in the forest, and of meeting with some awful disaster.'

"Joseph again thanked the gentleman for his kindness, and, leaving the stage, they proceeded together. When they reached our house it was nearly daylight. The stranger said he was under the necessity of leading Joseph the last four miles by the arm; for nature was too much exhausted to support him any longer, and he would fall asleep as he was walking along, every few minutes, towards the last of this distance.

"On entering our house, the stranger remarked that he had brought our son through the forest, because he had insisted on coming, that he was sick, and needed rest, as well as refreshment, and that he ought to have some pepper tea to warm his stomach. After thus directing us, relative to our son, he said, that when we had attended to Joseph he would thank us for a little breakfast for himself, as he was in haste to be on his journey again.

"When Joseph had taken a little nourishment, according to the directions of the stranger, he requested us to send immediately for Mr. Harris. This we did without delay. And when we had given the stranger his breakfast, we commenced preparing breakfast for the family; and we supposed that Mr. Harris would be there, as soon as it was ready, to eat with us, for he generally came in such haste when he was sent for. At eight o'clock we set the victuals on the table, as we were expecting him every moment. We waited till nine, and he came not - till ten, and he was not there - till eleven, still he did not make his appearance. But at half-past twelve we saw him walking with a slow and measured tread towards the house, his eyes fixed thoughtfully upon the ground. On coming to the gate, he stopped, instead of passing through, and got upon the fence, and sat there some time with his hat drawn over his eyes. At length he entered the house. Soon after which we sat down to the table, Mr. Harris with the rest. He took up his knife and fork as if he were going to use them, but immediately dropped them. Hyrum, observing this, said 'Martin, why do you not eat; are you sick? Upon which, Mr. Harris pressed his hands upon his temples, and cried out, in a tone of deep anguish, 'Oh, I have lost my soul! I have lost my soul!'

"Joseph, who had not expressed his fears till now, sprang from the table, exclaiming, 'Martin, have you lost that manuscript? have you broken your oath, and brought down condemnation upon my head, as well as your own?'

"'Yes, it is gone,' replied Martin, 'and I know not where.'

"'Oh, my God!' said Joseph, clinching his hands. 'All is lost! all is lost! What shall I do? I have sinned - it is I who tempted the wrath of God. I should have been satisfied with the first answer which I received from the Lord; for he told me that it was not safe to let the writing go out of my possession.' He wept and groaned, and walked the floor continually.

"At length he told Martin to go back and search again.

"'No,' said Martin, 'it is all in vain; for I have ripped open beds and pillows; and I know it is not there.'

"'Then must I,' said Joseph, 'return to my wife with such a tale as this? I dare not do it, lest I should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?'

"I besought him not to mourn so, for perhaps the Lord would forgive him, after a short season of humiliation and repentance. But what could I say to comfort him, when he saw all the family in the same situation of mind as himself; for sobs and groans, and the most bitter lamentations filled the house. However, Joseph was more distressed than the rest, as he better understood the consequences of disobedience. And he continued, pacing back and forth, meantime weeping and grieving, until about sunset, when, by persuasion, he took a little nourishment.

"The next morning he set out for home. We parted with heavy hearts, for it now appeared that all which we had so fondly anticipated, and which had been the source of so much secret gratification, had in a moment fled, and fled for ever" (Lucy Smith's History, pp. 117-122).

"I will now give a sketch of the proceedings of Martin Harris during the time he was absent from Joseph.

"After leaving Joseph he arrived at home with the manuscript in safety. Soon after he exhibited the manuscript to his wife and family. His wife was so pleased with it, that she gave him the privilege of locking it up in her own set of drawers, which was a special favour, for she had never before this allowed him even the privilege of looking into them. After he had shown the manuscript to those who had a right, according to his oath, to see it, he went with his wife to visit one of her relatives, who lived some ten or fifteen miles distant.

"After remaining with them a short time, he returned home, but his wife declined accompanying him back. Soon after his return, a very particular friend of his made him a visit, to whom he related all that he knew concerning the Record. The man's curiosity was much excited, and, as might be expected, he earnestly desired to see the manuscript. Martin was so anxious to gratify his friend, that, although it was contrary to his obligation, he went to the drawer to get the manuscript, but the key was gone. He sought for it some time, but could not find it. Resolved, however, to carry his purpose into execution, he picked the lock, and, in so doing, considerably injured his wife's bureau. He then took out the manuscript, and, after showing it to this friend, he removed it to his own set of drawers, where he could have it at his command. Passing by his oath, he showed it to any good friend that happened to call on him.

"When Mrs. Harris returned, and discovered the marred state of her bureau, her irascible temper was excited to the utmost pitch, and an intolerable storm ensued, which descended with the greatest violence upon the devoted head of her husband.

"Having once made a sacrifice of his conscience, Mr. Harris no longer regarded its scruples; so he continued to exhibit the writings, until a short time before Joseph arrived, to anyone whom he regarded as prudent enough to keep the secret, except our family, but we were not allowed to set our eyes upon them.

"For a short time previous to Joseph's arrival, Mr. Harris had been otherwise engaged, and thought but little about the manuscript. When Joseph sent for him, he went immediately to the drawer where he had left it, but, behold it was gone! He asked his wife where it was. She solemnly averred that she did not know anything respecting it. He then made a faithful search throughout the house, as before related.

"The manuscript has never been found; and there is no doubt but Mrs. Harris took it from the drawer, with the view of retaining it, until another translation should be given, then, to alter the original translation, for the purpose of showing a discrepancy between them, and thus make the whole appear to be a deception.

"It seemed as though Martin Harris, for his transgression, suffered temporally as well as spiritually. The same day on which the foregoing circumstance took place, a dense fog spread itself over his fields, and blighted his wheat while in the blow, so that he lost about two-thirds of his crop, whilst those fields which lay only on the opposite side of the road, received no injury whatever.

"I well remember that day of darkness, both within and without. To us, at least, the heavens seemed clothed with blackness, and the earth shrouded with gloom. I have often said within myself, that if a continual punishment, as severe as that which we experienced on that occasion, were to be inflicted upon the most wicked characters who ever stood upon the footstool of the Almighty - if even their punishment were no greater than that, I should feel to pity their condition" (ibid., pp. 122-124).

Joseph, continuing, writes,

"In the mean time while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them and obtained the following revelation:

**"A Revelation given to Joseph, in Harmony, Pennsylvania, July, 1828,
After Martin has lost the Manuscript of the forepart
Of the book of Mormon,
Translated from the book of Lehi, which was abridged
By the hand of Mormon, saying:**

"1. The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: therefore his paths are strait and his course is one eternal round.

"2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

"3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

"4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore, repent of that which thou hast done, and he will only cause thee to be afflicted for a season, and thou art still chosen, and wilt again be called to the work; and except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

"5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

"6. Nevertheless, my work shall go forth and accomplish my purpose, for as the knowledge of a Saviour has come unto the world, even so shall the knowledge of my

people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, which dwindled in unbelief, because of the iniquity of their fathers, who have been suffered to destroy their brethren, because of their iniquities and their abominations: and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved: Amen.' (Book of Commandments 2)

"After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me.

**"A Revelation given to Joseph, in Harmony, Pennsylvania, May*, 1829,
Informing him of the alteration of the Manuscript
Of the fore part of the book of Mormon.**

(*Date of this revelation appears to be in error.)

" 1. Now, behold I say unto you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, nevertheless it has been restored unto you again: therefore, see that you are faithful and go on unto the finishing of the remainder of the work as you have begun. Do not run faster than you have strength and means provided to translate, but be diligent unto the end, that you may come off conqueror: yea, that you may conquer Satan, and those that do uphold his work.

'2. Behold they have sought to destroy you; yea, even the man in whom you have trusted, and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold they have taken them from you: therefore, you have delivered them up; yea, that which was sacred unto wickedness. Behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

"3. Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to tempt the Lord thy God; for behold they say in their hearts, We will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us, and we have altered them: therefore, they will not agree, and we will say

that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

"4. Verily, verily I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, that he may lead their souls to destruction, and thus he has laid a cunning plan to destroy the work of God; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

"5. Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

"6. Now, behold they have altered those words, because Satan saith unto them, He hath deceived you, and thus he flattereth them away to do iniquity, to tempt the Lord thy God.

"7. Behold I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not lie any more against those words. For behold, if you should bring forth the same words, they will say that you have lied; that you have pretended to translate, but that you have contradicted your words; and behold they will publish this, and Satan will harden the hearts of the people, to stir them up to anger against you, that they might not believe my words: thus Satan would overpower this generation, that the work may not come forth in this generation, but behold here is wisdom, and because I shew unto you wisdom, and give you commandments concerning these things, what you shall do, shew it not unto the world until you have accomplished the work.

"8. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

"9. And now, verily I say unto you, that on account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

"10. And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

"11. Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel: therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets; yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

"12. Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be.

"13. And now, behold, according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

"14. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven: but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain; yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

"15. Behold, I am Jesus Christ, the Son of God: I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

"16. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvellous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine: Yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention: Yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: Yea, if they will come, they may, and partake of the waters of life freely.

"17. Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church: whosoever declareth more or less than this, the same is not of me, but is against me: therefore, he is not of my church.

"18. And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

"19. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen" (Book of Commandments 9) (Times and Seasons, vol. 3, pp. 786, 801-804).

After this sad event Lucy writes,

"For nearly two months after Joseph returned to his family, in Pennsylvania, we heard nothing from him, and becoming anxious about him, Mr. Smith and myself set off to make him a visit. When we came within three-quarters of a mile of the house, Joseph started to meet us, telling his wife, as he left, that father and mother were coming. When he met us, his countenance wore so pleasant an aspect, that I was convinced he had something agreeable to communicate with regard to the work in which he was engaged. When I entered, the first thing which attracted my attention was a red morocco trunk, lying on Emma's bureau, which Joseph shortly informed me contained the Urim and Thummim, and the plates. And, in the evening, he gave us the following relation of what had transpired since our separation:

"'On leaving you,' said Joseph, 'I returned immediately home. Soon after my arrival, I commenced humbling myself in mighty prayer before the Lord, and, as I was pouring out my soul in supplication to God, that if possible, I might obtain mercy at his hands, and be forgiven of all that I had done contrary to his will, an angel stood before me, and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man, and, as I had ventured to become responsible for his faithfulness, I would of necessity have to suffer the consequences of his indiscretion, and I must now give up the Urim and Thummim into his (the angel's) hands.'

"'This I did as I was directed, and as I handed them to him, he remarked, 'If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September... "

"' After the angel left me,' said he, 'I continued my supplications to God, without cessation, and on the twenty-second of September, I had the joy and satisfaction of again receiving the Urim and Thummim, with which I have again commenced translating, and Emma writes for me, but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. The angel seemed pleased with me when he gave me back the Urim and Thummim and he told me that the Lord loved me, for my faithfulness and humility'"(Lucy Smith's History, pp. 124-127).

**JOSEPH IS TO PRETEND TO NO OTHER GIFT
AND TO NOT LISTEN TO THE PERSUASIONS OF MEN**

*A Revelation given to Joseph and Martin,
in Harmony, Pennsylvania, March, 1829,*

*When Martin desired of the Lord to know whether Joseph had,
in his possession, the record of the Nephites.*

“1. Behold, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified, and borne record that he has received of me.

“2. And now, behold, this shall you say unto him: - I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him and he has no power over them except I grant it unto him; and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.

“3. And verily I say unto you, that woe shall come unto the inhabitants of the earth, if they will not hearken unto my words, for, behold, if they will not believe my words, they would not believe my servant Joseph, if it were possible that he could show them all things. O ye unbelieving, ye stiffnecked generation, mine anger is kindled against you!

“4. Behold, verily I say, I have reserved the things of which I have spoken, which I have intrusted to my servant, for a wise purpose in me, and it shall be made known unto future generations: But this generation shall have my words, yea and the testimony of three of my servants shall go forth with my words unto this generation; yea, three shall know of a surety that these things are true, for I will give them power, that they may behold and view these things as they are, and to none else will I grant this power, to receive this same testimony among this generation. And the testimony of three witnesses will I send forth and my word, and behold, whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, and their testimony shall also go forth.

“5. And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

“6. And now if this generation do harden their hearts against my work, behold I will deliver them up unto Satan, for he reigneth and hath much power at this time for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

“7. And now I command my servant Joseph to repent, and walk more uprightly before me, and yield to the persuasions of men no more; and that he be firm in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I grant unto him eternal life, even if he should be slain.

“8. And now I speak again concerning the man that desireth a witness: behold I say unto him, he exalteth himself and doth not humble himself sufficiently before me, but if he will go out and bow down before me, and humble himself, in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desireth to know: and then he shall say unto the people of this generation, behold I have seen the things and I know of a surety that they are true, for I have seen them, and they have been shown unto me by the power of God and not of man. And I command him that he shall say no more unto them, concerning these things, except he shall say, I have seen them, and they have been shown unto me by the power of God.

“9. And these are the words which he shall say. - But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done, which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command him that he shall do no more, nor trouble me any more concerning this matter.

“10. And if this be the case, behold I say unto you, Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have intrusted with thee.

“11. And now, because I foresee the lying in wait to destroy thee: Yea, I foresee that if my servant humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: And for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day: - Amen.' (Book of Commandments 4) (Times and Seasons, vol. 3, pp. 817 -818).

THE FOUNDING REVELATION FOR THE CHURCH OF CHRIST YET NOT HEDED

A Revelation to Joseph, Oliver and David, making known the calling of twelve disciples in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: Given in Fayette, New York, June, 1829.

"1. Now behold, because of the thing which you have desired to know of me, I give unto you these words:

"2. Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true:

"3. Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock.

"4. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you.

"5. Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel:

"6. Wherefore as thou hast been baptized by the hand of my servant, according to that which I have commanded him:

"7. Wherefore he hath fulfilled the thing which I commanded him.

"8. And now marvel not that I have called him unto mine own purpose, which purpose is known to me:

"9. Wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

"10. And now Oliver, I speak unto you, and also unto David, by the way of commandment:

"11. For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with the same calling with which he was called.

"12. Remember the worth of souls is great in the sight of God:

"13. For behold the Lord your God suffered death in the flesh: wherefore he suffered the pain of all men that all men might repent and come unto him.

"14. And he hath risen again from the dead that he might bring all men unto him on conditions of repentance.

"15. And how great is his joy in the soul that repenteth.

"16. Wherefore you are called to cry repentance unto this people.

"17. And if it so be that you should labor in all your days, in crying repentance unto this people, and bring save it be one soul only unto me, how great shall be your joy with him in the kingdom of my Father?

"18. And now if your joy will be great with one soul, that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me?

"19. Behold you have my gospel before you, and my rock, and my salvation:

"20. Ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men.

"21. And if you have not faith, hope and charity, you can do nothing.

"22. Contend against no church, save it be the church of the devil.

"23. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

"24. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved:

"25. Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day:

"26. Wherefore if they know not the name by which they are called they cannot have place in the kingdom of my Father.

"27. And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: Yea, even unto twelve:

"28. And the twelve shall be my disciples, and they shall take upon them my name:

"29. And the twelve are they which shall desire to take upon them my name, with full purpose of heart:

"30. And if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature:

"31. And they are they which are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you:

"32. Wherefore you must perform it according to the words which are written.

"33. And now I speak unto the twelve:

"34. Behold my grace is sufficient for you: You must walk uprightly before me and sin not.

"35. And behold you are they which are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men:

"36. And I Jesus Christ, your Lord and your God, have spoken it.

"37. These words are not of men, nor of man, but of me:

"38. Wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you:

"39. For they are given by my Spirit unto you:

"40. And by my power you can read them one to all other; and save it were by my power, you could not have them:

"41. Wherefore you can testify that you have heard my voice, and know my words.

"42. And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, you shall know them:

"43. And when you have found them you shall show these things unto them.

"44. And you shall fall down and worship the Father in my name:

"45. And you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ:

"46. For all men must repent and be baptized; and not only men, but women and children, which have arriven to the years of accountability.

"47. And now, after that you have received this, you must keep my commandments in all things:

"48. And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father:

"49. Wherefore the blessings which I give unto you are above all things.

"50. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen" (Book of Commandments 15) (ibid., pp. 915-917).

THE ONE MAN MOUTHPIECE

"Just before April 6, 1830, some of the brethren began to think that the church should have a leader, just like the children of Israel wanting a king. Brother Joseph finally inquired of the Lord about it. (This is sad because they already knew the will of the Lord and that was they should seek unto twelve, not a one man leader, and this they failed to pay heed to, HES). He must have had a desire himself to be their leader, which desire in any form is not of God, for Christ said, 'If any man desire to be first, the same shall be last of all, and servant of all.' 'He that would be great, let him be your servant.' 'For he that is least among you all, the same shall be great'...Joseph received a revelation that he should be the leader; that he should be ordained by Oliver Cowdery as 'Prophet, Seer and Revelator' to the church, and that the church should receive his words as if from God's own mouth. Satan surely rejoiced on that day, for he then saw that in time he could overthrow them. Remember, 'Some revelations are of God; some revelations are of man, and some revelations are of the devil.' God allowed them to be answered according to their erring desires. They were like the children of Israel wanting a king, and God gave them a king, but it was to their final destruction. He gave the church a leader, but it proved their destruction and final landing of the majority of them in the Salt Lake valley in polygamy, believing that their leader had received a revelation from God to practice this abomination. This was the first error that crept into the church (the one man leader, HES). None of us detected it them. We had all confidence in Brother Joseph, thinking that as God had given him so great a gift as to translate the Book of Mormon, that everything he would do must be right. That is what I thought about it. You see how we trusted too much in man instead of going to God in humility, and to his written word, to see if we were proceeding rightly. It grieves me much to think that I was not more careful, and did not rely upon the teachings of Christ in the written word. But we were then young in years, and all of us were mere babes in Christ. Brother Joseph and I were only twenty-five years of age.

"Although Brother Joseph was in this high office, he was humble most of the time, and he and all of us had the Spirit with us when we were humble. But as I have stated we did not have the Spirit with us in power as a body after this, as we did before April 6, 1830. I want the brethren to understand me concerning this error of ordaining Brother Joseph to that office on April 6, 1830. Not at all do I mean to say that I believe the church was then rejected of God. What occurred on that day was this: One of the elders of the church (Joseph) was led into a grievous error: and the members acquiesced in it. In time it proved to be a most grievous error, being the cause of the trouble which afterwards befell the people of God. They put their trust in Brother Joseph and received his revelations as if from God's own mouth... This has been the great curse of the work of God in these last days. Nearly all of the church have continued to heed the words of men as if from God's own mouth - following man into one error in doctrine after another - from year to year - even on down into the doctrine of polygamy.

"The next grievous error which crept into the church was in ordaining high priests in June, 1831. This error was introduced at the instigation of Sidney Rigdon. The office of high priest was never spoken of, and never thought of being established in the church

until Rigdon came in...During 1829, several times we were told by Brother Joseph that an elder was the highest office in the church...Rigdon was a thorough Bible scholar, a man of fine education, and a powerful orator. He soon worked himself deep into Brother Joseph's affections, and had more influence over him than any other man living. He was Brother Joseph's private counselor, and his most intimate friend and brother for some time after they met. Brother Joseph rejoiced, believing that the Lord had sent to him this great and mighty man Sidney Rigdon, to help him in the work. Poor Brother Joseph! He was mistaken about this, and likewise all of the brethren were mistaken; for we thought at that time just as Brother Joseph did about it. But alas! In a few years we found out different. Sidney Rigdon was the cause of almost all the errors which were introduced while he was in the church...In Kirtland, Ohio, in 1831, Rigdon would expound the Old Testament scriptures of the Bible and Book of Mormon (in his way) to Joseph, concerning the priesthood, high priests, etc., and would persuade Brother Joseph to inquire of the Lord about this doctrine and that doctrine, and of course, a revelation would always come just as they desired it. Rigdon finally persuaded Brother Joseph to believe that the high priests which had such great power in ancient times, should be in the Church of Christ to-day. He had Brother Joseph inquire of the Lord about it, and they received an answer according to their erring desires. Remember that this revelation came like the one to ordain Brother Joseph 'Prophet, Seer and Revelator' to the church through Brother Joseph as mouthpiece, and not through the stone...

"In this manner the revelations came through Brother Joseph as mouthpiece from time to time. Brother Joseph would listen to the persuasions of men, and inquire of the Lord concerning different things, and the revelations would come just as they desired and thought in their hearts.

"I will remark here, that in that chapter 1 give you the solemn news - at least, news to many of you that when the first high priests were ordained at Kirtland, Ohio, in June, 1831, the devil caught and bound two of the high priests as soon as they were ordained. Harvey Whitlock, whom the devil caught, bound and twisted his face into demon-like shape, also John Murdock, whom the devil bound so he could not speak. Thus showing that God's displeasure was upon their works when they ordained the first high priests in the church. None of the brethren understood this fact then. We still thought that anything Brother Joseph and Sidney Rigdon would do must be all right and according to the will and mind of the Lord. The whole church acquiesced in the error of ordaining high priests. Marvel not that we began to be led into error so soon; the children of Israel went into gross error in forty days, following Aaron while Moses was in the mount...

"Many of the Latter Day Saints believe that it was impossible for Brother Joseph to have fallen. I will give you some evidence upon this matter which I suppose you will certainly accept, showing that Brother Joseph belonged to the class of men who could fall into error and blindness. From the following you will see that Brother Joseph belonged to the weakest class - the class that were very liable to fall. I quote from a revelation to Brother Joseph, chastising him for his errors after he had commenced to translate the Book of Mormon, telling him how often he had erred and transgressed the

commandments and the laws of God; telling him that if he was not aware, he would fall, and have his gift to translate taken from him. Also telling him, that although a man may have many revelations and have power to do many mighty works, yet, if he boasts in his own strength, etc., he must fall. 'Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, HE MUST FALL and incur the vengeance of a just God upon him. Behold, you have been entrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them, and behold, HOW OFT HAVE YOU TRANSGRESSED THE COMMANDMENTS AND THE LAWS OF GOD, and have GONE ON IN THE PERSUASIONS OF MEN;...Behold thou art Joseph, and thou wast chosen to do the work of the Lord, (was given a gift to translate the Book) but because of transgression, IF THOU ART NOT AWARE, THOU WILT FALL, but remember God is merciful:... thou hast suffered the council of thy Director to be trampled upon from the beginning.' So we see that Brother Joseph was very weak and liable to fall, even while translating the Book, the time when he should have been strong, because he was in constant communion with God. Now if he was so weak and liable to err at that time, is it any wonder that he erred in 1830, and after that time? Of course not! Ah brethren, great are the mysteries of God! His ways are not man's ways. He chooses the weak things of earth - weak men - so that man should not put his trust in man and make flesh his arm, but put his trust in God only, and rely upon that which is written....

"I give you my testimony that the Lord had to chastise Brother Joseph time and again, as a father would a disobedient child, to help him through the translation of the Book. God knows that I do not mean to persecute Brother Joseph. As I have said, I loved him. I am not crying him down or preaching self-righteousness, but I desire to get you to comprehend the sin of trusting in an arm of flesh, by receiving Brother Joseph's revelations as if they were from God's own mouth, when some of his revelations conflict with the teachings of Christ in the two sacred books. I tell you brethren, you are trusting in an arm of flesh and being in blindness you cannot see it...

The Words of the Prophet Ezekiel:

"Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that

man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him" (Ezekiel 14:4-10)

"Kirtland Ohio, May 3rd 1834

"Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April A. D. 1830. President Joseph Smith Jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

"After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of the Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice,

"Resolved, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

"Resolved, That these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star" (Page 160).

JOSEPH SMITH, JUN., Moderator.
F. G. Williams and Oliver Cowdery, Clerks.

The tragedy of polygamy:
JOSEPH SMITH REPENTED OF HIS CONNECTION WITH THIS DOCTRINE AND SAID THAT IT WAS OF THE DEVIL. HE CAUSED THE REVELATION ON THAT SUBJECT TO BE BURNED, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said that, if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet... I

"I will now quote from the same number of the Herald, page 8. 'This adulterous spirit (polygamy) had captivated their hearts and they desired a license from God to lead away captive the fair daughters of His people, AND IN THIS STATE OF MIND THEY CAME TO THE PROPHET JOSEPH (not Brigham Young). Could the Lord do anything more or less than what Ezekiel hath prophesied (answer a prophet according to his iniquity)? The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols; (giving them an answer through Joseph - the revelation on polygamy; and Joseph gave the revelation to

'them - the church). Paul had also prophesied that for this cause' God shall send them strong delusion, that they shall believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' Both these prophecies agree. In Ezekiel's prophecy the Lord also says, 'I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet (or, allowed the prophet to be deceived because of his iniquity - W), and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God. I We have here the facts as they have transpired, and as they will continue to transpire in relation to this subject The death of the prophet is one fact that has been realized; **ALTHOUGH HE ABHORRED AND REPENTED OF THIS INIQUITY BEFORE HIS DEATH.'**

"On page 22, in the same number of the Herald, is an article of like testimony, by Wm. Marks, who as he states in his article, was Presiding Elder at Nauvoo in 1844, when Brother Joseph was killed, and was with Brother Joseph up to his death. His testimony is the same as that given in the two foregoing articles.

"He states that Brother Joseph said to him just before his death, concerning polygamy as follows: **'HE (JOSEPH) SAID IT EVENTUALLY WOULD PROVE THE OVERTHROW OF THE CHURCH, AND WE SHOULD SOON BE OBLIGED TO LEAVE THE UNITED STATES UNLESS IT COULD BE SPEEDILY PUT DOWN. HE WAS SATISFIED THAT IT WAS A CURSED DOCTRINE, AND THAT THERE MUST BE EVERY EXERTION MADE TO PUT IT DOWN, ETC.'**" (Whitmer's Address).

THE PROGRESSION OF ERROR IN THE EARLY CHURCH

In 1829 the command was received to seek unto twelve. It was the only thing remaining to complete the restoration of the church as it was in the days of 'My disciples'. Instead the following occurred:

1830 - April 6 - In lieu of organizing the Church with apostles at the head, Joseph was appointed to be the Prophet, Seer, and Revelator to the church. In a revelation given this date the church is commanded to give heed to all his words and commandments as if from God's own mouth and that by so doing the gates of hell should not prevail against them. This was further strengthen in September that year in another revelation in which the church was told that no one is appointed to receive commandments and revelations except Joseph. Oliver also is instructed that he may not command Joseph who is at the **HEAD** of the church.

1831 - These same instructions are reiterated in another revelation given this year with the additional instruction that if the saints desired the mysteries of the kingdom they are to provide Joseph with food and raiment, etc. In this year the first high priests were ordained, but these were immediately seized upon by Satan, binding them so that they could not speak. The first mention of a First Presidency of the Melchisedec priesthood is made in another revelation.

1832 - In this year Joseph was ordained to the Presidency of the High Priesthood by Sidney Rigdon. The United Order is established by revelation along with strange names and Adam-ondi-Ahman. A following revelation stated that those with strange names were to be bound together by a covenant that cannot be broken except judgment immediately follow.

1833 - In January the washing to feet was attended to. Two months later Sidney Rigdon and F. G. Williams are made equal with Joseph in holding the keys of this last kingdom. They are ordained to the Presidency of the High Priesthood. In June of this year plans were given providing for the building of twenty-four temples in the city of Zion. But that same year in November, the saints were expelled from Jackson County. A revelation given in December stated that no other place is appointed for the gathering till Zion is filled up, then other places would be appointed.

1834 - The High Council is organized composed of twelve high priests. A week later Joseph is named Commander-in-Chief of the armies of Israel, or Zion's Camp, for the redemption of Zion which failed of its purpose. Two months later the United Order of Enoch was established for the salvation of men till Christ comes. Then a month later the name of the church was changed to the Church of the Latter Day Saints, leaving out the name of Christ entirely.

1835 - The twelve apostles and the seventy are chosen, all being members of Zion's camp. A Revelation is given revealing that Adam is Michael the archangel. In this year the church is reproached for the crime of polygamy. Work on the book of Abraham is begun.

1836 - The ordinance of the washing of bodies is instituted. A Pentecostal time commenced at this time which lasted for some weeks. Mass foot washings along with prophesyings. Joseph enters a covenant that if any more brethren are slain or are driven out by the mob, we will not rest until we are avenged of our enemies. This covenant was sealed unanimously. The Kirtland safety bank was founded.

1837 - A revelation is given in which Joseph is given the keys which shall not be taken from him till Christ comes and that whosoever receives Christ receives also the First Presidency. Four more counselors are added to the Presidency. These seven constitute the head of the church. First mention of the use of water in the Lord's supper in lieu of wine.

1838 - Name of church is changed to Church of Jesus Christ of Latter Day Saints by revelation. The Hosts of Israel is organized at Adam-ondi-Ahman. Another organization was also organized called the Danites. Joseph vows to avenge his enemies.

1839 - Joseph states that Adam is Michael the Archangel and also the Ancient of Days. Noah is Gabriel.

1840 - Joseph delivers a discourse on baptism for the dead.

1841 - Baptism for the dead. The Nauvoo temple is to be built so that there might be a place for the Son of Man to lay His head.

1842 - Joseph officiates as the grand chaplain at the institution of the Nauvoo lodge and rose to the sublime degree. Joseph states the church is not fully organized and cannot be until the temple is completed.

1843 - The revelation on polygamy. Joseph prophesied in the name of the Lord that Christ will not come in the clouds of heaven till he is 85 years old. He also stated that except a man and his wife enter into an everlasting covenant and be married for eternity by the power of the priesthood they will cease to increase when they die.

1844 - Joseph became a candidate for the US. Presidency. He preaches the King Follet funeral sermon in which he stated that God was once as we are now and is an exalted man, that God was not God from all eternity, but He became God. He also preached on the plurality of Gods that as God is, man shall become, and as man is, God once was. Intelligences exist one above another and there is no end of them. The Father has a body of flesh, etc. In June of this year Joseph ordered the marshal to destroy the Nauvoo Expositor. Shortly after this Joseph and Hyrum were assassinated by the mob in Carthage.

A CONCLUDING STATEMENT

Lest there be those who would reject everything which came through Brother Joseph because of that which has been recounted above, there is yet another side to this coin which needs to be remembered. In every dispensation when the work of the Lord was being accomplished God has allowed excuse for disbelief to any who desired a reason to justify their disbelief. Thus the strong delusions for those who take pleasure in unrighteousness. Combine this with the fact that Satan was not idly sitting around while God was bringing His church back from out of the wilderness. Joseph was told by revelation from the Lord that his name would be had for good and evil among all people. He was also told by the Lord not to listen to the persuasions of men. This was probably his one great weakness and so when Sidney Rigdon came on the scene, a man who was older and 'wiser' as to his extensive knowledge of the scriptures, Joseph had a tendency to look to him as a God-send to help in this great work. Consequently Sidney persuaded him to make provision for the office of High Priests in the church. He was also the mover and persuader (because of his oratory) in getting the name of the Church changed. Later his fiery 4th of July speech at Far West was a contributing cause of the trouble that soon arose resulting in the expulsion of the saints from Missouri.

Yet despite the weakness of Joseph Smith as a man, he was the chosen of God, the choice seer of the Book of Mormon, the man who was called of God to bring forth the church and the restored gospel as contained in the Book of Mormon. But when we realize that Joseph, David, Oliver, etc., were so young at the beginning of this work, really inexperienced in spiritual matters, should we then judge these men too harshly who exhibit such frailties common to men? God chooses the weak things of this world to confound the wise. This is a stumbling block to many. But for the grace of God we would likewise stumble. But neither are any of us without sin. Could we have done better than they under like circumstances? Let God be the judge! Hindsight is always better than foresight.

But consider the following:

On June 20, 1844 Joseph gave directions to Theodore Turley to commence the manufacture of artillery, although in confidence he told him that there would not be a gun fired on our part during this fuss. I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out.

On the 22nd Joseph decided to go west to escape arrest and the mob. He told Stephen Markham that if he and Hyrum were ever taken again they should be massacred, or he was not a prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me.

On the 23rd "Emma entreats Joseph to return and give himself up, others accuse him of cowardice. Joseph replies, If my life is of no value to my friends it is of none to myself He predicted he would be slaughtered.

On the 24th he said, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, he was murdered in cold blood!" He took one last look at his farm and said, "if some of you had got such a farm and knew you would not see it any more, you would want to take a good look at it for the last time."

On the 26th he prophesied to Dan Jones (in prison with him) that he would yet see Wales, and fulfill the mission appointed him before he died. This was fulfilled.

On June 27 Joseph and Hyrum were killed by the mob. Dr. Willard Richards escaped miraculously. Joseph had prophesied to him over a year previous that the time would come that the balls would fly around him like hail and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment.

Of this sad event we will allow their mother to speak:

"Their bodies were attended home by only two persons, save those that went from this place. These were Brother Willard Richards and a Mr. Hamilton; Brother John

Taylor having been short in prison, and nearly killed, he could not be moved until some time afterwards.

"After the corpses were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of 'Father! Husband! Brothers!' from the lips of their wives, children, brothers, and sisters, it was too much. I sank back, crying to the Lord, in the agony of my soul, 'My God, My God, why hast thou forsaken this family!'

"A voice replied, 'I have taken them to myself, that they might have rest.'" Of interest also is that when one of the mob attempted to mutilate the body of Joseph a brilliant flash of light stopped him and the mob dispersed and fled. Also of interest is the fate of those who were involved in this terrible crime. This information is recounted in a volume entitled *The Fate of the Persecutors of the Prophet Joseph Smith*. They all suffered in life and died miserable deaths, some regretting that they ever had a part in the affair.

In spite of the weaknesses and mistakes of the Prophet Joseph Smith, and the errors into which he fell, still he was the one chosen by God to bring forth the Book of Mormon and the Church. He was indeed the choice seer prophesied of in the Book of Mormon which was to come and to restore these things to the earth. He was the Lord's anointed. And so was King Saul though Saul displeased God greatly. And because this was so David dared not lay a hand on him. And so we also should use care in our treatment of Joseph, and although we acknowledge his mistakes yet we should not engage in character assassination, for he was indeed the Lord's anointed.

VARIOUS EVENTS IN OUR EARLY CHURCH HISTORY

1830 - The Book of Moses is given along with the prophecy of Enoch. Work on the New Translation of the Bible commences. Joseph is made the sole mouthpiece of God to the Church.

1831 - The spot for the temple is dedicated (August 1831). First High Priests Ordained. The Consecration Law is received. A First Presidency of the church is first mentioned in a revelation given November 1831.

1832 - Joseph Smith is ordained President of the High Priesthood on January 25 in Amherst. The Vision of the Three Glories is received February 16th. Several of the elders are commanded to organize themselves together in a bond or covenant that cannot be broken. Adam-ondi-Ahman. First publication of the Evening and Morning Star. The ordinance of the washing of feet is to be administered by the President or Presiding Elder.

1833 - Commandment is received to build the Kirtland Temple. Twenty-four temples to be built in the city of Zion (Independence). The saints are expelled from Jackson County

in November. Clay County offers them a refuge. That night the stars fell. The Messenger and Advocate. Revelation on Zion's Camp. The Book of Commandments is published.

1834 - Baurak Ale (Joseph Smith) is the man chosen to deliver Zion, to lead the camp of Zion. The name of the church changed to Church of the Latter Day Saints. The Mission to liberate Zion fails. Cholera and a great storm hinder any engagement. The Fishing River Revelation is given promising a great endowment.

1835 - The Twelve (and the Seventy are called), selection being made from those who had been members of Zion's Camp. They are to prune the vineyard for the last time, for the coming of the Lord was nigh, even 56 years should wind up the scene. But first they are to wait for the endowment. The Book of Abraham. The Doctrine & Covenants.

1836 - A Pentecostal outpouring in Kirtland, the Endowment is given. In Missouri the saints are requested to leave Clay County. They locate farther north in a more sparsely populated part of the State. The Kirtland Temple is dedicated. The Kirtland Safety Society (Anti-Banking Company) is founded.

1837 - The Anti-Banking scandal. First mention of water being used in the Sacrament. Missions to Canada and England. The Elders Journal replaces the Messenger & Advocate.

1838 - Joseph and Sydney flee Kirtland for Far West. Trouble brews. Trial of the Presidency of the Church in Far West. Secret meetings. The Salt Sermon. All the living witnesses to the Book of Mormon except the Smiths leave the Church. The election at Gallatin and the start of the Mormon war in Missouri. The Danite Band. The imprisonment of Joseph and others in the Liberty Jail. The expulsion order is given. The name of the Church changed to the Church of Jesus Christ of Latter Day Saints. A temple is commanded to be built in Far West.

1839 - Saints arrive in Illinois and begin the foundation of a new city - Nauvoo. Joseph escapes and arrives in Illinois. Much sickness and many miraculous healings. The Times and Seasons

1840 - John C. Bennett arrives in Nauvoo (the Quartermaster General for the State of Illinois) Instrumental in getting the Nauvoo charter passed. The Millennial Star. Orson Hyde sent to Jerusalem. The English and Australian Mission. The first English saints arrive at New York.

1841 - John C. Bennett becomes mayor of Nauvoo, the chancellor of the University of the City of Nauvoo, and Major General of the Nauvoo Legion under Joseph Smith (Lieutenant General). The city of Zarahemla is commanded to be built opposite Nauvoo. Cornerstone for the Nauvoo Temple is laid. Baptism for the dead. Prayer of Orson Hyde on the Mt. of Olives.

1842 - Joseph officiated as grand chaplain at the installation of the Nauvoo Lodge of Free Masons, at the Grove near the Temple and rose to the sublime degree. The Female Relief Society. John C. Bennett is expelled from the church for adultery and his secret wife system.

1843 - Joseph elected Mayor of Nauvoo. The Nauvoo House. The Revelation on polygamy.

1844 - Joseph runs for President of the United States and sends out the Elders to electioneer for him. God is an exalted man. The Plurality of Gods. The destruction of the Nauvoo Expositor - Joseph & Hyrum are killed in the Carthage Jail.

THE DEDICATION OF THE SPOT FOR THE TEMPLE

“I here give a copy of the proceedings of the laying of the first logs of the City of Zion, as written by Oliver Cowdery.

“After many struggles and afflictions, being persecuted by our enemies, we received intelligence by letter from our brethren who were at the East, that Brother Joseph and Sidney, and many other elders, were commanded to take their journey to this land, the land of Missouri, which was promised unto us should be the land of the inheritance of the Saints, and the place of the gathering in these last days which intelligence cheered our hearts and caused us to rejoice exceedingly.

“And by the special protection of the Lord, Bro. Joseph Smith, Junior, and Sidney Rigdon, in company with eight other elders, with the church from Colesville, New York, consisting of about sixty souls, arrived in the month of July and by revelation the place was made known where the temple shall stand and the city should commence. And by commandment twelve of us assembled ourselves together, viz., Elder Joseph Smith, Junior, the seer, Oliver Cowdery, Sidney Rigdon, Newel Knight, William W. Phelps, and Ezra Booth who denied the faith.

“On the second day of August, 1831, Brother Sidney Rigdon stood up and asked, saying, Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, We do. Do you pledge yourselves to keep the laws of God on this land which you have never kept in your own land? We do.

“Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God? We do. After prayer he arose and said, I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints, (in the name of Jesus Christ, having authority from him.) And for all the faithful servants of the Lord to the remotest ages of time. Amen.

“The day following eight elders, viz., Joseph Smith, Junior, Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Junior, Frederick G. Williams, William W. Phelps, Martin Harris, and Joseph Coe, assembled together where the temple is to be erected.

Sidney Rigdon dedicated the ground where the city is to stand, and Joseph Smith, Junior, laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the Great ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord for ever. Amen” (The Book of John Whitmer Kept by Commandment, p. 6).

THE CHANGING OF THE NAME OF THE CHURCH

“Kirtland Ohio, May 3rd 1834

“Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April A. D. 1830. President Joseph Smith Jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

“After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of the Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice,

“Resolved, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

“Resolved, That these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star. (Page 352.)

JOSEPH SMITH, JUN., Moderator.
F. G. Williams and Oliver Cowdery, Clerks.

THE CALLING OF THE FIRST TWELVE

"President Joseph Smith, Jun., said that the first business of the meeting was, for the Three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people.

"The Three Witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

"These Three Witnesses were then blessed by the laying on of the hands of the Presidency.

"The Witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows:

- | | |
|-----------------------|-------------------------|
| "1. Lyman E. Johnson, | 7. William E. M'Lellin, |
| "2. Brigham Young, | 8. John F. Boynton, |
| "3. Heber C. Kimball, | 9. Orson Pratt, |
| "4. Orson Hyde, | 10. William Smith, |

"5. David W. Patten,
"6. Luke S. Johnson,

11. Thomas P. Marsh
12. Parley P. Pratt.

"Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the Three Witnesses laid their hands upon each one's head and prayed, separately.

"The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost comers of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Savior come and stand upon the earth with power and great glory.

"The blessing of Brigham Young was that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the Holy Priesthood is conferred on him, that he may do wonders in the name of Jesus; that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea; and that heathen nations shall even call him God himself, if he do not rebuke them.

"Heber C. Kimball's blessing was, in substance, that he shall be made like unto those who have been blessed before him; and be favored with the same blessing. That he might receive visions; the ministration of angels, and hear their voice; and even come into the presence of God; that many millions may be converted by his instrumentality; that angels may waft him from place to place, and that he may stand unto the coming of our Lord, and receive a crown in the kingdom of our God; that he be made acquainted with the day when Christ shall come; that he shall be made perfect in faith; and that the deaf shall hear, the lame shall walk, the blind shall see, and greater things than these shall he do; that he shall have boldness of speech before the nations, and great power.

"A hymn was then sung, 'Glorious things of thee are spoken,' etc.; and the congregation was dismissed by President Joseph Smith, Jun.

"Sunday, February 15. - The congregation again assembled.

"President Cowdery made some observations upon the nature of the meeting, calling upon the Lord for his assistance; after which a number of certificates from brethren that had recently returned from Zion were read and accepted.

"President Cowdery then called forward Orson Hyde, David W. Patten and Luke Johnson, and proceeded to their ordinations and blessings.

"Orson Hyde's Blessing: - Oliver Cowdery called upon the Lord to smile upon him; that his faith be made perfect, and that the blessings pronounced may be realized; that he be made mighty, and be endued with powers from on high, and go forth to the nations of the earth to proclaim the Gospel, that he may escape all the pollutions of the world; that the angels shall uphold him; and that he shall go forth according to the commandment, both to Jew and Gentile, and to all nations, kingdoms and tongues; that all who hear his voice shall acknowledge him to be a servant of God; that he shall be equal with his brethren in holding the keys of the kingdom; that he may stand on the earth and bring souls till Christ comes. We know that he loves Thee, O, Lord, and may this Thy servant be able to walk through pestilence and not be harmed; and the powers of darkness have no ascendancy over him; may he have power to smite the earth with pestilence; to divide waters, and lead through the Saints; may he go from land to land and from sea to sea, and may he be like one of the three Nephites.

"David W. Patten's blessing: - O God, give this Thy servant, a knowledge of Thy will; may he be like one of old, who bore testimony of Jesus; may he be a new man from this day forth. He shall be equal with his brethren, the Twelve, and have the qualifications of the prophets before him. May his body be strong and never be weary; may he walk and not faint. May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily; that he may bear testimony from knowledge; that he may go to nations and isles afar off. May he have a knowledge of the things of the Kingdom, from the beginning, and be able to tear down priestcraft like a lion. May he have power to smite his enemies before him, with utter destruction. may he continue till the Lord comes. O Father, we seal these blessings upon him. Even so. Amen.

"Luke S. Johnson's Blessing: - Our Father in heaven, look down in mercy upon us, and upon this Thy servant, whom we ordain to the ministry of the Twelve. He shall be prepared and preserved, and be like those we have blessed before him. The nations shall tremble before him. He shall hear the voice of God; he shall comfort the hearts of the Saints always. The angels shall bear him up till he shall finish his ministry. He shall be delivered, and come forth with Israel. He shall bear testimony to the kings of the earth, and hold communion with the Father, with the Son, and with the general assembly and Church of the first-born. If cast into prison, he shall be able to comfort the hearts of his comrades. His tongue shall be loosed, and he shall have power to lead many to Zion, and sit down with them; the ancient of Days shall pronounce this blessing, that he has been faithful; he shall have strength, wisdom, and power; he shall go among the covenant people and speak all their tongues where he shall go. All these blessings we confirm upon him in the name of Jesus. Amen.

"William E. McLellan's Blessing: - In the name of the Lord, wisdom and intelligence shall be poured out upon him, to enable him to perform the great work that is incumbent upon him; that he may be spared until the Saints are gathered; that he may stand before kings and rulers to bear testimony, and be upheld by holy angels; and the

nations of the earth shall acknowledge that God has sent him; he shall have power to overcome his enemies; and his life shall be spared in the midst of pestilence and destruction, and in the midst of his enemies. He shall be a prince and savior to God's people. The tempter shall not overcome him, nor his enemies prevail against him; the heavens shall be opened unto him, as unto men in days of old. He shall be mighty in the hands of God, and shall convince thousands that God has sent him; and his days may be prolonged until the coming of the Son of Man. He shall be wafted as on eagles' wings, from country to country, and from people to people; and be able to do wonders in the midst of this generation. Even so. Amen.

"John F. Boynton's Blessing: - Thou hast prevailed and thou shalt prevail, and thou shalt declare the Gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; thou shalt be like the brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labor. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon thee. Even so. Amen.

"William Smith's blessing: - We pray that he may be purified in heart; that he may have communion with God; that he may be equal with his brethren in holding the keys of this ministry; that he may be kept and be instrumental in leading Israel forth, that he may be delivered from the hands of those who seek to destroy him; that he may be enabled to bear testimony to the nations that Jesus lives; that he may stand in the midst of pestilence and destruction. He shall be mighty in the hands of God, in bringing about the restoration of Israel. The nations shall rejoice at the greatness of the gifts which God has bestowed upon him: that his tongue shall be loosed; he shall have power to do great things in the name of Jesus. He shall be preserved and remain on the earth, until Christ shall come to take vengeance on the wicked. Adjourned.

"Kirtland, February 21st, 1835: Pursuant to adjournment, a meeting of the Church was held, and after prayer by President David Whitmer, and a short address by President Oliver Cowdery to the congregation, Elder Parley P. Pratt was called to the stand, and ordained one of the Twelve, by President Joseph Smith, Jun., David Whitmer, and Oliver Cowdery. O Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. Increase his love for Thee and for thy cause; increase his intelligence; communicate to him all that wisdom, that prudence, and that understanding, which he needs as a minister of righteousness and to magnify the apostleship whereunto he is called. Maya double portion of that Spirit which was communicated to the disciples of our Lord and Savior to lead them unto all truth, rest down upon him, and go with him where he goes, that nothing shall prevail against him, that he may be delivered From prisons, from the power of his enemies, and from the adversary of all righteousness. May he be able to mount up on wings as an eagle, to run and not be weary, to walk and not faint; may he have great wisdom and intelligence, and be able to lead thine elect through this thorny maze. Let sickness and death have no

power over him; let him be equal with his brethren in bringing many sons and daughters to glory, and many nations to a knowledge of the truth. Great blessings shall rest upon thee; thy faith shall increase; thou shalt have great power to prevail. The vail of the heavens shall be rolled up; thou shalt be permitted to gaze within it, and receive instructions From on high. No arm that is formed and lifted against thee shall prosper; no power shall prevail; for thou shalt have power with God, and shalt proclaim His gospel Thou wilt be afflicted, but thou shalt be delivered, and conquer all thy foes. Thine office shall never be taken from thee; thou shalt be called great; angels shall carry thee From place to place. Thy sins are forgiven, and thy name written in the Lamb's Book of Life. Even so. Amen.

"Apostolic Charge given by Oliver Cowdery to Parley P. Pratt:

"I am aware, dear Brother that the mind naturally claims something new; but the same thing rehearsed frequently profits us. You will have the same difficulties to encounter in fulfilling this ministry that the ancient Apostle had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labor of years; and your station requires a perfect polish. It is required to you not merely to travel a few miles in the country, but in distant countries: you must endure much labor, much toil, and many privations, to become perfectly polished. Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow autumn ripened his fruit, gathers it in, and congratulates himself for a season in the intermission of his toils, while he anticipates his winter evenings of relaxation and fire-side enjoyments. But, dear Brother, it is far otherwise with you. Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. It will require a series of years to accomplish it; but you will have this pleasing consolation, that your heavenly Father requires it; the field is His; the work is His; and He will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils; but when your work is done, and your labor over, He will take you unto Himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you to accomplish, viz., the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess; and it were better not to set out, than to start and look back, or shrink when dangers thicken around you, or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appall you. You must be called a good or a bad man. The ancients passed through the same experience. They had this testimony - that they had seen the Savior after He rose from the dead. You must bear the same testimony; or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one Mediator; he that hath seen Him, will know Him, and testify of Him. Beware of pride; beware of evil; shun the very appearance of it; for the time is coming when, if you do not give heed to these things, you will have a fall. Among your many afflictions, you will have many blessings also; but you must pass through many afflictions, in order to

receive the glory that is in reserve for you. You will meet thousands, who, when they first see you, will know nothing about salvation by Jesus Christ; you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues, and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God; in His cause, you must necessarily serve Him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them, as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.

"Elder Pratt gave his hand to President Oliver Cowdery, and said he had received ordination, and should fulfill the ministry according to the grace given him; to which the President replied, Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee.

"Thomas B. Marsh and Orson Pratt were absent on a mission.

"Elder Marsh returned to Kirtland on the 25th of April, and Elder Orson Pratt on the 26th, and received their ordinations and blessings, which are recorded in this place, in connection with the ordinations and blessings of their brethren.

"Thomas B. Marsh's Blessing by President Oliver Cowdery. - Dear Brother - You are to be a minister of righteousness, and to this ministry and apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting Gospel. You shall travel from kingdom to kingdom and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion. Sealed by President David Whitmer. Even so. Amen.

"Orson Pratt's Blessing. - Dear Brother - You are chosen and set apart, to be ordained to this apostleship and this ministry; you shall go forth and preach the Gospel, and do a mighty work. You shall be sustained; the Holy Spirit shall enlighten thy mind; thou shalt travel from nation to nation; the Lord God shall preserve thee, and return thee safe, with songs of everlasting joy upon thy head. Confirmed by President David Whitmer.

"General Charge to the Twelve.

"The following general charge was given to the Twelve by President Oliver Cowdery: - Dear Brethren - Previous to delivering the charge, I shall read a part of a revelation. It is known to you, that previous to the organization of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon concerning their duty, and the way the great work ought to be

done; but the minds of men are so constructed that they will not believe, without a testimony of seeing or hearing. The Lord gave us a revelation that, in process of time, there should be twelve men chosen to preach His Gospel to Jew and Gentile. Our minds have been on a constant stretch, to find who these twelve were; when the time should come we could not tell; but we sought the Lord by fasting and prayer to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed; but having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks respecting your ministry. You have many revelations put into your hands - revelations to make you acquainted with the nature of your mission; you will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a tenfold proportion to what you have ever had; you will have to combat all the prejudices of all nations.

“He then read the revelation, and said: Have you desired this ministry with all your hearts: if you have desired it you are called of God, not of man, to go into the world.

“He then read again, from the revelation, what the Lord said unto the twelve. Brethren, you have had your duty presented in this revelation. You have been ordained to this holy Priesthood, you have received it from those who have the power and authority from an angel; you are to preach the Gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest your affections be captivated by worldly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper.

“You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

“Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?

“With regard to superiority, I must make a few remarks. The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter; understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he had obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the gospel of the

Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim His Gospel to the ends of the earth and the islands of the sea.

“Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you - they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this; the time has fully come - the voice of the Spirit has come - to set these men apart.

“You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you will inevitably change. Let no man take your bishopric, and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch’s.

“The time is near when you will be in the midst of congregations who will gnash their teeth upon you. The Gospel must roll forth, and it will until it fills the whole earth. Did I say congregations would gnash their teeth at you? Yea, I say, nations will oppose you - you will be considered the worst of men. Be not discouraged at this. When God pours out His Spirit, the enemy will rage; but God, remember, is on your right hand, and on your left. A man, though he be considered the worst, has joy, who is conscious that he pleases God.

“The lives of those who proclaim the true Gospel will be in danger; this has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever man came forward to publish the Gospel. The time is coming when you will be considered the worst of men by many and by some the best. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when ye are called good men. Remember you are young men, and ye shall be spared. I include the other three. Bear them in mind in your prayers - carry their cases to the throne of grace; although they are not present, yet you and they are equal. This appointment is calculated to create for you an affection for each other, stronger than death. You will travel to other nations; bear each other in mind. If one or more be cast into prisons, let the others pray for them, and deliver them by their prayers. Your lives shall be in great jeopardy; but the promise of God is, that you shall be delivered.

“Remember, you are not to go to other nations till you receive yours. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence such as you never had. Relative to the endowment, I make a remark or two, that there may be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power, which characterized the ancient saints, and now characterizes the inhabitants of the upper world.

“The greatness of your commission consists in this: you are to hold the keys of this ministry; you are to go to the nations afar off - nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered: the seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of

God. It is a sorrowful tale, but the Gospel must be preached, and God's ministers reject: but where can Israel be found and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

“You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, Son, go labor in my vineyard, and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: Beware how you ordain, for all nations are not like this nation; they will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

“We appeal to your intelligence; we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescension of our heavenly Father, in pointing you out to us; you will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the Gospel in its simplicity and purity; and we commend you to God and the word of His grace. You have our best wishes; you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon Him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony for yourselves we now exhort you to be faithful to fulfill your calling; there must be no lack here; you must fulfill in all things; and permit us to repeat, all nations have a claim on you; you are bound together as the Three Witnesses were; notwithstanding you can part and meet, and meet and part again, till your heads are silvered over with age.

“He then took them separately by the hand, and said, ‘Do you with full purpose of heart take part in this ministry, to proclaim the Gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?’ Each of them answered in the affirmative.

“Important Items of Instructions to the Twelve.

“This evening, nine of the Twelve, viz., Lyman Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. M’Lellin, John F. Boynton, and William Smith, assembled at the house of President Joseph Smith, Jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whitney, and three Elders. Parley P. Pratt had gone to New Portage, and Orson Pratt and Thomas B. Marsh had not yet arrived to receive their ordination.

“After prayer by President Joseph Smith, Jun., he said, if we heard patiently, he could lay before the council an item which would be of importance. He had for himself, learned a fact by experience, which, on recollection, always gave him deep sorrow. It is a fact, if I now had in my possession, every decision which had been had upon important

items of doctrine and duties since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which, if we had them now, would decide almost every point of doctrine which might be agitated. But this has been neglected, and now we cannot bear record to the Church and to the world, of the great and glorious manifestations which have been made to us with that degree of power and authority we otherwise could, if we now had these things to publish abroad.

“Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefited thereafter, in a point of light of which they are not now aware. If they will, every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written, and such decision will forever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth, but should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

“Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when ‘God had revealed them, not esteeming them of sufficient worth, the Spirit may withdraw and God may be angry; and there is, or was, a vast knowledge, of infinite importance, which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions.

“Here let me prophesy. The time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail against you; but if you can bring twelve men to testify that you were in a certain place, at that time, you will escape their hand. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen; for all such decisions will ever after remain as items of doctrine and covenants.

“The council then expressed their approbation concerning the foregoing remarks of President Smith, and appointed Orson Hyde and William E. M’Lellan clerks of the meeting.

“President Smith proposed the following question: What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church?

“After the question was discussed by Councilors Patten, Young, Smith and M’Lellan, President Joseph Smith, Jun., gave the following decision:

“They are the Twelve Apostles, who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of the

ministry, to unlock the door of the Kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority, and virtue of their apostleship.

OLIVER COWDERY, Clerk" (ibid., pp. 185-200)

THE YEAR 1838

CHARGES AGAINST OLIVER COWDERY

"Wednesday, April 11, Elder Seymour Brunson preferred the following charges against Oliver Cowdery, to the High Council at Far West:

"To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints, I prefer the following charges against President Oliver Cowdery:

"First - For persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent.

"Second - For seeking to destroy the character of President Joseph Smith, Jun., by falsely insinuating that he was guilty of adultery.

"Third - For treating the Church with contempt by not attending meetings.

"Fourth - For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

"Fifth - For selling his lands in Jackson county, contrary to the revelations.

"Sixth - For writing and sending an insulting letter to President Thomas B. Marsh, while the latter was on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter.

"Seventh - For leaving his calling to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

"Eighth - For disgracing the Church by being connected in the bogus business, as common report says.

"Ninth - For dishonestly retaining notes after they had been paid; and finally, for leaving and forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession.'

"The Bishop and High Council assembled at the Bishop's office, April 12, 1838. After the organization of the Council, the above charges of the 11th instant were read, also a letter from Oliver Cowdery*, as will be found recorded in the Church record of the city of Far West, Book A. The 1st, 2nd, 3rd, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints. Also voted by the High Council that Oliver Cowdery be no longer a committee to select locations for the gathering of the Saints.

"Elder Cowdery's Letter.

FAR WEST, MISSOURI, April 12, 1838.

"Dear Sir: - I received your note of the 9th inst., on the day of its date, containing a copy of nine charges preferred before yourself and Council against me, by Elder Seymour Brunson.

"I could have wished that those charges might have been deferred until after my interview with President Smith; but as they are not, I must waive the anticipated pleasure with which I had flattered myself of an understanding on those points which are grounds of different opinions on some Church regulations, and others which personally interest myself.

"The fifth charge read as follows: 'For selling his lands in Jackson County contrary to the revelations.' So much of this charge, 'for selling his lands in Jackson County,' I acknowledge to be true, and believe that a large majority of this Church have already spent their judgment on that act, and pronounced it sufficient to warrant a disfellowship; and also that you have concurred in its correctness, consequently, have no good reason for supposing you would give any decision contrary.

"Now, sir, the lands in our country are allodial in the strictest construction of that term, and have not the least shadow of feudal tenures attached to them, consequently, they may be disposed of by deeds of conveyance without the consent or even approbation of a superior.

"The fourth charge is in the following words, 'For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority nor revelation whatever in his temporal affairs.'

"With regard to this, I think I am warranted in saying, the judgment is also passed as on the matter of the fifth charge, consequently, I have no disposition to contend with the Council; this charge covers simply the doctrine of the fifth, and if I were to be controlled by other than my own judgment, in a compulsory manner, in my temporal interests, of course, could not buy or sell without the consent of some real or supposed authority. Whether that clause contains the precise words, I am not certain - I think however they were these, 'I will not be influenced, governed, or controlled, in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment. 'Such being still my opinion shall only remark that the three great principles of English liberty, as laid down in the books, are 'the right of personal security, the right of personal liberty, and the right of private property.' My venerable ancestor was among the little band, who landed on the rocks of Plymouth in 1620 - with him he brought those maxims, and body of those laws which were the result and experience of many centuries, on the basis of which now stands our great and happy government; and they are so interwoven in my nature, have so long been inculcated into my mind by a liberal and intelligent ancestry that I am wholly unwilling to exchange them for anything less liberal, less benevolent, or less free.

"The very principle of which I conceive to be couched in an attempt to set up a kind of petty government, controlled and dictated by ecclesiastical influence, in the midst of this national and state government. You will, no doubt, say this is not correct; but the bare notice of these charges, over which you assume a right to decide, is, in my opinion, a direct attempt to make the secular power subservient to Church direction - to the correctness of which I cannot in conscience subscribe - I believe that principle never did fail to produce anarchy and confusion.

"This attempt to control me in my temporal interests, I conceive to be a disposition to take from me a portion of my Constitutional privileges and inherent right - I only, respectfully, ask leave, therefore, to withdraw from a society assuming they have such right.

"So far as relates to the other seven charges, I shall lay them carefully away, and take such a course with regard to them, as I may feel bound by my honor, to answer to my rising posterity.

"I beg you, sir, to take no view of the foregoing remarks, other than my belief in the outward government of this Church. I do not charge you, or any other person who differs with me on these points, of not being sincere, but such difference does exist, which I sincerely regret.

"With considerations of the highest respect, I am, your obedient servant,
[Signed.] OLIVER COWDERY.

"April 13. - The following charges were preferred against David Whitmer, before the High Council at Far West, in council assembled.

"First - For not observing the Word of Wisdom.

"Second - For unchristian-like conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

"Third - In writing letters to the dissenters in Kirtland unfavorable to the cause, and to the character of Joseph Smith, Jun.

"Fourth - In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.

"Fifth - For signing himself President of the Church of Christ in an insulting letter to the High Council after he had been cut off from the Presidency. '

"After reading the above charges, together with a letter sent to the President of said Council, * (see Far West Record) the Council held that the charges were sustained, and consequently considered David Whitmer no longer a member of the Church of Latter-day Saints.

THE FOURTH OF JULY SPEECH AND THE MORMON WAR

"Although there had been, always, a strong prejudice against the Mormons in Missouri, as in other states where they had lived, it was not until after Sidney Rigdon made his famous incendiary speech, at the commencement of the foundation of the new Temple at Far-West, on the 4th of July, 1838, that the feeling broke into anything like aggressive hostilities.

"Among other absurd things, he said:

"We take God and all the holy angels to witness, that we warn all men to come on us no more for ever. The man or set of men that attempts it, does so at the expense of their lives. The mob that comes to disturb us we will follow until the last drop of their blood is spilled, or else they will have to exterminate us. We will carry the war into their

own homes and families. No man shall come into our streets to threaten us with mobs; if he does, he shall atone for it before he leaves the place. We this day proclaim ourselves free, with a purpose and determination that can never be broken. No, never! No, never!! No, never!!!'

"This speech fired the excitable nature of the Saints, and they were aroused to a high pitch of warlike enthusiasm. Already, in imagination, they saw Missouri conquered, and the church in possession of the entire state...

"On this day of celebration the Mormons had erected a liberty-pole in honor of the occasion; in the afternoon it was struck by lightning, shivered to atoms, and fell, its flag trailing in the dust. There was rejoicing among the Mormons; that was certainly an omen of the speedy downfall of their enemies. It seems now as though - if it must be considered an omen of anything - that it was prophetic of the uprooting and scattering of this people, so soon was it followed by their expulsion from the state.

"The next month, at the election, the war commenced in earnest. A man named William Peniston was candidate for the legislature. The Mormons objected to him on the ground that he had headed a mob against them in Clay County. The Missourians, aware of this objection, endeavored to prevent the Mormons from voting, and a fight ensued, in which the latter proclaimed themselves victorious. Gallatin, the court town of Daviess County, was soon after burned by the Mormons. Then commenced robbing, plundering, and outrages of every kind by both parties. It was a season of the wildest confusion, and both sides were blinded with passion, and lost sight of reason, toleration, and, above all, Christian forbearance. It was a positive reign of terror. Houses, barns, and haystacks were burned, men shot, and all manner of depredations committed.

"It is impossible for me to say which party was the principal aggressor; probably there was equal blame on both sides; but I have been informed that Joseph taught his followers that it was right, and 'commanded of the Lord,' for them to take anything they could find which belonged to their enemies, in retaliation for the wrongs which they had suffered at their hands. I can the more easily believe this to be true, because the spirit of the Mormon Church has always been that of retaliation. . . .

EXCERPT FROM JOHN WHITMER'S HISTORY

"Joseph Smith, Jr., S. Rigdon, and Hyrum Smith moved their families to this place, Far West, in the spring of 1838. As soon as they came here, they began to enforce their new organization, which caused dissensions and difficulties, threatenings and even murders. Smith called a council of the leaders together, in which council he stated that any person who said a word against the heads of the Church, should be driven over these prairies as a chased deer by a pack of hounds, having an illusion to the Gideonites, as they were termed, to justify themselves in their wicked designs. Thus on the 19th of June, 1838, they preached a sermon called the salt sermon, in which these Gideonites understood that they should drive the dissenters, as they termed those who believed not in their secret bands, in fornication, adultery or midnight machinations. Therefore they

commenced suing at the law of the land by attachment for debts which they knew were paid, and justly paid, according to the laws of God and the land, and thus foreswore themselves in these things. Joseph Smith, Jr., S. Rigdon and Hyrum Smith were the instigators, and George W. Robinson the prosecutor against David Whitmer, Lyman E. Johnson, Oliver Cowdery, F. G. Williams. W. W. Phelps and myself. They had threatened us, to kill us, if we did not make restitutions to them, by upholding them in their wicked purposes and designs. After they had instituted the foregoing suits Oliver Cowdery, D. Whitmer, L. E. Johnson and myself went to Clay County to obtain legal council, to prepare to overthrow these attachments which they had caused to be issued against us, which we were abundantly able to do by good and substantial witnesses.

“But to our great astonishment, when we were on our way home from Liberty, Clay County, we met the families of Oliver Cowdery and L. E. Johnson, whom they had driven from their homes, and robbed them of all their goods, save clothing, bedding, etc. While we were gone Jo, and Rigdon and their band of Gadiantons kept up a guard, and watched our houses, and abused our families, and threatened them, if they were not gone by morning, they would be drove out, and threatened our lives, if they ever saw us in Far West.

"After they had driven us and our families, they commenced a difficulty in Daviess County, adjoining this county, in which they began to rob and bum houses, etc., etc., took honey which they (the Mormons) called sweet oil, and hogs which they called bear, and cattle which they called buffalo. Thus they would justify themselves by saying, 'We are the people of God, and all things are God's; therefore, they are ours.' The old inhabitants were not slack in paying them in their own coin. Thus war and bloodshed commenced and the result was the Church was driven from this land, the pure in heart and innocent, as well as the more wicked, save a few dissenters who were left here to fulfill some of the former commandments.

"Now, before the Church left, Joseph Smith, Jr., Sidney Rigdon, H. Smith, P. P. Pratt, Lyman Wight and Amasa Lyman were delivered up to General Lucas and General Clark, and the rest of the officers of the government, and were ordered out by the governor of this state to stop the difficulties between the citizens and the Mormons. Smith and those others were tried by those officers for treason, etc., but found that they were not legally authorized to execute them after having found them guilty of many breaches of the law of the land, they put them in the hand of civil officers of the government, to be tried by the law of the land, and were committed to jail; but before the trial came on, which was named to some of the counties of this state, where the people were not so much prejudiced against them, as they were moved from Clay County to the county where they were to be tried, they hired the guard to let them go, etc., which they did and informed their brethren that an angel had delivered them from the guard; when in fact money hired those base and corrupt men, who let them go; and this through the wickedness of those to whom their safe-keeping were committed, these men escaped the justice of the law of the land which they had transgressed, and went unpunished at this time" (The Book of John Whitmer Kept by Commandment, pp. 21-22).

JOHN CORRILL'S ACCOUNT (*FAR WEST*)

"Thus, in a land of liberty, in the town of Liberty, Clay county, Missouri, my fellow prisoners and I in chains, and dungeons, saw the close of 1838" (*ibid.*, pp. 241-244).

Of this period and related matters John Corrill writes,

"When Smith and Rigdon first moved to Far West they said that they did not intend to meddle with temporal concerns, but attend to their spiritual calling, and they relied upon the donations of the church for their support; but, after a while, it was thought best by the high council to give them some certain amount each year, which should be sufficient to support them. They were to labor in word and doctrine, to write for and superintend the press, and to look to the welfare of the church.

"Notwithstanding the dissenters had left the church, yet the old strife kept up, and Smith and Rigdon, with others, complained much of the ill treatment they had received from the dissenters and others; they said they had been persecuted from time to time with vexatious lawsuits; that mobs had arisen up against them, time after time; that they had been harassed to death, as it were, for seven or eight years, and they were determined to bear it no longer, for they had rather die than suffer such things; and it was the will of God that the saints should fight their death rather than suffer such things; that if the church would be united, and exercise faith in God, he would protect them, though their enemies were ever so numerous. But in order to get protection and favor from God, they must become one, and be perfectly united in all things; cleanse themselves from every kind of pollution, and keep the whole law of God; and, if they would do this, God would strengthen them against their enemies, his arm should be their arm, and the time was not far distant when, if they purified themselves properly, one should be able to choose his thousand, and to put their ten thousand to flight.

"This kind of preaching was the chief topic of conversation all last summer, until many of the church became inspired with the belief that God would enable them to stand against anything, even the State of Missouri, or the United States, if they should come in a mob. Many of the church, however, became disgusted with these things, and looked upon them as great inconsistencies, and calculated to bring swift destruction upon the church; but such was the influence of the presidency over the church, that it was of no use to say anything, for the Lord, they supposed, was going to do great things, which would require great faith, and they must prepare for it. For this end, much was to be done, and the scripture says, 'If ye are agreed, as touching anyone thing, it shall be done,' consequently, to become one was very essential, and they must be well united in all things, and this, though a great work, must, and should be, performed at all hazards. But there were many obstacles in the way. The dissenters kept up a kind of secret opposition to the presidency and church. They would occasionally speak against them, influence the minds of the members against them, and occasionally correspond with their enemies abroad, and the church, it was said, would never become pure unless these dissenters

were routed from among them. Moreover, if they were suffered to remain, they would destroy the church. Secret meetings were held, and plans contrived, how to get rid of them. Some had one plan, and some another, but there was a backwardness in bringing it about, until President Rigdon delivered from the pulpit what I call the salt sermon; 'if the salt have lost its savour, it is thenceforth good for nothing, but to be cast out and trodden under the feet of men,' was his text, and although he did not call names in his sermon, yet it was plainly understood that he meant that dissenters, or those who had denied the faith, ought to be cast out, and literally trodden under foot. He, indirectly, accused some of them with crime.

"This sermon had the desired effect. Excitement was produced, in the church, and, suffice it to say that, in three or four days, several of the dissenters became much alarmed, and fled from the place in great fright, and their families soon followed, but their property was attached for debt. Necessity compelled others of the dissenters to confess and give satisfaction to the church. This scene I looked upon with horror, and considered it as proceeding from a mob spirit. Thus the work of purifying was commenced, and now it must be carried out. Another thing was in the way; there was a good deal of murmuring, finding fault, and complaining against the first presidency, and others of the leaders, for various causes, but, more especially, on account of money which the presidency had borrowed from time to time, during the building of the Lord's house in Kirtland, and the carrying on their mercantile and banking operations. Some of the debts had been paid, but several remained unpaid, and many who had lost their farms, in paying the New York debts, felt bad, and they murmured and complained to that degree that the presidency and church got tired of hearing it, until they became determined to have it stopped" (A Brief History of the Church of Christ of Latter Day Saints by John Corrill-1839, pp. 29-30).

"Some time in June last, few individuals began to form a society that should be agreed in all things. In order to this, they bound themselves under very close restrictions. As this society began to increase they secretly entered into solemn covenants, before God, and bound themselves under oath to keep the secrets of the society, and covenanted to stand by one another in difficulty, whether right or wrong, but said they would correct each others wrongs among themselves. As the presidency stood next to God, or between God and the church, and was the oracle through which the word and will of God was communicated to the church, they esteemed it very essential to have their word, or the word of God through them, strictly adhered to. They therefore entered into a covenant, that the word of the presidency should be obeyed, and none should be suffered to raise his hand or voice against it; for, as they stood at the head of the church, it was considered no more than reasonable that they knew more of the will of God than any others did; consequently, all things must be in submission to them, and moreover, all tattling, lying, and backbiting, must be put down, and he that would not submit willingly should be forced to it, or leave the county. Now this secret combination was directly opposed to the former revelation, and especially the Book of Mormon, which declared that God worketh not in secret, and all such as did should be destroyed. Many were opposed to this society, but such was their determination and also their threatenings against them, that those opposed dare not speak their minds on the subject. They said they meant to cleanse their

own members first, and then the church. In order to carry on their operations, they organized themselves into companies of fifties and tens, with a captain to each company, that they might be ready to act in concert in any occasion. It was supposed by the church at large, that this organization was for the purpose of resisting a mob, if any should arise against them; many of this secret society itself did not understand the true intention of their leaders. Who first started this society I know not, but Doctor Samson Avaré was the most prominent leader and instructor, and was assisted by others, the first presidency did not seem to have much to do with it at first: they would, however, go into their meetings occasionally, and sanction their doings. Avaré was very forward and indefatigable in accomplishing their purposes, for he devoted his whole talents to it, and spared no pains; and, I thought, was as grand a villain as his wit and ability would admit of. How much he was assisted by the presidency I know not, but I thought that they stood as wire workers behind the curtain. Be this as it may, they ran into awful extremes, for it seemed that they felt justified, and thought it was the will of God to use any measures whatever, whether lawful or unlawful, to accomplish their purpose, and put down those that opposed them. In this they perverted the former belief and notions of the church; for the church always believed that judgments, pestilence, disease, famine, great troubles and vexations, were sooner or later to be poured out upon all the wicked, and cut them off in the course of time, and this, they supposed, would be done by God himself, and the object of gathering together was, that they might purify themselves, and stand in holy places appointed of God for that purpose, and thus escape these judgments. But, now, it began to be taught that the church, instead of God, or, rather, the church in the hands of God, was to bring about these things; and I was told, but I cannot vouch for the truth of it, that some of them went so far as to contrive plans how they might scatter poison, pestilence, and disease, among the inhabitants, and make them think it was judgments sent from God. But here let me remark, that this was known only to some half dozen or so of the leaders, and not to the church, nor even the great majority of this secret society. I accused Smith and Rigdon of it, but they both denied it promptly. Be this as it may, it was clearly evident to me that the leaders of this faction intended to set up a monarchical government, in which the presidency should tyrannize and rule over all things. In fact there was so much tyranny and oppression exercised, that for several weeks many persons dare not speak their minds, nor let them be known; and I have learned of late, that a constitution was formed, savouring all the spirit of monarchy, and adopted by the leaders and some others of this society; but I conclude that but few knew about it, for I never heard one lisp on the subject, until Avaré exposed it, after he was arrested.

"Some individuals went so far as to state, that they would kill any person, if the presidency would say it was the will of God; for these things were necessary sometimes to save the church from corruption and destruction. All the while it was preached to them that they must purify themselves from all evil, for the time was now at hand when every thing that offended in the kingdom of God must be cast out. This they determined to do, whether by fair means or foul, regardless of consequences. They sometimes went by the name of the Big Fan; this, I supposed, was figurative of their intentions to cleanse the chaff from the wheat. They also assumed the name of 'The Daughter of Zion.' and afterwards were called 'Danites.' Why they assumed these last names I never knew, but

always supposed that they took it from the scriptures, which speaks of them, the first prophetically, and the last historically...

"This society increased, as near as I could learn, to the number of three hundred" (ibid., pp. 30-32).

"The church celebrated the fourth of July, by raising a liberty pole, on which they hoisted the American flag. They also formed a civil and military procession, and President Rigdon delivered an oration, in which there were one or two sentences to which considerable exception was taken by the people of other counties. The substance was, that they did not mean to suffer vexatious law suits, and other abuses, as they had done, but if a mob fell on them, they would resist, and would follow them to their houses, and it should be a war of extermination to one or the other party. This spirit was kept up until the church, or many individuals, became so inspired with it, that they would not bear any offence.

"As the Danites had covenanted and agreed to support the heads of the church in all things, so, of course, they must control the elections as well as other matters: therefore they got up a meeting of their Danite officers on Saturday, before the election, and appointed a committee, consisting of one man from each township in the county, who called upon the first presidency to assist them in making out a nomination. Accordingly a ticket was made out to suit them, and a sufficient number printed that night. The next day another meeting of the Danites was convened, two hundred or more in number, and these tickets divided out among them. They agreed to scatter then throughout the county of Caldwell, and support it the next morning at the polls; which they did.

"The people supposed that this ticket was from headquarters, and that it was the will of God that all should go for it. But many saw that it was taking an undue advantage of the election, and were extremely dissatisfied; not so much with the ticket itself as with the principle in which it had been got up, for the ticket was democratic, and the Mormons, as individuals, are almost universally of that party. There was some murmuring and finding fault after the election, by those opposed to the proceedings, but this was soon put down by the Danite influence" (ibid., pp. 32-33).

THE EXPULSION ORDER

"The following is a copy of the Governor's order:

Head Quarters of the Militia, City of Jefferson,
October 27th, 1838

" Sir - Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, of Ray county, and W. G. Williams, Esq., one of my aids, information of the most appalling nature, which entirely changes the face of things, and places the Mormons in the attitude of an open and avowed defiance of the laws, and of having made war upon the people of this State. Your orders are, therefore, to hasten your operations and endeavour to reach Richmond, in Ray county, with all possible speed. The Mormons must be treated as

enemies, and must be exterminated, or driven from the State if necessary for the public peace. If you can increase your forces, you are authorized to do so to any extent you may consider necessary. I have just issued orders to Maj. Gen. Willock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express: you can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brig. Gen. Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

"Gen. John B. Clark, Fayette,
Howard Co.'

(Signed,) I. W. BOGG, Com. In Chief' (ibid., pp. 40-41).

DAVID WHITMER'S DEPARTURE

No doubt, because of these things, David Whitmer was instructed to leave the church earlier this same year. Says he,

"If you believe my testimony to the Book of Mormon; if you believe that God spake to us three witnesses by his own voice, then I tell you that in June, 1838, God spake to me again by his own voice from the heavens, and told me to 'separate myself from among the Latter Day Saints, for as they sought to do unto me, so should it be done unto them.' In the spring of 1838, the heads of the church and many of the members had gone deep into error and blindness...In June, 1838, at Far West, Mo., a secret organization was formed, Doctor Avard being put in as the leader of the band; a certain oath was to be administered to all the brethren to bind them to support the heads of the church in everything they should teach. All who refused to take this oath were considered dissenters from the church, and certain things were to be done concerning these dissenters, by Dr. Avard's secret band...

"After I left them they say they gave me a trial and cut me off. About the same time that I came out, the Spirit of God moved upon quite a number of the brethren who came out, with their families. All of the eight witnesses who were then living (except the three Smiths) came out; Peter and Christian Whitmer were dead. Oliver Cowdery came out also. Martin Harris was then in Ohio. The church went deeper and deeper into wickedness. They were driven out of Missouri, and went to Nauvoo; and were driven out of Nauvoo, and went to Salt Lake, where they are today, believing in the doctrine of polygamy. Nearly all the members at Nauvoo went to Salt Lake. Only a very few rejected the revelation on polygamy" (An Address to All Believers in Christ, pp. 27, 28).

JOHN D. LEE'S RECORD

Concerning the Mormon Gentile war in upper Missouri and other matters John Lee writes,

"The burning of houses, farms, and stacks of grain was generally indulged in by each party. Lawlessness prevailed and pillage was the rule.

"The Prophet, Joseph Smith, said it was a civil war; that by the rules of war each party was justified in spoiling his enemy. This opened the door to the evil disposed, and men of former quiet became perfect demons in their efforts to spoil and waste away the enemies of the Church...

"But the men who stole then were not really honest, for I spotted every man that I knew to steal during the troubles in Missouri and Illinois, and I have found that they were never really converted, were never true Saints, but they used their pretence of religion as a cloak to cover their evil deeds. I have watched their rise and fall in the Church, and I know from their fate that honesty is the only true policy" (Life and Confessions of John D. Lee, pp. 70-71).

"But still many houses were burned and much damage was done by the Mormons...I often escaped being present with the troops on their thieving expeditions, by loaning my horses and arms to others who like that kind of work better than I did. Unless I had adopted that course I could never have escaped from being present with the Hosts of Israel in all their lawless acts, for I was one of the regular Host, and I could not escape going when ordered, unless I furnished a substitute, which sometimes was accepted, but not always. A company went from Adam-on-Diamond and burned the house and buildings belonging to my mend McBrier. Every article of moveable property was taken by the troops; he was utterly ruined. This man had been a mend to me and many others of the brethren; he was an honorable man, but his good character and former acts of kindness had no effect on those who were working, as they pretended, to build up the Kingdom of God. . .Men stole simply for the love of stealing. Such inexcusable acts of lawlessness had the effect to arouse every Gentile in the three Counties of Caldwell, Carroll and Daviess, as well as to bring swarms of armed Gentiles from other localities" (ibid., p. 72).

"Lyman White, with three hundred men, was called to defend Far West. I went with his command. The night White reached Far West, the battle of Crooked River was fought. Captain David Patton, alias Fear Not, one of the twelve apostles, was sent out by the prophet with fifty men, to attack a body of Missourians, who were camping on the Crooked river. Captain Patton's men were nearly all, if not every one of them, Danites. The attack was made just before daylight in the morning. Captain Fear Not wore a white blanket overcoat, and led the attacking party. He was a brave, impulsive man. He rushed into the thickest of the fight, regardless of danger - really seeking it to show his men that God would shield him from all harm. But he counted, without just reason, upon being invincible, for a ball soon entered his body, passing through his hips, and cutting his bladder. The wound was fatal; but he kept on his feet, and led his men some time before yielding to the effects of the wound. The Gentiles said afterwards that Captain Patton told

his men to charge in the name of Lazarus, 'Charge, Danites, charge!' and that as soon as he uttered the command, which distinguished him, they gave the Danite captain a commission with powder and ball, and sent him on a mission to preach to the spirits that were in prison. In this battle several men were killed and wounded on both sides...the Danites routed the Gentiles, who fled in every direction...After the Gentiles retreated, the Mormons started for Far West, taking Tarwater along as a prisoner. After traveling several miles, they halted in a grove of timber, and released Tarwater, telling him he was free to go home. He started off, and when he was some forty yards from the Mormons, Parley P. Pratt, then one of the Twelve Apostles, stepped up to a tree, laid his gun up by the side of the tree, took deliberate aim, and shot Tarwater. He fell and lay still. The Mormons, believing he was dead, went on and left him lying where he fell. Tarwater came to, and reached home, where he was taken care of, and soon recovered from his wounds. He afterwards testified in court against the Mormons what he knew, and upon his evidence Parley P. Pratt was imprisoned in the Richmond jail, in 1839" (ibid., pp. 73-74).

"I was at Far West when the Danites returned. They brought Captain Patton with them. He died that night, and his death spread a mantle of gloom over the entire community. It robbed many of their fond hope that they were invincible. If Fear Not could be killed, who could claim immunity from the missiles of death, hurled by Gentile weapons?

"I admit up to this time I firmly believed what the Prophet and his apostles had said on that subject. I had considered that I was bullet proof, that no Gentile ball could ever harm me, or any Saint, and I had believed that a Danite could not be killed by Gentile hands. I thought that one Danite could chase a thousand Gentiles, and two could put ten thousand to flight. Alas! my dream of security was over. One of our mighty men had fallen, and that by Gentile hands. My amazement at the fact was equal to my sorrow for the death of the great warrior apostle. I had considered that all the battles between Danites and Gentiles would end like the election fight at Gallatin, and that the only ones to be injured would be the Gentiles. We had been promised and taught by the Prophet and his priesthood that henceforth God would fight our battles, and I looked as a consequence for a bloodless victory on the side of the Lord, and that nothing but disobedience to the teachings of the priesthood could render a Mormon subject to injury from Gentile forces...

"I was thunderstruck to hear Joseph Smith, the apostle, say at the funeral of Capt. Patton that the Mormons fell by the missiles of death the same as other men. He also said that the Lord was angry with the people, for they had been unbelieving and faithless; they had denied the Lord the use of their earthly treasures, and placed their affections upon worldly things more than they had upon heavenly things...

"Joseph Smith declared that he was called of God and given power and authority from heaven to do God's will; that he had received the keys of the holy priesthood from the apostles Peter, James and John, and had been dedicated, set apart and anointed as the prophet, seer and revelator; sent to open the dispensation of the fullness of time,

according to the words of the apostles; that he was charged with the restoration of the house of Israel, and to gather the Saints from the four corners of the earth to the land of promise, Zion, the Holy Land (Jackson County), and setting up the kingdom of God preparatory to the second coming of Christ in the last days" (ibid., pp. 74-76).

HAUN'S MILL MASSACRE

"For the history of this day at Haun's Mills, on Shoal creek, I quote the following affidavit of Elder Joseph Young, First President of the Seventies:

"Joseph Young's Narrative of the Massacre at Haun's Mills.

"On the sixth day of July last, I started with my family from Kirtland, Ohio, for the state of Missouri, the county of Caldwell, in the upper part of the state, being the place of my destination. "On the thirteenth day of October I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country, but nothing that could be relied upon. I continued my course westward till I crossed Grand river at a place called Compton's ferry, at which place I heard, for the first time, that if I proceeded any farther on my journey, I would be in danger of being stopped by a body of armed men. I was not willing, however, while treading my native soil, and breathing republican air, to abandon my object, which was to locate myself and family in a fine, healthy country, where we could enjoy the society of our friends and connections. Consequently, I prosecuted journey till I came to Whitney's Mills, situated on Shoal creek, in the eastern part of Caldwell county.

"After crossing the creek and going about three miles, we met a party of the mob, about forty in number, armed with rifles, and mounted on horses, who informed us that we could go no farther west, threatening us with instant death, if we proceeded any farther. I asked them the reason of this prohibition; to which they replied, that we were 'Mormons;' that everyone who adhered to our religious faith, would have to leave the state in ten days, or renounce their religion. Accordingly they drove us back to the mills above mentioned.

"Here we tarried three days; and, on Friday, the twenty-sixth, we recrossed the creek, and following up its banks, we succeeded in eluding the mob for the time being, and gained the residence of a friend in Myer's settlement.

"On Sunday, twenty-eighth October, we arrived about twelve o'clock, at Haun's Mills, where we found a number of our friends collected together, who were holding a council, and deliberating on the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood under the command of Colonel Jennings, of Livingston county, and threatening them with house burning and killing. The decision of the council was that our friends there should place themselves in an attitude of self defense. Accordingly about twenty-eight of our men armed themselves, and were in constant readiness for an attack of any small body of men that might come down upon them.

"The same evening, for some reason best known to themselves, the mob sent one of their number to enter into a treaty with our friends, which was accepted, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further hostilities upon either party.

"At this time, however, there was another mob collecting on Grand river, at William Mann's, who were threatening us, consequently we remained under arms.

"Monday passed away without molestation from any quarter.

"On Tuesday, the 30th, that bloody tragedy was acted, the scene of which I shall never forget. More than three fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprised of the sudden and awful fate that hung over our heads like an overwhelming torrent, which was to change the prospects, the feelings and the circumstances of about thirty families. The banks of Shoal creek on either side teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers employed in guarding the mills and other property, while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant, the sun shone clear, all was tranquil, and no one expressed any apprehension of the awful crisis that was near us - even at our doors.

"It was about four o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal creek and saw a large company of armed men, on horses, directing their course towards the mills with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front.

"At this moment, David Evans, seeing the superiority of their numbers, (there being two hundred and forty of them, according to their own account), swung his hat, and cried for peace. This not being heeded, they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about one hundred rifles, aiming at a blacksmith shop into which our friends had fled for safety; and charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several families tented in the rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions.

"After standing and gazing on this bloody scene for a few minutes, and finding myself in the uttermost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill we were discovered by the mob, who

immediately fired at us, and continued so to do till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket, and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom died before morning. Here we passed the painful night in deep and awful reflections on the scenes of the preceding evening.

"After daylight appeared, some four or five men, who with myself, had escaped with our lives from the horrid massacre, and who repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated. When we arrived at the house of Mr. Haun, we found Mr. Merrick's body lying in the rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a com cutter by a Mr. Rogers of Daviess county, who keeps a ferry on Grand river, and who has since repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house, and after viewing these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death and soon expired. We immediately prepared and carried them to the place of interment. The last office of kindness due to the remains of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, who, we supposed, were lying in ambush, waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, of Carroll county, who presented his rifle near the boy's head, and literally blew off the upper part of it. Mr. Stanley, of Carroll, told me afterwards that Glaze boasted of this fiend-like murder and heroic deed all over the country.

"The number killed and mortally wounded in this wanton slaughter was eighteen or nineteen, whose names as far as I recollect were as follows: Thomas McBride, Levi N. Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, George S. Richards, Mr. William Napier, Augustine Harmer, Simon Cox, Mr. [Hiram] Abbott, John York, Charles Merrick, (a boy eight or nine years old), [John Lee, John Byers], and three or four others, whose names I do not recollect, as they were strangers, to me. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, Mr. [William] Yokum, two brothers by the name of [Jacob and George] Myers, Tarlton Lewis, Mr. [Jacob] Haun, and several others, [Jacob Foutz, Jacob Potts, Charles Jamison, John Walker, Alma Smith aged about nine years]. Miss Mary

Stedwell, while fleeing, was shot through the hand, and, fainting, fell over a log, into which they shot upwards of twenty balls.

"To finish their work of destruction, this band of murderers, composed of men from Daviess, Livingston, Ray, Carroll, and Chariton counties, led by some of the principal men of that section of the upper country, (among whom I am informed were Mr. Ashby, of Chariton, member of the state legislature; Colonel Jennings, of Livingston county, Thomas O. Bryon, clerk of Livingston county; Mr. Whitney, Dr. Randall, and many others), proceeded to rob the houses, wagons, and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life; and even stripped the clothing from the bodies of the slain. According to their own account, they fired seven rounds in this awful butchery, making upwards of sixteen hundred shots at a little company of men, about thirty in number. I hereby certify the above to be a true statement of facts, according to the best of my knowledge."

JOSEPH YOUNG.

STATE OF ILLINOIS, } ss.

COUNTY OF ADAMS.]

ARREST OF JOSEPH AT FAR WEST

Concerning the taking of Joseph, Lucy writes,

"At the time when Joseph went into the enemy's camp, Mr. Smith and myself stood in the door of the house in which we were then living, and could distinctly hear their horrid yellings. Not knowing the cause, we supposed they were murdering him. Soon after the screaming commenced, five or six guns were discharged. At this, Mr. Smith, folding his arms tight across his heart, cried out, 'Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!'

"I had no word of consolation to give him, for my heart was broken within me - my agony was unutterable. I assisted him to the bed, and he fell back upon it helpless as a child, for he had not strength to stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts, as we listened to those awful screams. Had the army been composed of so many blood-hounds, wolves, and panthers, they could not have made a sound more terrible.

"My husband was immediately taken sick, and never afterwards entirely recovered, yet he lived about two years, and was occasionally quite comfortable, and able to attend meetings. "It will be seen by the testimony of Hyrum, that he was taken by the officers the next day after he arrived at the camp, and that he was seated with Joseph on a log, which was placed there for the purpose before he was taken. The soldiers crowded around them, and swearing that they would shoot them, snapped several guns at them, before anyone interfered for their protection... "When they were about starting from Far West, a messenger came and told us, that if we ever saw our sons alive, we must go immediately to them, for they were in a wagon that would start in a few minutes for

Independence, and in all probability they would never return alive. Receiving this intimation, Lucy and myself set out directly for the place. On coming within about four hundred yards of the wagon, we were compelled to stop, for we could press no further through the crowd. I there appealed to those around me, exclaiming, 'I am the mother of the Prophet - is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?' Upon this, one individual volunteered to make a pathway through the army, and we passed on, threatened with death at every step, till at length we arrived at the wagon. The man who led us through the crowd spoke to Hyrum, who was sitting in front, and, telling him that his mother had come to see him, requested that he should reach his hand to me. He did so, but I was not allowed to see him: the cover was of strong cloth, and nailed down so close, that he could barely get his hand through. We had merely shaken hands with him, when we were ordered away by the mob, who forbade any conversation between us, and, threatening to shoot us, they ordered the teamster to drive over us. Our friend then conducted us to the back part of the wagon, where Joseph sat, and said, 'Mr. Smith, your mother and sister are here, and wish to shake hands with you.' Joseph crowded his hand through between the cover and wagon, and we caught hold of it; but he spoke not to either of us, until I said, 'Joseph, do speak to your poor mother once more - I cannot bear to go till I hear your voice.' 'God bless you, mother!' he sobbed out. Then a cry was raised, and the wagon dashed off, tearing him from us just as Lucy was pressing his hand to her lips, to bestow upon it a sister's last kiss - for he was then sentenced to be shot.

"For some time our house was filled with mourning, lamentation, and woe; but, in the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God, and received the following by the gift of prophecy: - 'Let your heart be comforted concerning your children, they shall not be harmed by their enemies; and, in less than four years, Joseph shall speak before the judges and great men of the land, for his voice shall be heard in their councils. And in five years from this time he will have power over all his enemies.' This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them.

"As soon as William was able to stir about a little he besought his father to move to Illinois, but Mr. Smith would not consent to this, for he was in hopes that our sons would be liberated, and peace again be restored. William continued to expostulate with him, but to no effect, as Mr. Smith declared that he would not leave Far West, except by revelation. William said that he had revelation; that he himself knew that we would have to leave Far West. Mr. Smith finally said that the family might get ready to move, and then, if we were obliged to go, there would be nothing to hinder us.

"Our business in Far West had been trading in corn and wheat, as well as keeping a boarding house. When the mob came in, we had considerable grain on hand, but very little flour or meal, therefore we sent a man who was living with us to mill with fourteen sacks of grain; but the miller considered it unsafe to allow the brethren to remain about his premises, as the mob were near at hand, and he was afraid they would burn his

buildings. Consequently, the young man returned without his grain, and, for bread-stuff, we were for a long time obliged to pound corn in a samp-mortar. Many subsisted altogether upon parched corn for some length of time.

"The brethren were all driven in from the country. There was an acre of ground in front of our house, completely covered with beds, lying in the open sun, where families were compelled to sleep, exposed to all kinds of weather; these were the last who came into the city, and, as the houses were all full, they could not find a shelter. It was enough to make the heart ache to see the children, sick with colds, and crying around their mothers for food, whilst their parents were destitute of the means of making them comfortable.

"It may be said that, if Joseph Smith had been a Prophet, he would have foreseen the evil, and provided against it. To this I reply, he did all that was in his power to prevail upon his brethren to move into Far West, before the difficulty commenced, and at a meeting, three weeks previous, he urged the brethren to make all possible haste in moving both their houses and their provisions into the city. But this counsel appeared to them unreasonable and inconsistent, therefore they did not heed it. If the brethren at Haun's Mill had hearkened to counsel, it would, without doubt, have saved their lives; but, as the consequences of their negligence are already published, and as my mind is 10th to dwell upon these days of sorrow, I shall only give those facts which have not been published.

"While the mob was in the city, William went out one day to feed his horse, but the horse was gone. It was not long, however, before a soldier, who had been absent on a dispatch, rode him into the yard. William took the horse by the bridle, and ordered the soldier to dismount, which he did, and left the horse in William's hands again.

"Soon after this the brethren were compelled to lay down their arms, and sign away their property. This was done quite near our house, so that I could distinctly hear General Clark's notable speech on this occasion; and, without any great degree of alarm, I heard him declare, concerning Joseph and Hyrum, that 'their die was cast, their doom was fixed, and their fate was sealed.'...

"At this time, my husband sent to Joseph to know if it was the will of the Lord that we should leave the state. Whereupon Joseph sent him a revelation which he had received while in prison, which satisfied my husband's mind, and he was willing to remove to Illinois as soon as possible..." (Lucy Smith's History, pp. 249-254).

LIBERTY JAIL

Parley writes,

It was a very severe time of snow and winter weather, and we suffered much. During this time Elder Rigdon was taken very sick, from hardship and exposure, and finally lost his reason; but still he was kept in a miserable, noisy and cold room, and

compelled to sleep on the floor with a chain and padlock round his ankle, and fastened to six others. Here he endured the constant noise and confusion of an unruly guard, the officer of which was Colonel Sterling Price, since Governor of the State.

"The guards were composed generally of the most noisy, foul-mouthed, vulgar, disgraceful rabble that ever defiled the earth. While he lay in this situation his son-in-law, George W. Robinson, the only male member of his family, was chained by his side. Thus Mrs. Rigdon and her daughters were left entirely destitute and unprotected. One of his daughters, Mrs. Robinson, a young and delicate female, with her little infant, came down to see her husband, and to comfort and take care of her father in his sickness. When she first entered the room, amid the clank of chains and the rattle of weapons, and cast her eyes on her sick and dejected parent and sorrow worn husband, she was speechless, and only gave vent to her feelings in a flood of tears. This faithful lady with her little infant, continued by the side of her father till he recovered from his sickness, and till his fevered and disordered mind resumed its wonted powers.

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the 'Mormons' while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children.

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a comer, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in

chains, at midnight, in a dungeon in an obscure village of Missouri" (Autobiography of Parley P. Pratt, pp. 210-211).

EXCERPT FROM THE NAUVOO EXPOSITOR
"-THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH-"
Published in Nauvoo, Illinois, Friday, June 7, 1844

RESOLUTIONS.

"Resolved 1st, That we will not encourage the acts of any court in this church, for the trial of any of its members, which will not suffer the accused to be present and plead their own cause; we therefore declare our decided disapprobation to the course pursued last Thursday evening, (the 18th inst,) in the case of William and Wilson Law, and Mrs. William Law, and R.D. Foster, as being unjust and unauthorized by the laws of the Church, and consequently null and void; for our law judgeth no man unless he be heard; and to all those who approbate a course so unwarranted, unprecedented and so unjust, we would say beware lest the unjust measure you meet to your brethren, be again meted out to you.

"Resolved 2nd, Inasmuch as we have for years borne with the individual follies and iniquities of Joseph Smith, Hyrum Smith, and many other official characters in the Church of Jesus Christ, (conceiving it a duty incumbent upon us so to bear,) and having labored with them repeatedly with all Christian love, meekness and humility, yet to no effect, feel as if forbearance has ceased to be a virtue, and hope of reformation vain; and inasmuch as they have introduced false and damnable doctrines into the Church, such as a plurality of Gods above the God of this universe, and his liability to fall with all his creations; the plurality of wives, for time and eternity: the doctrine of unconditional sealing up to eternal life, against all crimes except that of shedding innocent blood, by a perversion of their priestly authority, and thereby forfeiting the holy priesthood, according to the word of Jesus; 'If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned,' St. John, xv. 6. 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ, hath both the Father and the Son; if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is a partaker of his evil deeds;' we therefore are constrained to denounce them as apostates from the pure and holy doctrines of Jesus Christ.

"Resolved 3rd, That we disapprove and discountenance every attempt to unite church and state; and that we further believe the effort now being made by Joseph Smith for political power and influence, is not commendable in the sight of God.

"Resolved 4th, That the hostile spirit and conduct manifested by Joseph Smith, and many of his associates towards Missouri, and others inimical to his purposes, are decidedly at variance with the true spirit of Christianity, and should not be encouraged by any people, much less by those professing to be the ministers of the gospel of peace.

"Resolved 5th, That while we disapprove malicious persecutions and prosecutions, we hold that all church members are alike amenable to the laws of the land; and that we further discountenance any chicanery to screen them from the just demands of the same.

"Resolved 6th, That we consider the religious influence exercised in financial concerns by Joseph Smith, as unjust as it is unwarranted, for the Book of Doctrine and Covenants makes it the duty of the Bishop to take charge of the financial affairs for the Church, and of all temporal matters pertaining to the same.

"Resolved 7th, That we discountenance and disapprove the attendance at houses of reveling and dancing; dram-shops and theatres; verily believing they have a tendency to lead from paths of virtue and holiness, to those of vice and debauchery.

"Resolved 8th, That we look upon the pure and holy doctrines set forth in the Scriptures of Divine truth, as being the immutable doctrines of salvation; and he who abideth in them shall be saved, and he who abideth not in them can not inherit the Kingdom of Heaven.

"Resolved 9th, That we consider the gathering in haste, and by sacrifice, to be contrary to the will of God; and that it has been taught by Joseph Smith and others for the purpose of enabling them to sell property at most exorbitant prices, not regarding the welfare of the Church, but through their covetousness reducing those who had the means to give employment to the poor, to the necessity of seeking labor for themselves; and thus the wealth which is brought into the place is swallowed up by the one great throat, from whence there is no return, which if it had been economically disbursed amongst the whole would have rendered all comfortable.

"Resolved 10th, That, notwithstanding our extensive acquaintance with the financial affairs of the Church, we do not know of any property which in reality belongs to the Church (except the Temple) and we therefore consider the injunction laid upon the saints compelling them to purchase property of the Trustee in trust for the Church, is a deception practiced upon them: and that we look upon the sending of special agents abroad to collect funds for the Temple and other purposes as a humbug practiced upon the saints by Joseph and others, to aggrandize themselves, as we do not believe that the monies and property so collected, have been applied as the donors expected, but have been used for speculative purposes, by Joseph, to gull the saints the better on their arrival at Nauvoo, by buying the lands in the vicinity and selling again to them at tenfold advance; and further that we verily believe the appropriations said to have been subscribed by shares for the building of the Nauvoo House to have been used by J. Smith and Lyman Wight, for other purposes, as out of the mass of stock already taken, the building is far from being finished even to the base.

"Resolved 11th, That we consider all secret societies, and combinations under penal oaths and obligations (professing to be organized for religious purposes,) to be anti-Christian, hypocritical and corrupt.

"Resolved 12th, That we will not acknowledge any man as king or law-giver to the church; for Christ is our only king and law-giver.

"Resolved 13th, That we call upon the honest in heart, in the Church, and throughout the world, to vindicate the pure doctrines of Jesus Christ, whether set forth in the Bible, Book of Mormon, or Book of Covenants: and we hereby withdraw the hand of fellowship, from all those who practice or teach doctrines contrary to the above, until they cease so to do, and show works meet for repentance.

"Resolved 14th, That we hereby notify all those holding licenses to preach the gospel, who know they are guilty of teaching the doctrine of other Gods above the God of this creation; the plurality of wives; the unconditional sealing up against all crimes, save that of shedding innocent blood: the spoiling of the Gentiles, and all other doctrines, (so called) which are contrary to the laws of God, or to the laws of our country, to cease preaching, and to come and make satisfaction, and have their licenses renewed.

"Resolved 15th, That in all our controversies in defence of truth and righteousness, the weapons of our warfare are not carnal; but mighty through God, to the pulling down of the strong holds of Satan; that our strifes are not against flesh, blood, nor bones; but against principalities and power, against spiritual wickedness in high places, and therefore we will not use carnal weapons save in our own defence."

Story of the Remnant

We have thus far completed that portion of history in which Joseph Smith played a significant role. We now part from the history of those at Nauvoo, leaving them to follow their new leader, Brigham Young, to the desert land in the west (Jeremiah 17:5-6), and pick up with the small outlying groups in Illinois and Indiana which formed the remnant and nucleus of the kingdom which God had established in the beginning of this great work, thus showing that that kingdom was not left to other people and neither was it destroyed (Daniel 2:44). By this means God preserved the fledgling little kingdom through the trouble and turmoil in which the main body of the church had been embroiled.

Apparently little or no record was kept of proceedings among those of the Crow Creek branch of the church from the time of Joseph's death until the year 1852. It is from then that we must pick up the thread of our history, and so we begin by quoting from the Crow Creek Record. No doubt the reason for this silence in those intervening years is because this little remnant of the original church had not yet withdrawn fellowship from the main body which had gone west under Brigham Young and so had kept no record. It was not until knowledge of the wickedness, reportedly taking place in Utah, had been confirmed that this little body drew up articles of separation from that body. Thus God preserved a remnant of the original church fulfilling the prophecy above noted.

THE COMMAND TO RETURN TO JACKSON COUNTY

"The following revelation was given in the presence of the above assembly, April 24, 1864:

"Hear, O Ye people and hearken to the counsel of your Lord and Savior, Jesus Christ, who are called by My name, and keep My commandments. You who have sought to know My will concerning My people, who have professed My name, and entered into the new and everlasting covenant, to keep all My counsels and commandments of the only true and living God. Hear then, these things which are revealed unto you by the power of His Holy Spirit. Prepare O ye people yourselves in all things that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by My servant Joseph Smith and the first Elders of My Church in Jackson County, State of Missouri, for the gathering together of My saints, that they might be assembled in the day of My chastening hand, when your Lord will pour out His wrath and indignation upon the ungodly, and inasmuch as My Church and people have been driven and scattered, therefore take counsel of Me, your Lord and Director, who says unto you, prepare yourselves and be ready against the appointed time which I have set and prepared for you.

"That you may return in the year A. D. 1867, which time the Lord by your prayers and faithfulness in all things will open and prepare a way before you that you I may begin to gather at that time.

"Hear now, O Ye people, of My Church, take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people and famine shall quickly follow and thus shall the sword continue to be drawn and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them which shall terminate in the year A. D. 1878.

" And thus anarchy and destruction shall reign throughout the dominions of the wicked, while you, the people of My Church shall be assembled and grow up in a peaceable multitude where I, the Lord your God, will raise up a strong and mighty people whose delight will not be to shed blood, but will trust in God and live in peace, for I, the Lord, will protect them. Wherefore, all ye people who have covenanted with the Lord your God to keep all His commandments according to the fulness of the everlasting gospel.

"I say unto you, lay aside all your contentions and false doctrines and teachings and turn to the pure principles as they are given in the everlasting gospel. If you do these things, you shall be a blessed people. (See also The Truth Teller, vol. 1, p. 4.)

BRIEF STATEMENT OF EVENTS FROM 1852 TO THE PRESENT

1852 - The Church of Christ withdraws fellowship from the Salt Lake City group.

1859 - Resolved that the Bible, Book of Mormon and the first edition of the D&C, foundation of faith and practice. Also resolved, that the doctrines of Baptism for the Dead (by proxy), Tithing as a tenth, polygamy, Lineal Priesthood, in the office of the First Presidency of the Church and the Plurality of Gods, with the doctrine of Exaltation of Man to the same, are all unscriptural.

1863 - Revelation given stating that God had withdrawn His Spirit from Joseph wherein he suffered himself to be called Barukale, by a name that the Lord gave not. So the church was left without a seer from that day (February 1834). John Page ordained Granville Hedrick to the office of the First Presidency of the Church, to preside over the high Priesthood and to be a Prophet, Seer, Revelator, and Translator to the Church of Christ.

1864 - Revelation given instructing them to return to Jackson county in the year 1867

1865 - The phrase 'Latter Day Saints' dropped as being part of the name of the church

1867 - Resolved that the name of the church is the Church of Jesus Christ. Standard of faith, the Bible, Book of Mormon, and the first edition of the D&C. "Resolved, that polygamy, baptism for the dead, (by proxy), tithing as one tenth, lineal priesthood in the office of the presidency of the Church, and the plurality of gods with the doctrines of the exaltation of man to that of a god, are all false and basely wicked and we denounce them as such. Book of Abraham rejected. Joseph's inspiration after February 1834 also rejected.

1868 - The temple lot property is purchased.

1869 - Independence branch is organized.

1871 - Tithing as a tenth was unanimously adopted by the church. Motion was carried unanimously that the church put into practice the Word of Wisdom. If not kept, one may not have license to baptize by the authority of the church.

1881 - David Judy succeeded Granville Hedrick as President of the Church.

1886 - Richard Hill succeeded David Judy as President of the Church.

1889 - It was agreed, by unanimous vote, that Brothers R. Hill, G. Cole, G. P. Frisbey, and C. Hall, be ordained to the office of High Priest. They were accordingly ordained. Brother C. A. Hall was chosen by casting lots, to be the presiding High Priest over the High Priesthood of the Church in Zion, and ordained to that office by R. Hill, G. P. Frisbey and G. D. Cole.

1889 - If at any time a majority of the members of this Church should vote to accept any doctrine, system of organization or practice held and advocated by any of the different factions of believers in the afore named Books (the Bible, Book of Mormon and the first

edition of the D&C)(That are not in harmony with the primitive doctrine, organization and practices as understood and recorded in the records and publications of the Church of Christ as organized the 6th of April, 1830 by Joseph Smith and those associated with him), such action shall be a forfeiture of all right, title, and interest in law or equity, in any property owned by the Church of Christ.

All rights, title, and interest to any property belonging to this Church of Christ is now and forever shall be vested in the members of the Church of Christ, who believe and advocate the primitive doctrine, organization and practice of the Church of Christ as organized the 6th of April, 1830 by Joseph Smith and those associated with him.

This resolution was carried.

1889 - Attendance of dances both public and private, and attending theatres considered by the church as unchristianlike conduct. The same with membership in any secret order. The Word of Wisdom is part of the Law of God.

1890 - The name of the church is the 'Church of Christ'. Some articles of faith: The Bible as far as it is translated correctly, the Book of Mormon, the revelations that have been given through Joseph Smith up to February 24, 1834 as contained in the Book of Commandments and first edition of Doctrine and Covenants, and the revelations that may be given through the Presiding High Priest of the Church of Christ in Zion, that agree and harmonize with the Bible and Book of Mormon, are accepted as the word of God and are the standard and law by which this Church is governed. Also, Dress plain and not wear jewelry or fine apparel.

1890 - If any member of this Church of Christ after being properly instructed in their duties, shall attend and take part with the people of the world in drinking strong drink, using tobacco, gambling, dancing, attending theaters, or dissipating pleasures of any kind, belong to secret orders of any kind, or shall transgress any of the laws and commandments of the Church of Christ, they shall be dealt with as the law directs and cast out unless they repent and forsake their evil ways

1891 - The law of God forbids the use of strong drink, tobacco, swearing, stealing, killing, committing adultery, gambling, belonging to secret orders of any kind, or taking part with the world in dancing, attending theaters, or engaging in dissipating pleasures of any kind. All members of the General Church of Christ are required to observe these laws and also dress plain, be strictly honest and abstain from every appearance of evil.

1891 - 1895 - The Temple Lot suit

1907 - Motion to approve the law of consecration was carried.

1911 - A committee was selected to study to see what claim the Book of Commandments had upon the Church of Christ.

1913 - A committee was selected to investigate the cost of printing the Book of Commandments.

1918 - Working Harmony Agreement with the RLDS Church

1919 - The Presidency is the recognized mouthpiece of God to the church. Callings should come through the presiding elder, or in branch organizations through the President of the branch to which the individual belongs. In missions through the missionary in charge or through the elders called to labor in the several missions.

1920 - Andrew Hines was elected as President of the General Church.

1921 - The publication of a church paper called Zion's Advocate was approved.

1922 - Motion was carried that the first edition of the Zion's Edition be published May 15, 1922

1925 - It was carried unanimously that the Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and the Book of Mormon

"1925 - October 8 - The office of Presiding Elder over the church is abolished. A committee of five is appointed to have oversight over the church and the work.

1926 - First apostles are chosen.

1928 - The Fetting messages and work on building the temple. The office of high priest is abolished.

1929 - Rebaptism issue

1930 - Those involved in rebaptism are disfellowshipped, about a third of the church leaves with Otto Fetting.

1940s - The Trowbridge affair in the Bishop's office

1951 - The Yucatan mission begins

(To the Board of Publications - Late 50s early 60s history not recorded here or in any other section of this brief history– concerning the creation of the second local in Independence and matters surrounding Rolland D. Sprague and Bob Maley. I leave this up to the Board of Publications as to any mention or non mention of these matters. HES)

1998 - The Quorum of Apostles are filled after many years of vacancies. Since then work has begun in Kenya, Tanzania, Uganda and Nigeria, as well as the Philippines with promise of openings elsewhere.

SOME REFLECTIONS AND OBSERVATIONS

The work that was accomplished in 1830 was a fulfillment of prophecy (history written in advance) given of God to his servants the prophets. There it was foretold that the church set up by Christ while He walked the earth, was to suffer violence, and the violent would take it by force, and according to the words of Paul, one termed a “man of sin” would usurp the place of Christ in the temple (the church) showing himself to be God, and who would, according to the words of Daniel and John, war against the saints of God and overcome them for a period of 1260 days (years). From the writings of historians we learn that that evil reign commenced in 570 A.D. and terminated in 1830 A.D. at which time judgment was restored to the saints. Daniel even pinpointed the exact time when this coming out of apostasy was to take place, specifically in the latter days. John also prophesied of an angel flying in the midst of heaven who had the everlasting gospel to preach to them that dwelt on the earth.

In the spring of 1820, in response to the heart felt desire for wisdom to know which of the churches was right, the Father and the Son appeared to a young man in his fifteenth year whose name was Joseph, bidding him to join none of them, for all their creeds were an abomination to Him. Later, an angel appeared to him three times one night and revealed the location of a record containing the fullness of the gospel as given to the former inhabitants of this land. He also informed him that a great and a marvelous work was about to come forth unto the children of men and that he was chosen as an instrument in bringing forth this great work.

In March of 1829 prior to the bestowal of the priesthood to them and before the arrival of Oliver Cowdery, Joseph Smith received a revelation in answer to a request from Martin Harris. In this revelation Joseph was instructed,

“And now, behold, this shall you say unto him: -- I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him, and he has no power over them except I grant it unto him; AND HE HAS A GIFT TO TRANSLATE THE BOOK, AND I HAVE COMMANDED HIM THAT HE SHALL PRETEND TO NO OTHER GIFT, FOR I WILL GRANT HIM NO OTHER GIFT” (Book of Commandments 4:2).

(This revelation was changed in the Doctrine & Covenants to allow for additional gifts.)

That gift was the Urim and Thummim by which he was enabled to translate the plates. When that work was finished, he returned both the plates and the Urim and Thummim back into the hands of the angel, thus he gave up that gift, for that work was

now finished. This revelation also revealed that there were to be three witnesses who were to bear testimony to that generation that these things were true. Further, this revelation also promised certain things provided they were obedient and did not harden their hearts. That word was,

“And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, AND I WILL ESTABLISH MY CHURCH, LIKE UNTO THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD” (Book of Commandments 4:5).

What was this church that was taught by His disciples of old? What was its structure and teachings? The scriptures declare the teachings to be the gospel of the kingdom. Says Matthew,

“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” (Matthew 24:14).

This is the gospel that was brought to the earth by the angel flying in the midst of heaven. It was the ‘restored gospel’ as taught by Christ in the Book of Mormon, which was to be an added witness to the record of the twelve apostles of the Lamb. But there is more. It is recorded in the 15th chapter of the Book of Commandments and was directed to David Whitmer and Oliver Cowdery.

*“Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written, **FOR IN THEM ARE ALL THINGS WRITTEN, CONCERNING MY CHURCH, MY GOSPEL, AND MY ROCK.** Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you”* (verses 2-4).

This was given in June 1829. All things were now in the church which had been lost from the ancient church, that is, everything except the twelve apostles. Now, the Lord moves to take care of this last matter, after which the church will be fully organized and ready to embark on that great and marvelous work in fulfilling the covenant made to Abraham concerning the restoration of the whole house of Israel to the knowledge of the gospel and their gathering back to the lands of their inheritance.

The Lord speaks further:

*“And now Oliver, I speak unto you, and also unto David, by the way of commandment: For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, **FOR YOU ARE CALLED EVEN WITH THE SAME CALLING WITH WHICH HE WAS CALLED**”* (verses 10-11).

Under this authority they were not only to preach repentance to all men everywhere, but they were also given the responsibility of seeking out the remainder of the quorum of apostles. The Lord then reminds them by saying,

“Behold you have MY GOSPEL before you, and MY ROCK, and MY SALVATION” (verse 19).

All this was in their hands in June 1829. The fullness of the gospel was declared to be in the Bible and the Book of Mormon. Everything had been received for the up-building of Zion and the kingdom of God throughout the earth. They only lacked a full quorum of apostles.

It should be pointed out that all that had been lost in the ancient church was now restored, except the apostles, which the Lord was now commanding to be called forth to complete the organization of the church. The Bible in use, at that time by Joseph and the others, was the King James version of the Bible, the one that the Book of Mormon declared was brought over from across the sea with the Gentiles from the old world. It should also be observed that all that was lost from the ancient church was to be restored again to the church by 1830. At that time they were told that they had ALL THINGS WRITTEN, concerning His Church, HIS GOSPEL, and His Rock. That being so, all that came into the church subsequent to April 6, 1830 were innovations, or additions, not present in the ancient church, either in Jerusalem or in this land. Neither do these innovations qualify according to the terms of the prophecy, because all things lost in 570 A.D. had to be back in the church by 1830. They, therefore, could not be restored after that date. The prophecy was for 1260 years, not 1261, or 1262 years, etc.

What were those innovations which entered the church subsequent to April 6, 1830, and which could not constitute a restoring of that which had been lost since these had no prior existence in the former church? These were as follows:

1. The Prophet Presidency - 2. The Office of High Priest - 3. Polygamy - 4. Masonry - 5. Baptism for the Dead - 6. Marriage for time and eternity - 7. The concept: As God is, man shall become, and as man is, God once was - 8. The Father having a body of flesh - 9. The Adam God Theory - 10. Spiritual wifery - 11. Secret Temple Rites. 12. The Plurality of Gods - 13. Blood Atonement to save souls of apostates - 14. The use of water in the sacrament of the Lord’s supper. 15. The heavenly mother. All these were added to the gospel of Christ following the restoration of His church in 1829-30. These had no prior existence either here or in the old world. And it is noteworthy that none of the above teachings have any counterparts in the word of God as recorded in the Bible and Book of Mormon.

The work on the scriptures was also commenced, subsequent to this date, despite the fact that Joseph was commanded to pretend to no other gift (the gift to translate the Book of Mormon) for none would be granted. *If we accept this commandment to Joseph as being of God, then by what spirit must we be compelled to acknowledge was the source of the inspiration to bring forth the Inspired Translation of the Bible and later the Book of Abraham?* Did they not already have everything necessary for the up-building of

the kingdom? *even all things?* Yet in doing so Joseph was disobedient to the commandment. “. . . he has a gift to translate the book, and I have commanded him, that he shall pretend to no other gift, for I will grant him no other gift” (Book of Commandments 4:2). The Doctrine & Covenants changes this to read, “. . . *you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.*” (D&C 5:1d). This alteration is what provided authority for Joseph as he carried out his later works of translation.

Some have said that it was necessary to be done in order that the plain and precious things could be restored that was taken from the Bible. But this is contrary to the truth, for the Book of Mormon itself was to do that work.

The revelation further instructed David and Oliver as follows:

“And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: Yea, Even unto twelve: and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they which shall desire to take upon them my name, with full purpose of heart: And if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature: And they are they which are ordained of me to baptize in my name, according to that which is written. . . AND NOW BEHOLD I GIVE UNTO YOU, OLIVER, AND ALSO UNTO DAVID, THAT YOU SHALL SEARCH OUT THE TWELVE WHICH SHALL HAVE THE DESIRES OF WHICH I HAVE SPOKEN; and by their desires and their works, you shall know them. . .” (Book of Commandments 15:27-31, 42).

This commandment of God was given in June 1829. Yet David and Oliver failed to fulfill this commandment over the ensuing 10 months so that when April 6, 1830 arrived, they having had no encouragement from Joseph about carrying out this direction, and Joseph also acquiescing to the thinking of some of the brethren that there ought to be a leader, allowed himself to be ordained a prophet, seer, and revelator to the church, and according to a revelation given that same day, the church was told that they were to “*give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before him: For his word ye shall receive, as if from mine own mouth, in all patience and faith; For by doing these things, the gates of hell shall not prevail against you...*” (Book of Commandments 22:4-6).

This arrangement was strengthened in a revelation given in September 1830 in which Oliver is instructed in the following words,

“And thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead” (Book of Commandments 30.6).

Because of this action, the church was organized without the apostles, and those that had been named apostles never really functioned as such thereafter. They had in reality hardened their hearts against the word of the Lord, for God had said He was going to restore His church like unto the church of old. When Christ came to Jerusalem 2000 years ago, the first thing He did was to call out twelve men to be apostles. When He came to the Nephites, the first thing He did was to call out twelve disciples. And so also He attempted to have done when He gave the command to David and Oliver to call out twelve to be apostles in this last dispensation. But what did the revelation say?

“And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, AND I WILL ESTABLISH MY CHURCH, LIKE UNTO THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD” (Book of Commandments 4:5).

Unfortunately for the church, this was not heeded, and so all these evils enumerated here were not put down as promised. And so the word was to them,

“And now if this generation do harden their hearts against my work, behold I will deliver them up unto Satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified” (Book of Commandments 4:6).

But there was another commandment given in this revelation,

“And now I command my servant Joseph to repent, and to walk more uprightly before me, AND YIELD TO THE PERSUASIONS OF MEN NO MORE; and he be firm in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I grant unto him eternal life, even if he should be slain” (Book of Commandments 4:7).

Joseph was warned of his weakness nearly a year earlier in July 1828 after the loss of the manuscript.

“Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful. . .” (Book of Commandments 2:4).

His weakness was in listening to the persuasions of men. The first was when Martin Harris begged Joseph three times to ask permission of the Lord whether he could take the manuscript home to show his wife.

The second was when he listened to his brother Hyrum that they should sell the Book of Mormon copyright to finance the publication of that volume, when it was already made known that Martin Harris should sell a part of his farm for that purpose.

The third was when he acquiesced to the thinking of his brethren that he should be the leader over them.

Then, with the coming of Sydney Rigdon, he allowed himself to be persuaded in the matter of having high priests in the church.

In consequence of these things, the time came when the church received a severe rebuke from the Lord. This rebuke was given in September 1832.

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. *And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father’s kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay*” (Doctrine & Covenants 83:8a-c).

It is evident from subsequent events that they did not repent. They did not remember the former commandments, one of which was to call out the twelve, and also to rely upon the things which were written at the time this revelation was given (June 1829). By this time high priests were in the church, and just a little over a year later, the saints were driven out of Jackson County, and then finally from the state of Missouri altogether. Could this be in response to the statement above, “*...for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay?*” It also fulfills another warning given earlier when they were told, “*...if this generation do harden their hearts against my work, behold I will deliver them up unto Satan. . .and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them.*”

And did it not fall upon them? Were they not driven out of Jackson County by an angry mob? Were they not also driven from Missouri, and later from Nauvoo? So, indeed, there did remain a scourge and a judgment upon the children of Zion.

So the work begun in 1829-30 suffered an eclipse and because of the infamous teachings of so-called “Mormonism” blinded the eyes of the Gentiles to the truthfulness of the Book of Mormon and this great latter day work.

FOR THE RECORD
(The Latter Day Apostasy)

The church came out of the wilderness at the time appointed ending the reign of the man of sin over the saints of God, judgment having been returned to them as prophesied in both Revelation and Daniel. But like the children of Israel of old who failed to inherit the promised land because of having believed the fearful report of the ten spies, and as a consequence were sentenced to wander 40 years in the wilderness, so likewise we, who had opportunity to establish Zion in the early day also forfeited that blessing by our own disobedience. According to one spiritual revelation, time was when they might have redeemed Zion but now it has passed out of their hands. Thus the church was not established like unto the church of old, Joseph allowing himself to be exalted as the head of the church, in the place of the apostles, with the church trusting in man or the arm of flesh. Consequently Satan was successful in subverting the work in that early day. God knew this, of course, and so wrote the prophecies (recorded in the Bible and Book of Mormon) taking these things into account and declaring just when Zion would become a reality.

Had the church been obedient and Zion redeemed at that time, the following scriptures would not have been written which say,

“Therefore, wo be unto him that is at ease in Zion” (2 Nephi 12:30).

“And others will he pacify, and lull them away into carnal security, that they will say, *All is well in Zion; yea, Zion prospereth, all is well*” (2 Nephi 12:25).

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!” (Amos 6:1)

It is plain from the reading of these scripture that the Lord knew well that it would not be well in Zion. Had Zion been redeemed, *it would have been well in Zion*. But God knew what man was going to do and so, even though, the church was restored as prophesied (God’s word not returning unto Him void), it was not established in power because of transgression. When the decision was made to delay calling the apostles as they had been commanded, the door was opened for all the subsequent errors which befell the church. In this way Satan got his foot in the door. And so error followed upon error such that in the short space of 14 years the church was barely recognizable as being the church restored in 1830.

SUMMARY OF ERRORS

Instead of apostles, Joseph is made prophet and seer, with the instruction that he is to be the sole spokesman to the church. This was done on the very day the church was officially organized. Then in September of that same year Joseph is made the head of the church. Work on the Inspired Translation commences in December with the arrival of Sydney Rigdon. In 1831 the first High Priests were ordained, the first two of which, were immediately seized by Satan, and bound. In January, 1832 Joseph is ordained to the Presidency of the High Priesthood by Sidney Rigdon. Three weeks later the Vision of the

Glories is given to Joseph and Sydney. The United Order is established by revelation. Strange names are employed along with Adam-ondi-Ahman. Those possessing such names are to be bound together by a covenant that cannot be broken except judgment follow immediately. In 1833 Sidney Rigdon and F.G. Williams are made equal with Joseph in holding the keys of this last kingdom. In this year provision is made for the building of 24 temples in the city of Zion. In 1834 the High Council, composed of twelve high priests, is organized. Shortly after this Joseph is named Commander-in-Chief of the armies of Israel or Zion's Camp for the redemption of Zion which failed of purpose. Later still the United Order of Enoch is established for the salvation of men. One month later the name of the church is changed to the Church of the Latter Day Saints leaving out the name of Christ entirely. In 1835 a revelation is given revealing that Adam is Michael the Archangel. Work is done on the Book of Abraham and the Doctrine and Covenants with numerous changes in the revelations. In 1836 the covenant of avenge is sealed unanimously which proclaimed that if any more brethren are slain or driven out by the mob, we will not rest until we are avenged of our enemies to the uttermost. In this year the Kirtland Safety Society Bank is founded. In 1837 a revelation is given in which Joseph is given the keys which shall not be taken from him till Christ comes - further that whoso receiveth Christ receiveth the First Presidency. In 1838 the Hosts of Israel is organized at Adam-ondi-Ahman along with another organization called the Danites (the destroying angels). In 1839 Adam is declared to be Michael the Archangel and also the Ancient of Days, while Noah is declared to be Gabriel. In 1840 Joseph delivers a discourse on 'Baptism for the dead.' In 1841 the saints were told that the Nauvoo temple is to be built so there might be a place for the Son of Man to lay His head. In 1842 Joseph officiated as grand chaplain at the institution of the Nauvoo lodge of Masonry. He stated that the church is not fully organized and cannot be until the temple is completed. In 1843 Joseph prophesied that Christ will not come till he is 85 years old. He also stated that except a man and his wife enter into an everlasting covenant and be married for eternity by the power of the priesthood they will cease to increase when they die or have any children after the resurrection. In this same month the revelation on polygamy was given. In 1844 Joseph became a candidate for the U.S. Presidency. In his King Follet funeral sermon he stated that God was once as we are now and is an exalted man, etc. Joseph orders the destruction of the Nauvoo Expositor. Three weeks later both Joseph & Hyrum are killed by the mob at the Carthage jail.

A WORD CONCERNING JOSEPH

Lest their be those who would reject everything which came through Brother Joseph because of that which has been recounted above, there is yet another side to this coin which needs to be remembered. In every dispensation when the work of the Lord was being accomplished God has allowed excuse for disbelief to any who desired a reason to justify their disbelief. Thus the strong delusions for those who take pleasure in unrighteousness. Combine this with the fact that Satan was not idly sitting around while God was bringing his church back from out of the wilderness. Joseph was told by revelation from the Lord that his name would be had for good and evil among all people. He was also told by the Lord not to listen to the persuasions of men. This was probably his one great weakness and so when Sidney Rigdon came on the scene, a man who was

older and “wiser” as to his extensive knowledge of the scriptures, Joseph had a tendency to look to him as a God-send to help in this great work. Consequently Sidney persuaded him to make provision for the office of High Priests in the church. He was also the mover and persuader (because of his oratory) in getting the name of the Church changed, leaving out the name of Christ altogether. Later his fiery 4th of July speech at Far West was a contributing cause of the trouble that soon arose resulting in the expulsion of the saints from Missouri.

Yes despite the weakness of Joseph Smith as a man, he was the chosen of God, the choice seer of the Book of Mormon, the man who was called of God to bring forth the church and the restored gospel as contained in the Book of Mormon. But when we realize that Joseph, David, Oliver, etc., were so young at the beginning of this work, really inexperienced in spiritual matters, should we then judge these men too harshly who exhibit such frailties common to men? God chooses the weak things of this world to confound the wise. This is a stumbling block to many. But for the grace of God we would likewise stumble. But neither are any of us without sin. Could we have done better under like circumstances? Let God be the judge! Hindsight is always better than foresight.

After the death of Joseph and Hyrum, Lucy Smith, wrote:

“After the corpses were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of ‘Father! Husband! Brothers!’ from the lips of their wives, children, brothers, and sisters, it was too much. I sank back, crying to the Lord, in the agony of my soul, ‘My God, My God, why hast thou forsaken this family!’

“A voice replied, *‘I have taken them to myself, that they might have rest.’*”

Of interest also is that when one of the mob attempted to mutilate the body of Joseph a brilliant flash of light stopped him and the mob dispersed and fled.

In spite of the weaknesses and mistakes of the Prophet Joseph Smith, and the errors into which he fell, still he was the one chosen by God to bring forth the Book of Mormon and the Church. He was indeed the choice seer prophesied of in the Book of Mormon which was to come and to restore these things to the earth. He was the Lord’s anointed. And so was King Saul though Saul displeased God greatly. And because this was so David dared not lay a hand on him. And so we also should use care in our treatment of Joseph, and although we acknowledge his mistakes yet we should not engage in character assassination, for he was indeed the Lord’s anointed.

A FURTHER DISCUSSION (Concerning the Time of Zion's Redemption)

Some have felt that Zion could have been redeemed back in the 1830s, however, because the church entered into transgression from its organization and failed to obey the direction of the Lord concerning the up-building of this church, Zion could not very well be brought about. Elder A. White in his vision was told in 1885, “. . .the time was when my people might have redeemed Zion, if they had kept my council, but now it is passed out of their power.” Because of God's foreknowledge of these things, it is thus recorded in his scriptures that the redemption of Zion will not take place until at the time of the end.

Latter day revelation and the Book of Mormon command us to seek to bring forth the cause of Zion. This is a part of our mission. However God also knew the course we would take immediately following the restoration of the church. Apostle Daniel MacGregor wrote of the apostasy that took place in the church during the lifetime of Joseph Smith and published them in a series of articles in the Zion's Advocate. The Lord, knowing the end from the beginning knew this, of course, and therefore prophesied Zion's redemption, *not at the beginning of this work*, but at the time of the end. Consider the following:

INDICATOR #1

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Nevertheless when the Son of man cometh, shall he find faith on the earth?*” (Luke 18:7-8). This rhetorical question is asked, not because faith shall have altogether ceased from the earth, but because of its increasing scarcity, because when the Lord shall come again, the love of many shall have waxed cold, and the wickedness of men shall have waxed worse and worse with the world fast ripening in iniquity. The simple faith of mankind has waned since the advent of ‘so-called’ modern science, and the wide acceptance of the Evolutionary origin of life and things. Luke also tells us that when the Lord returns it shall be as it was in the days of Lot; such monstrous wickedness, confined then to five cities of the plain, has today become worldwide in scope.

In speaking of faith we read, Behold I say unto you...it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; Wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man; for they are as though there had been no redemption made” (Moroni 7:41-43). Though faith has not altogether ceased in the church, yet we can see evidence of a serious weakness in that area within the body of Christ. This is compounded by the condition existing in the world *and the church* as found recorded in 2 Nephi 12:16-17. **“They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save**

it be a few, which are the humble followers of Christ; NEVERTHELESS, THEY ARE LED, THAT IN MANY INSTANCES THEY DO ERR, BECAUSE THEY ARE TAUGHT BY THE PRECEPTS OF MEN.”

Such a statement would likely not be made of the church had Zion become a reality at the inception of this work. In a redeemed Zion all would see eye to eye and none would be taught by the precepts of men, thus showing that Zion was not to be or would not become a reality immediately upon the restoration of the gospel. If so the following would not have been the case: “And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; And she had dominion over all the earth, among all nations, kindreds, tongues and people. (A thing not possible had the little stone kingdom grown and filled the whole earth, HES.) And it came to pass that I beheld the church of the lamb of God, and its numbers were few, because of the wickedness and abominations of the whore which sat upon many waters; Nevertheless, I beheld that the church of the Lamb, which were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore which I saw” (1 Nephi 3:224-228). Again, this shows that Zion had not yet become a reality in the earth for the saints are a suppressed and oppressed people in a scattered condition throughout the earth. And had Zion been redeemed or established in the earth then faith would have abounded among the people of God and such a question would not have been asked.

INDICATOR #2

“But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both they which shall come upon this land, and they which shall be upon other lands; yea, *even upon all the lands of the earth*; behold, they will be drunken with iniquity, and all manner of abominations; *And when that day shall come*, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and tempest, and with the flame of devouring fire; And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision” (2 Nephi 11:116-118). “And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it.” (Jeremiah 30:4-7). **It shall also be a time of great tribulation and only the elect shall escape, and deliverance will be in Zion and Jerusalem in that day.** According to Isaiah 24 the earth shall reel to and fro, and be turned upside down, the wickedness thereon shall fall and not rise again, and few men be left. **Joel gives us to understand that Zion will not become a place of deliverance until just prior to the Day of the Lord. It is then that it is redeemed of the Lord.** Also according to Isaiah, “*Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed* (Isaiah 1:27-28)”

INDICATOR #3

“While the bridegroom tarried, *they all slumbered and slept*. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him” (Matthew 25:5-6). This situation could certainly not exist among the people of God had Zion truly become a powerful reality. But then shall the words of Isaiah be fulfilled which say, “Thy watchmen (the ministry? HES) shall lift up the voice; with the voice together shall they sing, **for they shall see eye to eye, WHEN the Lord shall bring again Zion**” (3 Nephi 7:43), a condition not yet prevalent among the people of God.

INDICATOR #4

The prophet Joel speaks of the time just preceding the Day of the Lord, a time of great trouble and distress, when the heathen shall come against our land. But as terrible as that may be the Day of the Lord is even more terrible, so the command is given that we blow the trumpet in Zion, sanctify a fast, and call a Solemn Assembly, that we turn to the Lord with all our heart, and with fasting and weeping and mourning, that, perhaps, God will return and repent and leave us a blessing, even a meat offering and a drink offering unto our God. *This is certainly strange language if Zion was truly standing in power before the world and a terror to the wicked. Rather it is strong evidence that Zion is still in her weakness when the heathen come against us. It is a strong indication that Zion has not yet been redeemed, nor become a place of safety, especially as we read the further instruction to sanctify the congregation, assemble the Elders, gather the children, etc, and that **the priests, the ministers of the Lord, weep between the porch and the altar, saying, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore should they say, ‘Where is their God?’*** (See Joel 2.) *This language is not descriptive of Zion in a redeemed condition at all. Rather it is the language of the people of God brought to their greatest extremity. (It shall be the time of Jacob’s trouble but he shall be delivered out of it), and “there shall be a time of trouble, such as never was since there was a nation even to that same time; and **at that time** (not before, HES) **thy people shall be delivered, every one that shall be found written in the book**”* (Daniel 12:1.)

That this is the state of affairs is shown by the New Testament statement that ***judgment shall begin at the house of God***, and the kindred statement above that at THAT TIME thy people shall be delivered. *As for the elect, even they would not escape except the Lord had shortened those days - again showing that Zion had not yet come in its power or become a place of refuge for the saints.*

But returning to Joel we find that while the command is given for a fast, etc., we are given these words, ‘Let the bridegroom go forth of his chamber, *and the bride out of her closet*’, and, ‘let the priests weep between the porch and the altar. This shows that Zion had not yet been redeemed, and that the bride (or church) is, until this moment, still hid in her closet. Here she would remain until the eve of the Day of the Lord. As long as the bride remains in her closet Zion could not rise up in her glory. Thus our light is largely ineffective because, in our weakness, it has been hid under a bushel to a large

extent since the inception of this work. This is why the little stone kingdom is still just that, *it has not yet begun to fill the whole earth* (until very recently). We are still in our weakness. The gospel is yet to go forth unto all nations in power. The bride has not yet been called forth out of her closet, She remains there still, and will remain there, according to this prophecy until Zion's trouble, when the northern army has entered our land, the wicked having not feared to come against her.

But where is Zion? Where is the place of our deliverance? And from what? It is evident that our deliverance is not from the great tribulation already upon us, but rather from the judgments of God to come. It is from this wrath that we are delivered during that great day spoken of here. Thus shall the words of Isaiah be fulfilled which say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:20-22).

INDICATOR #5

"The Son of Man shall send forth his angels, and *they shall gather out of his kingdom all things that offend, and them which do iniquity*; And shall cast them into a furnace of fire...Then shall the righteous shine forth as the sun in the kingdom of the Father" (Matthew 13:41-43). It is plain from this that a condition of imperfection will exist in the church on earth until the time of the end, showing again that Zion has not yet reached her perfection. A redeemed Zion would surely be devoid of transgressors and kindred evils. This also shows why judgment must begin at the house of God, because all is not well in Zion. So after the purging of both that which offends (errors in doctrine) and those who commit iniquity, then shall the words of Isaiah be fulfilled which say, 'And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isaiah 4:3). Thus the wheat and tares, which have been allowed to grow together until the end, shall be separated and the tares taken out and burned while the wheat is brought into the barn.

Why would God warn against saying all was well in Zion, if all was well? God knew it would not be well because of transgression. Had Zion been redeemed in the early days of our church, it would have been a different story.

What of the Gathering? When was it to take place?

At the time of this great restoration it was the impetus of the early saints to gather to Jackson County and to enjoin converts to likewise gather there. However, they were driven out of Jackson County and ultimately from Missouri. But the idea of the gathering was still strongly embedded upon their consciousness, first to Far West and later to Nauvoo. On the topic of the gathering, however, the scriptures have some pertinent things to say.

INDICATOR #6

“But if they (the Gentiles - HES) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; **And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And then shall they assist my people that they may be gathered in, which are scattered upon all the face of the land, in unto the New Jerusalem.** And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence...At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem...to prepare the way whereby they may come unto me, that they may call on the Father in my name; **Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.** And they shall go out from all nations...” (3 Nephi 10:1-8).

The significance of this scripture is that the great prophesied gathering of Israel does not take place until after the City is built. This being the case, any effort at a general gathering of the people of the Lord cannot take place until the New Jerusalem has been established upon this land, and then shall they, of the people of Israel in this land, be gathered into it. And then shall the gathering be commenced from among all nations into which the house of Israel have been scattered.

INDICATOR #7

As for the Jews and their restoration we read the following: “But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance” (2 Nephi 7:12). Despite what has transpired in Palestine since 1948 the prophesied restoration of the Jews to their homeland has not yet occurred and will not occur until they are persuaded of their Messiah whom they have rejected. Zechariah 12 indicates that their full conversion will not occur until they have seen the prints of the nails in their Master’s hands. (See also 2 Nephi 11:24-26).

WHEN WILL THESE THINGS BE?

THE SIGN

***(When these things are about to take place,
namely the gathering from their long dispersion
and the establishment of Zion among them)***

The Lord, having quoted from Isaiah & Micah and expounded on those words, now provides a sign when these things are to take place. In so doing he also gives the sequence of these events. Consider:

EVENT 1 - When these things (contained in the Book of Mormon) are made known to Lehi's seed, it shall be a sign to them that the work of the Father hath already commenced. (See 3 Nephi 9:86-93).

EVENT 2 - When this comes to pass, the work of the marred servant will take.

EVENT 3 - Then the remnant of Jacob (the seed of Lehi) will be as a lion among the Gentiles and all their enemies shall be cut off. And except the Gentiles repent God will execute vengeance upon them, even as upon the heathen, such as they have not heard.

EVENT 4 - But if they (the Gentiles) will repent *God will establish His church among them*, and they (the Gentiles) will come in unto the covenant and be numbered with Lehi's seed.

EVENT 5 - These Gentiles will assist the remnant of Jacob (Lehi's seed) in building the New Jerusalem

EVENT 6 - Then shall the seed of Lehi be gathered in unto the city through the assistance of the Gentiles.

EVENT 7 - Then shall the power of heaven come down among them and Christ also be in their midst.

EVENT 8 - Then shall the work of the Father commence among all the dispersed of His people, those of the lost tribes, that they may come unto Christ and call upon the Father in His name.

EVENT 9 - Then shall the work commence among all nations to prepare the way whereby His people may be gathered home to the land of their inheritance. "And they shall go out from all nations, and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward" (3 Nephi 10:8).

EVENT 10 - Then shall they break forth into singing and stretch forth the curtains of their habitations, and Israel inherit the Gentiles and make the desolate cities to be inhabited. They shall also forget the shame of their youth, and not remember the reproach of their widowhood any more, for their maker, their husband, is the Lord of hosts, their Redeemer, the Holy One of Israel, and the God of the whole earth.

AN OBSERVATION

I had, for years, thought the church was established among the Gentiles in 1830. But then I noticed a couple of facts which I had hitherto overlooked. In recounting the above Events, consider the sequence. First the sign is given, that is, making the Book of Mormon known to the Lamanites. This is followed by the work of the marred servant. This, in turn, is followed by the remnant of Jacob going through the Gentiles as a lion among sheep. At this point, the church is established among the repentant Gentiles. This series of events was not true of the church brought forth in 1830. For, at that time,

neither the marred servant, nor the remnant of Jacob had yet fulfilled their work. Further the scattering of the Lamanites had not yet been accomplished, the western frontier then being the Missouri Kansas line. THOUGH THE CHURCH WAS RESTORED IN 1829/30, IT WAS NOT THEN ESTABLISHED BECAUSE OF TRANSGRESSION. Remember, the Church of Christ was organized without the apostles, and so it could not be established like unto the church of old, as God had intended. When apostles were called, it was not into the Church of Christ, but into a church of a group of people calling themselves the Latter Day Saints. It was not until 1926 that the apostles were called forth to occupy in the Church of Christ.

Nephi confirms this thought in his statement found in 1 Nephi 7.

“And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the *Lord God will raise up a mighty nation among the Gentiles*, yea, even upon the face of this land; And by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; Wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles” (verses 15-19).

In the 1830s the western frontier was the Kansas Missouri border. The scattering of the Indians was still in progress and was not completed until the battle at Wounded Knee, South Dakota in 1890. Until they had been fully scattered, they could not very well rise up among us as a lion.

A FURTHER COMMENT

We know, in accordance to the several prophecies concerning the great apostasy, that God was to restore again his church in the latter day. That restoration occurred in 1829-30. However, the little stone kingdom has barely grown at all. It is still a little stone after 175 years. Instead, as we know, we suffered a grievous latter day apostasy, within the ranks of the restoration. Yet God has spared his people, for it was not to be left to other people, and it was to stand forever. We also know from many prophetic scriptures that Zion and the gathering were not to take place until near the time of the end. According to the statement in 2 Nephi 7 above, the marvelous work was to take place after the seed of Lehi had been scattered upon this land by this great nation. That scattering was not complete until 1890 when the last of the free Indians were conquered and placed on reservations.

Concerning the sequence of events as given by Christ above, we observe a peculiar thing. First the gospel is revealed to the Gentiles who, in turn, begin taking it to the seed of Lehi. It is obvious at this point that the Book of Mormon has already been translated and the Church restored as prophesied, i.e. the conclusion of the 1260 years of darkness. The next event is the appearance of one termed, ‘*the marred servant*’. Then because of the refusal to hearken to the words of this servant the remnant of Jacob (the Indian) shall rise up as a lion and bring down the wickedness of the Gentiles in this land. But there are those among the Gentiles who will repent and among them the church will

be established. At this point the real work will commence, the Gentiles acting as nursing fathers and mothers in assisting their brethren of Manasseh in building the New Jerusalem, and then in further assisting them to gather in unto the city.

Notice the peculiar circumstance here. First the church is restored, but immediately apostasy set in. The little stone kingdom is preserved by the power of God through this apostasy and brought back to Independence. The gospel mission among the Lamanites commenced in the 1950s in Yucatan through the work of Apostle Clarence L. Wheaton and his wife Angela. Since then it has spread to other tribes in this country, though admittedly the work is still in its infancy. But the point of this is that these successful missionary efforts have all taken place subsequent to 1890 when the last of the scattering had taken place. We have not yet arrived to the work of the *Marred Servant*. It is interesting to note that when his work is rejected and the sword of God's justice falls upon the Gentiles in this land, that there will be some Gentiles who will repent and the church shall be *established* followed immediately by the building of the New Jerusalem. Thus judgment will have begun and ended in the house of God. So what must be our conclusion? *Though the church was restored in 1829-30 its full establishment will not take place until after those great events described above, i.e. the coming of the marred servant and the destruction of the rebellious Gentiles via the remnant of Jacob in this land.*

After this, the work of the gathering will commence in earnest from out of all nations and the people of Israel restored not only to the knowledge of Christ but restored again to the lands of their inheritance. When this is accomplished the Lord will reign over his saints for a thousand years. There is truly a great work ahead and it is not in some future generation. The time is now if we will but heed.

There is one final piece of the puzzle concerning the redemption of Zion. In Joel the second chapter, we have the calling of a Solemn Assembly in a time when the Day of the Lord is near. A great northern army comes in upon our land. Before them it is as the Garden of Eden, but behind them a desolate wilderness. Even the sun, moon and stars will be darkened in their presence, no doubt because of the fuel of fire. It is then that the priests, the Lord's ministers, weep between the porch and the altar. It is then that God hears and answers. Zion becomes an immediate reality, and deliverance is provided for the saints of God. This northern army (Gog) is then driven out of our land. But their coming has also served to destroy the seat of power, the Babylon of our time, and when accomplished, the nations will break forth into singing for the oppressor of the whole earth will have been brought down, never to rise again.

THE REST OF THE STORY

As we stated above, the work begun in 1829-30 suffered an eclipse and because of the infamous teachings of so-called "Mormonism" blinded the eyes of the Gentiles to the truthfulness of the Book of Mormon and this great latter day work.

Turning to the Book of Mormon we find a sequel to this story.

“Thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them” (1 Nephi 3:174-175)

This has reference to the Bible and those plain and precious parts which had been taken out by that great and abominable church. Then the prophet refers to those Gentiles who had come out of captivity to find refuge in America and who, in process of time, had been lifted up by God above all the other nations of this land.

Concerning the stumbling of the Gentiles we read:

“Neither will the Lord God suffer that the Gentiles shall for ever remain in that awful state of blindness, which thou beholdest they are in because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen” (1 Nephi 3:179).

“Wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment. And it came to pass that the angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father” (1 Nephi 3:180-181).

This is a strange statement of mercy to the Gentiles. But notice the following:

“Wherefore, AFTER I have visited them in judgment, and smitten them by the hand of the Gentiles; AND AFTER the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb” (1 Nephi 3:182-183).

Did you notice the sequence of these events? It is only AFTER God has visited the Lamanites in judgment and AFTER the Gentiles have stumbled that He will bring forth much of His gospel to them.

This is an interesting statement. But when was this to occur? The smiting and scattering of the Indian was not completed until the battle at Wounded Knee, South Dakota in the year 1890. On the other hand, the Gentiles today are stumbling because of the removal of those plain and precious things. The Lord stated, however, that he would not suffer the Gentiles to forever remain in their blindness. What then?

Unfortunately, the early restored church went into apostasy from the very first day and so this Gentile blindness was not, at that time, removed. Instead their stumbling

blocks were greatly increased because of the false teachings of Mormonism, thus causing them to remain in their blindness. Knowing these things the Lord caused to be put into print the prophecy quoted above, that AFTER God had visited the Lamanites in judgment (not when this work was first brought forth, because that judgment was still in progress, the western frontier then being the Kansas/Missouri line), and AFTER the Gentiles had stumbled greatly, THEN He would be merciful to them by bringing forth to them much of His gospel. This was not fulfilled in the days of Joseph Smith. The many false teachings which almost immediately sullied the pure gospel in that early day blinded the minds of the Gentiles even more deeply. In this way Satan was able to keep back this gospel from the eyes of the Gentiles lest they should be persuaded, repent and be baptized. But God's work in behalf of the Gentiles is not yet finished. He will yet move to take away their stumbling blocks and their blindness.

The inspired account continues by saying that AFTER the Bible had come forth from the Gentiles to the Indian, other books also came forth from the Gentiles to them, *convincing both the Gentile, the Indian, and the Jew that the records of the prophets and the twelve apostles are true*. This shows that God recognized the Bible as a valid record, for the Book of Mormon was to convince all people that that Record was true. And so we read,

“And after it (the Bible, HES) had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them” (1 Nephi 3:191-192)

It should be evident to all that the Book of Mormon has not yet convinced the Gentiles, the Jews, or the Lamanites, except for a few in Mexico, that the Bible is true. And certainly the Book of Mormon itself has not yet received general acceptance among any of those peoples. This may be attributed in a great measure to the problem of “Mormonism.”

Nevertheless “. . . the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; Wherefore, they both shall be established in one” (1 Nephi 3:195-196).

This shows that we should embrace both the Bible and Book of Mormon.

“Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles to you. For behold, this is written for the intent that ye may believe that (the Bible, HES); and if ye may believe that, ye will believe this (the Book of Mormon, HES)

also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them” (Mormon 3:30-31).

(As an aside there are two lines of Bibles, one that came through Antioch, the other through Alexandria, Egypt and the Vatican in Rome. The former contained over 5000 manuscripts from which we derive the Textus Receptus (Received Text of the New Testament) and the Masoretic Text (the Old Testament) of the King James Bible, and the latter, consisting of two faulty manuscripts, *from which all modern versions have been derived since 1885*. The former did not pass through the Catholic Church, but were kept by the persecuted Christians who continually fled the persecutions of the Church of Rome down through the centuries. The later versions which did come through that church have added greatly to the stumbling of the Gentiles. Today there is no Bible standard. Only the Book of Mormon has remained unchanged. It bears witness only to the King James Bible and is to be made one with that version and no other. If we keep in mind the Book of Mormon scripture quoted above we can see that the promise of God to the Gentiles concerning their eventual enlightenment would come only *after* they have scattered the Indian and *after* they have stumbled greatly. And that stumbling was greatly exacerbated by the many perverted versions that have come since the scattering of the Indian. We again quote it.

“Wherefore, ***AFTER I have visited them in judgment, and smitten them by the hand of the Gentiles; AND AFTER the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back***, by that abominable church, which is the mother of harlots, saith the Lamb, ***I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb***” (1 Nephi 3:182-183).

That gospel is contained in the Book of Mormon which came forth in 1829/30, but it is really yet to be brought forth to the Gentiles. The question may be asked when this time will be.

“And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day *that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks*, if it so be that they harden not their hearts against the Lamb of God, and if it so be that they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; Yea, they shall be numbered among the house of Israel; And they shall be a blessed people upon the promised land for ever; They shall be no more brought down into captivity; And the house of Israel shall no more be confounded” (1 Nephi 3:201-205).

This will be the time when the Lord will move to take away the stumbling blocks of the Gentiles. Again the question may properly be raised as to when, if yet, that God has manifested himself unto the Gentiles, *not only in word, but also in power, in very deed, even to the taking away of their stumbling blocks*. Could this or did this happen in the days of Joseph Smith or at any time since? I don't think so, for the church

immediately went into transgression and the errors of “Mormonism” almost immediately arose blinding the eyes of many Gentiles who might otherwise have accepted this gospel. And those who did accept followed those early leaders from error to error. Because of this transgression, the church was not established following its restoration in 1830, *neither was it established like unto the church which was taught by His disciples in days of old.* Instead of removing those stumbling blocks, additional stumbling blocks were added. Therefore this work must yet have a future fulfillment in which these stumbling blocks will be removed, a time when God will manifest himself to them *in word, in power, and in very deed.*

On the other hand there is a warning given to the unbelieving Gentiles.

“Therefore, wo, be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; For *the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men;* A work which shall be everlasting, either on the one hand or on the other; Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken” (1 Nephi 3:213-216).

We can see from this scripture the time is coming when this great and marvelous work will be performed among the children of men. The time for this work will be shown presently. It does not, however, have reference to that which came forth in 1829-30 as we shall see. This work will either bring them to Christ, or consign them to the devil. It will constitute the last opportunity for the Gentiles to come to Christ, before the end comes.

Now follows the clear statement that whoso does not belong to the Church of Christ belongs to that other church, *and that other church has many daughters and many names.*

“Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; And she is the whore of all the earth” (1 Nephi 3:222-223).

“And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; Nevertheless, *I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw*” (1 Nephi 3:226-228)

This has become true of the Church of Christ, more so, over the past ten years than at any time in our past. We are today located in Africa, Asia, India, Central and North America.

“And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; And they were armed with righteousness and with the power of God in great glory” (1 Nephi 3:230-231).

This is a comforting thought, that such a blessing will be given to God’s people in their scattered condition.

“And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, *Then at that day, the work of the Father shall commence*, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel” (1 Nephi 3:236-237).

This tells us plainly, if we have understood it, that the work of the Father will not commence until after the wrath of God is poured out upon the mother of harlots. This is when the work of the Father will commence in earnest. This is confirmed in 3 Nephi 9 and 10. This work will commence following the building of the New Jerusalem.

The prophet again writes of the last days when these things shall be brought forth. He specifically says that it shall come AFTER the Lamanites and Nephites have been smitten by the Gentiles.

“But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. *After my seed, and the seed of my brethren* shall have dwindled in unbelief, and *shall have been smitten by the Gentiles*; Yea, *after the Lord God shall have camped against them round about*, and shall have laid siege against them with a mount, and raised forts against them; *And after they shall have been brought down low in the dust, even that they are not*” (2 Nephi 11:80-83).

However, the Gentiles are also found to be at fault.

“And it shall come to pass, that those who have dwindled in unbelief, shall be smitten by the hand of the Gentiles. And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; Nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; And there are many churches built up which cause envyings, and strifes, and malice; And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness” (2 Nephi 11:89-93).

This is the condition we see today. The Lamanites have been smitten and the Gentiles have built many churches. Secret combinations have also taken a powerful foothold in our nation. The 20th century has witnessed the vast and growing pride of this great nation. Even Christ himself made reference to our pride when he said, “. . . the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth” (3 Nephi 7:34).

Thus these Gentiles have stumbled and through their stumbling they have built up many churches, and also secret combinations, etc. The prophet, however, goes on to say:

“But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; And when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision” (2 Nephi 11:116-118)

The prophet immediately continues by saying,

“For behold, all ye that do iniquity, stay yourselves and wonder; for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink; For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity. And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered” (2 Nephi 11:122-125).

Of course this has reference to the Book of Mormon. However the words of this book have yet to be brought forth to these stumbling Gentiles. Continuing:

“And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; Yea, a marvelous work, and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid” (2 Nephi 11:146-147).

We have not yet seen the fulfillment of this prophecy as pertaining to the marvelous work. The remainder of this prophecy perfectly describes our present spiritual condition as a nation, more so than at any time prior to the 20th century.

In the succeeding chapter the prophet describes these conditions as they are and have been in our day when these things were to come to pass. But in the midst of this wickedness a word is given concerning the few humble followers of Christ.

“They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; Nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men” (2 Nephi 12:16-17).

This is the condition of the church today.

Concerning the marvelous work we read,

“But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel” (2 Nephi 12:42-44).

This work is yet before us.

But the Gentiles have objected by saying,

“A bible, a bible, we have got a bible, and there can not be any more bible” (2 Nephi 12:45).

But God rebukes them by saying,

“O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them” (2 Nephi 12:50-51).

Here is a nutshell view of God’s word concerning this work, from its inception to the end. Only a shadow of this work has thus far been accomplished. It will culminate in the millennial reign of Christ.

“For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the

hand of God; And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; And as many as shall believe in Christ, shall also become a delightsome people. *And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.* And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; *For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy;* and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; And Satan shall have power over the hearts of the children of men no more, for a long time” (2 Nephi 12:80-99).

We also find this recorded in Mormon.

“And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And no one need say, They shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; And it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead. And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness; Yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; *Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places; Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; There shall be murders and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations,* when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness, and in the bonds of iniquity. Yea, it shall

come in a day when there shall be churches built up that shall say, Come unto me, and for your money you shall be forgiven of your sins. O ye wicked and perverse, and stiff-necked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls?" (Mormon 4:32-43).

The presence of fires and tempests, vapors of smoke in foreign lands, and wars and rumors of wars, etc., applies far more aptly to the late 20th century than to the 19th.

The church of today is described in the following words:

"And there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquity; And your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted" (Mormon 4:48-50).

"Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not? Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer" (Mormon 4:54-56).

Churches have proliferated since the dawning of the 20th century.

As we have seen from the above this work was to commence *only after the Indian had been smitten*, (completed in 1890), *and after the Gentiles had stumbled exceedingly* because of the plain and precious parts of the Gospel having been kept back, (especially true since 1885 with the coming forth of the first of the new perverted versions of the Bible). We have shown that those stumbling blocks were not removed in the days of Joseph Smith, and that, to the contrary, those stumbling blocks were increased. Also these last records have yet to convince the rest of the world that the records of the prophets and the apostles of the Lamb are true. We are promised, however, that the time is coming when God will manifest himself to them in word, in power, and in very deed. Then will be brought the great division among the people, convincing them either to life eternal, or to captivity and destruction.

The Great and Marvelous Work

" . . . the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered, and after our

seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed” (1 Nephi 7:15-17).

As we have shown, the scattering of the Indian was not completed until 1890. It is, therefore, after this date that God will proceed to do His marvelous work among the Gentiles. That marvelous work could not be, and was not, accomplished in the days of Joseph Smith because of transgression. That same transgression caused the church not to be established like unto the church which was taught by “my disciples” in the days of old. (See Book of Commandments 4:5.) So when the Lord gave the sign when these things were about to take place that He should gather in from their long dispersion, the people of the House of Israel, and establish again among them His Zion, it was to take place after the church had been established and after the city New Jerusalem had been built. (See 3 Nephi 9-86-106 and 10:1-8.) According to this prophecy the church, though restored in 1830, would not be established until after the work of the marred servant had been accomplished, and after the remnant of Jacob had risen as a lion among the Gentiles.

From the scripture quoted above we learn that *after* this great Gentile nation had scattered the Lamanites of this land God would proceed to do His marvelous work among the Gentiles. Now consider the following:

“And I say unto you, that if the Gentiles do not repent, *after the blessing which they shall receive, after they have scattered my people*, then shall ye who are a remnant of the house of Jacob, go forth among them; And ye shall be in the midst of them, who shall be many; and ye shall be among them, *as a lion among the beasts of the forests, and as a young lion among the flocks of sheep*, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver” (3 Nephi 9:51-52).

What blessing is this? The warning was that if the Gentiles did not repent AFTER the blessing which they should receive AFTER they had scattered the Lamanites, the remnant of Jacob would go forth among them as a lion. Again, what was this blessing? It can't be that which was received in 1829-30 because the Indian was far from scattered in that day. It must yet be a future blessing, *that marvelous work spoken of by Nephi above* .

Now hear the words of Christ:

“And when these things come to pass, that thy seed (the Indian) shall begin to know these things (the Book of Mormon, HES), it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. “And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, **which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.** But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred

because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles (the Book of Mormon, HES), and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver" (3 Nephi 9:93-99).

Is this not in line with what Nephi told us in the above quote that *after* his seed had been scattered by this Gentile nation that God would proceed to do a marvelous *work* among them? Isn't this the blessing the Gentiles were to receive AFTER they had scattered his seed? May we not conclude that this blessing will be the work of the marred servant which the Lord here declares would be *a great and a marvelous work*? Will this not be the time when the Lord moves to remove the stumbling blocks from the Gentiles, the time in which the Lord declared He would not forever leave the Gentiles in their blindness, the time also when He would manifest Himself to them *in word, in power, and in very deed*? Then with Gentile rejection, at this time, a remnant of Jacob will rise up among them as a lion.

It would appear that the final opportunity for Gentile repentance will be the work and words of this special servant whom God will send to them.

"And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; And I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down" (3 Nephi 7:34-40).

CONCLUSION & SUMMARY

“Wherefore, *AFTER I have visited them in judgment, and smitten them by the hand of the Gentiles; AND AFTER the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back*, by that abominable church, which is the mother of harlots, saith the Lamb, *I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb*” (1 Nephi 3:182-183).

Briefly stated – *After the Indian has been smitten and after the Gentiles stumble, God will bring much of His gospel to the Gentiles.*

Again, “. . . the time cometh that after all the house of Israel have been scattered and confounded, that *the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered, and after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles*, which shall be of great worth unto our seed” (1 Nephi 7:15-17).

Briefly stated – *After the Indian has been scattered by this great Gentile nation, God will proceed to do a marvelous work among the Gentiles.*

“And I say unto you, that if the Gentiles do not repent, *after the blessing which they shall receive, after they have scattered my people*, then shall ye who are a remnant of the house of Jacob, go forth among them; And ye shall be in the midst of them, who shall be many; and ye shall be among them, *as a lion among the beasts of the forests, and as a young lion among the flocks of sheep*, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver” (3 Nephi 9:51-52).

Briefly stated – *If the Gentile do not repent after the blessing they shall receive after they have scattered the Indian, then the Indian shall be as a lion among them.*

“And when these things come to pass, that thy seed (the seed of Lehi) shall begin to know these things (the Book of Mormon, HES), it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. *For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.* Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that *whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles* (the Book of Mormon, HES), and shall give unto him power that

he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver" (3 Nephi 9:93-99).

Briefly stated – The great and marvelous work will be performed through the marred servant, after which, because of Gentile rejection, the Lamanites shall be as a lion among them who believe not.

THE MESSAGE IN A NUTSHELL

1st. Briefly stated – *After* the Indian has been smitten and after the Gentiles stumble, God will bring much of His gospel to the Gentiles.

2nd. Briefly stated – *After* the Indian has been scattered by this Gentile nation, God will proceed to do a marvelous work among the Gentiles.

3rd. Briefly stated – If the Gentile do not repent *after* the blessing they shall receive *after* they have scattered the Indian, *then the Indian shall be as a lion among them.*

4th. Briefly stated – The great and marvelous work will be performed through the marred servant, *after which the Indian shall be as a lion among them* who believe not. ***Both the gospel (the blessing) and the marvelous work among the Gentiles are one and the same and both take place following the scattering of the Indian. But if the Gentiles do not repent after receiving the blessing brought to them through the marred servant then the Indian will be as a lion among them.***

THE WORK COMMENCES IN YUCATAN

The Gospel Came To Yucatan

(Apostle E. Leon. Yates)

I am going to ask each one of you to read a story that was written two thousand years ago. Please do not read my story until you have read Third Nephi, Chapter 13, begin at verse 12 and read through verse 45. Lay this article down, and take into your hands the ancient record of the Nephites. In an attitude of humility and with a prayer in your heart read the above mentioned verses. I am sure as you read in this attitude, the Holy Ghost will be your immediate companion, and the word of God will burn in your soul.

Now that you have finished the reading, I will relate a story that was told to me while in Yucatan. It came to me from the lips of an old Maya Indian Brother by the name of Susano Cabrera

While in the jungle over thirty-five years ago, he, his brothers, and several other men were preparing to break camp, and depart on horseback for a small town some distance away. At this time, a man with a long beard, dressed in a long robe, came to them, and began to preach. He told them that they must forsake the ways of the world and turn unto God. They must obey the teachings of the Son of God, for said he, "There is no other name under Heaven whereby men could gain eternal life." After talking to them in this manner he left them, and started afoot to the same town to which they were going. There was a small hill in the trail a short distance ahead. The men watched this person walk over the hill. It then occurred to them that they should let him ride one of their horses, for it was a journey of about seven hours to the town. They hurried over the hill, but to their surprise the man could not be found. They could not understand it. He had not time to have been out of sight, yet he was not there.

They traveled on, and when they arrived in the town they inquired if anyone had seen such a person come into town. They were told that he had been there. He had preached to the people and had already departed. When they inquired as to what time the man had arrived in town they found that it was just about the time he had disappeared over the hill that morning. In some manner he had covered the distance in a few minutes that had taken them several hours to cover on horseback.

These men had a desire to hear him preach again. They hurried on to the next town, and there they found him teaching the people. Susano said, as this man talked his eyes seemed to be focused on some point over the heads of the people as though he was looking at something in the heavens. They could not see the color of his eyes, but they seemed to glow and burn as a fire. He told them that the time was soon to come when they would hear of many churches in the land but the churches would be teaching the doctrine of men. He said however, that there would be a man come into the land at some future date, and he would come preaching the Gospel of the Son of God. He told them that this man would come to a certain house in the city of Ticul. The house would be the house of a man by the name of Nemisio Xiu. He told them to wait for that time to come and then for them to accept the teachings of this man that would come, for he would bring with him the Gospel. He said they would then hear the Gospel and they would understand it, and that they should heed its call.

Susano Cabrera said that some of the people who heard this man of the robe believed, and some did not believe. Those who did not believe him took him and cast him into a well, but he immediately came up out of the well unharmed. Just to refresh our memories let us quote third Nephi 13:32 and see what power the three Nephites had.

"But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them."

According to Susano, this man of the robe was preaching the word of God, he did smite the earth with the word of God insomuch that he was delivered out of the depths of the earth. Finally as he departed from the city many tried to catch up with him but they

could not. They could see his bare feet move as though he was walking, but it seemed his feet did not touch the ground.

All this took place about thirty-five years ago. Susano and his brothers never forgot about it, and when Brother Wheaton went into Yucatan six years ago he went to the house of Nemisio Xiu. When he went there he did not go to preach the Gospel. He had been given a letter of introduction to Nemisio from the great Council of American Indians, and he went to him for advice as to how he might proceed on his journey into the jungle in his search for the white Indians. However, while he was there in the home of Nemisio he took the Book of Mormon from his pocket and began to teach them the Gospel of Christ.

When Susano and his brothers heard about someone preaching in the home of Nemisio, they came to listen, and their understanding was opened. They remembered the man of the robe, and they accepted the Gospel of Christ with much joy and happiness.

Thus the Gospel came to Yucatan, and because of it many souls have been brought unto Christ. Brother Wheaton did not know when he went to the home of Nemisio Xiu that he was fulfilling the prophecy of the man in the robe, or in other words, one of the three Nephites. In fact Brother Wheaton never heard this story until I told it to him this year. The Lord works in wonderful ways.

We note in 3 Nephi 13: part of verse 21, "for ye, (the three Nephites) have desired that ye might bring the souls of men unto me, while the world shall stand;" the world is still standing, and many souls still need to be brought unto Christ. The three Nephites are still on the earth, and in accord with the promise Christ made to them, they are still ministering as Angels unto the children of men. "And it shall come to pass, when the Lord seeth fit in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues, and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them; And they are as angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good." III Nephi 13 :41-42.

Thirty-five years ago it seemed good unto one of them to show himself unto Susano Cabrera, and his brothers. This marked the beginning of a chain of events that has to this day brought many souls into the glorious light of the Gospel of Christ. This was the great desire that was in the hearts of three Nephites. It was because of that desire that Christ gave them the power to remain on the earth. Indeed, in our day they are ministering as angels to the children of men.

MANI - ANCIENT CITY OF KINGS
(Excerpt from The Last Maya King by Apostle Don McIndoo)

The sleepy village of Mani, in the heart of the tropical scrub forest of Yucatan, bears little resemblance to the great city of the Maya past. In someone's backyard one

catches an occasional glimpse of a tree-covered mound, all that remains of a once-grand temple. The historic Catholic church in the plaza has locked within its towering ramparts, courtyards and enclosing walls - all built by slave labor - a majority of the limestone blocks which once made up the buildings of this ancient city.

In all the town there are but two reminders of its past glory. One is the ancient cenote a natural well from which the townspeople obtained their water. One can still walk down the carved limestone steps, smoothed and highly polished over the years by the passage of thousands of bare feet, into the cool darkness where once women and children dipped refreshing water into their jars, paused to pass a friendly word, and then carried their precious burden homeward. The other reminder is the smiling, yet dignified face of the Maya you meet in the street, perhaps a descendant of the royal family of Xiu (Shoo).

History tells us the royal family Tutul Xiu abandoned the ancient city of Uxmal (Ush-mal) and moved to Mani about eight years before the 1540 arrival of the Spaniards in Yucatan. The city then became the capital of the Maya in this province of Yucatan and was ruled by the caciques, or chiefs, of the Xiu royal family (Thompson, 64-65). This rule was passed on through hereditary lineage to the first direct male descendant and this lineage has remained unbroken for twenty-three generations (Landa, 144-147).

To the city of Mani in the days of Tutul Xiu came ". . . an Indian named Ah-cambal, filling the office of Chilán (orator-dem) . . . (he) told publicly that they would soon be ruled by a foreign race who would preach a (new) God and . . . a tree lifted up (the Christian cross - dem). . ." (Landa, 41). Within a few years this prophecy was fulfilled with the arrival of the Spanish conquistadors and the Catholic priests who attended them. One of these priests was the infamous Friar Diego de Landa, chief historian of the Maya.

Hearing that the Indians of Mani had returned to their ancient religious practices, Friar Landa hurried to the site where he established himself in the Holy Office of the Inquisition. Utilizing this authority, illegally assumed, Landa imposed terrible brutalities upon the Indians of old Mani and then, on July 15, 1562, burned their great library as "works of the devil", thus destroying forever the written history of this ancient and civilized people. Though the Maya you chance to meet appear a happy and friendly people, this footnote of history has been indelibly inscribed upon their consciousness.

As our story unfolds twenty-two generations had passed since Tutul Xiu established his dynasty in Mani. The direct male descendant is Nemensio Xiu, born in 1887, and now the cacique of the Maya people. His home is in the village of Ticul, about ten miles west of Mani.

A Modern Prophecy and its Fulfillment

Our narrative begins in the scrub forest of the Yucatan Peninsula about 1914 (Cabrera). It is recounted by Susano Cabrera, one of a group of Mayans traveling by horseback to a village where they might obtain work. Susano was 13 at the time. Early in

the morning they were startled by the appearance in their camp of a most unusual person. The man was tall and fair, his long blond hair and beard certain to attract attention among the Maya. He wore a long robe and walked barefoot. A penetrating gaze was accentuated by his eyes of green. He spoke to them about God and told them he was going to the town of Yaxche (Yashchay).

When he left them he quickly disappeared over a little hill. It occurred to the startled travelers that they, too, were going through this town and should allow their unusual visitor to ride the spare horse. They hurriedly broke camp and raced to the top of the hill. Below them in the valley they caught sight of the stranger on the trail but, in spite of racing their horses, were never able to overtake him.

At noon they arrived at Yaxche and inquired after "the prophet". A lady told them he had arrived at seven in the morning but had left the village and continued on to the town of Bolonchen. The tired Indians remounted their sweating horses and proceeded on toward Bolonchen, arriving there at 8:00 P.M. To their amazement, they were told by a resident of the town that the bearded stranger had arrived at 8:00 A.M., and would speak to the people on the morrow. Tired, and wishing to hear the preacher again, they spent the night in town with a relative.

Upon arising in the morning they saw the plaza filling with people. There were people perched in the trees and upon the rooftops around the central square. All had come to hear "the prophet". Susano Cabrera was interested to know if he was truly a prophet or just another itinerant preacher; his skepticism vanished as he watched the prophet leave the house where he was staying and enter the street, for as he raised his foot to step over the door frame his feet continued above the ground and he entered the plaza above the dusty street.

He began to preach and spoke with such a voice that all could hear. Everyone was attentive to what he said. "God has sent me," he began. "I come to tell you the truth, and all they who believe shall have salvation." He repeated the warning of Jesus that there would be false Christs and false prophets. He prophesied of many things which were to happen, telling them that Chetumal (the Caribbean port of Quintana Roo) would be destroyed by a great hurricane. There would come a time when grasshoppers would eat all their corn, and they would see such a scarcity of corn there would be no seed to plant. He spoke of a time when highways would connect the great cities and capitals (at this time Yucatan was isolated from all the world). He told them that many Americans would come to this remote land. He prophesied that there would be a third world war. "After the year 1937," he said, "you will see all these things I have come to tell you."

The highlight of his prophecy was not lost on Susano nor his brothers who accompanied him on this journey, for it spoke of Ticul, their neighboring town in Yucatan. "You shall know that one day the gospel shall be brought to the house of Nemensio Xiu (remember, this was the man who was cacique of the Maya and a direct descendant of the kings of Mani, ancient capital of the Maya, and near present-day Ticul)."

An interesting side light is an experience Leon Yates and I had in Merida many years after these events unfolded. We were sitting in the main plaza getting a shoeshine from an old man who was recounting some of his experiences. He mentioned he was from Bolonchen, and Leon asked him if he remembered the day, many years before, when the prophet came to his town. The elderly man answered in the affirmative and recounted some of his memories of the event which supported this testimony of Susano Cabrera.

Imagine the feelings of those who heard the prophet long ago when Chetumal was destroyed in the late 1930s' by a terrible hurricane. They remembered the words of the prophet when plague and famine came to Yucatan in the late 1930's, and within a few years the world was to be engulfed in a second world war, paving the way for the third one recounted in the prophecy. Soon the city of Merida was to become a leading city of the area and be connected with paved roads to many other cities and capitals. "All that the prophet said in truth is being fulfilled," realized Susano. He now awaited the coming of the gospel to the home of Nemensio Xiu.

In the spring of 1950 the setting moves to Salt Lake City where Clarence and Angela Wheaton had stopped to purchase some literature. They heard of three Navajo Indians who had purportedly returned from a trip to Chiapas, Mexico, where they visited a walled city populated with white Indians. Upon contacting one of these men, Toni Nez Bah, an invitation was extended to come to Independence and speak of their recent experience. Nez Bah came and aroused a lot of interest with his account. He publicly invited the Wheatons to accompany him on a subsequent expedition (Wheaton, C.L).

When they had made their preparations their prospective guide declined to make the journey. Armed only with a few letters of introduction, the Wheatons set out alone. One of these letters was written by Chief Shupe-she - a friend of the Wheatons - to the Maya cacique, Nemensio Xiu. In the early winter of 1951, Clarence and Angela embarked upon their first visit to Mexico.

Late on a Saturday night, February 24th, the Wheatons arrived in Ticul and after a brief meeting with the Xius, were put up in a small hotel. In her diary Angela made this simple notation: "Xiu said he was calling a meeting at his house for Sunday afternoon. . ." To Clarence and Angela, at the time, this meeting was only to help them in their quest to find a walled city, but it was destined to have a much greater significance.

At this meeting Clarence was given opportunity to tell those assembled his reasons for wanting to find such a city. He spoke to them of the Book of Mormon and its promises to the Indian people. Passages of the book were read and, when translated, great interest and excitement were evident among those gathered. One gentleman, Francisco Zapote, laid his hand upon the book. He then said, "this book is a treasure to be cherished. You must not treat it with indifference" (Wheaton, Angela). A second meeting was announced to take place at the Xiu home the following Sunday and the leading Mayan elders from the surrounding villages were invited to attend.

On Tuesday Clarence and Engela met Xiu's son, Dionicio, (Dionicio later was killed and the direct male lineage came to an end - dem) who was not present for Sunday's meeting as he had been working at his milpa, or com field, in the jungle. They were amazed to hear that this young man had a dream three months before in which he saw two people come to Yucatan to teach his people about the "Fair God" of the ancient Maya. Three weeks ago, he told them, he had On Tuesday Clarence and Angela met Xiu's son, Dionicio, (Dionicio later was killed and the direct male lineage another dream which showed him these two people were on their way, and on February 24th he had a third dream in which he was told to take his family and go to Ticul. Now upon meeting the Wheatons, wrote "Angela in her diary, ". . . he recognized us as the people he had seen in his dreams" (Wheaton, Angela).

When Susano Cabrera and his brother, Sabino, of nearby Dzan, heard of a stranger who was to speak in the home of Nemensio Xiu it brought back into focus the words of the prophet many years before - "You shall know that some day the gospel shall be brought to the house of Nemensio Xiu." When the day arrived for the announced meeting at the Xiu home, Susano and Sabino Cabrera were present along with the leaders from many towns in the area.

After the preliminary activities had been completed, Don Nemensio Xiu asked Clarence to speak to those assembled. Clarence asked his interpreter, Ramiro Lara, to read to the group from the 5th chapter of the third book of Nephi about the coming of Jesus Christ to their forefathers after his resurrection. After the reading many of those present favorably compared this story from the Book of Mormon to the tradition of the Fair God of their ancestors. Nemensio Xiu said it was the same account written in the ancient records of their people which had been destroyed by "the black robed priests" at ancient Mani. Then Xiu held the book in his hand, extended it to those gathered at his home, and said in Maya: "This is our Book. It is ours" (Wheaton, C. L.)!

The Gospel of Jesus Christ had come to the Maya people of Yucatan! "Clarence," related Susano, "asked us if we would like to form a group in the bonds of the gospel and we responded that we would. So he organized us into the Church of Christ. This took place in the town of Dzan" (Cabrera). In the early fall of 1953 thirty people from the town of Dzan were baptized into the Church of Christ and from among them the Lord called an Indian ministry; a new and royal priesthood had been established in the same generation, which saw the 900 year reign of the Xiu caciques come to an end with the death of Nemensio.

Sabino Cabrera donated land for the building of a church. Work on this first church building began later that same year. Today four generations of these same families are actively engaged in the gospel work. Direct descendants of the very people among whom the Lord established His church in America almost 2000 years ago, again carry the banner of the gospel of Jesus Christ.

EXCERPT FROM WHISPERS FROM THE DUST
(Apostle Clarence L. Wheaton)

“This was Sunday. We had a long, get-acquainted visit, then were shown around the plaza by our hosts. In the evening we attended a meeting of the local members of the Pan American Indian League. As head of the Yucatan Mayas, Nemisio was an influential member of this group. We found that our old friend, Howard had been the secretary of the League during his youth here. (In later years I was to be made chaplain.)

“Night came and we tackled the hamoca again - together and sideways; it stretched out to accommodate our length this way, we found. It dumped us a few times before we won the battle of mind over matter and got a fairly good night's sleep. About sunrise the next morning, Monday, we woke to hear a murmur of voices at the foot of our steps, just outside the door. I dressed hastily and investigated. In the patio I saw Ramiro, Nemisio and a younger man with a wife and two small children. The latter turned out to be Denisio, Nemisio's son, the prince of the Maya tribes. He came straight to me and wrapped me in warm embrace! After releasing me he turned to Angela, bowed deeply and kissed her hand! We stood mute, surprised to silence by this enthusiastic welcome from a stranger. He turned to the others and spoke animatedly in Maya for several minutes. Ramiro translated for us; this is what he said.

“About three months earlier (approximately at the time we began preparing for this expedition) he was working on his little farm back in the jungle. He had a vision one night, he said, in which he saw two people from North America come to Yucatan to teach his people many things about the great white God whom they called Quetzalcoatl. Approximately a month later, another vision showed him they were on their way. The night before we arrived in Ticul (the previous Friday) the heavenly messenger returned. He was told to take his family to Ticul, that the two teachers from North America would be there the next day, Saturday. (Our arrival had been just before midnight on Saturday night.) This message came to him just before dawn. He got up, woke his family and they set right to work to fix a little clothing and a sack of tortillas (flat sheets of bread) which they could carry on their backs. They started at dawn for a long walk of two days and two nights and had just arrived before they came to our room this Monday morning. His first look at us had confirmed his vision. We were the two people he had seen!

“This experience moved us deeply. We were convinced, once and for all God meant for us to make this expedition. Now Xiu told us that he would try to arrange for a guide, whose expenses for transportation, lodging and food we would need to pay. We agreed, of course. He also told us that he would call a meeting of leaders from all the villages that could be reached. He must ask for their approval of our going into the territory of the walled city. This was a jealously guarded and zealously discharged commission, this city that was only a hazy legend in the outside world. He sent out his call by drums and we waited. And waited. For two weeks! They had found us a small stone house to move into and we were much more comfortable, fortunately. And there were the great ruins of Uxmal and Chichen Itza to fill our time, our minds, our dreams. Xiu himself acted as our guide part of the time. These were the first well-preserved

examples of the ancient pyramids that we were able to explore, though in later years we saw and studied more of these imposing, Egyptian-like buildings. Their beauty, their size surpassed all our imagination. We had time to travel to nearby Dzan too, with two brothers named "Cabrero" who also told us they had seen us in vision before our arrival. Another day we browsed at length in the museum at Merida.

"At long last the day arrived for the impatiently awaited meeting. We were to meet at the Xiu "casa" (house), a thatch-roofed hut in a clearing, surrounded by a high stone wall. This was the Sabbath day. It was also hot and humid; the heavy air seemed to hold us down as we tried to hurry about, getting ready. I felt disinclined to carry even my little Book of Mormon and had decided to take out the few coins in my pocket! These small weights seemed too much in the muggy jungle air. Just as we started to leave though, a still small voice seemed to whisper, "Take the Book." Somewhat impatiently I'm afraid, I thought of how much extra burden this one black-bound manuscript would seem on what looked to be an interminable walk through the morning's heat. Then, I reasoned with myself, the Book was in English. I could never read it to these Mayas and make them understand it. Again the quiet once repeated the command, a second and then a third time, insistently. A stubborn man, I continued to resist the instruction. Suddenly my wife spoke.

"Clarence you'd better take your Book of Mormon with you. You may need it."

"As I have said, I am a stubborn man. I answered a little pettishly, 'It's too hot! The book will be too heavy in my pocket.'"

"If you won't take it, I will. I have such a strong feeling that you must have it."

"My Angela knows me well; she also knows that small Voice. That did it. I slipped the Book into my shirt pocket and we started the three kilometer walk to Xiu's home. Perhaps you won't be surprised to know that I didn't feel the extra weight at all.

"When we arrived we were somewhat taken aback to see such a large gathering of people in the clearing. There were forty villages represented, members of the Pan American Indian League, men, women and even a few children. They were a delightful sight! The men were dressed in immaculate white topics. The women wore ankle-length white dresses with embroidered yokes and hems, and sandals of many colors. All these garments had been woven, we found later from wild cotton which they had gathered in the jungle. They waited in expectant silence, their faces scrubbed and shining. We felt very honored and very, very humble.

"The League business meeting began with the rhythmic tattoo of drums and wailing sounds from primitive, much-handled instruments. Denisio sang what they called "The Mosquito Song". He sounded to us like the very spirit of the jungle! Rarniro was there to interpret, for which we were very grateful. We made our formal request for a guide. It seemed as though the decision had already been made to help us on our

expedition. A guide named "Ignaci Carillo" was selected and arrangements made for expenses to be taken care of.

“Then it happened.

“Don Nemisio, cacique of all the Yucatan Mayas, rose to his feet. A small man, like all these people, and frail, he was possessed of great dignity and spoke with the voice of one accustomed to authority. Ramon told us what he said.

”Will you say something to us, Senor Wheaton?”

“More than a little dismayed by this sudden demand on my resources, I knew I would have to call on God for special addition to them. I looked at Angela and knew that she would be sending up her own fervent plea. Then suddenly, I understood why I had been instructed to bring the Book. I opened it, almost without thought, to the 3rd Book of Nephi, 5th chapter, and handed it to Ramiro. He began to read aloud in his native Maya tongue, his voice carrying clearly throughout the clearing.

“In only a short moment he was interrupted by an excited outbreak of words and gesticulations. The discussion, the excitement spread through the crowd like a bonfire in the wind. In all our years of missionary work among the Indians we had never seen such a reaction! One of the Mayas, Don Francisco Zapote, stepped out of the crowd and stood before the reader, reaching out for the Book. Ramiro looked questioningly at me; I gave him a nod; he handed the Book to Zapote. This little brown man in his simple white cotton garments extended it out toward the people then, in a dramatic gesture, held it tightly against his heart. He said several words to them. Ramiro interpreted.

”This Book is a treasure to be cherished you must not treat it with indifference.’

“Then he handed it back to the interpreter who translated for us then continued reading. Here is what he read, in part.

”Now it came to pass that there were a great multitude gathered together. . . round about the temple. . . they were marveling and wondering. . . showing one to another the great and marvelous change which had taken place (there had been a terrible storm with violent earthquakes - authors) . . . conversing about this Jesus Christ, of whom the sign had been given, concerning his death. . . While thus conversing. . . they heard a voice, as if it came out of heaven. . . It was not a harsh voice, neither was it a loud voice. . . Notwithstanding it being a small voice, it did pierce them. . . and cause their hearts to burn. . . and it said. . . behold my beloved son in whom I am well pleased. . . hear ye him. . . They saw a man descending out of heaven; and he was clothed in a white robe and he came down and stood in the midst of them. . . he . . . spake. . . saying, behold I am Jesus Christ. . . I have drunk out of that bitter cup which the father hath given me. . .” (Book of Mormon, 3rd Nephi 5:1-17).

“The joyous excitement broke out again. Arms and eyes were lifted to the sky, as if in thanksgiving, Zapote and others spoke eloquently and at length slowly then, Nemisio

rose to stand before them. The crowd grew hushed. In a voice husky with emotion he spoke,

“This is our book. It is ours! It contains the same story as was on our ancient records which were destroyed by the black-robed priests at old Mani.’

“Rarniri translated quickly. In the awed silence that followed, the only sounds I could hear were my own exultant heartbeats.

“The fact that this record was preserved shows that God knew ahead of time how badly His perverse children would need a restoration of the gospel in the latter days. If it had not been hidden it would have been seized by Cortez and the priests and destroyed with all the other records belonging to the Aztecs.

“It was because men hardened their hearts against God and Christ and the prophets, wanting to avoid the unpleasantness of preaching, that prophets and seers were covered during the Dark Ages. This spiritual languor has been described by the very prophets who were so ignored. Not only did the Christian world wander in a maze of religious heresies but Israel, without her prophets too, was led astray by her teachers who also had hardened their hearts against the council of God. This blindness did not begin to clear away till the reformation period. Many of the reformers were inspired.. There seems no doubt of this. In much of the world today, however, this hardening of the hearts has again come about.”

THE TESTIMONY OF THE AMERICAN INDIAN AND THE STICK OF JOSEPH

QUESTION NO. 1: *Did the Fair God (Christ) visit these people?*

THE TESTIMONY OF HUBERT HOWE BANCROFT (A Historian)

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappeared as mysteriously and unexpectedly as they came; and finally they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan, in Chiapas, Wixepcocha in Oajaca, Zamna and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume, and Pay-tome in Brazil, the mysterious apostle mentioned by Rosales in Chili, and Bochica in Colombia" (The Native Races, vol. 5, pp. 23-24).

THE TESTIMONY OF WILLIAM HICKLING PRESCOTT
(A Historian)

"But none of these deities of the country suggested such astonishing analogies with Scripture, as Quetzalcoatl, with whom the reader has already been made acquainted. He was the white man, wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation" (The Conquest of Mexico, p. 695).

THE TESTIMONY OF JUAN DE TORQUEMADA
(A Catholic Priest who arrived in Mexico from Spain
About the middle of the 16th Century.)

"This God was held in such reverence and devotion, and so revered with vows and pilgrimages in all these kingdoms, on account of his prerogatives, that even the very enemies of the City of Cholula would promise to come in pilgrimage to fulfill their covenants and devotions, and they came secure, and the lords of the other provinces or cities had their chapels, oratories, and their idols and images, and only this one, among all the gods, was called in that city 'Lord par excellence' so that when they took an oath or said, 'By our Lord,' it was understood they referred to Quetzalcoatl, and not to any other god, although there were many others who were very esteemed gods. All of this was because of the great love they had for him and continued to have for him for the reasons mentioned. Also, it is true that the Lordship of this Quetzalcoatl was gentle, and he asked of them in service but light things as distinguished from painful things, and he taught them those things which were virtuous, prohibiting them those which were evil, noxious and harmful, teaching them also to hate evil things" (Monarquia Indiana, vol. 2, pp. 40-50, cited in Milton R. Hunter, Christ in Ancient America, pp. 29-33).

THE TESTIMONY OF MONTEZUMA
(Aztec King)

"His ancestors, he said, were not the original proprietors of the land. They had occupied it but a few ages, and had been led there by a great Being, who, after giving them laws and ruling over the nation for a time, had withdrawn to the regions where the sun rises. He had declared, on his departure, that he or his descendants would again visit them and resume his empire. The wonderful deeds of the Spaniards, their fair complexions, and the quarter whence they came, all showed they were his descendants" (The Conquest of Mexico by William Hickling Prescott, pp. 305-306).

THE TESTIMONY OF IXTLILXOCHITL
(Aztec Indian Prince)

"And when the second group of colonizers, (the Toltecs) were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl and others

Huemac on account of his great virtues, considering him as just, saintly, and good: teaching them by deeds and words the path of virtue and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted fasting for them and the first who worshipped and placed the cross which they called Quiahuiteotl-chicahualizteotl and others Tonacaquahuitl, which means: God of rains and of health and tree of sustenance or of life" (Works of Ixtlilxochitl, cited in Milton R. Hunter, *Christ in Ancient America*, p. 23).

THE TESTIMONY OF P. DeROO
(A Catholic writer)

"Sahagun...makes the confident though hazardous assertion that we must abandon ourselves to the blindest pyrrhonism if we refuse to admit that a white, venerable man with long hair and beard, and walking with a staff, has preached a holy law and the fast of forty days all over America, and erected crosses worshiped by the Indians, to whom he announced that other men of his own religion would come from the East to instruct and rule them. 'Such is a fact,' he says, 'established by all the histories written by Spaniards as well as by the hieroglyphics of Mexico and the quipos of Peru'" (*History of America Before Columbus*, pp. 223-224).

THE TESTIMONY OF DANIEL G. BRINTON
(A non-Christian writer)

"The native tribes of this Continent had many myths, and among them there was one which was so prominent, and recurred with such strangely similar features in localities widely asunder, that it has for years attracted my attention, and I have been led to present it as it occurs among several nations far apart, both geographically and in point of culture. This myth is that of the national hero, their mythical civilizer and teacher of the tribe, who, at the same time, was often identified with the supreme deity and the creator of the world. It is the fundamental myth of a very large number of American tribes, and on its recognition and interpretation depends the correct understanding of most of their mythology and religious life.

"The outlines of this legend are to the effect that in some exceedingly remote time this divinity took an active part in creating the world and in fitting it to be the abode of man, and may himself have formed or called forth the race. At any rate, his interest in its advancement was such that he personally appeared among the ancestors of the nation, and taught them the useful arts, gave them the maize or other food plants, initiated them into the mysteries of their religious rites, framed the laws which governed their social relations, and having thus started them on the road to self development, he left them, not suffering death, but disappearing in some way from their view. Hence it was nigh universally expected that at some time he would return" (*American Hero-Myths*, p.27).

"The place of his birth is nearly always located in the East; from that quarter he first came when he appeared as a man among men; toward that point he returned when he disappeared; and there he still lives, awaiting the appointed time for his reappearance.

"Whenever the personal appearance of this hero-god is described, it is, strangely enough, represented to be that of one of the white race, a man of fair complexion, with long, flowing beard, with abundant hair, and clothed in ample and loose robes" (ibid., pp. 27-29).

QUESTION NO. 2: *When did the Fair God make His appearance to them?*

THE TESTIMONY OF HUBERT HOWE BANCROFT

"In very remote times, ABOUT THE ERA OF THE APOSTLES, according to the padres, an old white man, with long hair and beard, appeared suddenly at Huatulco, coming from the southwest by sea, and preached to the natives in their own tongue, but of things beyond their understanding. He (Wixepcocha) lived a strict life, passing the greater part of the night in a kneeling posture, and eating but little. He disappeared shortly after as mysteriously as he had come, but left as a memento of his visit a cross, which he planted with his own hand, and admonished the people to preserve it sacredly, for one day they would be taught its significance" (The Native Races, vol. 3, pp. 454-455).

"During the Olmec (Mulek or Mulekite HES) period, that is, the earliest period of Nahua (Nephite HES) power, the great Quetzalcoatl appeared. We have seen that in the Popol Vuh and codex Chimalpopoca this being is represented as the half-divinity, half-hero, who came at the head of the first Nahuas to America from across the sea. Other authorities imply rather that he came later from the east or north, in the period of the greatest Olmec prosperity, after the rival Quinames (the giants)(Jaredites, HES) had been defeated. To such differences in detail no great importance is to be attached; since all that can be definitely learned from these traditions is the fact that Quetzalcoatl, or Gucumatz, was the most prominent of the Nahua heroes, and that his existence is to be attributed to this earliest period, known in Mexico as Olmec, but without a distinctive name in the south. Quetzalcoatl was a white, bearded man, venerable, just, and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the tradition, had much in common with those of Christ in the Old world, and most Spanish writers firmly believed him to be identical with one of the Christian apostles, probably St. Thomas" (ibid., vol. 5, pp. 200-201).

THE TESTIMONY OF IXTLILXOCHITL

"And when the second group of colonizers (the Toltecs) were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl..." (Works of Ixtlilxochitl, cited in Milton R. Hunter, Christ in Ancient America, p. 23).

"...the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place... This happened in the year of ce Calli, which, adjusting this count with ours, comes to be at the same time when Christ our Lord suffered, and they say that it happened during the first days of the year..." (Works of Ixtlilxochitl, ibid., p. 269).

Was it in the first days of the year as the Aztec historian states? Consider these words from 3 Nephi 4:6, "And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land..."

THE TESTIMONY OF CIEZA DE LEON

"Before the Incas reigned in these kingdoms, or had ever been heard of, the Indians relate another thing much more notable than all things else that they say. For they declare that they were a long time without seeing the sun, and that, suffering much evil from its absence, great prayers and vows were offered up to their gods, imploring for the light they needed. Things being in this state, the sun, shining very brightly, came forth from the island of Titicaca, in the great lake of the Collao at which everyone rejoiced. Presently afterwards, they say that there came from a southern direction a white man of great stature, who, by his aspect and presence, called forth great veneration and obedience. This man who thus appeared had great power, insomuch that he could change plains into mountains, and great hills into valleys, and make water flow out of stones. As soon as such power was beheld, the people called him the Maker of created things, the Prince of all things, Father of the sun. For they say that he performed other wonders, giving life to men and animals, so that by his hand marvelous great benefits were conferred on the people. And such was the story that the Indians who told it to me say that they heard from their ancestors, who in like manner heard it in the old songs which they received from very ancient times" (Jesus Christ Among Ancient Americans, pp. 124-125, quoting the Incas of Peru by Markham, pp. 5-6, cited in Harold I. Velt, America's Lost Civilizations, pp. 146-147).

THE TESTIMONY OF KATHLEEN ROMOLI (Noted authority on the cultures of South America)

This author writes that Bochica lived (according to the testimony of the children of Bachue of the Chibchas Indian tribe) with them fourteen centuries before the Conquistadores whose coming he foretold (See Colombia: Gateway to South America, pp. 62-63 as cited in Roy Weldon, Other Sheep, p. 19).

THE TESTIMONY FROM POLYNESIA

In Polynesia He was known as White robed Wakia. He healed the injured, raised the dead and walked on water. His law was Love One Another. When He left He promised to return. They know of the great continent which lay to the eastward for they had the Yam and called it by its South American name. HE LIVED IN THE FIRST CENTURY OF THE CHRISTIAN ERA (See L. Taylor Hansen, He Walked the Americas, pp. 14-21).

THE TESTIMONY OF THE CHIPPEWA

The O'Chippewa knew of Him as Wis-ah-co. He asked each tribe to name Him. He was bearded and pale of feature, without doubt a white man. He healed at the touch. He was white robed and came more than a thousand winters before the days of the Black Robes (Catholic priests) who came to this land with Columbus. (Ibid., p. 67).

QUESTION NO. 3: *What was the result of His coming to them?*

THE TESTIMONY OF HUBERT HOWE BANCROFT

"One of the most prosperous eras in the later history of the peninsula of Yucatan is represented to have followed the appearance of Cucucan, a mysterious stranger corresponding closely in his teachings, as in the etymology of his name, with the Toltec Quetzalcoatl" (The Native Races, vol. 2, p. 119)

THE TESTIMONY OF WILLIAM HICKLING PRESCOTT

"A far more interesting personage in the mythology was Quetzalcoatl, God of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless who have been deified by the gratitude of posterity. Under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac" (The Conquest of Mexico, pp. 38-39).

QUESTION NO. 4: *What was the purpose of His visit, His teachings and His prophecies?*

THE TESTIMONY OF HUBERT HOWE BANCROFT

"Quetzalcoatl was a white, bearded man, venerable, just, and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the traditions, had much in common with those of Christ in the Old World, and most of the Spanish writers firmly believed him to be identical with one of the Christian apostles, probably St. Thomas" (The Native Races, vol. 5, p. 201).

THE TESTIMONY OF LORD KINGSBOROUGH

"The Mexicans believe that Quetzalcoatl took human nature upon him, partaking of all the infirmities of man, and was not exempt from sorrow, pain or death, which he suffered voluntarily to atone for the sins of man" (Antiquities of Mexico, cited in Milton R. Hunter, Christ in Ancient America, p. 266).

THE TESTIMONY OF KATHLEEN ROMOLI
(Noted authority on cultures of South America)

According to this author, Bochica taught the resurrection of the body and the Last Judgment, the after-Life and the immortality of the soul. He enjoined his followers to practice good works and charity. (See Colombia: Gateway to South America, pp. 62-63, as cited in Roy Weldon, *Other Sheep*, p. 19).

THE TESTIMONY OF WILLIAM HICKLING PRESCOTT

"In a preceding chapter I have noticed the popular traditions respecting Quetzalcoatl, that deity with a fair complexion and flowing beard, so unlike the Indian physiognomy, who, after fulfilling his mission of benevolence among the Aztecs, embarked on the Atlantic Sea for the mysterious shores of Tlapallan. He promised, on his departure, to return at some future day with his posterity, and resume the possession of his empire. That day was looked forward to with hope or with apprehension, according to the interest of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the Conquest, it still lingered among the Indian races, by whom it was as fondly cherished, as the advent of their Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews" (*The Conquest of Mexico*, p. 171).

THE TESTIMONY OF IXTLILXOCHITL

"And at the time he went about taking leave of these people, he told them that in time to come, in a year which he called ce Acatl, he would return, and then his doctrine would be received, and his children would be masters and would possess the land..." (*Works of Ixtlilxochitl*, cited in Milton R. Hunter, *Christ in Ancient America*, p. 277).

THE TESTIMONY OF JUAN DE TORQUEMADA
(a Catholic Priest of the 16th century)

"...and among other doctrines he gave them, was to tell them that the inhabitants of the City of Cholula were to hold as certain that in future times there were to come by sea, from whence the sun rises, some white men, with beards like his, and that they would be lords of these lands and that they were his brothers. Thus, these Indians always expected that prophecy to be fulfilled, and when they saw the Christians, they immediately called them 'son Gods' and 'brothers of Quetzalcoatl,' although after knowing them and experiencing their deeds, they did not hold them as heavenly, because the slaughter the Spaniards perpetrated in that City was outstanding" (*Monarquia Indiana*, vol. 2, pp. 40-50, cited in Milton R. Hunter, *Christ in Ancient America*, pp. 29-33).

THE TESTIMONY OF P. DeROO
(A Catholic writer)

"Father de Mercado continues, telling what further discoveries he made in regard to the natives' dogmatic theology, - namely, that in some provinces of New Spain, as

among the Totonacs, the people expected the advent of the Son of the great God into this world; and it was said he had to come in order to renew all things; meaning by this not a spiritual renovation, but an earthly material improvement, as they expressed it by saying that at his coming the loaves of bread would be much larger and everything else would grow better in like manner" (History of America Before Columbus, pp. 425-426).

"We learn from Duran that when Topiltzin or Quetzalcoatl had resolved to leave the city of Tulla he called a meeting of all the inhabitants and foretold to them the arrival of a foreign nation, that would come from the East and land in their country. These strangers would wear outlandish garbs of various colors, be dressed from head to foot, and even have a cover on their heads. They would be sent by God to punish them for the ill-treatment and affront afflicted upon him by expelling him from their city. Then great and small would perish, no one being able to escape the hands of those, his children..." (Ibid., pp. 567-568).

THE TESTIMONY OF DANIEL G. BRINTON

"The Quichuas expected the return of Viracocha, not merely as an earthly ruler to govern their nations, but as a god who, by his divine power, would call the dead to life..."

"We are not left in doubt on this point. It was to be when Viracocha should return to earth in his bodily form. Then he would restore the dead to life, and they should enjoy the good things of a land far more glorious than this work-a-day world of ours" (American Hero-Myths, pp. 200-201).

QUESTION NO. 5: *What distinguishing earmarks prove Him to be the Son of God or Jesus Christ our Saviour?*

THE TESTIMONY OF HUBERT HOWE BANCROFT

"In Nicaragua proper, they adored Tomaoteot, 'the great god,' whose son Teobilche was sent down to mankind. This looks like another Christ-myth, especially when we read of attendant angels, who had wings and flew about in heaven. The names of the two chief angels were Taraacazcati and Tamacaztobal" (The Native Races, vol. 3, p. 492).

This latter statement strongly suggests the idea that the two chief angels above named are none other than Michael and Gabriel.

"In former times, as they (the Chileans) had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes, and a mantle such as the Indians carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath, and wrought other marvels, healing at once the sick, and giving sight to the blind, and so on."

(Quoted from Rosales' unedited History of Chili, in Kingsborough's Mex. Antiq., vol. Vi., p. 419, *ibid.*, vol. 5, p. 24).

"And only Quetzalcoatl among all the gods was preeminently called Lord; in such sort, that when anyone swore, saying, By Our Lord, he meant Quetzalcoatl, and no other; though there were many other highly esteemed gods. For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt" (*ibid.*, vol. 3, p.251).

"Of the heavenly bodies, they esteemed next to the sun a certain star, into which Quetzalcoatl was supposed to have converted himself on leaving the earth" (*ibid.*, vol. 2, p. 340). There are numerous other traditions concerning the Dawn Star or Venus and its connection with the Fair God. The Indians in North America refused to go into battle as long as that star shone or was visible in the heavens. Compare these traditions on the part of the American Indian toward the morning star with the words of Christ in Revelation 22:16, "I am the root and the offspring of David, AND THE BRIGHT AND MORNING STAR."

"The inquiries instituted by Las Casas revealed the existence of a trinity, the first person of which was Izona, the Great Father; the second was the son of the Great Father, Bacab, born of the virgin Chibirias, scourged and crucified, he descended into the realms of the dead, rose again the third day, and ascended into heaven; the third person of the trinity was Echuah, or Ekchua, the Holy Ghost" (*ibid.*, vol. 3, p. 462).

THE TESTIMONY OF LORD KINGSBOROUGH

"Quetzalcoatl is there painted in the attitude of a person crucified, with the impression of nails in his hands and feet, but not actually upon the cross." "The seventy-third plate of the Borgian MS. Is the most remarkable of all, for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in very curious manner" (Antiquities of Mexico, cited in Milton R. Hunter, *Christ in Ancient America*, p. 265).

THE TESTIMONY OF P. DeROO

"The tradition of the Pericues of Lower California related the whole history of Christ in a few words: Neparaya was their Great Spirit...one, who was called Cuajup or True Man, was born on earth in the mountains of Acaraque, and lived a long time among men in order to instruct them. He was most powerful and had a great number of followers, having descended into the bowels of the earth and brought them thence. But these ungrateful beings, despising his benefits, formed a conspiracy against him, put a crown of thorns upon his head, and slew him." (*History of America Before Columbus*, p. 435).

"Fremont gives an account of the birth of the hero, in which his mother is declared to have been a woman of exquisite beauty, admired and sought after by all men" (ibid., vol. 1, pp. 106-107).

"One of the Manaicas' traditions states, indeed, that a woman of accomplished beauty, who had never been wedded to man, gave birth to a most lovely child. This child, after growing up to man's estate, worked many wonders, raised the dead to life again, made the lame walk and the blind see. Finally, having one day called together a great number of people, he ascended into the air and was transformed into the sun who enlightens this earth" (ibid., pp. 426-427).

The Book of Mormon says of this virgin, "...and he said unto me, Nephi, what beholdest thou? And I said unto him, A VIRGIN, MOST BEAUTIFUL AND FAIR ABOVE ALL OTHER VIRGINS" (1 Nephi 3:54-55).

"He never married nor knew any woman, but lived in continence and chastity all his days" (History of America Before Columbus, pp. 427-428).

"Tonacatecotl, the Mexican supreme deity, begot Quetzalcoatl, not by connection with woman, but by his breath alone, when he sent his ambassador to the virgin of Tulla. They say it was Quetzalcoatl who effected the reformation of the world, by penance. His father had created the world, but men had given themselves up to vice, on which account it had been frequently destroyed, but now had Tonacatecotl sent this his son into the world to reform it.

"Quetzalcoatl undertook the reformation of the sinful world through preaching, by word and example, the virtues of self-denial and fasting, of chastity and piety, of charity towards men, and of a pure religion towards the one true God. For a time he succeeded in Tulla, where, according to some reports, his virgin-mother, Chimalma, lived; but in spite of all the wondrous good he did in that province, like Christ, he was persecuted, and finally driven out by the majority of the people. Carrying a cross, he came to the valley of the Zapotecs. We have noticed before that the Chiapan son-god, Bacab, who had been scourged by Eopuco and crowned with thorns, had also been the divine son of the Mexican virgin goddess. This same son of Chibirias or Chimalma had been put to death by crucifixion; and this sacrilegious crime had been perpetrated on a Friday...

"Another circumstance of our Saviour's death seems to be remembered in Mexico, for it is related in the traditions that, at the disappearance of Topiltzin or Quetzalcoatl, both sun and moon were covered in darkness, while a single star appeared in the heavens.

"Our Lord's resurrection is plainly brought to mind by the statement of the venerable Chiapan chief, who asserted that the crucified Bacab remained dead three days and on the third day came to life again" (History of America Before Columbus, pp. 430-431).

"We know from Duran that Topiltzin, also after his arrival in America, admitted into his Order, called, 'Quequetzalcohua' OR PRIESTS OF THE ORDER OF QUETZALCOATL, new disciples whom he instructed to pray and to preach" (ibid., p. 546).

The Book of Mormon says, "And I would that ye should remember that the Lord God ordained priests, after his holy order, WHICH WAS AFTER THE ORDER OF HIS SON, to teach these things unto the people..." (Alma 9:63).

"The Algonquin tribes worshipped the sun, and most of them gave it the name of 'Jesus' or a name slightly different, as 'Kizous' in the Abnaki dialect, 'Jischi' in Chippewayan, and 'Kesus' in the New England tongues" (ibid., vol. 2, p. 280).

THE TESTIMONY OF DANIEL G. BRINTON

"A curious addition to the story was told the early Swedish settlers on the river Delaware by the Algonquin tribe which inhabited its shores. These related that their various arts of domestic life and the chase were taught them long ago by a venerable and eloquent man who came to them from a distance, and having instructed them in what was desirable for them to know, he departed, not to another region or by the natural course of death, but by ascending into the sky. They added that this ancient and beneficent teacher wore a long beard" (American Hero-Myths, p. 53).

THE TESTIMONY OF MR. SCOTT BENNETT (A champion of the Rationalist movement in a debate with a minister of a Christian church).

"You Christians are not the only ones who claim that you have a Saviour who was the Son of God and born of a virgin. In Mexico the Saviour Quetzalcoatl was born of a pure virgin, who was called the Queen of Heaven. An ambassador announced from heaven to the virgin Sochiquetzal that it was the will of heaven that she should conceive a son...This, remember, in a country not discovered until nearly fifteen hundred years after the supposed birth of Jesus" (Harkness Bennett Debate, cited in Harold I. Velt, America's Lost civilizations, p. 151).

THE TESTIMONY OF THE AMERICAN INDIAN

In Georgia He was called E-See-Co-Wah (Lord of wind and water). His father was the Great Spirit. He had twelve disciples plus himself making 13, the dawn star number (See L. Taylor Hansen, He Walked the Americas, pp. 41-42).

"In Oklahoma among the Puants the Healer told them He was born across the ocean, in a land where all men were bearded. In this land He was born of a virgin on a night when a bright star came out of the heavens and stood over His city. Here, too, heavens opened and down came winged beings singing chants of exquisite beauty. He was known to these Indians as Chee-Zoos, the Dawn God (ibid., pp. 48-49).

The Prophet taught the Pawnee of His Father: The Mighty Holy of the Heavens. He also foretold the coming of the white man. His name was Paruxti and His Father's name was Tirawa. The Algonkin of the Eastern Seaboard knew him as Chee-Zoos, God of the Dawn Light. It was the name he had when he was a child across the sea. He gave the Dakotah their rite of Baptism - to them He was the Great Wakonah (the pale Great Master)(ibid., pp. 53-54).

To the Navajo He gave His name which He had across the ocean. It was Great Yeh-hovah (ibid., pp. 102-103).

By way of summary, what must be our conclusion regarding this benevolent God of the Indian? First, we are told, he was white and bearded wearing long robes. Second, he came suddenly, following a time of darkness, in which the sun did not shine. He left just as suddenly, some saying by sea, others that he ascended into heaven. He taught them a better form of life, a new religion, a higher culture. During his sojourn here and as a result of his coming the people experienced a golden era of unparalleled material and spiritual blessings. He was just and holy. He was both human and divine having first of all created the world and all things, afterward appearing upon the earth in human form, being born of a virgin, suffering death on a cross and then leaving to return to his own country, promising, on his departure, that someday he would return to take possession of the kingdom. While here upon the earth he performed many miracles such as raising the dead and healing the sick. He brought with him the knowledge of the cross. And during the time of his death he is said to have gone to the underworld into the realms of the dead. He called others into his service, calling them priests after the order of Himself And finally, among other things, he arrived in this land during the time that the second colonizers were in the height of their power, thus confirming the Book of Mormon account. Our conclusion then must be that this white and bearded teacher was none other than Jesus Christ Himself

THE RECORD FROM NATIVE AMERICA

The Book of Mormon tells us that it was Jesus Christ who brought the people of Jared over to this land.

"Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization...AFTER THE CONFUSION OF TONGUES HE LED A PORTION OF THE DISPERSED PEOPLE TO AMERICA There he established the kingdom of Xibalba and built the city of Palenque" (Hubert Howe Bancroft, Native Races, vol. 5, pp. 27-28)

The Book of Mormon says that they came out from the tower.

"And how afterwards men, multiplying, made a very tall and strong Zacualli, which means the very high tower, in order to shelter themselves in it when the second world should be destroyed.

"When things were at their best, their languages were changed and, not understanding each other, they went to different parts of the world; and the Toltecs, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed large lands and sea, living in caves and undergoing great hardships, until they came to this land which they found good and fertile for their habitation... "

"... according as it appears in their histories, that the first king they had was called Chichimecatl, who was the one who brought them to this New World where they settled, who, as can be inferred, came from the great Tartary, and they were of those of the division of Babylon, as it is declared more at length in the history that is written" (Works of Ixtlilxochitl, cited in Milton R. Hunter, *Christ in Ancient America*, p. 61).

The Book of Mormon says that they came across the sea in eight boats of peculiar construction being made tight like unto a dish.

"Concerning the origin of these peoples, the report the old men give is that they came by sea from the north, and it is true that they came in some wooden boats, but it is not known how the boats were hewn, but it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or galleys in which the first settlers of this land came (Bernardino de Sahagun, Introduction to Book 1, cited in Thomas Stuart Fergus on, *One Fold and One Shepherd*, p. 254).

The Book of Mormon says that these people were led by a prophet who himself was guided by God.

"Countless years ago the first settlers arrived in these parts of New Spain which is almost another world, and they came in ships by sea... being guided by a priest who himself was guided by their God, with whom he continually took counsel respecting what he ought to do" (Bernardino de Sahagun, Book 9, Section 12, *ibid.*, pp. 254-255).

That there should be some confusion in the traditions regarding the first and second migrations is to be expected. The following tradition obviously refers to the first migration although the second settlers are referred to by name.

"The Nahoas sailed in seven barks or ships, which Sahagun calls Chicomoztoc, or the seven grottos...It is not stated whence they came, but merely that they came out of the regions where the sun rises. The supreme command was in the hands of a chieftain whom history calls Quetzalcohuatl" that is to say, Lord par excellence" (Hubert Howe Bancroft, *Native Races*, vol. 3, p. 271).

There is a slight discrepancy here between the eight boats of the Jaredites and the seven ships referred to here. The confusion probably arises due to the fact that the second settlers were composed of seven divisions or families.

The Book of Mormon tells us that these people were men of large stature.

"Of the creation which ushered in the first age we know nothing; we are only told by Boturini that giants then began to appear on the earth. This First Age, or 'sun,' was called the Sun of the water, and it was ended by a tremendous flood, in which every living thing perished, or was transformed, except, following some accounts, one man and one woman of the giant race, of whose escape more hereafter" (Hubert Howe Bancroft, *Native Races*, vol. 3, p. 64).

"The popular tradition of the natives is that it (the tower) was erected by a family of giants, who had escaped the great inundation, and designed to raise the building to the clouds, but the gods, offended with the presumption, sent fires from heaven on the pyramids, and compelled them to abandon the attempt" (William H. Prescott, *Conquest of Mexico*, vol. 2, p. 436, cited in Harold I. Velt, *America's Lost Civilization*).

The Book of Mormon records two preliminary judgments which came upon the Jaredites prior to the great war of extinction.

The first of these destructions is found recorded in Ether 4:13-14. A war commenced between the sons of Akish and Akish which lasted for many years. Nearly all the people were destroyed, only 30 sows remaining. The second destruction (Ether 4:32-41) was brought about by a dearth and starvation compounded by a curse of poisonous serpents.

The first destruction was followed closely by the second destruction as the Book of Mormon also seems to indicate. According to Ixtlilxochitl only 158 years separated the two.

Hubert Bancroft gives an excellent reiteration of this history in the fifth volume of his *Native Races*.

"At the end of the first age of the world or the 'sun of water,' as we are told by Ixtlilxochitl, the earth was visited by a flood which covered even the most lofty mountains. After the re-peopling of the earth by the descendants of a few families who escaped destruction, the building of a tower as a protection against a possible catastrophe of similar nature, and the confusion of tongues and consequent scattering of the population - for all these things were found in the native traditions, as we are informed - seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Huehue Tlapallan, or ('Old Tlapallan) which they found to be fertile and desirable to dwell in. The second age, the 'sun of Air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach...

"Next occurred an earthquake which swallowed up and destroyed all the Quinames, or giants - at least all those who lived in the coast regions..." (Bancroft, p. 209).

The third and greatest destruction to come upon the giants is recorded below:

"In this New Spain there were giants. Besides the demonstration of their bones, which are found in many parts, the ancient Toltec historians say that they were called Quinametzin..."

"They were destroyed and exterminated by great calamities and punishments from heaven, for some grave sins that they had committed; and there is even opinion of some of these ancient histories that these giants descend from the Chichimecas themselves, and they say that in these northern lands where the ancient empire of the Chichimecas stood, there are provinces where men of more than thirty spans in height live..."

"The greatest destruction that these quinametzin had was in the year and figure that the natives call ce Toxtli, which means rabbit number first, 299 YEARS BEFORE THE INCARNATION OF JESUS CHRIST; and with them ended the third age which was called Ecatonatiuh, on account of the great winds and earthquakes, and nearly all of them were destroyed. Works of Ixtlilxochitl, cited in Hunter & Ferguson, Ancient America and the Book of Mormon, pp. 49-50).

Note: According to the Book of Mormon account the first settlers were destroyed between the dates of 279 B. C. and 130 B. C. The second settlers arrived in 600 B. C. and had become a great nation by the time the Jaredites had been wiped from off the face of the land.

The Book of Mormon tells us that the Nephites were the second settlers after the Jaredites.

"The Tultecas were the second settlers of this land after the decline of the giants..." Works of Ixtlilxochitl, *ibid*).

The Book of Mormon states that the second migration came over the ocean from the west or across the Pacific. This group was composed of seven divisions or tribes, but led by four brothers, the youngest of which was in command. They carried along with them a divine instrument which led them through the wilderness. It was known as the ball, or compass, or Liahona.

The following is taken from a Spanish translation of the Annals of the Xahil.

"Then we arrived at the borders of the sea. All of the warriors of the tribes gathered together at the sea. Then the hearts of many were full of anguish.

"It cannot be crossed. It has never been told that the sea has been crossed,' said all the warriors of the seven tribes. "Who will tell us how we may cross the sea? OH OUR YOUNGER BROTHER, THOU ART OUR HOPE,' they all exclaimed. 'Yes, how shall we cross this?' we all asked. And all of them answered: 'Have pity on our countenance, oh our younger brother, because we are scattered along the seashore unable to see our hills or plains...If we could cross we would see the faces of the charges given us by our mothers, by our fathers, oh our younger brother;' they said...

"How shall we cross the sea, oh our younger brother?' they said. And we answered; 'We shall cross in the ships...' Then we entered the ships of the Ah Nonovalco; THEN WE TRAVELED EASTWARD AND ARRIVED THERE" (Anales de los Xahil, Traduccion y notes de George Raymond, Miguel Angel Asturias y I. M. Gonzalez de Mendoza, National University, Mexico, 1946).

"The Wise Men, the Nahuales, the chiefs and leaders of three great peoples and of others who joined them, called U Marnae (the old men), extending their sight over the four parts of the world and over all that is beneath the sky, and finding no obstacle, came from the other part of the ocean, from where the sun rises, a place called Pa Tulan, Pa Civan.

"The principal chiefs were four...(Balam-Qitze, Balam-Agab, Mahucutah, Iqi-balam).

"The chiefs of the second nation or tribes of Quiches were named Tamub; they were_ four also...

"These, then, were the three nations of quiches, and they came from where the sun rises, descendants of Israel, of the same language and the same customs.

"When they arose from Pa- Tulan, Pa-Civan, the first leader was Balam-Qitze, by unanimous vote, and then the great father Nacxit (God) gave them a present called Giron-Gagal.

"When they arrived at the edge of the sea, Balam-Qitze touched it with his staff and at once a path opened, which then closed up again, for thus the great God wished it to be done, because they were sons of Abraham and Jacob. So it was that those three nations passed through, and with them thirteen others called Vukamag" (Title of the Lords of Totonicapan, translated from the Quiche text into Spanish by Dionisio Jose Chonay, English version by Delia Goetz, pp. 169-170).

What is the Giron-Gagal mentioned in the above account? "The 'bundle,' symbol of power and majesty, the carefully kept stone which, as related further on made the other people fear and respect the Quiches" (Footnote, *ibid.*, p. 170).

Note: This instrument must certainly have reference to the Liahona of the Book of Mormon.

"I shall write the stories of our first fathers and grandfathers, one of whom was called Gagavits, the other Zactecauh; the stories that they told to us; that from the other side of the sea we came to the place called Tulan, where we were begotten and given birth by our mothers and our fathers, oh, our sons!" (The Annals of the Cakchiquels, Translated from the Cakchiquel Maya by Adrian Recinos and Delia Goetz, p. 43).

"Thus, then, we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! So they told us" (ibid., p. 44)

"Then we were commanded by our mothers and our fathers to come, we the thirteen clans of the seven tribes, the thirteen groups of warriors. Then we arrived at Tulan in the darkness and in the night. Then we gave the tribute, when the seven tribes and the warriors carried the tribute. We took our place in order at the left part of Tulan. There were the seven tribes (ibid., p. 48).

The two details which stand out in the above accounts are as follows: 1. The founders or the first fathers of these peoples were four men or four families. 2. These people were composed of seven tribes. Of the four men we learned earlier that the youngest of them bore rule or was in charge. The four main progenitors mentioned in the book of Mormon are Laman, Lemuel, Sam and Nephi. The seven tribes also have a close affinity to the book of Mormon account. The Book of Mormon says they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. (See Jacob 1:9-14.) Regarding the youngest son, we find this recorded in the Book of Mormon account. "And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher; wherefore, I had been their ruler and their teacher, according to the commandment of the Lord..." (2 Nephi 4:29-30).

That they had a knowledge of their place of origin is shown by the following:

"Now on the 28th of September of 1554 we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civan- Tulan, bordering on Babylonia" (Title of the Lords of Totonicapan, p. 194).

"These words they said when they bade them farewell. Then Balam-Quitze left the-symbol of his being: "This is a remembrance which I leave for you. This shall be your power... Then he left the symbol of his being, the Pizom-Gagal, (the Liahona, HES) as it was called, whose form was invisible because it was wrapped up and could not be unwrapped..."

"In this way the four died, our first grandfathers and fathers..."

"They remembered their fathers; great was the glory of the bundle to them Never did they unwrap it, but it was always wrapped, and with them Bundle of Greatness they

called it when they extolled and named that which their fathers had left in their care as a symbol of their being.

"In this manner, then, came about the disappearance and end of Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, the first men who came there from the other side of the sea, where the sun rises. They had been here a long time when they died, being very old..." (Popol Vuh, P. 204-206).

"The Tupis of Brazil claim a descent from the four brothers. The fourfold division of the Muyscas of Bogota was traced back to four chieftains created by their hero God Negumsteba.

"Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history" (Daniel G. Brinton, *Myths of the New World*, pp. 94, 101, cited in Roy Weldon, *Other Sheep*, p. 102).

In Peru the Incan tradition was that its first inhabitants were brought by four brothers, Ayar-Manco-Topa, Ayar-Cache-Topa, Ayar-Anca-topa, and Ayar-Rica-Topa accompanied by their sisters and wives. The youngest of the brothers was the most skillful and hardy. (See Rivero and Tschudi, *Peruvian Antiquities*, p. 52, as cited in Roy Weldon, *Other Sheep*, pp. 102-103).

"The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns" (J. D. Baldwin, *Ancient America*, p. 264, *ibid.*, p. 103).

"Lewis Spence says that the great Kichi and his three brothers, according to the Mayas, led the first people to Southern Mexico" (*Myths of Mexico and Peru*, pp. 157-158, *ibid.*, p. 102)

"It is not stated whence they came, but merely that they came out of the regions where the sun rises. The supreme command was the hand of a chieftain whom history calls Quetzalcohuatl, that is to say, Lord par excellence. To his care was confided the holy envelope, (the Liahona, HES) which concealed the divinity from the human gaze, and he alone received from it the necessary instructions to guide his people's march" (Hubert Howe Bancroft, *Native races*, vol. 3, pp. 270-271).

"Peru, says Montesinos, was populated five hundred years after the deluge. Its first inhabitants flowed in abundantly towards the valley of Cuzco, conducted by four brothers... The younger of the brothers, who, according to tradition, was at the same time the most skillful and hardy, wishing to enjoy alone the plenitude of power, rid himself of two of his brothers" (Rivero, *Peruvian Antiquities*, p. 52, cited in Dewey Farnsworth, *The Americas Before Columbus*, P. 86).

What a marvelous vindication this is of the Book of Mormon account. When Nephi and those who would go with him left and departed into the wilderness to find a new land he rid himself of his two brothers Laman and Lemuel.

"From the west we came to Tulan, from across the sea..." (The Annals of the Cakchiquels, p. 45).

Note: The Nephites did come from the west. They crossed the Pacific. Yet many times the Indians refer to their original homeland as being in the east, or where the sun rises. Nevertheless the memory that there were two migrations in ancient times was retained by the Mayas during the conquest. "A prevalent belief among the Mayas at the time of the Conquest was, that the peninsula was settled in ancient times by two races, one from the east, the other from the west It is not implied that they came at the same period, but rather that the migration from the east preceded that from the west by many centuries" (Hubert Howe Bancroft, vol. 5, pp. 223-224). This is truly a remarkable and beautiful confirmation of the Book of Mormon account, for certainly it was that the Jaredites came to America from across the Atlantic many centuries before the Nephite migration occurred via the Pacific.

According to the Book of Mormon it was during the time of the second (and third) settlers that Christ made his appearance to the people of this land. The first settlers had previously been destroyed.

"And when the second group of colonizers, (The Toltecs) were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl..." (Works of Ixtlilxochitl, cited Milton R. Hunter, Christ in Ancient America, p. 23).

"During the Olmec Period, that is, the earliest period of Nahua power, the great Quetzalcoatl appeared" (Hubert Howe Bancroft, Native Races, vol. 5, p. 200).

The Book of Mormon states that the second colonizers divided themselves into two separate peoples or nations.

"The civilized peoples of North America naturally group themselves in two great division, which for convenience may be called the Nahuas and the Mayas respectively; the first representing the Aztec Civilization of Mexico, and the second the Maya-Quiche civilization of Central America" (Hubert Howe Bancroft, Native Races, vol. 2, p. 124).

In addition to the two grand divisions into which these people divided, the Book of Mormon states that the Nephite faction were a white race of people.

James Churchwood in his book 'Lost Continent of Mu' (p. 272) states that according to the ancient Aztec tradition the first settlers in Mexico were a white race. This white race was later conquered by a dark-skinned race which drove the white race from the land. (See Farnsworth, The Americas Before Columbus, p. 17).

"Besides these, there are numerous vague traditions of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization" (Hubert Howe Bancroft, Native Races, vol. 5, p. 24).

The Book of Mormon also speaks of a great empire in America from 600 B.C. to 400 A.D. in which both civilization and culture rose to tremendous heights.

"I have in a preceding chapter presented the evidence of the existence during a few centuries before and after the beginning of the Christian era, of a great aboriginal empire in Central America, narrating all that may be known of its decline and fall resulting from the contentions of the great Maya and Nahua powers" (Hubert Howe Bancroft, vol. 5, pp. 567-568).

"Throughout several centuries preceding the Christian era, and perhaps one or two centuries following, there flourished in Central America the great Maya empire of the Chanes, Culhuas, or Serpents..." (Bancroft, *ibid.*, p. 231)

The Book of Mormon tells of the complete conversion of both Nephites and Lamanites shortly after Christ's visit to them. They became one people, and for 200 years they lived in peace and prosperity. Then division began again to enter in and soon the old separation of people was again in effect. By the fourth century the Nephite faction were completely annihilated by their Lamanite enemies.

The order of this process is shown in the accounts below.

Concerning the Nahua victory: "The result was only a change of dynasty accompanied by the introduction of some new features in government and religious rites. The old civilization was merged in the new, and practically lost its identity; so much so that all the many nationalities that in later times traced their origin to this central region were proud, whatever their language, to claim relationship with the successful Nahuas, whose institutions they had adopted and whose power they had shared.

"Respecting the ensuing period of Nahua greatness in Central America nothing is recorded save that it ended in revolt, disaster, and a general scattering of the tribes at some period probably preceding the fifth century" (Hubert H. Bancroft, Native Races, vol. 5, p. 234).

This account is a wonderful confirmation of the Book of Mormon. The merging of the Lamanites with the Nephites was accomplished immediately following the visit of Christ to them and for two hundred years they were one people. The old civilization was merged in the new so that later all the descendants traced their history back to the same people. The ensuing period of Nahua greatness (or Nephite greatness) was the golden era of peace and prosperity which continued for those two hundred years.

But after this time because iniquity began to enter in, this period ended in disaster, and according to the Book of Mormon the complete ruin of this civilization was brought

about towards the latter end of the fourth century. The scattering did precede the fifth century.

"From this epoch of separation in Chiapas the Mayas of the south and the Nahuas of the north were practically distinct peoples, as they have been considered in the preceding volumes of this work. At the date of separation all were in a certain sense Nahua nations, and the Nahuas proper had doubtless been considerably affected by the ancient peoples whom they had overcome or converted, and with whom they had so long associated: - hence the analogies that appear between the institutions and monuments of the north and south. Of the contrasts that also appear, some date back to original differences between the two rival powers; others result from development and progress in different paths, during the ten centuries that elapsed before the coming of the Spaniards" (Hubert Howe Bancroft, *Native Races*, vol. 5, pp. 235-236).

The warning to the Lamanites who remained however was as follows:

"For such as escaped these disasters, or for their descendants, another visitation of divine wrath was reserved in the form of a foreign people from the east, who ten cycles later were to take possession of the country in fulfillment of the words of the ancient prophet Quetzalcoatl" (Works of Ixtlilxochitl, cited in Bancroft, *Native Races*, vol. 5, p. 252)

The Book of Mormon speaks of three of the disciples who were to remain until the coming of Christ again to the earth. They are otherwise known as the three Nephites.

"At an unknown date, but subsequent to that of Zamna's rule, we find three brothers, the Itzaob, reigning at Chichen over a people called from them the Itzas, as the city also was called thereafter Chichen Itza. They came from the west, were just and chaste men, and their reign a long and glorious one" (Bancroft, *Native Races*, vol. 5, p. 225).

In another place this writer refers to three brothers, Itzaob, 'saintly men,' who were probably sent by Quetzalcoatl to spread his doctrines, but who ultimately founded a monarchy" (ibid., vol. 3, Footnote, p. 465).

T. A Willard says that the ancient Indians relate an account of the reign of three brothers in Chichen Itza. They came from the west and reigned for some years in peace and justice, honoring their god very much. They lived without wives in great honesty and virtue and were esteemed and obeyed by all (See *City of the Sacred Well*, p. 46 as cited in Farnsworth, *The Americas Before Columbus*, p. 9).

"Connected with the three brothers in a manner not clearly defined by the traditions - either ruling conjointly with them or more probably coming into power immediately after their downfall - was Cukulcan, who also came from the west, who

was also famous for the purity of his life, and whose teachings in fact were identical with those of Quetzalcoatl among the Nahua people" (Bancroft, *ibid.*, p. 226).

What about the Book of Mormon? Did the Indians know of such a book or record?

"And before going on I want to make an account of Hue-Matzin (Mormon, HES) the astrologer... Before dying he gathered together all the histories the Tultecas had, from the creation of the world up to that time and had them pictured in very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resume of all things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled this book calling it Teoamoxtli, which well interpreted means various things of God and divine book: the natives now call the Holy Scripture Teoamoxtli, because it is almost the same, principally in the persecutions and hardships of men" (Works of Ixtlilxochitl, cited in Fergus on, *One Fold and One Shepherd*, p. 214).

"This we shall write now under the Law of God and Christianity; we shall bring it to light because now the Popol Vuh, as it is called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book, written long ago, existed, but its sight is hidden to the searcher and to the thinker" (Popol Vuh, p. 220).

"This, according to Father Ximenez himself, and according to its internal evidences is a translation of a literal copy of an original book, written by one or more quiches, in the Quiche language, in Roman letters, after the Christians had occupied Guatemala, and after the real original Popol Vuh - National book - had been lost or destroyed - literally, was no more to be seen - and written to replace that lost book" (Bancroft, *Native Races*, vol. 3, Footnote, p. 43).

"Returning now to the other version of Toltec history we learn that after the death of the first king of Tollan, his son Ixtlilchechahuac mounted the throne. His reign, like that of his predecessor, was peaceful and prosperous; but the only event recorded was a meeting of all the sages under the direction of the aged Hueman (Mormon, HES) which took place only a few years before the end of the second king's term of office. At this assembly there were brought forward all the Toltec records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the Teoamoxtli, or 'book of God,' was prepared. In its pages were inscribed the Nahua annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental system, laws and social customs; their knowledge respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the hieroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near" (Bancroft, *Native Races*, vol. 5, p. 251).

"Teoamoxtli, 'the divine book,' as it was called. According to Ixtlilxochitl, it was composed by a Tezcucan doctor, named Huematzin, towards the close of the seventh century. It gave an account of the migrations of his nation from Asia, of the various stations on their journey, of their social and religious institutions, their science, arts, etc., a good deal too much for one book. It has never been seen by a European...Lord Kingsborough, who can scent out a Hebrew root, be it buried never so deep, has discovered that the Teoamoxtli was the Pentateuch. Thus, -teo means 'divine,' amotl, 'paper' or 'book,' and moxtli 'appears to be Moses,' - 'Divine Book of Moses!' (Antiquities of Mexico, vol. 5, p. 204 cited in Prescott, The Conquest of Mexico, Footnote, p. 63).

NOTE: Instead of 'Divine Book of Moses' why not 'DIVINE BOOK OF MORMON?'"

According to the Book of Mormon, Christ, when he made his appearance, came to the temple in Bountiful. The Book of Mormon also records that the land Bountiful was an important geographical area to the Nephite nation. In addition to this we are told that there were two Bountiful lands - the one on the coast of Arabia where Nephi and his brethren embarked for the New World and the one here in America not far from land Zarahemla. Are there any traditions among the Indians of America to substantiate this account of the Book of Mormon? And did the bearded white God come to a land known as Bountiful when he made his visit to them?

"Quetzalcoatl was esteemed and loved as God and he was adored in the old times in Tula" (Bernardino de Sahagun, Historia de Las Cosas de Nueva Espana, Libro 10, Capitulo 29, sec. 1 and Libro 3, Capitulo 3, cited in Hunter, Christ in Ancient America, p. 27).

"This Quetzalcoatl, according to true histories, was the Great Priest of the city of Tule..." (Juan de Torquemada, Monarquia Indiana, vol. 2, pp. 40-50 [1723], *ibid.*, p. 29).

Hunter and Fergus on in their book, entitled, 'Ancient America and the Book of Mormon' (pp. 149-153 tell us that, according to Ixtlilxochitl, the headquarters of his ancestors in 132 B.C. was Huehuetlapallan. Hunter and Fergus on go on to say that Huehuetlapallan means 'ancient Bountiful land.' Huehue (from the Nahuatl tongue) means 'old, old' or 'ancient' and according to Professor Marcos E. Bercerra of the Mexican Society of Geography (in his book) on the native geographical names of the state of Chiapas, Huehue-tlan means 'bountiful place of the ancients.' He goes on to show that many of the place names of Chiapas include the important name Tula or Tulan or Tlan, meaning 'bountiful' or 'abounding. '

Bernardino de Sahagun in reference to ancient Tulan states that it was called Tullan meaning place of fertility and abundance.

According to H. DeCharencey the root 'Tul' means 'abundance, excess,' and that the Maya term Tutul is a double 'Tul' (or Tul-tul). This double use of the term makes it plural in the same way that Huehue 'old-old,' means 'ancient' or 'very old.' Tutul is Mayan for 'very bountiful.'

Tlapallan sometimes appears as Tulapan meaning 'Bountiful-land Capital.' Huehuetlapallan is a shortening of the term Huehue-tule-pallan meaning ancient bountiful land capital.

Also of interest to us is the Maya place name of Tutul-xiu which according to Hunter and Fergus on (ibid., p. 151) was also applied to the ancient 'seat of the kingdom'

Tutul we have already learned is the double or plural form of the word 'Tul' (as in Tula) meaning 'abundance, excess.' The new Mayan element here, 'xiu' means 'herbs' or 'plants.' Tultul-xiu thus means 'Bountiful-plantland' or 'abounding in Herbs.'

Brasseur de Bourbourg in his writings pointed out that 'the petticoat men,' of the Tabasco-Chiapas region of southern Mexico called Tula, their capital city, 'Great City of Herbs.'

Hunter and Fergus on point out that Zarahemla is composed of two Hebrew terms, "Zara" and "Hemullah" meaning "Bountiful plant land" or "Abounding, overflowing, with seed plants or grain." Zara means 'grains' or 'seed' or 'plant' and Hernla (short for Hemullah) means 'fully,' 'overflowing,' 'abundance' or 'bountiful' (cited in Hunter and Fergus on, p. 151-152).

Garcilasso de la Vega, who was the son of an Inca royal mother and a titled Spanish father, makes the statement that the Incas called maize sara. (See Royal Commentaries of the Ynca [1600], 1869 edition, edited and translated by Sir Clements R. Markham, vol. 1, pp. 49, 189, ibid., p. 152).

According to the Book of Mormon there were two Bountiful lands, one in the old world, and one in the new world. Consider the following remarkable quotation.

"Thus, then, we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons!, so they told us. "From four (places) the people came to Tulan. In the east is one Tulan; another in Xibalbay; another in the west, from there we came ourselves, from the west; and another is where God is. Therefore, there were four tulas, oh, our sons!' So they said 'FROM THE WEST WE CAME TO TULAN, FROM ACROSS THE SEA; AND IT WAS AT TULAN WHERE WE ARRIVED, to be engendered and brought forth by our mothers and our fathers.' So they told us.

(Footnote) "This passage is sometimes interpreted as meaning that there were of old four places called Tulan. Omitting the Tula where God is and the Tula of Xibalbay, the dominions of Heaven and Hell, would leave two centers from which the Meso-American races originated. Historical documents, nevertheless, mention only one city of this name" (The Annals of the Cakchiquels, p. 44-45).

There were two earthly Tulas, one in the west from whence they came and one in the east. There was only one city of Tula because no city was built in the bountiful land of the coast of Arabia.

The Book of Mormon says that the people of God had peace and prosperity for 200 years following the coming of Christ to them Then in the 201st year there began to be some who were lifted up in pride (4 Nephi 1:27) and by the 260th year secret orders began to be established again (4 Nephi 1:49-50). Then by the year 305 the whole land had become wicked (4 Nephi 1:54-56). In 321 a war broke out between the Lamanites and the Nephites which was the beginning of a series of conflicts resulting in the eventual destruction of the whole of the Nephite nation.

"It was 305 years since the sun and moon had eclipsed (at the time of the death of Christ, HES)...when Chalcatzin and Tlacamihtzin, very great gentlemen descendants of the royal house of Tultecs, began to desire to usurp the kingdom, wanting to take it away from the legitimate successor, after having been for many years in quiet peace. They were exiled and had some wars, being driven out of the city of Tlachicalzincan, in the region of Huehuetlapallan, their country, with all their allies and families, men as well as women. There was a great number of them and they left during the year that followed the year Ce Tecpatl- banished from all the land, as will be seen in what follows" (Works of Ixtlilxochitl, cited in Thomas Stuart Ferguson, *One Fold and One Shepherd*, p. 216).

"...there were two principal leaders and five other minor ones. (Ibid., p. 311).

The two principal leaders were the Nephites and the Lamanites. The five minor ones were the Lemuelites, Ishmaelites, Josephites, Jacobites, and Zoramites.

"And Matzin (Mormon, HES) went on to tell them that thus it was not convenient for them to stay there so near their enemies. Besides, he found in his astrology that the land toward the rising of the sun was extensive and prosperous, where the Quinametzin (the giants) had lived for many years, and it had been many years since they had been destroyed and it was unsettled."

"These and many other things Matzin declared and these two leaders and the other minor ones thought it good and agreed on it, carrying it all out. And Hue-Matzin told them that if they were different from the other and were good, they should remain a few days, supplying themselves for everything for what was ahead. At the time they left this land it had been eleven years since they left their country (339 AD.), because they were near their country eight years, making war, until they were entirely driven out, and three years in this land which they called Tlapallanconce" (ibid., p. 313).

The meeting of minds above was concerning the possession of lands toward the rising sun away from their enemies. Also that it would give them an opportunity for supplying themselves for everything that was ahead. They left their country in 339 AD. and it had been eleven years since making it in the year of 350 AD. when this decision was made.

The Book of Mormon says, "And in the three hundred and fiftieth year, we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided. And the Larmanites did give unto us the land northward; yea,

even to the narrow passage which led into the land southward. And we did give unto the Larmanites all the land southward. And it came to pass that the Larmanites did not come to battle again until ten years more had passed away" (Mormon 1 :60-63).

Ixtlilxochitl continues to relate the forced flight from the year 350 on down to 385 AD., men, women and children, all loaded. They traveled for many days at a time. Each country they came to was named after one of their captains. Our final quotation shows the state of things toward the conclusion of that time.

"And then they took their road and traveled 18 days journey, which must have been some 80 leagues in different parts, until they arrived at Zacatlan. The discoverer was Hacatzin, likewise one of the two principal leaders. And the first year they arrived here was the year Ce Acatl (378 AD.), at which year they counted a Ziuhtlalpilli since they had begun their wars against their kindred nation (which was in 326 AD.).

"And there was born at this time a son of his and because it was such a significant year they named the son after the land and he was called Zacapantzin. At that time it was 52 years since they had begun to have wars one with the other. And they stayed here 7 years (385 AD.) (Ibid., pp. 360-361).

**The whole history of the Book of Mormon in a nutshell
is given by Bancroft.**

"At the end of the first age of the world or the 'sun of waters,' as we are told by Ixtlilxochitl, the earth was visited by a flood which covered even the most lofty mountains. After the re peopling of the earth by the descendants of a few families who escaped destruction, the building of a tower as a protection against a possible future catastrophe of similar nature, and the confusion of tongues and consequent scattering of the population - for all these things were found in the native traditions, as we are informed seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Hue Hue Tlapallan, or ('Old' Tlapallan; which they found to be fertile and desirable to dwell in. The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua as recorded in the Old Testament...

"Next occurred an earthquake which swallowed up and destroyed all the Quinames, or giants - at least all those who lived in the coast regions - together with many of the Toltecs and of their neighbors the Chichimecs. After the destruction of these Philistines, 'being at peace with all this new world, all the wise Toltecs, both the astrologers and those of other arts, assembled in Hue Hue Tlapallan, the chief city of their dominion, where they treated of many things, the calamities they had suffered and the

movements of the heavens since the creation of the world, and of many other things, which on account of their histories having been burned, have not been ascertained further than what has been written here, among which they added the bissextile to regulate the solar year with the equinox, and many other curiosities as will be seen in their tables and arrangement of years, months, weeks, days, signs, and planets as they understood them!

"One hundred and sixteen years after this regulation or invention of the Toltec calendar, 'the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Calli, which, the chronology being reduced to our system, proves to be the same date when Christ our Lord suffered. '

"Three hundred and five years later, when the empire had been long at peace, Chalcatzin and Tlacamihtzin, chief descendants of the royal house of the Toltecs, raised a revolt for the purpose of deposing the legitimate successor to the throne. The rebellious chiefs were after long wars driven out of their city Tlachicatzin in Huehue Tlapallan, with all their numerous families and allies. They were pursued by their kindred of the city or country of Tlaxicoluican for sixty leagues, to a place discovered by Cecatzin, which they named Tlapallanconco or 'little' Tlapallan. The struggle by which the rebels were conquered lasted eight years, - for thirteen, according to Veytia - and they were accompanied on their forced migration by five other chiefs. The departure from Huehue Tlapallan seems to have taken place in the fifth or sixth century.

"They remained at Tlapallanconco three years, and towards the end of their stay the seven chieftains assembled to deliberate whether they should remain there permanently or go farther. Then rose a great astrologer, named Huernan, or Huematzin, saying that according to their histories they had suffered great persecutions from heaven, but that these had always been followed by great prosperity; that their persecutions had always occurred in the year Ce Tecpatl, but that year once passed, great blessing ensued; that their trouble was a great evil immediately preceding the dawn of a greater good, and consequently it did not behoove them to remain so near their enemies... These and other things did Hueman counsel, and they seemed good to the seven chiefs; so that after three years were passed, or eleven years from the time when they left Huehue Tlapallan, they started on their migration" (Bancroft, Native Races, vol. 5, pp. 209-212).

The Book of Mormon says that the Nephites fought their wars using quilted armor.

"When the Tultecs fought they would put on some sort of long tunics down to the heels, of a thousand colors, embroidered, and very closely woven and thick, so that no matter how hard they would hit each other with the lances - for these were what they most used - they could not pass them; and they used long lances, and others which were thrown and clubs garnished with iron. They wore moriens and helmets of brass and gold, and some used the rodelas, particularly those who had clubs" (Works of Ixtlilxochitl cited in Hunter and Fergus on, Ancient America and the Book of Mormon, pp. 274-275).

THE PURPOSE AND MISSION OF THE CHURCH OF CHRIST A MIGHTY WORK

ALL IS NOT WELL IN ZION

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph” (Amos 6:1-6).

“For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; And thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none: And thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell, and the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. Therefore, wo be unto him that is at ease in Zion” (2 Nephi 12:24-30).

THE SIGN WHEN THESE THINGS SHALL BE

“And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, That they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; Verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you. . . .And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. *And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider*. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto

them. But behold, *the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land and throw down all thy strongholds; And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: Thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, *whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard*” (3 Nephi 9:87-90, 93-106).*

“*But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; **and I also will be in the midst**, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy**

cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited” (3 Nephi 10:1-11).

The Sequence as here given:

- 1 - The coming forth of the Book of Mormon and being made known to both the Gentile and the Indian.
- 2 - Followed by the appearance and work of the marred servant.
- 3 - Followed by the arising of the remnant of Jacob as a lion among the Gentiles.
- 4 - Followed by the establishment of the Church among the repentance Gentiles.
- 5 - Followed by the building of the New Jerusalem.
- 6 - Followed by the gathering in of the Lamanites into the city.
- 7 - Followed by the powers of heaven coming down and Christ also in their midst.
- 8 - Followed by the work of the Father commencing among the lost tribes of Israel.
- 9 - First to bring them to the knowledge of their Redeemer,
- 10 - Then to gathering them home to the lands of their inheritance
- 11 - After which their seed shall inherit the Gentiles.

OBSERVATION: Based on the scripture above the Church (though restored) will not truly be established until after the coming forth of the marred servant, and the rising of the remnant of Jacob as a lion among the Gentiles. Likewise the scripture below indicates that Zion will not be redeemed until after the northern army is in our land.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army: for

his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. *Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army,* and will drive him into a land barren and desolate” (Joel 2:1-20)

THE KINGDOM OF THE DEVIL MUST BE SHAKEN

“For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish” (2 Nephi 12:23).

JUDGMENT SHALL BEGIN AT THE HOUSE OF THE LORD

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17).

OUR HIGH CALLING The Promise

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; And if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb” (1 Nephi 3:187-188)

Our Forefathers Saw These Things Through the Eye of Faith

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also

Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Hebrews 11:8-16).

God Will Set His Hand Again The Second Time to Recover His People

“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 Hamath, 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” (Isaiah 11:11-12).

And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; And when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts, and clean hands, and look not forward anymore for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things, *And the Lord will set his hand again the second time to restore his people from their lost and fallen state.* Wherefore, he will proceed to do a marvelous work, and a wonder among the children of men. Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day; For they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; And unto the convincing of them that they need not look forward anymore for a Messiah to come” (2 Nephi 11:26-32).

“For the people of the Lord are they who wait for him: for they still wait for the coming of the Messiah. And behold, according to the words of the prophet, *the Messiah will set himself again the second time, to recover them; Wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; And none will he destroy that believe in him.* And they that believe not in him, shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel: For shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord; Even the captives of the

mighty shall be taken away, and the prey of the terrible shall be delivered: for the mighty God shall deliver his covenant people” (2 Nephi 5:35-42).

“But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, *that I may set my hand again the second time to recover my people, which are the house of Israel*; And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel” (2 Nephi 12:42-44).

“And in the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that, the end soon cometh. And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire” (Jacob 4:3-5).

The Calling and Work of the Gentiles

“Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob” (Isaiah 49:21-26).

“Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall

wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; *fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool:* but my righteousness shall be for ever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: *who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name”* (Isaiah 51:1-15).

“And they shall crucify him: For thus it behooveth our God; And there is none other nation on earth that would crucify their God. For should the mighty miracles be wrought among other nations, they would repent, and know that he be their God; But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified. Wherefore, because of their iniquities, destructions, famines, pestilence and bloodsheds, shall come upon them; And they who shall not be destroyed, shall be scattered among all nations. But behold, thus saith the Lord God: *When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.* And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth; And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; Wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?” (2 Nephi 7:6-16).

“How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth; Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy; sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy

arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Mosiah 7:77-80).

“And now I say unto you, that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people, Yea, Lord, thy watchman shall lift up their voices; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God. And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall come when all shall see the salvation of the Lord; When every nation, kindred, tongue and people, shall see eye to eye, and shall confess before God that his judgments are just. And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth” (Mosiah 8:66-72)

“Nevertheless, after they have been nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms and their daughters have been carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus are the covenants of the Lord with our fathers; And it meaneth us in the days to come, and also all our brethren who are of the house of Israel. And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that *the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; Wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders.* And it shall also be of worth unto the Gentiles: And not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; And they shall be brought out of obscurity, and out of darkness; And they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel” (1 Nephi 7:13-25).

“And every nation which shall war against thee, O house of Israel, shall be turned one against another. And they shall fall into the pit which they digged to ensnare the people of the Lord” (1 Nephi 7:28-29).

“And after that ye were blessed, *then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing*

upon the Gentiles, shall make them mighty above all, unto the scattering of my people, O house of Israel: and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; That I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them for ever, saith the Father. And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voices; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy--sing together ye waste places of Jerusalem: for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. And then shall be brought to pass that which is written, Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion” (3 Nephi 9:65-75).

“Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. For shall the prey be taken from the mighty, or the lawful captives delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh: they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob” (1 Nephi 6:52-56).

“Thus saith the Lord God; Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: They shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; And thou shalt know that I am the Lord: for they shall not be ashamed that wait for me” (2 Nephi 5:17-21).

“And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, At that

day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more” (3 Nephi 10:4-12).

“Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations; And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; And when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts, and clean hands, and look not forward anymore for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things, *And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work, and a wonder among the children of men. Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day; For they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; And unto the convincing of them that they need not look forward anymore for a Messiah to come*” (2 Nephi 11:25-32)

“Wo be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; Nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of hosts. But behold, *there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are the house of Israel; And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel*” (2 Nephi 12:40-44).

“For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. *And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.* And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; *And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; And as many as shall believe in Christ, shall also become a delightsome people.* And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; And Satan shall have power over the hearts of the children of men no more, for a long time” (2 Nephi 12:80-99).