

IT IS WRITTEN

TRUTH

SHALL SPRING  
OUT OF THE EARTH

By V. JAMES LOVALVO

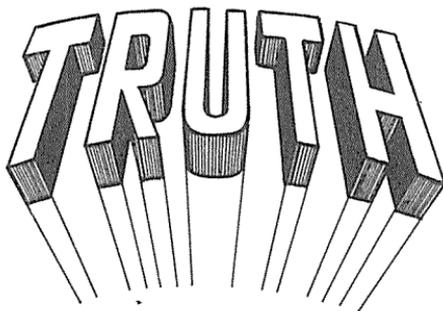
## ERRATUM

The Church of Jesus Christ adheres to the original account that Joseph Smith saw one personage and heard a voice saying "This is my beloved Son, Hear ye Him," rather than the account of two personages stated on page 191, paragraph two of this book.

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IT IS WRITTEN



SHALL SPRING  
OUT OF THE EARTH

A Dissertation on the  
Apostasy and Restoration  
of The Gospel of Jesus Christ  
by  
V. James Lovalvo

The composition of the Title of this  
book was sketched by Mary R. Lovalvo.

*The publishing of this book has been approved by the  
Quorum of the Twelve Apostles and the General Priesthood  
of The Church of Jesus Christ.*

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V. James Loalvo

Published by  
MID-CAL PUBLISHERS  
Fresno, California



## About The Author

V. James Loyalvo is one of the Twelve Apostles of The Church of Jesus Christ, which has its headquarters in Monongahela, Pennsylvania.

(Please note: The above church was organized July 7, 1862, at Greenock, Pennsylvania. It is a distinct and independent entity without affiliation to any other faith in the world.

In the later chapters, the church is described as to its origin and organization.)

At a very early age, he aspired to a musical career, namely, an operatic one. He studied voice culture and pedagogy at the Institute of Musical Arts in Detroit, Michigan, under the tutorage and guidance of Dr. William Howland, a voice teacher of world reknown. Just prior to going to Europe to continue his musical studies with some of the great voice coaches, he was introduced to The Church of Jesus Christ. After a short period of investigating the Church's principles and its beliefs in the Apostasy and Restoration of the Gospel, he was baptized. This happened in July 16, 1933.

Nine months later, much to the chagrin of his voice teacher, and his parents, he gave up his career and cast his lot with the people of God completely. He was ordained into the Ministry of the Church when he was twenty-three years old. Two years later, he was ordained an Evangelist, and, two years after that, he was ordained an Apostle, making him one of the youngest men to ever be ordained in that office.

In 1936, he was married to Mary Randazzo, whom, he says, has been an inspiration to him in his religious endeavors and an indispensable help in his Ministry. "Without her, I could never have accomplished the things I have for the Lord and His Church," he reiterates.

Mr. Loyalvo has spent many years doing Missionary work among the Seed of Joseph (American Indians) and also among

the Gentiles. He has written several hymns to the glory of God and continues to use the voice God gave him in singing His praises everywhere he can. He has also written many religious articles, most of which are printed in the Church's paper, "The Gospel News," under the caption, "It is written."

Mr. Lovalvo testifies to the world that he is a witness to the Restoration of the Gospel and its glory, and to the divine authenticity of the Book of Mormon and the Bible, the "Two Sticks" spoken of in the 37th chapter of Ezekial. He wishes all who read this book the richest of God's blessings.

DEDICATED TO  
MARY, MY BELOVED WIFE, MY COMPANION  
AND FRIEND WITHOUT WHOSE HELP AND  
SPIRITUAL ENCOURAGEMENT I WOULD NOT  
HAVE BEEN ABLE TO WRITE THIS BOOK

AND

MY CHILDREN AND GRANDCHILDREN WHOM  
I LOVE VERY DEARLY. MAY THEY FIND THIS  
BOOK TO BE A FEW REFRESHING MOMENTS  
IN THEIR LIVES

AND

THE CHURCH OF JESUS CHRIST  
WHICH SOMEDAY SHALL BECOME  
THE  
“MOUNTAIN OF THE LORD”

## ACKNOWLEDGEMENTS

I wish to acknowledge the encouragement of the many members of The Church of Jesus Christ, who sincerely urged the writing of this book.

I thank the authors of the many books from which I cited in this work. I thank the great Historians for their contributions in the writing of this book, although posthumously; for their rich and rewarding information which was a source of inspirational knowledge. I also thank the many Latter-day Restored Gospel writers for their wonderful contributions of literary and inspirational words.

I especially thank my daughter, Priscilla Marie (Lovalvo) Carneval, for her generous volunteering in typing the manuscript.

Every effort was made to trace the ownership of all copyright material. Should any infringement have been inadvertantly made, I desire to hereby express my regrets. I will be glad on notification, to make proper acknowledgement in future editions of this book.

The Author

## PREFACE

In writing this book, I have endeavored to relate what I believe to be the proper spiritual and historical data.

The primary reason for writing this book is that those that read it may glean some insight to the Apostasy and Restoration of the Gospel of Jesus Christ; to the reasons why the "Falling Away" took place, and why it was necessary that the Lord restore the gospel again in these latter days.

Although some information found in this book has been taken from the writings of other persons, much of it is from my own research and study over the many years. The help of some of the great historians, by searching their writings, has been invaluable to me.

Another purpose for writing this book is that our Ministers and members might benefit from this volume so that it will assist them in researching and learning about the Restored Gospel which will be preached to all the world. At the risk of being presumptuous, it will also relieve them somewhat of the arduous task, although rewarding, of the time spent to assemble material that has gone into the writing of this work.

Through the years, I have had many requests to write concerning the Apostasy (Falling Away of the Gospel) and the eventual Restoration of the Gospel. I do not flatter myself in any way that this book will be greater in substance than many others that have been written before my time. However, I believe that some of the things expressed will be a little different in definition; some of the prophetic utterances will be interpreted as the Lord has inspired me, although they may be somewhat unlike any that the reader may have read before. It is imperative, however, that I preface the subjects of the Apostasy and Restoration by writing about the establishment of the Church of Jesus Christ in Jerusalem and upon this land of America.

To those who shall read this book, I wish you God-speed.

Sincerely, V. James Lovalvo

## INTRODUCTION

In the 85th Psalm, verse 11, it is written, "Truth shall spring out of the earth; and righteousness shall look down from heaven." The author has taken the first phrase of the above Psalm as the title of his book as it reflects, to a great degree, the material that he uses. Since the records of the history of the American Indians had been buried for centuries by those who wrote upon them, and subsequently laid them to rest in the soil of America; and which records came to light in these latter times, bringing the "Truth" out of the earth, is the main reason for the Title. Although it seems that some liberty is taken by the application of a phrase out of context, it was done after much sincere prayer, and for an obvious reason.

Many prophets on this land of America wrote upon the above-mentioned records (Plates) which told of the numerous events that took place among them; their wanderings, how they were brought here by the Hand of God, their wars and contentions, their blessings and their hopes. The records also tell of Jesus Christ; how He descended on this land and established His Church. The record also tells of the migration of a remnant of people from Babel, and their history.

The last prophet to have the Plates was a certain Moroni who, in approximately A.D. 401-420, hid them in the earth and, speaking about the incident said, "And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For He truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless." (Book of Mormon, page 473, verse 14).

The above records (Plates) which were hid in the earth contained the "TRUTH" of God's word, including the Gospel of Jesus Christ and His Church which He established on this land of America, after His Ascension into heaven. Subsequent to His Ascension, He descended on this land, and the story is told very vividly in the Book of Mormon.

Hence, the "TRUTH" that was hidden in the earth centuries ago has come forth in these latter days literally. As the Psalmist declared, "Truth shall spring out of the earth." The above record speaks also of other "books" that shall be revealed in the latter days; other records shall come forth which have lain in the earth for many centuries; more "Truth" shall spring out of the earth.

The book I have written has been inspired by the Restoration of the Gospel of Jesus Christ which I have embraced. Much of the material used has been taken from the Holy Bible which I also believe to be the inspired Word of God. Holy prophets wrote as they were motivated by the Holy Spirit, predicting events that would befall in the last days; singular events that would astound the nations; a Marvelous Work and Wonder that the Lord would perform in the latter days. Have not the words of the prophets and Apostles come to us by the grace of God, though these holy men have passed on to their reward; though their bodies have turned to dust? Have not their words been like a clarion call to arms; as though they were speaking to us from the dust? Certainly their words, like truth personified, have come across through the ages, thrilling the believer to the very core of his being; inspiring him to seek to emulate those wonderful men of God. We can say then, that the "truth" of their words has "sprung out of the earth" also. While this might be symbolic, the records that were hidden in the earth by the prophet in this land and came to light in the latter days is not symbolic, but a literal fulfillment of that which is written, "Truth shall spring out of the earth."

The liberty I have taken in using the above words out of context is because the Word of God is a remarkable thing. It may have more than one application or interpretation; it can apply to more than just the one era of time. I'm sure that the reader is aware of the many times "taking out of context" is done by the Apostles in seeking to prove the event that was fulfilled in their day. I humbly trust that the reader will be indulgent with me in this matter. God bless you.



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CHAPTER I  
THE ESTABLISHMENT OF THE  
CHURCH IN JERUSALEM

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of Hell shall not prevail against it.” (Matt. 16:17,18)

When Jesus said, “Upon this Rock” He did not mean “upon Peter” else the church would have been founded upon a man, no matter how faithful he may be. But rather Christ meant “upon Himself,” for He was the Rock, the True foundation, the revealed Word of God.” Since the Holy Spirit had revealed unto Peter that Jesus was the “Christ, the Son of the Living God”, then the church was to be built also upon the “principle of Revelation”.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16) Again it is written, “Know ye that ye are the Temple of God, and that the spirit of God dwelleth in you?” (1st Cor. 3:16) and “This is My commandment, that ye love one another, as I have loved you.” (John 15:12)

The above scriptures are but a few which definitely prove that everything about the church was to be “visible”, seen, and heard.

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19)

According to Webster’s Dictionary, the word “Church” is defined as the collective body of Christians”. All

the aforementioned scripture and definitions should disprove once and for always the teachings of some who say that the church of our Lord is made up of all the honest of hearts everywhere, as long as one believes in Christ.

The word of God teaches that there is "one body (church), and one spirit, even as you are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6)

If the church was not to be a visible entity, why the callings into the Ministry to preach and promulgate the Gospel? If it was not a visible church, how could it be either loved or persecuted, as both scripture and history testify?

Christ established His church by calling Apostles and the Seventy Evangelists. Later on, the Apostles ordained Elders and Teachers; Deacons and Deaconesses were added along with "helps and governments". (1st Cor. 12:28) and (Ephesians 4:11)

Jesus started His mission at a time when religious systems were largely Pagan and Jewish along with a minor system, Samaritans, (a mixture of the other two). The Jews, like most other nations, were subjects of the Roman Empire. They were allowed a certain amount of religious liberty, but were far from a free and independent people.

Paganism was a religion of form and ceremony, based on Polytheism, a belief in the existence of a multiplicity of gods. Jewish people were not a united people; they were divided into many contending sects and parties, to wit: Pharisees, Sadducees, Essenes, Galileans, Herodians, etc. The Samaritans were a mixed people inhabiting a distant province mostly between Judea and Galilee. They were largely made up of Assyrian colonists who had inter-married with the Jews. Although affirming their belief in the Jehovah of the Old Testament, they practiced many rites belonging to Paganism. Because of this, they were regarded by the Jews as unorthodox and reprobate.

The teachings and doctrine of Christ differed from all others; His was one of love as distinguished from the law of Moses--an eye for an eye and a tooth for a tooth. He taught the existence of one God as distinguished from the Pagan Polytheism.

Although the Jews believed in ONE God, they were divided in their concepts (resurrection) and their interpretations of the scriptures, each sect professing greater knowledge than the other. Hence, when Christ taught the truth about heaven, hell and the resurrection, they all turned against Him. It angered them when He taught that His teachings superseded the law of Moses. He taught true morality and virtue in which many were indeed lax. He said that in Him would the Law be fulfilled.(Matt. 5:17) Paul, the Apostle, confirmed this in his words, "Wherefore, the law was our school-master to bring us unto Christ." (Gal. 3:24)

It is remarkably evident that the teachings of our Lord were to supersede the law of Moses, to wit:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of judgment." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But, I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Excerpts from St. Matthews Gospel, 5th Chapter.)

Thus then were these teachings of Christ to be the foundation of His church on earth and introduce it in its simplicity and virtue as the establishment of an earthly organization, to be seen and heard throughout the world.

He taught (and His Apostles followed suit) that entrance into the church and the kingdom of Heaven was

“to be born again” by water and the spirit. Hence, the first prerequisites of becoming a member of the Body (church) was Faith, Repentance, and Baptism.

#### *OFFICERS IN THE CHURCH AS ORGANIZATION*

APOSTLES . . . . . Matthew 10:1-4

70 EVANGELISTS . . . Luke 10:1

ELDERS . . . . . Acts 14:23 Titus 1:5

TEACHERS . . . . . Acts 13:1 Ephesians 4:11  
1st Cor. 12:28

DEACONS . . . . . Acts 6:3-5

DEACONESSES . . . . Romans 16:1 (Italian  
and other translators call  
them deaconesses)

DIVERSE OFFICES . 1st Cor. 12:28

#### *ORDINANCES OF THE GOSPEL*

Baptism (by immersion) . Matthew 3:13-16 Romans 6:3-5  
Acts 8:38, 39

Laying on of hands  
for reception  
of the Holy Ghost . . . . . Acts 8:14-17

The Lord's Supper . . . . . Mark 14:22-25; Matt. 26:26-30  
Luke 22:19,20; 1st Cor. 11:24,25

Feet-washing . . . . . John 13:4-17

Blessing little children . . Matthew 19:13-15

Anointing the sick . . . . . James 5:14,15; Mark 6:13

#### *RAPID GROWTH OF THE CHURCH*

Beginning on the day of Pentecost and from thence, the church grew by the thousands, the word of God

spreading like wildfire throughout the then known world.

Eusebius, who wrote in the early part of the fourth century, speaking of the first decade after the Saviour's Ascension says,

"Thus, then, under a celestial influence and cooperation, the doctrine of the Saviour, like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the sound of His inspired Evangelists and Apostles had gone throughout the whole earth, and their words to the end of the world. Throughout every city and village, like a replenished barn floor, churches were rapidly abounding and filled with members from every people. Those who in consequence of the delusions that had descended to them from their ancestors, had been fettered by the ancient disease of idolotrous superstition, were now liberated by the power of Christ, through the teachings and miracles of His Messengers." (Eusebius's Ecclesiastical History, Book 1, Chapter 3)

Moshem, another great historian, wrote "Relying on this divine assistance, the disciples, in accordance with the Saviour's injunctions, first labored to convert the Jews to Christ. Nor was this labor without effect, for many thousands soon became Christians. . . Lastly, after spending many years at Jerusalem, and regulating and confirming the churches of Christ in Palestine and the neighboring regions, they traveled abroad among many nations, their labours being everywhere attended with the greatest success. The Ambassadors of Christ, leaving Jerusalem, traveled over a great part of the world, and in a short time numerous religious societies were established in various countries. . . And if these Holy men had not been so furnished, no probable reason could be offered for this rapid propagation of Christianity by the little feeble band." (Moshem, Century 1, Book 1, Part 1, Ch. 4:1-8)

Unto the eleven Apostles who had remained faithful, the risen Lord gave His parting instructions, "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20)

He sent them out with the power and authority as attested by his words,

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20:21-23) "But ye shall receive power, after that the Holy Ghost is come unto you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. (Acts 1:8)

After the Ascension of Jesus Christ, the Apostles returned to Jerusalem from the Mount Olivet and, going into an upper room, continued in prayer and supplication with those assembled (about 120 persons) until the Holy Ghost descended upon them.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." (Acts 2:2-4) He gave them power to preach: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark 16:20) He gave them power to heal and cast out devils, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; They shall lay hands on the sick, and they

shall recover.” (Mark 16:17,19) “Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” (Luke 9:1)

The church became adorned with many gifts and blessings, all to the perfecting and establishing the Body in righteousness.

“For to one is given by the spirit the Word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.” (1st Cor. 12:8-10)

The Apostles were commanded to use their power with wisdom and humility and avoid cupidity; “Freely ye have received, freely give”. They were told to travel without money or provisions and to rely upon the power of God to supply their needs. They were warned of the hardships awaiting to befall them and the persecutions to be heaped upon them also. But, despite these warnings, they went abroad to preach, teach, and heal the sick without thought for themselves.

The Apostles knowing from whence their calling of Priesthood came, warned that

“No man taketh this honour unto himself but he that is called of God, as was Aaron.” (Hebrews 5:4) “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” (Acts 8:20)

Elders and Bishops were warned and instructed as to their duties and qualifications.

“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to FILTHY LUCRE.” (Titus 1:6-7) “Feed the flock of God which is among you, taking the oversight thereof not by constraint,

but willingly, not for FILTHY LUCRE, but of a ready mind. (1st Peter 5:2)

Thus, the church, now a divine institution on the face of the earth, presented a gloriously spiritual organization, established first by Christ, and propagated by the Apostles and those whom they called into the work of the Ministry; truly a visible church, endowed with power and gifts from above, to be seen and heard by all nations, kindreds, tongues and people.

Now a question of supreme importance. Has the church as described above, with priesthood power, divine gifts and blessings, free from Priestcraft and human ambitions, continued to be the simple majestic organization from the Apostolic Age to the present? The answer is a very large and emphatic NO, it has not.

## ESTABLISHMENT OF THE CHURCH ON THE WESTERN HEMISPHERE

Immediately following His ascension into heaven, Jesus appeared to the Nephite people on this land of America and established His church among them also.

A short synopsis of the events preceding the coming of Jesus Christ and the founding of His church in the western hemisphere seems in order at this time.

Six hundred years B.C. a colony of people headed by a prophet of the Lord, Lehi, left Jerusalem being warned of the Lord to flee the city as it was to be destroyed. Lehi had six sons; four sons (Laman, Lemuel, Sam, and Nephi) were born in Jerusalem, and two sons (Jacob and Joseph) were born in the wilderness after they left Jerusalem. They were joined by the family of Ishmael and the servant of Laban (who was the keeper of the sacred brass plates upon which were engraved the five books of Moses and many of the prophetic books up to Jeremiah). Prior to leaving the city of Jerusalem, the Lord commanded Lehi to send his sons back to get the sacred records. At this time, they were several days away from Jerusalem. Nephi (who was the most spiritual of all the brothers) and his brothers returned to the city and by the grace of God obtained the Records.

They remained several years in the wilderness. During this time, the two eldest brothers (Laman and Lemuel) continuously murmured against their father and their brother Nephi for having taken them away from the city of their birth.

While in the wilderness, Jacob and Joseph were born. The families of Lehi and Ishmael intermarried. Zoram, the servant of Laban also married the eldest daughter of Ishmael.

Eventually the Lord commanded Nephi to build a ship and by this means reached the shores of South America. In time they became two distinct nations, the Lamanites and the Nephites. These two nations were always at war with each other and continuing until the almost utter destruction of the Nephites.

The Lamites were descendants of the eldest brother of Nephi. They taught their children to hate the children of Nephi because they believed that Nephi had usurped authority over them. However, Nephi was a very spiritual man and God blessed him in everything he did. Therefore, those that followed Nephi believed in God and the revelations He had given Lehi and Nephi.

Many wonderful prophets came out of these people. The birth of Jesus as well as His crucifixion was foretold. His Ministry on earth was predicted and all that He would do also.

Nephi, the son of Lehi, made plates (small and large) upon which he engraved the history of his people. Other men continued to engrave upon these plates and kept them hidden until they were brought forth in the latter days by the gift and power of God.

Six hundred years after Lehi and his family left Jerusalem, Jesus Christ came to the land of America and established His church as He did in Judea. He came to this land immediately after His Ascension to Heaven. He called twelve men whom He named Disciples (He already had twelve Apostles) He taught them how to baptize.

“. . .On this wise shall ye baptize them. Behold, ye shall go down and stand in the water, and in My

name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen." "And then shall ye immerse them in the water, and come forth again out of the water." (3rd Nephi 11:23-26)

He gave the twelve Disciples power not only to baptize, but to heal the sick, to administer the Lord's Supper, and to bestow the Holy Ghost. All the gifts of the spirit and divine blessings as were extant in the church at Jerusalem and that part of the world were also manifested in the church on the western hemisphere.

Before He left those on this land, He told them that He had other people to visit.

"And verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard My voice; neither have I at any time manifested Myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among My sheep, that there may be one fold and one Shepherd; therefore, I go to show Myself unto them." (3 Nephi 16:1-3)

There is no doubt but that someday the records of these "other sheep" whom Jesus visited will come to light and be restored in these latter days. These "other sheep" are the rest of the Tribes of Israel who were visited by the Lord and who kept a record as well.

Now to the heart of the subject; Apostasy and Restoration of the Gospel.

## CHAPTER 2

### THE APOSTASY, ITS BEGINNING

It seems almost incredible that the church established by the Lord Jesus Christ should gradually decline from the majestic beauty and divine character with which it was founded. The rapid growth of the church was soon to be shadowed by the very powers of evil and corruption, assailing it from within and without. Despite the warning of the Master,

“Beware of the leaven of the Pharasees” (or to paraphrase, “Beware of any alien doctrine”) and the continuous exhortations of the Apostles, the evil forces of Satan wrought changes in commandments and doctrines that eventually brought about a “Falling Away”.

Paul the Apostle said, “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, 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 worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God.” (2 Thess. 2:1-4)

Amazing as the above scripture is, nontheless, Paul knew and foretold that someday not far off, the Temple of God (the church) would be invaded by forces of evil so powerful in its subtle encroachments as to deceive the very elect. Teachings and revelations emanating from the bowels of hell would be accepted as though coming from heaven above. This power of evil would sit (be ac-

cepted) in the Temple of God (the church) and be worshipped as God (or as coming from God). The Apostle was not referring to a specific individual but to an evil power or condition that would exist in the church. Following are some predictions of the Apostles:

“For I know this, that after by departing shall grievous wolves enter in among you, not sparing the flock.” (Acts 20:29-30) “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Ibid) “Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.” (1st Tim. 4:1-3)

The mystery of iniquity was already at work in the church, and for that reason, the Apostle sought to remind the saints to keep faithful to the Gospel of Jesus Christ, because some had turned away from the truth.

“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.” (2 Tim. 1:15) He rebuked the Galatians sharply for being shaken in their faith - “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would prevent the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galatians 1:6-8)

The Apostle knew by the spirit of God within him, that some would soon depart from the simple teachings of Christ and seek to pervert the true ways of Christ-like living, because they would “give heed to seducing spirits and doctrines of devils.” He did not withhold his tongue from speaking out against those who would try to

destroy the divine organization (church) of Christ, the Lord, by bringing into the church changes of both doctrines and commandments. Writing to Timothy he said,

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science so called, which some professing, have erred concerning the faith.” (1st Tim. 6:20-21) And, “hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.” (2nd Tim. 1:13)

To the Hebrews he wrote, “Let us hold fast the profession of our faith without wavering. . .” (Hebrews 10:23). And, to those in Ephesus, he said, “Therefore, watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears.” (Acts 20:31)

He called the ones who would attempt to bring about changes in the church “Wolves” in the guise of humble men, that would speak perverse things; and draw away disciples after them. Jesus Christ warned His people to “Beware of false prophets, which come to you in sheeps’ clothing, but inwardly they are ravening wolves.” (Matt. 7:15)

The war between the church of Jesus Christ and the forces of Satan raged on incessantly from the very day that Christ began His mission on earth. For after Jesus had fasted forty days, Satan tempted Him unmercifully, but to no avail. Nevertheless, the Son of God predicted the pitfalls, the persecutions, and also the departing from the faith.

“And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force.” (Matt. 11:12) “And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in My name saying, I am the Christ; and shall deceive many. (Matt. 24:4-5)

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” (Matt. 24:11-12)

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.” (Matt. 24:23-26) Of persecutions, he said, “But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.” (Matt. 10:17-18) “And brother shall deliver up the brother to death, and the father the child; and the children shall rise up against the parents, and cause them to be put to death. And ye shall be hated of all men for My name’s sake. . .” (Matt. 10:21-22)

However, He also told them of the blessings in store for them -

“But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the spirit of your Father which speaketh in you.” (Matt. 10:19-20) and again -

“Whosoever therefore, shall confess Me before men, him will I confess also before My Father which is in heaven.” (Matt. 10:32)

Jesus knew before any of His Disciples, that persecutions would come upon the church and that the Kingdom of Heaven would suffer violence at the hands of violent men; that many would suffer imprisonments and death for His name’s sake. Therefore, He attempted to get them ready for the fierce onslaught of Satan and his hordes of evil spirits.

History is filled with the horrible trials and tribulations His followers suffered. It is also filled with the incredible feats of faith these noble ambassadors of Christ performed. Although some denied the faith

because of physical and/or mental weaknesses, thousands went to their deaths with a song on their lips and a prayer in their hearts. They faced all the cruel inventions of persecution with a divine serenity that only could come to them from the spirit of the Father as Jesus had told them. No one can tell it better than the Apostle Paul when he wrote to the Hebrews. Speaking of the faithful followers he writes,

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn sunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth.” (Hebrews 11:33-38)

Though Paul was referring to some of the Saints prior to his day, he nevertheless predicted (knowingly or unknowingly) that which came upon the followers of Jesus Christ, including himself. For history reveals the incredible sufferings they endured. Some were slain in the arenas of the Emperors to delight the masses in their unholy lusts to see the blood of the Christians shed before their eyes. They were torn asunder by wild beasts; burned alive as torches; cast into the sea in bags containing venomous snakes; imprisoned without food until they died of starvation; hunted like wild animals; pursued from pillar to post unceasingly. The hellish forces of Satan sought, without a let-up, to eradicate the followers of Jesus and if possible, to erase from the memory of man the beautiful name of Christ, but to no

avail. For as the historian, Tertullian, once said, "The blood of saints was like seed. Where one fell, thousands took up the cause."

While the Apostle Paul, as well as the others, commended the saints on their resolute faith, he nonetheless saw the downfall of the church and the ebbing of the faith when "grievous wolves would enter among them, not sparing the flock." The apostasy from the faith came about because the church forgot the simple and majestic teachings of the Lord and His Apostles. They forgot the commandment of the Lord, "If ye love Me, keep My commandments." They forgot the admonishing of Jesus,

"Love ye one another as I have loved you." And, "Let your light so shine before men that they, seeing your good works will glorify the Father which is in heaven."

Shortly after the death of the noble Apostles, the insidious workings of Satan began to filter into the church. Men arose among themselves who, deceived of the devil and by their own eloquence, were successful to a great extent in changing the pure and simple doctrines initiated by Christ and propagated by His Apostles. Baptism by immersion was eventually changed to "sprinkling" and "pouring"; the Lord's Supper was changed from "breaking of bread" and drinking of wine" in memory of the body and blood of Jesus to partaking of a "wafer"; feet washing soon became unheard of any longer; the sword (literally) became the means to convince unbelievers to accept Jesus; the gifts of the spirit slowly but surely began to depart from the church, until it no longer resembled that divine organization which was to exemplify the Kingdom of God on the face of the earth.

Christ had predicted that the "night would come when no man can work." (John 9:4) And Isaiah, the prophet, foretold of the night of darkness, "For, behold, the darkness shall cover the earth, and gross darkness the people. . ." (Isaiah 60:2)

The "night" in John 9:4, and the gross "darkness" in

Isaiah are synonymous with each other as they indicate the time when man's minds should become cluttered with their own self-importance; their seeking to better the things that Christ initiated, and trying to improve upon the commandments of Jesus. In so doing, they dimmed the light of the true word of God until it became extinguished. Jesus also warned them to "Walk in the light lest darkness come upon them." (John 12:35)

Historians, looking and searching into ecclesiastical data, were dismayed at the cancerous condition that was eating its way into the church. One historian writes, "Thence ingenuous persons are ready to persuade themselves that their philosophy and the gospel mean the same in substance. They compliment Christianity with some respectful attention, and yet studiously avoid the cross of Christ, and the precise peculiarities of the gospel, in order to preserve their credit in the world.

In carrying on these facts of seduction, the insidiousness of such middle characters consisted much in expiating on the truths which lie on common, as of the greatest importance; and in reducing, as far as in them lay, the peculiar truths of the Gospel into oblivion.

We shall now perceive that the most precious truths of the Gospel begin to be less attended to, and less brought into view. Even Justin Martyr, before the period of eclectic corruption, by his fondness for Plato, adulterated the gospel in some degree. . ." The writer continues,

"Tatian, the scholar of Justin Martyr, dealt largely in the merits of continence and chastity; and these virtues, pushed into extravagant excesses, under the notion of superior purity, became great engines of self-righteousness and superstition and obscured men's views of the faith of Christ, and darkened the whole face of Christianity. . . Under the fostering hand of Ammonius and his followers, this fictitious holiness, disguised under the appearance of em-

minent sanctity, was formed into a system; and it soon began to generate the worst of evils. False humility, will-worship, curious and proud refinements, bodily austerities mixed with self-righteous pretensions, ignorance of Christ and of the true life of faith in Him, was miserably superseded by ceremonies and superstitions." (Joseph Milner, "Church History, Century 2, Chapter 9)

Surely, God must have inspired the holy Apostles to predict and foresee the appalling conditions of Apostasy prevailing in the church. Bishops, Elders, and Deacons had become corrupt; as a matter of fact, a great number of the clergy sunk into the mire of sin and evil. Moshieim, another great historian, writes

"Of the vices of the whole clerical order, their luxury, their arrogance, their avarice, their voluptuous lives, we have as many witnesses. . . ; the Bishops, espically such as were distinguished for their rank and honours, employed various administrators to manage their affairs, and formed around themselves a kind of sacred court. The dignity of a presbyter was supposed to be so great, that Martin of Tours did not hesitate to say, at a public entertainment, that the Emperor himself was inferior to one of that order. The Deacons were taxed with their pride and their vices, . . . , these stains on the character of the clergy would have been deemed insufferable, had not the most of the people been sunk in superstition and ignorance." (Moshieim, Book 2, Part 2, Ch. 2, Verse 7)

The Apostasy was not an "overnight" affair. Its history spans a few centuries. It slowly, but surely, made its way into the church; creating doubts, fears, and subsequent schisms in the body (church). But in spite of all the warnings by Jesus and His Apostles, false doctrine and false teachings crept into the church like a ravaging disease. Satan continued to cast his darts of deception seeking to breach that wall of faith that the

disciples of the Lord had so valiantly erected. Paul warned,

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science so called; which some professing have erred concerning the faith.” (1 Tim. 6:20-21) And, “but evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” (2 Tim. 3:13-14)

He continued to instruct Timothy to keep faithful and to be aware of the signs of the times that were rapidly approaching.

“This know also, that in the last days perilous time shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning faith.” (2 Tim. 3:1-8)

Paul's mention of “the last days” to Timothy is not to be confused as meaning toward the end of the world (or end of time), but rather to the latter part of the great Cycle of Terrestrial (earthly) time. (this will be discussed in a later chapter) If Paul was referring to the last days on earth, why would he exhort Timothy to “turn away from

such?" He knew that the "mystery of iniquity" was already at work in the church. He knew that men would arise in the church who would forget the simple teachings of the Lord, and begin to persuade others to accept their definitions of the Gospel. Such he called traitors, high-minded, etc. James (in chapter 2:10) says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Paul, the Apostle continues his exhortations:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4) To the Colossians he wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

Jude, the brother of James, realizing how strongly the powers of evil were working to deceive and destroy the church, wrote,

"...it was needed for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 3:4) He also reminded them in his letter, "But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." (Jude 17-19)

Along with the Apostles, Jude also knew that the

spirit of "falling away" or Apostasy was already growing in the church. Nevertheless, in spite of the exhortations and teachings of these wonderful men of God, the disease of spiritual cancer was eating its way into the body (church), slowly but surely. As the remarkable guardians of faith, those spiritual "watchmen of zion", left this world to be with Christ in Paradise, ungodly men, sensual, wolves in sheep's clothing, crept in unawares, and began to change the ordinances of the gospel and the commandments of our Lord Jesus Christ to suit their own purposes. (These changes will be dealt with later)

One of the great writers of our century, James E. Talmadge, writing on the subject of the Apostasy, says "there can be little doubt that the false teachers. . . were professed adherents of the church, and not outside opponents, inasmuch as they were restrained by the influence and authorized leaders as an opportunity to corrupt the church by evil teachings." (Talmadge's "The Great Apostasy" page 46) The above writer also quotes certain historians who ascertained by sincere research the evils that crept into the church; to wit, "It will easily be imagined that unity and peace could not reign long in the church, since it was composed of Jews and Gentiles, who regarded each other with the bitterest aversion. Besides, as the converts to Christianity could not extirpate radically the prejudices which had been formed in their minds by education, and confirmed by time, they brought with them into the bosom of the church more or less of the errors of their former religions. Thus the seeds of discord and controversy were sown, and could not fail to spring up soon into animosities and dissensions, which accordingly broke out and divided the church." (Moshier, Eccl. History, Century 1, Part 2; Ch. 3:11) Another historian is quoted, "Let us keep in view what that the spirit of the gospel really is. The simple faith of Christ as the only Saviour of lost sinners, and the effectual influences of the Holy

Ghost in recovering souls altogether depraved by sin; these are the leading ideas. When the effusion of the Holy Ghost first took place, these things were taught with power; and no sentiments which militated against them could be supported for a moment. As through the prevalence of human corruption and the crafts of Satan, the love of truth was lessened, heresies and various abuses of the gospel appeared; and in estimating them we may form some idea of the declension of true religion toward the end of the first century." (Milner's "Church History", Century 1, Ch. 15)

Another great historian, Eusebius, citing one of the early writer says,

"The same author (Hegesppus) relating the events of the times, also says that the church continued until then as a pure and uncorrupt virgin; pure and undefiled; that if there were any who were trying to corrupt the sound standard of the preaching of salvation, they were still then lurking, as it were, in some obscure and dark hold. But when the sacred band of the Apostles had ended their lives in various ways, and the generation of those who had been privileged to listen to the divine Wisdom with their own ears had passed away, then godless error began to take its rise, and form itself through the deceit of those who taught another doctrine; who now also threw off the mask, since none of the Apostles any longer remained, and tried to counter the preaching of the truth by preaching the knowledge which is falsely so called." (Eusebius, Book 3, Ch. 32)

Apostasy in a mild form existed in the time of Christ when, "From that time, many of His disciples went back and walked no more with Him." (John 6:66)

However, in process of time, it grew into a more organized and united stage, from which there was no return. The wolves in sheep's clothing had entered in, not sparing the flock; by their deceptive flatteries, they caused the people to turn from the truth of the pure and simple gospel unto fables. (fables being their

imaginations to supplant the truth)

Between these "sensual men" who with their oratorical ability and literate articulation persuaded many to follow them, and the severe persecutions (within and without) that took place, the apostasy from the gospel (church) increased in leaps and bounds.

Another historian writing concerning the growing "falling away" from the truth of the gospel, says

"...it is but too evident, that the church had considerably declined from its original purity and simplicity; and that the crafts of Satan, aided ever by natural depravity, were wearing out apace the precious fruits of that effusion of the spirit, which has been described." (Milner's "History of the Church", Century 1, Ch. 1, page 13) He continues, "As apostasy, partly through the fashionable and natural evil of self-righteousness, and partly through the cruelty of persecution, was the great evil to be feared among them. . ." (Ibid)

All this declining took place within the church in the space of thirty years after the ascension of our blessed Saviour into heaven. How soon men begin to depart from the faith, and seek to embellish the simple and pure doctrine of Jesus with their own intelligensia. They did not realize that the great truths of Christ would last until the earth was no more. No matter how much men would distort the words of our Lord, His truth would arise over and over again; for the "gates of Hell" were not to prevail against His church, in spite of the Apostasy that would take place; in spite of the "darkness" that would cover the earth", and "gross darkness the people." Light of truth and restoration of His gospel would come again in the latter days after the darkness of the "falling away".

Truly the great Apostle Paul predicted what was to befall the church when he said that "grievous wolves should enter in not sparing the flock"; and, that men should "speak lies in hypocrisy", and be "lovers of their own selves", "lovers of pleasure more than lovers of God". And would eventually teach to "abstain from

meats" and "forbidding to marry." How well history describes the infiltrating of learned men into the church who by their eloquence of oratory were able to persuade the well-meaning unlearned and ignorant. Read what history says of these men.

Writing of what happened in Galatia, the historian says, "some Jews, who were either their countrymen, or who had lately arrived in Galatia,. . .took pains to pervert them. . .These false teachers still called themselves Christians, and the mischief which they introduced may be deemed at first sight no great one. . .The great evil, lurking under all this art and zeal, was the adulteration of the faith of Jesus, the sole author of our salvation." (Milner, Cent. 1, Ch. 7) He continues: "Heretical pravity was deeply spreading its poison. Sentiments, very derogatory to the person, work, and honor of Jesus Christ, were diffused with great perverseness of industry. . ." (Milner Cent. 1, Ch. 15) He writes on, "Its history will again to our view the church of Corinth, which we have already seen distracted with schisms and contentions, and more disgracing its high calling with secular ambition than any other primitive church. . .In these times, the sin of schism was looked on with the greatest horror. . .It is no trifling guilt, which men incur, by precipitately giving up themselves to the will of those, whose aim is strife and the advancement of a sect or party, not the interest of godliness." (Milner, Cent. 1, Ch. 15)

To continue -- the historian, Milner, wrote at length, quoting the learned Bishop of Carthage, Cyprian;

"Each had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do; they were brooding over the arts of amassing wealth; the Pastors and the Deacons each forgot their duty; works of mercy were neglected; and discipline was at the lowest ebb. Luxury and effeminacy prevailed; meretricious arts in dress were cultivated; frauds were practiced; and deceits also, among

brethren. . .They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. . .but were insatiable in their thirst of money; they possessed estates by fraud and multiplied usury. . .Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and a trial of our faith by severe remedies." (Milner, Cent. 3, Ch. 8)

In reading the words of the above historians, can any sensible person doubt that there was a "falling away" from the gospel, and indeed, and Apostasy? Jeremiah, the prophet, once said,

"...their shepherds have caused them to go astray..." (Jer. 50:6) The same prophet testifies against the wicked shepherds saying, "Woe be unto the Pastors that destroy and scatter the sheep of My pasture, saith the Lord. . .Ye have driven them away and scattered My flock, and have not visited them." (Jer. 23:1-2)

It is not difficult to understand that if the clerical order became wicked, the people would follow the example set for them. A righteous leader will lead his people to righteousness; a wicked one will bring destruction and abomination among his people. God, looking down from heaven and seeing this revolting condition in the church of His holy Son, must have cringed (if I may use this term) at this unholy sight; and therefore, withdrew the power and the glory of His priesthood (the man-child) from it. (Rev. 12)



## CHAPTER 3

### THE APOSTASY CONTINUED

12TH CHAPTER OF REVELATIONS: John, the Apostle "whom Jesus loved," saw the church in its primitive glory, and also in its adulterated and shameful condition.

"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 to 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 three score 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, strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which ac-

cused 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. Wo 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 a 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 by 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." (Revelations Ch. 12)

There is no doubt that the vision and significance of the above woman is the Church of Our Lord Jesus Christ. The glory of the Sun with which she was clothed is significant of the dispensation of Christ, which like the Sun shone in and through it by the power and the gifts of the Holy Spirit; by which power that holy band of Apostles and Evangelists spread the gospel throughout the earth.

The Moon under her feet signifies that the lesser light, the Mosaic law, was fulfilled in Christ; that we no longer live by the law, but by the grace of Jesus Christ, and His glorious gospel.

For it is written, "wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." (Gal. 3:24-25) Also, "For the law having a shadow of good things to

come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . He taketh away the first (the law), that He may establish the second. (His gospel grace)". (Hebrews 10:1,9).

The Crown of twelve stars on her head portrays the Quorum of Twelve Apostles, which is symbolic of authority and power to rule, and to govern the church; truly a crown on the head of the woman (the church).

"She brought forth a man-child which was to rule all nations with a rod of iron. . ."

The man-child represents the Priesthood authority which was to govern and rule the nations with the mighty word of God (rod of iron); to show forth the power and glory of the church which Christ said was to be founded upon the Rock (Himself and the continuing principle of Revelation). His last commandment to the eleven Apostles, before His Ascension into heaven was,

". . . All power is given unto Me in heaven and earth. . . Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20)

Christ gave His Apostles and Evangelists power to heal, to preach, to raise the dead, to cast out devils; to be His under-shepherds, and "rule" by the Rod of Iron (His holy word); that same Rod of Iron which was seen by Lehi and Nephi.

"And I behold a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood." (1 Nephi 8:19) "And it came to pass that I beheld that the rod of iron, which my father had seen, was the WORD of God. . ." (1 Nephi 11:25) Again, "And they said unto me, what meaneth of rod of iron which our father saw, that led to the tree? And I said unto them that it was the WORD of God. . ." (1 Nephi 15:23-24)

However, the man child was caught up into heaven, to God, and to His throne. This indicates that the Priesthood authority given by the Lord, was taken away from the woman (church) and from the earth, leaving the church bereft of its authority; the woman, childless; with no one truly endowed to administer by the Rod of Iron (the Word of God). For the prophet wrote,

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of ‘HEARING THE WORDS OF THE LORD’. (Amos 8:11)

The word, without authority, has no life. It is the Spirit of God which quickens the word. This is what the prophet meant when he said that God would send a famine of hearing the words; that the word would have no life-giving substance, thereby causing a spiritual famine.

“. . .The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

The devil and his host arrayed themselves against the church (woman), with a determined effort to destroy the very “AUTHORITY” of God (the man child) which would leave the woman (the church) barren forever spiritually. But the Lord foiled the scheme of Satan by taking the man child unto Himself in heaven; and allowing the woman to be brought to a wilderness for the space of time, times, and half of time (1,260 years).

It is the opinion of some writers that the dragon of the 12th chapter of Revelations is the same as the one of the 17th chapter of Revelations, since dragons in prophetic language indicate nations.

“And the dragon, the heathen Roman empire stood before the woman to devour her child.” (Sir Isaac Newton, “On the Prophecies”, page 316) “Near the beginning of the third century the figure of a dragon was used as a Roman standard.” (The apocalypse explained, page 348, Benjamin Slight, A.M.) “It was not till 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, E.B. Elliot, A.M.)

These writers also hold that the seven heads and the ten horns of the dragon were allusions to the seven forms of government as well as the seven hills upon which Rome, the capitol, was build. That the Roman empire was eventually rent into ten parts, each being ruled by a king. (McGregor's, "A Marvelous Work and a Wonder", Pages 42,43)

Bishop Newton writes that the seven governments were Kings, Consuls, Dictators, Decemvirs, Military Tribunes with consular authority, Emperors, and the Dukedom of Rome under the Exarch of Ravenna. (On the Prophecies, page 666) "Its seven hills are: the Coelian, the Capitoline, the Aventine, the Viminal, the Palatine, the Quirinal, and the Esquiling." (Habershon's "Historical Expositions, Vol. 2, page 224)

Machiavelli, a celebrated Catholic Historian, enumerates the dissolution of the above Roman Empire as follows:

1. The Ostrogoths in Media
2. The Visigoths in Pannonia
3. The Sueves and Alans in Gasgoine and Spain
4. The Vandals in Africa
5. The Franks in France
6. The Burgundians in Burgundy
7. The Herulia and Turingi in Italy
8. The Anglens and Saxons in Britain
9. The Huns in Hungary
10. The Lombards at first upon the Danube; afterwards in Italy

History, however, declares that Constantine, the Emperor of the Roman Empire, after becoming a Christian, merged the State and the Church into one entity.

Since this whole chapter is to be interpreted as symbolic, then the dragon with seven heads and ten horns is symbolic of the Roman Empire which eventually became

incorporated as Church and State. The dragon, therefore, given power by the evil influence of Satan carries on its deadly persecution of the woman (church). The Apostle John, however, saw that this evil power depicted as a dragon, had the ability to take with him a third part of the stars (a third part of the angelic host).

Jude, in his epistle refers to them as "the angels which kept not their first estate, but left their own habitation. He hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6)

Satan, sometimes referred to as Lucifer, rebelled against God. It is written,

"How art thou fallen from Heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which did weaken the nations. For thou hast said, in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." (Isaiah 14:12-15)

At his ousting from heaven, he took others of the heavenly host with him.

In his vision, John saw a war between Michael, the Archangel, and Satan.

"And there was war in heaven: Michael and his angels fought against the dragon (Satan); and the dragon fought against his angels. And prevailed not; neither was their place found anymore in heaven." (verses 7-12)

At his defeat, he now turns to the persecuting of the Woman. This war is not the same as when Satan rebelled against God in the beginning. This war is taking place during the time that the Woman is being delivered of a man child. Christ had called His Apostles and Evangelists to preach His gospel; the church had begun to spread quickly. Satan, seeing this happening, thought in his evil mind, to rebel against God again and, should he emerge victorious in the war with Michael, he could

stem the glorious tide of the gospel of Jesus Christ and its advance on the face of the earth. But he lost the battle and was cast down out into the earth. Jesus saw this happen while He was on the earth. For He said to the Seventy,

“. . . I beheld Satan as lightening fall from heaven.”  
(Luke 10:18)

To disgrass a little -- It cannot be conceived that the heaven where Satan rebelled against God was the place where the Lord sits on His throne; for no evil can stand in His presence. Nor was the war between Michael and Satan held where God dwells. However, somewhere beyond this earth was the rebellion and the subsequent war. It is not wisdom to the writer to delve into the mysteries of God, but only in that which is written, unless the Lord wishes to reveal otherwise. It is also written,

“And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.” (2 Nephi 2:17)

The scriptures also establish that Satan had communication with God even after he had been ousted from heaven because of his rebellion. (Job 1:6-12) But, not that he could ever be in God's presence nor look upon His face.

Now Satan turns his wrath against the Woman, and through the instrumentality of the Roman Empire, (the dragon) seeks to destroy, first, the Woman, and then her remnant. But God prepared a place for the Woman in the wilderness and there she was nourished for 1,260 years. God did not take the physical Church away from earth but the spiritual essence of it; just as it symbolizes. The dragon, in the meantime, seeing that the Woman had escaped him, vented his anger against the remnant of her seed.

“And when the dragon saw that he was cast unto the earth, persecuted the Woman. . .”

He did this by causing men to depart from the faith

and give heed to seducing spirits; by putting in the hearts and minds of some to introduce foreign philosophical systems in the Church, thereby adulterating the pure and simple gospel of Jesus Christ. He put pride and arrogance in the hearts of others; stirring other to rebellion and eventually persecutions, internally and externally.

In the third century, conditions in the Church were far from good. The historian, Joseph Milner, writes,

“During this whole century, the work of God, in purity and power, had been tending to decay; the connexion with philosophers was one of the principle causes. Outward peace and secular advantages completed the corruption. Ecclesiastical discipline, which had been too strict, was now relaxed exceedingly; Bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and coveteousness had, in general, gained the ascendancy in the Christian Church. . .but the faith of Christ itself appeared now an ordinary business; and here TERMINATED, or nearly so, as far as appears, that great first Effusion of the Spirit of God, which began at the day of Pentecost. Human depravity effected throughout a general decay of Godliness; and one generation of men elapsed with very slender proofs of the spiritual presence of Christ with His Church.” (Milner’s “Ecclesiastical History”, Century 3, Chapter 17)

It was during this singular persecution by the dragon and his rage against the Woman (church) which was within the first six centuries, that God took away from Satan’s wrath, the Woman; and she was

“given two wings of an 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.”

Let the reader note emphatically, that, the place in the wilderness was “Prepared of God” (verse 6); that she was to be fed there for 1,260 years. If God had prepared the place for her escape, it is only too obvious that she

would be nourished by the Lord. In spite of some writers' interpretations that the Woman in the 12th chapter of Revelations was a fallen one, she was NOT. Would the Lord be interested in a fallen Church which had apostatised? Never. Just as He took unto Himself the man child (Priesthood Authority), He also took the Woman (the spiritual essence of the Church) into the wilderness for 1,260 years, after which He restored the Church again. Symbolically, also the Woman is representative of the GLORY of God upon the Woman or upon His Church. Therefore, the Lord left the PHYSICAL body but took away the glory of His Spirit. How else could the dragon "Make war against the remnant of her seed" (verse 17) if the physical church was no more? For example, God took away the authority of kingship from Saul quite a while before he died. Yet, Saul was still King of Israel even after the Lord had taken away his kingship.

The "wilderness" in this chapter is not to be interpreted as a deserted or uninhabited place, but rather a place of refuge away from the evil designs of Satan who sought her destruction. John was not shown where this wilderness was or what it was. Nevertheless, he saw that she was nourished for 1,260 years. Many definitions of the "wilderness" have been given throughout the centuries and none are truly enlightening. It can only be concluded that the sojourning of the Woman in the wilderness means that she is concealed from the knowledge of men and hidden from their eyes; that she (the church) will not bring forth spiritual children until the 1,260 years are finished.

The dragon then went forth "to wage war against the remnant of her seed". (verse 17) History is replete with the fact that the Roman church ruled with an iron fist through many centuries and it was able to subjugate Kings, Emperors, Rulers, and nations by the power it wielded over church and state. It was this kind of persecution against those who wanted to "contend for the faith" that eventually brought about the Reformation movement.

The part of the vision where the "earth helped the Woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" is also symbolic (as the whole chapter is) of those countless thousands who willingly or unwillingly absorbed (swallowed) the punishments and persecutions (flood) of the Roman church. Consider the persecutions against the Waldenses in France, the Albigenses in Albi, the Bartholomew Massacre in Paris, and many others too numerous to mention; or against individuals such as Martin Luther, Huss, and many other notable men who rebelled against the tyranny of the dragon.

The pages of history are black with the deeds committed by the Roman church which applied the sword, literally, instead of gentle persuasion as taught by the Lord. It applied the rack, the iron shoe, the screws, instruments of torture such as only the depraved could invent, all in the name of religion. (Please read the Book of Martyrs by Mr. Foxe) Any person with the least degree of humanity in his soul will shudder as he reads the history of the Inquisition; the abominable practice of the vilest of inhumanities perpetrated by a religious organization upon other human beings.

## CHAPTER 4

### OLD TESTAMENT PROPHECIES RELATING TO THE APOSTASY

#### AMOS 8:11-12

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the North even to the East; they shall run to and fro to seek the word of the Lord, and shall not find it."

Surely, the prophet saw, in the future, that the spirit, which gives life to the word of God would be taken away by Him, leaving the word void and desolate. The desire to hear the word of God spoken and accompanied with the effusion of the Holy Spirit was in the hearts of many honest souls, but, the absence of the spirit which gives life to the word was like a famine among the people everywhere. False interpretation of the Scriptures (in opposition to the simplicity of the word), and the breaking of the commandments of the Lord Jesus Christ, would hold back the spiritual rains, and bring about the "famine" foretold by the prophet. It is written, "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. . ." (Matt. 5:19) Also, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10)

In the early centuries, and thereafter, one can read how the gifts of the spirit departed from the church, and doctrines, alien to to the pure gospel of the Lord Jesus Christ, entered there-in.

John Wesley, in one of his sermons says, "It does not

appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two of 3 centuries . . . the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church was because the Christians were turned heathen again and had only a dead form left.” (John Wesley, Sermon 94)

If the gifts of the Holy Spirit had departed from the church, was this not a form of famine, spiritually speaking? Written in the Book of Mormon, in Moroni’s farewell address to the Lamanites are these words:

“And now I speak unto all the ends of the earth; that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. . . and wo unto them that shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God. . .” (Moroni 10:24-26)

When there is no rain upon the face of the earth, the land cannot bring forth its fruit, and a subsequent famine ensues if it continues as in the days of the prophet Elijah when it did not rain for three and a half years. So likewise, if God withholds His showers of blessings upon the church, it is inevitable that a spiritual famine comes about. Where could any honest of heart who was trying to serve God with all his heart find the true and living Word if only by the second century many of the precious gifts of the Holy Spirit were not to be found? The true bread of life bestowed by its giver, Jesus Christ, was fast ebbing away. When the pure and unadulterated gospel is supplanted by alien encroachments, the infusion of man’s thoughts, and the intrusion of false doctrine, a famine is sure to take place. The prophet Amos certainly was inspired of God when he predicted that a famine of “hearing the word of the Lord” would be sent upon the face of the earth (upon His church).

The famine that the prophet Amos said would come

on the face of the earth was not to be of a short duration, but rather of a long period of time. What greater time of a famine of hearing the true word of the Lord than when the Woman (church) was taken into the wilderness for 1,260 years? Certainly, this was the great famine spoken by the prophet. God had taken to Himself the "Man-child" (priesthood authority) and had caused the Woman to flee into the wilderness. Without true priesthood authority and without the gifts of God, the earth languished and became spiritually desolate.

There are types of the great famine of 1,260 years of the Woman being in the wilderness. One of them is the time when the prophet Elijah prayed that no rain would fall on the face of the earth because of the wickedness of the people. The Lord heard his prayer and withheld the rains for three and a half years. It is written,

"Elias (the Greek form of Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." (James 5:17) Also, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up for three years and six months, when great famine was throughout all the land. (Luke 4:25)

Many latter-day writers and students of history agree that the 1,260 years of church isolation in the wilderness is that great famine predicted by the prophet Amos, and that at the end of 1,260 years God would open the heavens again and cause the spiritual rain to fall on the earth. This He did; for in 1820 He revealed Himself to young Joseph Smith and promised him that he would be used as an instrument to restore the church again with the gifts and blessings of the Apostolic dispensation. (Read chapters on Restoration)

The historian, Joseph Milner, writing about conditions existing in the church in the second century says in part,

"...But a dark shade is enveloping these divine glories. The Spirit of God is grieved already by the

ambitious intrusions of self-righteous, argumentive refinements, and Pharasaic pride; and though it be more common to represent the most sensible decay of godliness as commencing a century later, to me it seems already begun." (Milner's Church History, Cent. 2, Ch. 9)

Let us proceed to other prophecies in the Old Testament.

ISAIAH 24:5 -- "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The above prophecy certainly does not relate to the law of Moses, for it speaks of ordinances and everlasting covenant. The law given to Moses was not to last forever, for it is written,

"The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10)

All Bible students acknowledge that "Shiloh" is Christ. Paul, the Apostle, says,

"Wherefore then serveth the Law? It was added because of transgressions, til the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator. . .Wherefore, the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. (Galatians 3:19-26)

What did the prophet see in the future which would be the means of transgressing the laws of Jesus Christ. Undoubtedly, that which the Lord Jesus Christ and some of His Apostles predicted:

Deceptions, love becoming cold, pride, rebellions, ambition, interspersions of Greek and Pagan philosophies, dissensions, etc.

The Bible speaks,

"And many false prophets shall rise, and DECEIVE many. And because iniquity shall abound, the love of many shall wax COLD." (Matt. 24:11-12)

Contentions and dissensions were rife among the clergy and membership, forgetting the precious commandments of our Lord,

“Love ye one another” and “Learn of Me, for I am Meek and lowly of heart.”

How quickly the beautiful things of God become common and men soon seeking to change those things which Jesus said would never pass away.

Men forget that the words of God will not change with the generations, nor the doctrine of Jesus be altered by the passing of years. The customs of the people of the earth will change as the years go by; mode of dress, speech, likes and dislikes, etc., but God’s word is yea and Amen, forever and forever. Proof of the spiritual declension of the church is written in history for all to read. One historian writes,

“Fraud, envy, and malice prevailed in every congregation. The presbyters aspired to the episcopal office, which every day became an object more worthy of their ambition. The Bishops who contended with each other for ecclesiastical pre-eminence, appeared by their conduct to claim a secular and tyrannical power in the church, and the lively faith which still distinguished the Christian from the Gentiles, was shown much less in their lives than in their controversial writings.” (Gibbons, “Decline and Fall of the Roman Empire, Ch. 16)

It seems almost impossible to believe that in a couple of centuries, clergy and laity alike had fallen to such a state of ungodliness. Instead of the spirit of love and compassion, strife and contentions took place regularly. Men of the clergy lifted themselves up in the pride of their hearts; Bishop above Bishop, presbyter above teachers, teachers above deacons, etc. What took place about the close of the third century is described vividly by the historian.

“For, though several yet continued to exhibit to the world illustrative examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance

and ambition, possessed with a spirit of contention and discord, and addicted to many other vices which cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. . . The Bishops assumed in many places a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equal, the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration of their arrogated authority. The example of the Bishops was ambitiously imitated by the presbyters, who neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges, and the effects of a corrupt ambition were spread through every rank of the sacred order.” (Moshier “Ecclesiastical History”, Century 3, Part 2, Ch. 2:3-4)

One cannot cease to wonder at the power of evil when it begins to enter into the hearts of mankind. Truly the prophet foresaw how the laws of the gospel would be transgressed; and the “earth become defiled under the inhabitants thereof.” When the laws and commandments of the Lord are transgressed, the punishments of God are always impending and imminent. The very “earth” becomes defiled and will not bring forth its fruit nor yield in abundance. God told Adam that the ground (earth) would be cursed because of his transgression. (Gen. 3:17) God, speaking to the House of Israel said,

“If ye walk in My statutes, and keep My commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. . . But if ye

will not hearken unto Me, and will not do all these commandments. . . I will set My face against you. . . for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” (Leviticus 26:3-20)

In consequence then, of the transgressing the commandments of the Lord, the earth also is defiled. Transgression brings about punishments until man repents. So with the church, when it transgressed the laws (as shown above), “darkness came over the earth and gross darkness the people.” This darkness ruled for as long as the “woman” of the 12 chapter of Revelations was in the wilderness. (1,260 years) I shall speak of this later.

The Prophet Isaiah continues his prediction saying that the “ordinances would be changed.” (Isaiah 24:5)



## CHAPTER 5

### CHANGES IN THE ORDINANCES AND AND THE EVERLASTING COVENANT

#### CHANGE IN BAPTISM

Baptism, in the beginning of the Christian dispensation was administered upon the profession of faith; and that by immersion in the open waters. It was intended for remission of sins;

“John did baptize in the wilderness, and preach the baptism of repentance for the REMISSION of sins.” (Mark 1:4) Also, “And he came into all the country about Jordan, preaching the baptism of repentance for the REMISSION of sins.” (Luke 3:3) Read Acts 2:38; Acts 22:16; 2nd Nephi 31:17.

It was intended for admission into the church of the Lord Jesus Christ and for eternal salvation. It is also symbolic of His death and resurrection.

“And He said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is BAPTIZED shall be saved; but he that believeth not shall be damned.” (Mark 16:15,16)

The jailer, falling down before Paul and Silas cried out, “Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:30,31) It is symbolic: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death: like that as Christ was raised up from the dead by the glory

of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” (Romans 6:3-5)

Thus we see that as soon as there was a profession of faith and the fruits of repentance were evident, the candidates were immersed by those who had been invested with priesthood authority. There was no delay in the administering the ordinance. As proof of this, read of the baptism of three thousand on the day of Pentecost; the immediate administering of baptism to the Ethiopian Eunuch by Philip; the baptism of Cornelius and his family; the baptism of two hundred and four souls at the waters of Mormon. (Acts 2:37-41; Acts 8:27-38; Acts 10th Chapter; Book of Mormon - Mosiah 18:7-16)

However, in process of time, namely in the second century, baptism was no longer administered upon the profession of faith, but rather limited to twice a year; at the times of the church festivals, Easter and Whitsuntide (it being the time of the Pentecostal celebration).

It cannot be found, neither in the Bible nor the Book of Mormon, that candidates for baptism, after their request and showing the fruits of repentance, had to be subjected to a period of teaching and preparation before they were baptized. The above referred scripture seems to be of sufficient evidence that candidates were baptised immediately upon profession of faith and bearing the fruits of repentance.

Baptism by immersion in the open waters had by this time undergone a change also. Soon after the death of the Apostles, pool baptism came into the church. (History is very vague as to the exact date) Those who desired to be baptised now had to go through a long preparation and trial. None were admitted to be baptised until the exorcist had, by certain menacing formulas, declared the candidate free from servitude to the prince of darkness and confessed them to be servants of the Lord. (read Moshem's "Ecclesiastical History", Cent. 3, Part 2, Ch. 4)

When the gospel was first preached by Jesus and His Apostles, all who believed and repented of their sins were baptised immediately. Complete instructions as to the principles of Christian life and the meaning of the gospel were given AFTER baptism. However, after churches were established everywhere, for reasons very obscure, this custom was changed. No one was baptised until instructions were previously given in all the phases of the gospel, and evidence of sincerity and holiness was established. From this arose the distinction between CATACHUMENS (those who were in process of being instructed and disciplined before they were baptised) and FAITHFUL (those who were baptised).

History records: "The instruction given to the catechumens was different according to their genius and capacity. For those of feeble minds were instructed only in the more general and fundamental principles of religion: while those who appeared capable of grasping and comprehending all Christian knowledge, were instructed in every thing that could render a Christian stable and perfect according to the views of that age." (Moshiem, Cent. 1, Part 2, Ch. 3)

The mode of baptism underwent another radical change about the middle of the third century. Immersion, symbolic and typical of death and resurrection, was now considered passe, and in lieu thereof, SPRINKLING was introduced in the church. Cyprian, the Bishop of Carthage, was the person responsible for the introduction of SPRINKLING instead of immersion.

For many years, when Heretics (anyone suspended from fellowship in the church) desired to be reinstated in the church, they were rebaptised. Sprinkling had its beginning around the first half of the third century. Cyprian, the Bishop of Carthage, advocated sprinkling instead immersion when someone could not be immersed because of illness or other physical impairment. The first instance known is when Novatus, a heretic, requested to be reinstated in the church; but because of his ailing

health, Cyprian restored him by "sprinkling", rather than immersion.

Baptism received more radical changes as time went on and this wonderful ordinance was perverted by the introduction of infant baptism. No more infamous doctrine could have been advocated than to consider that infants had need of baptism. No where in the scriptures can any intelligent person find any evidence whatsoever that baptism for infants or little children was indicated. Rather, baptism was intended for those who were capable of repenting of their sins. It is written,

"And saying, repent ye, for the kingdom of heaven is at hand . . . Bring therefore fruits meet for repentance . . . I indeed baptize you with water unto repentance . . ."  
" (Matt. 3:2-11)

How can an infant or a child repent if he has not the capability of knowing what sin is? What blasphemy is this.

The father of Moroni, Mormon, denounces this abominable practice as being spawned by Satan himself. He writes to his son in this wise:

"For if I have learned the truth, that there have been disputations among you concerning the baptism of your little children . . . For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying: Listen to the words of Christ your Redeemer, your Lord and your God. Behold I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore, the curse of Adam is taken from them in Me that it hath no power over them; and the law of circumcision is done away in Me . . . wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children . . . and their little children need no repen-

tance, neither baptism . . . Behold, I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.” (Moroni 8:5-14)

According to Mormon then, the baptism of infants or little children is an abomination in the sight of God, not to be tolerated in the least degree.

Mormon goes on to say, concerning the state of little children, that they are “alive in Christ, even from the foundation of the world; if not so, God is a partial God, and a respecter to persons; for how many children have died without baptism? . . . For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism . . . little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in Him because of His mercy. And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of Him and the power of His redemption. Wo unto such, for they are in danger of death, hell, and an endless torment . . .” (IBID)

Strange as it seems, this abominable practice of baptising little children (or infants) was not introduced by ignorant, superstitious or unlearned men, but by the very luminaries of the church, the clergy.

Following are some historical notes, taken from Talmadge’s “The Great Apostasy”:

“The baptism of infants, in the first 2 centuries after Christ, was altogether unknown . . . The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it

appears; and it was introduced with the command of Christ." (Curcellarius) "It is certain that Christ did not ordain infant baptism. We cannot prove that the Apostles ordained infant baptism. From those places where baptism of a whole family is mentioned (as in Acts 16:33; 1st Cor. 1:16), we can draw no such conclusion, because the inquiry is still to be made, whether there were any children in the families of such an age that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns . . . That not till so late a period (at least not earlier than Irenaeus), a trace of infant baptism appears; and that it first became recognized as an Apostolic tradition in the course of the third century, is evidence rather against than for the admission of its Apostolic origin." (Johann Neander, a German theologian, who flourished in the first half of the nineteenth century)

"Let them therefore come when they are grown up-- when they can understand-- when they are taught whither they are to come. Let them become Christians when they can know Christ."

Tertullian's almost violent opposition to the practice of pedo-baptism is cited by Neander as

"a proof that it was then not usually considered an Apostolic ordinance; for in that case he would hardly have ventured to speak so strongly against it."

Martin Luther, writing in the early part of the sixteenth century, declared:

"It cannot be proven by the Sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

## THE ORDINANCE OF THE LORD'S SUPPER CHANGED

When Christ introduced the ordinance of "The Lord's Supper", it was as a commemoration of His sufferings and death; the breaking of bread, a symbol of His body which was to be broken on the cross; the partaking of the wine, a symbol of His blood which would be spilled at Calvary for the sins of the world. For it is written,

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, this cup is the new testament in My blood, which is shed for you." (Luke 22:19,20)

The Apostle Paul in writing to the Corinthians, says

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, take eat; this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped saying, This cup is the new Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." (1st Cor. 11:23-25)

As with other ordinances, so this lofty and noble one of the Lord's supper became contaminated and adulterated by changing it altogether. At first, they continued to celebrate this ordinance with dignity and holiness, remembering the words of Jesus Christ and the admonitions of the Apostles. But, eventually, it was corrupted by attaching to it a ritual of SACRICE. (Moshiem's "Ecclesiastical History", Century 2, Part 2, Ch. 4) The term MYSTERY was also given to the Lord's Supper. This was taken from the Greeks and the people of the East to show the world that the Christians also had

their Mysteries, or certain holy rites concealed from the vulgar. (Moshiem)

To intensify this alleged MYSTERY, no one doing penance, nor those not yet baptised, were allowed to be present at the administering of the Lord's Supper. Gold and silver vessels were used, especially among the more opulent churches. Gone was the pure simplicity of the beautiful ordinance established by Jesus Christ. (Moshiem)

Next, the absurd tenet of TRANSUBSTANTIATION was introduced in the church around the 9th century, by a certain Pascasius Radbert. (Milner, Cent. 9, Ch. 1). About the year 1160, the doctrine of transubstantiation was confirmed by Innocent, the third, and was required by the court of Rome to be acknowledged by all men. Mr. Milner, the historian, writes,

“A very pernicious practice of idolatry was connected with the reception of this doctrine. Men fell down before the consecrated host and worshipped it as God; and the novelty, absurdity, and impiety of this abomination very much struck the minds of all men, who were not dead to a sense of true religion.” (Milner, Century 13, Ch. 1)

The doctrine of “Transubstantiation”, established as an important tenet of the Roman church, is thusly summarized: The bread and wine used in the Sacrament, lose their character as mere bread and wine, and become actually the flesh and blood of the crucified Saviour. This is done in such a mystical way, clothing it in a supernatural aura, defying the intelligence of the uninitiated, as it were, and giving this transmutation a “MYSTERY” appellation. This transmutation, though actual flesh and actual blood (according to the Roman church), still appear to be bread and wine. No wonder that some of the more spiritual men denounced this doctrine as “an absurd tenet”, a “monstrous and unnatural doctrine.”

The consecrated “host” was, and is, regarded as the actual flesh and blood of the Christ, and is adored as

divine, and is worshipped as God. (Milner, Cent. 13, Ch. 1) Today, the Roman Catholic Church, in its ritual of worship, "elevates the host" for adoration by the congregation. The Mass is supposed to be a mystic sacrifice, in which Jesus Christ is offered up daily as an ongoing atonement for the sins of the assembled congregation. The Roman church does not administer bread and wine as originally instituted by our Lord, but rather a small wafer, which is supposed to embody the flesh and blood of Christ. The prophet assuredly knew what he was talking about when he predicted that "they would change the Ordinance." (Isaiah 24:5)

As far as the antiquity of the doctrine of Transubstantiation is concerned, the date of its origin is debated very much. Nevertheless, the date is not consequential; it is the departure from the simple and pure institution of the Lord's Supper by the Saviour, and continued by the Apostles that is relevant. Changing the administration of bread and wine to the doctrine of Transubstantiation does not show an enhancing of the Lord's Supper, but rather a departure from its divine purpose. Consider the words of Jesus when He took bread and wine and, after blessing them and giving them to His disciples, He said,

"This do in remembrance of Me."

(Luke 22:19,20)

His body was not yet either broken or pierced, nor His blood yet shed. The disciples ate actual bread and drank actual wine; they did not consume the flesh and blood of Jesus. Paul, the Apostle, was certainly inspired by the Holy Ghost when he predicted that there would be a "falling away" and a "departure from the faith".

### **FEET WASHING**

Christ established the doctrine of feet washing with the words He spoke to His disciples in the "upper room":

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14,15)

That this ordinance was continued to be observed by the church is evidenced in the words of Paul to Timothy: “. . . if she have washed the saints’ feet . . .” (1st Tim. 5:10)

The history of the discontinuance of “feet-washing” is lost in antiquity. Some churches observe this ordinance only among their clergy at certain times of the year. Others practice this ordinance among the members periodically. The Church of Jesus Christ, of which the writer is a member, observes “feet washing” as a divine ordinance, instituted by the Lord, and enjoys its practice at least once every three months. (Faith and Doctrines of The Church of Jesus Christ, Article 13)

In all probability, because an aura of mysticism could not be attached to “feet washing”, it was considered not too important. Yet Jesus said, “. . . ye also ought to wash one another’s feet.” Every ordinance established by the Lord was meant to be observed without question. Faith, repentance, baptism, laying on of hands for the reception of the Holy Ghost, laying on of hands for the healing of sicknesses, etc. are all ordinances given to the church for strict observation. Likewise, “feet washing was (and must be) an ordinance to be numbered among the tenets of the church. The “changing of the ordinances” spoken by the prophet Isaiah, led to a greater part of the “falling away”; that of “breaking the everlasting covenant”.

#### **BREAKING THE EVERLASTING COVENANT (Isaiah 24:5)**

A covenant is an agreement between two parties. In it, the parties agree to do certain things, and agree to abide by them. Any breach of contract, by either party, will free the other from his committment. So it has been since the beginning of the world. Covenants have been made and broken. When they are broken, then consequences ensue; some very dire. God made covenants with individuals and the nation of Israel. When men kept their part of the covenant they were blessed indeed, as was Abraham, Isaac, and Jacob and many others. As Israel kept the commandments of God, they prospered. When they broke them, they were punished severely. These covenants,

though, are not the "broken covenant" that Isaiah was predicting.

The covenant made with Abraham, that his seed would become a great nation and that all the families of the earth would be blessed, was an individual one and involves earthly nations and earthly blessings. Surely, this is not the covenant that Isaiah was referring to. The Law given to Israel was only to last until "Shiloh comes" which was Christ. (Gen. 49th Ch.) The law was only a school-master until Christ came, then grace would replace it. (Gal. 3:24,25) No doubt, the prophet was referring to a covenant that was far greater than any earthly one. If the predictions of the prophet, concerning the "transgressions and changing the ordinances" alluded to the church established in Jerusalem, then it stands to reason that "breaking the everlasting covenant" must continue to refer to the church. Let us search the scriptures.

It is written, "And Jesus came and spake unto them, saying, all power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20)

Please note the strict admonishment of the Lord in His words, "TEACH ALL NATIONS" and "baptize them in the name of the Father, and of the Son, and of the Holy Ghost." He is telling them that in no other way can any one enter the kingdom of heaven, except through Faith, Repentance, and Baptism; and this only through the Father, the Son, and the Holy Ghost. These are the three that bear record in heaven. There are other three that bear record on earth. It is written in the Bible;

"For there are three that bear record in heaven; the Father, the Word (Son), and the Holy Ghost: and these three are One. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and

these three agree in One.” (1st John 5:7,8) He goes on to say, “teaching them to OBSERVE ALL THINGS whatsoever I have COMMANDED you.”

Jesus is telling them that they MUST not deviate one iota from His commandments; that the nations must be taught to observe (keep) all of His doctrine, ordinances, and commandments, without any alterations, additions or subtractions from His gospel. His last words in this final earthly farewell were,

“And, Lo, I am with you always. Amen.”

Herein is the crux of this last message, “I am with you always, even unto the end of the world.” Reading between the lines, one cannot help but discern the true meaning of the Saviour’s words. Jesus is saying to them in effect, “if you teach the nations to be baptised in the name of the Father, and of the Son, and of the Holy Ghost, as the only means of admission to the kingdom of heaven; and, if you teach them to observe all My commandments, without any deviations, alterations, or changes whatsoever, I promise you that I will (My spirit, My power, My grace) be with you (the church of which the Apostles were to be the pillars) until the end of time.”

This final admonishment, prior to His ascension into heaven, is without a question, a COVENANT with His church. The Apostles organized the church of Jesus Christ beginning from the day of Pentecost, after the reception of the Holy Ghost. They ordained Elders, Teachers, Deacons, Deaconesses, and enrolled “helps and governments”, etc. according to the dictates of the Holy Spirit. (Ephesians 4:11, 12 - 1st Cor. 12:28) For many years, the church arose as a triumphant entity, seen and heard domestically and in foreign lands. The Apostles and the church remembered the last message of their Lord and Master and the COVENANT that He had made with them. They too, had vowed to keep the commandments of the Lord and to promulgate His gospel throughout the world.

As the years rolled on, however, the church broke the Covenant which Christ had sealed with His blood, and for which the Apostles had given their lives. One may ask,

“how was the Covenant broken?” The answer is very obvious. By supplanting the Ordinances instituted by Jesus Christ by man-made inventions, such as changing the mode of baptism from immersion to sprinkling and pouring; by changing the Lord’s Supper from the “breaking of bread and drinking of wine” to the doctrine of transubstantiation; by pride and arrogance instead of love and humility; by immorality instead of Christian behavior; and by the literal “sword” instead of the sword of the Spirit.

Moshiem, writing of conditions attending the closing years of the third century, says,

“The ancient method of ecclesiastical government seemed in general still to subsist, while, at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated toward the form of a religious monarchy. This change in the form of ecclesiastical government was soon followed by a train of vices, which dishonored the character and authority of those to whom the administration of the church was committed.” (Moshiem, Cent. 3, Part 2, Ch. 2:3,4)

Another historian writing also about these perverse conditions says, “But when by excessive liberty, we sunk into indolence and sloth, and we were almost, as it were, on the point of taking up arms against each other, and were assailing each other with words, as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had risen to the greater heights of malignity, then the Divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were still crowding into the church, with gentle and mild visitations began to afflict its Episcopacy . . . but some that appeared to be our Pastors, deserting the law of Piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the

government as a kind of sovereignty for themselves.”  
(Eusebius, Book 8, Ch. 1)

By the above historical evidences, the reader can readily understand that the Prophet Isaiah was truly motivated by the Spirit of the Almighty to predict the breaking of the Covenant which Jesus made with His Apostles (and the church), which had been intended to be the “Everlasting Covenant.” The Lord was patient and merciful, and long-suffering with the church for several hundred years, until when He could no longer abide its departure from the Faith and the gospel, He “caught up the man-child to His throne”, and placed the woman (church) “into the wilderness and nourished her for a period of time, times, and half a time.” The wickedness that prevailed in the church was indicative of both prelate and member walking in “darkness” created by their own follies.

Isaiah declared emphatically that the blackness of spiritual “night-time” would prevail on the earth because of the transgression of the law of grace, the changing of the ordinances, and the breaking of the “Everlasting Covenant”. This blackness was the result of the above which defiled the earth under the inhabitants thereof:

“For, behold, the darkness shall cover the earth and gross darkness the people.” (Isaiah 60:2) “I clothe the heavens with blackness and make sackcloth their covering.” (Isaiah 50:3)

When the power and glory of God was taken away from the earth (Rev. 12), it left it without the light of His spirit and, as a consequence, spiritual darkness prevailed, not only on the earth, but upon the minds and hearts of the people. Jesus said that no one could work while it was “night”. Spiritual daylight was gone. In its wake came the well known “dark ages”, spanning a period of “time, times, and half a time” or 1,260 years. Through the mouth of the prophet, God showed His displeasure and grief:

“I clothe the heavens with blackness, etc.”

This was a time of mourning. Covering with sackcloth was used when mourning for a loved one, naturally speaking. Because of the wickedness in the church, the heavens and the earth are mourning and languishing in sorrow. Nonetheless, the prophet was made to say also, “. . . but the Lord shall arise upon thee, and His glory shall be seen upon thee.” (Isaiah 50:3) No doubt, the prophet foresaw the time when the spiritual darkness would be dispelled and the Light of the Gospel would be Restored upon the face of the earth. (the subject of the Restoration of the Gospel will be ensuing)

The Prophet Ezekiel saw, through the medium of God's Holy Spirit, how that the shepherds (ministers) of Israel would become wicked and uncaring. However, since prophecy has, many times, a two-fold interpretation and/or application, the following can be readily used to indicate the conditions that prevailed in the church a few centuries after Christ, to wit:

“Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, this saith the Lord God unto the shepherds, woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flock? . . . Behold, I am against the shepherds, and I will require My flock at their hands . . .” (Ezekiel 34:2-10)

Speaking of spiritual darkness that would befall the earth and people, it is written,

“Therefore, night shall be unto you, that ye shall not have a vision. And it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded, yea, they shall all cover their lips for there is no answer of god.” (Micah 3:6,7) Also, “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.”  
(Isaiah 29:9,10)

CHAPTER 6  
PREDICTIONS OF THE APOSTASY IN AMERICA  
(BOOK OF MORMON)

“. . .Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest Himself unto them, shall dwindle in unbelief. Yea, and then shall they see wars and pestilences, yea, famine and bloodshed, even until the people of Nephi shall become extinct. Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not pass away before this great iniquity shall come. (Alma 45:10-12)

“And he said unto them, behold I, Samuel a Lamanite, do speak the words of the Lord which He doth put into my heart; and behold, He hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people. Yea, heavy destruction awaiteth this people, and it surely cometh unto this people; and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for His people. . .

And four hundred years shall not pass away before I will cause that they shall be smitten. . .Yea, I will visit them in My fierce anger, and there shall be those of the fourth generation who shall live. . .”  
(Helaman 13:5-10)

“But behold, it sorroweth me because of the fourth generation from this generation, for they are led

away captive by him even as was the son of perdition; for they will sell Me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.” (3 Nephi 27:32)

“And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth, they did have their goods and their substance no more common among them. And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ. . . yea, there were many churches which professed to know the Christ, and yet, they did deny the more parts of His gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness, and because of the power of Satan who did get hold upon their hearts.” (4th Nephi 1:24-28)

“And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and became vain like unto their brethren, the Lamanites. And from this time, the Disciples began to sorrow for the sins of the world. And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceeding wicked, one like unto another. (4th Nephi 1:43-45)

Seeing this wickedness among the people of the church, Mormon cried out, “O then ye unbelieving, turn ye to the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great day and last day. And again, I speak unto you who deny the revelations of God, and say that they are done away,

that there are no revelations, no prophecies, nor gifts, nor healings, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them." (Mormon 9:6-9)

In reading the foregoing scriptures, one can readily see that the transgressing of the Lord's commandments brings about the inevitable consequences of total spiritual destruction. After Jesus established His church on this continent, the people enjoyed almost two hundred years of peace. The reason being, of course, that they kept the laws of love and righteousness, and had all things common. There were no rich or poor; great or least. Satan had no power over them as long as they kept the commandments of the Lord Jesus Christ. However, when prosperity came into their lives, pride and arrogance replaced that simple humility and love which had reigned so gloriously among them. Forgotten were the admonishings of Christ and those wonderful Disciples. Now malice and hatred for each other stirred them to the degree that strife and war became predominant. Once again factions were started; those who still believed on the Lord Jesus Christ were called Nephites, and the opposition were named Lamanites. Nonetheless, in a few short years because of sin and transgression, the Nephites became as wicked as their brethren, the Lamanites, until their utter destruction at Cumorah's hill. (Mormon Ch. 6) Moroni writes,

"And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed. . . four hundred years have passed away since the coming of our Lord and Saviour. And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites. And behold,

it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war. . .and there are none that do know the true God save it be the Disciples of Jesus. . .” (Mormon 8:2-10)

## CHAPTER 7

### IMPORTANT CAUSES LEADING TO THE APOSTASY

Among the contributing causes of the Apostasy were the Jusaistic and Pagan persecutions. From the time that Jesus Christ established His church, it was the object of cruel persecution. It must be considered as a cause which led to a segment of the total Apostasy, and which caused many to "fall away" FROM the church; such as Schisms, Heresies, Philosophies, and Doctrinal changes, were foremost in causing the Apostasy BY the church.

Christ predicted the Judaistic persecution:

"But take heed to yourselves; for they shall deliver you up to councils; and in the Synogogues you shall be beaten; and ye shall be brought before Rulers and Kings for My sake for a testimony against them. (Mark 13:9)

"But before all these, they shall lay their hands upon you, and persecute you, delivering you up to the Synogogues, and into prisons, being brought before Kings and Rulers for My name's sake. . . And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. (Luke 21: 12,16,17 - Compare Matt. 10:16-18)

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." (Matt. 24:9-10)

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the

world, but I have chosen you out of the world, therefore, the world hated you. Remember the word that I said unto you, the servant is not greater than His Lord; if they have persecuted Me, they will also persecute you." (John 15:18-20)

"They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor Me." (John 16:2-3)

Moshem, writing about the cruelties heaped upon the lowly followers of Jesus by the Jews says,

"Though the disciples of Christ were distinguished for the excellence of their doctrines and purity of their lives, yet the Jewish priests and rulers not only treated them with contumely and abuse, but put to death as many of them as they could. This appears from the Martyrdom of Stephen, Acts 7:55; of James, the son of Zebedee, Acts 12:1-2; and of James, the Just, who presided over the church in Jerusalem. Josephus' Antiquities, Book 20, Ch. 8, and Eusebius' Ecclesiastical History, Book 2, Ch. 23. The true cause of this hostility of the Jewish priests and doctors, undoubtedly was their envy, and their fear of losing their personal advantages and their consequence, if Christianity prevailed. No less cruelty was shown to the disciples of Christ, by those Jews who lived out of Palestine, in the Roman provinces. It appears from the Acts of the Apostles and from other credible records, that they spared no pains to instigate the Magistrates and the populace to destroy the Christians. To this madness, they were excited by the High Priests and the Elders of the foreign Jews, exhorting them to avoid all connections with the Christians, and to persecute them as far as was in their power. To cloak this base procedure under an honourable garb, they gave out that the Christians had treasonable designs against the Roman government; that they acknowledged as their King one Jesus, a malefactor, whom Pilate had

most justly punished with death This rage against the Christians was propogated from father to son, through successive generations; so that the church in after ages had no more bitter enemies that the Jews." (Moshiem' Ecclesiastical History, Century 1, Part 1, Ch. 5:1-2)

The dire consequences heaped upon the Jews for their persecution against the Christians is vividly reported by the historian, Moshiem:

"But God Himself visited this perfidious nation with the sorest judgments on account of their cruelties to the Saviour and His friends. For He suffered Jerusalem, the capitol of Palestine, together with the Temple, to be razed to the foundation by the Roman Emperor Vespasian and his son Titus, about forty years after Christ's Ascension; and an innumerable amount of people to perish by the sword, and most of the survivors to be sold into slavery. A more distressing scene than this, which is described at large by Josephus, himself a Jew, is perhaps, no where to be found in the records of history. And from this time onward, the Jews have been everywhere, even more than before, objects of hatred and abhorrence to all nations." (Moshiem, Book 1, Cent. 1, Part 1, Ch. 5:3)

Relative to the punishment that befell the Jews, a latterday writer has this to say, "The city fell after six month's siege before the Roman army led by Titus, son of the Emperor Vespasian. Josephus, the famous historian to whom we owe most of our knowledge as to the details of the struggle, was himself a resident of Galilee, and was carried to Rome among the captives. From his record we learn that more than a million Jews lost their lives from the famine incident to the siege; many more were sold into slavery, and unaccounted numbers were forced into exile. The city was utterly destroyed, and the site upon which the Temple had stood was plowed up by the Romans in their search for treasure. Thus literally were the words of Christ fulfilled: There

shall not be left here one stone upon another, that shall not be thrown down.

Since the destruction of Jerusalem, and the final disruption of the Jewish autonomy, the Jews have been wanderers upon the face of the earth; a people without a country, a nation without a home." (James E Talmadge, Articles of Faith, Lecture 17) NOTE Since the above writing, the Jews have become a nation, called Israel, in the region of Jerusalem.

The early Christians were buffeted by the Jews who sought to erase the name of Jesus Christ from the minds and hearts of His followers. But more so, by the Pagan nations under their cruel Emperors, who sought to completely exterminate the Christians from the face of the earth. It is only reasonable then, that an account of their persecutions be told. Later on, the infiltration of Schisms, Philosophies, etc. into the church itself will be discussed.

## CHAPTER 8

### PAGAN PERSECUTIONS

1st Persecution . . . .	under Nero . . . . .	A.D. 67
2nd Persecution . . . .	under Domition . . . . .	A.D. 81
3rd Persecution . . . .	under Trajan . . . . .	A.D. 108
4th Persecution . . . .	under Marcus Aurelius Antoninus . . . .	A.D. 162
5th Persecution . . . .	under Severus . . . . .	A.D. 192
6th Persecution . . . .	under Maximus . . . . .	A.D. 235
7th Persecution . . . .	under Decius . . . . .	A.D. 249
8th Persecution . . . .	under Valerian . . . . .	A.D. 257
9th Persecution . . . .	under Aurelian . . . . .	A.D. 284
10th Persecution . . . .	under Diocleyian . . . . .	A.D. 303

The above persecutions are sometimes referred to as the ten great persecutions.

**1st Persecution under Nero, A.D. 64 (Talmadge); A.D. 67 (Foxye, Book of Martyrs)**

Nero was the sixth emperor of Rome. (died A.D. 68) He ordered Rome to be put to the flames, which was carried out by his officers, guards and servants. He went up to the tower of Macaenus, and played upon his harp while Rome burned. He once had made the remark that, "he wished the ruin of all things before his death."

The fire continued for nine days. In order to make someone else the scapegoat, he blamed the Christians for having set fire to the city. As a consequence, and to feed his own ego, he punished the Christians cruelly. The skins of wild beasts were sewn on some, and then worried by dogs until they expired; and others, dressed in shirts made stiff with wax, fixed to axle-trees and set on fire in his gardens in order to illuminate them.

It is recorded in history; "But when the Principate was now firmly secured for Nero, he plunged into vile habits, and armed himself even against piety toward the God of the Universe. Indeed, to describe the nature of this man's depravity does not lie within our present task. Nevertheless, since many have given us the facts about him in most accurate accounts, anyone who so desires, may perceive from them how stupid was the man's outrageous madness. Actuated by blind fury, he perpetrated the destruction of countless persons, and stained himself with blood to such an extent that he spared not even his nearest and dearest, but in like manner, by manifold forms of death, made away with mother, brothers, and wife, together with countless other relatives as well, as if they were his enemies and foes. And it seems that in addition to all these crimes we must register this fact also to his credit, that he was the first emperor to be proclaimed as the foe of piety towards the Deity. Tertullian also says, read your memoirs, and there you will find that Nero was the first to attack this opinion, when after subduing all the East, he raged fiercely against all, but especially in Rome. We glory that such a man was the author of our chastisement. For anyone who knows him can understand that it could only have been something of great excellence that would have been condemned by Nero." (Eusebius Ecclesiastical History, Volume 1, Book 2, Chapter 25)

It is said that in this persecution, Peter and Paul, two of the Apostles of Jesus Christ were martyred. (a brief account of the martyrdom of the Apostles will be written hereafter.)

-Vespasian succeeded Nero,  
and reigned A.D. 68-79

After taking Jerusalem, he ordered that all the family of David should be sought out so that none of the Royal Tribe might be left among the Jews. And for this reason, a most terrible persecution once more hung over the Jews.

-Titus succeeded Vespasian A.D. 79-81-

### 2nd Persecution against the Christians under Domitian

Domitian persecuted the Christians, but not as horribly as did Nero. He had put to death without a fair trial, many notable persons at Rome. When this did not thoroughly satisfy him, he turned his wrath against the Christians; trying to emulate the cruelties of his predecessor, Nero.

During the reign of Domitian, the Apostle John was condemned to exile on the Isle of Patmos.

Tertullian, the historian, says, "Domitian also, with a share of Nero's cruelty, had tried on one occasion to do the same as Nero. But being, as I imagine, possessed of some intelligence, he very soon ceased and even recalled those whom he had banished." (Eusebius, Ecc. History, Volume 1, Book 3, 19-20)

-Nerva succeeded Domitian-

### 3rd Persecution under Trajan (A.D. 98-117)

In this persecution, Pliny, the governor of Bithynia, wrote to Trajan:

"It is my usual custom, Sir, to refer all things, of which I harbour any doubts, to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians, before I came into this Province. I am therefore at a loss, to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been with me a question very problematical, -- whether any distinction should be made between the young and the old, the tender and the robust, whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction; whether the name itself, abstracted from any flagitiousness of conduct, or of crimes connected with the name, be the object of punishment. In the meantime this has been my method, with respect to those who were brought before me as Christians. I asked them whether they were

Christians; if they pleaded guilty, I interrogated them twice afresh, with a menace of capital punishment. In case of obstinant perseverance, I ordered them to be executed. For of this I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for vengeance of the Magistrate. Some that were infected with the same madness, whom on account of their privilege of citizenship, I reserved to be sent to Rome to be referred to your tribunal. In the course of this business information pouring in as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons, who yet declared that they were not Christians then or ever had been; they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the deities. They performed sacred rites with wine and frankincense, and execrated Christ, --none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others, named by an informer, first affirmed and then denied the charge of Christianity; declaring that they had been Christians but had desisted some three years ago, others still longer, some even twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ. And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ as to a God, and to bind themselves by an oath with an obligation of not committing any wickedness; but on the contrary of abstaining from thefts, robberies and adulteries; also of not violating their promise, or denying a pledge, after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last they yet desisted, after the publication of my edict in which agreeably to your orders, I forbade

any societies of that sort. On which account I judged it more necessary, to inquire by torture, from two females, who were said to be deaconesses, what is the real truth. But nothing could I collect, except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great, as to call for serious consultation. Many persons are informed against of every age and of both sexes; and more still will be in the same situation. The contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and to correct it. The success of my endeavors hitherto forbids such desponding thoughts; for the Temples, once almost desolate, begin to be frequented, and the sacred solemnities, which had long been intermitted, are now attended afresh; and the sacrificial victims are now sold everywhere, which once could scarce find a purchaser. Whence I conclude, that many might be reclaimed, were the hope of impunity, on repentance, absolutely confirmed." (Milner's "Church History", Century 2, Ch. 1)

Answer to Trajan to Pliny -- "You have done perfectly right, my dear Pliny, in the inquiry which you have made concerning Christians. For truly no one general rule can be laid down, which will apply itself to all cases. These people must not be sought after. If they are brought before you and convicted; let them be capitally punished, yet with this restriction, that if they renounce Christianity and evidence this sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future on his repentance. But anonymous libels in no case ought to be attended to; for the precedent would be of the worst sort and perfectly incongruous to the maxims of my government." (Milner's "Church History", Cent, Ch. 1)

In this persecution Ignatius, Bishop of Antioch, was

martyred for the faith in Jesus. (A.D. 107) It is said that he succeeded Peter as the second Bishop of Antioch. Actually he succeeded a man called Euodius. (A.D. 70) He was devoured by wild beasts.

Following is a part of his letter to the disciples at Rome:

“From Syria to Rome I fight with wild beasts by land and sea, by night and day, being bound to ten leopards (that is, a company of soldiers), who, the better they are treated, the worse they become. By their evil deeds I am becoming the more a disciple, yet am I not on this account justified. May I have joy of the wild beasts that are ready for me; and I pray that I may find them prompt. I shall even coax them to devour me promptly, not as has happened to some whom they refused to touch through fear; and if they are unwilling of themselves and have no wish, it is I who will compel them. Pardon me; I know what is expedient for me; now I am beginning to be a disciple. May naught of things visible or invisible envy me; that I may attain to Jesus Christ, Come fire and cross and conflicts with wild beasts, wrenching of bones, hacking of limbs, grinding of the whole body, tortures of the devil upon me; if only I may attain to Jesus Christ.” (Eusibius, “Ecclesiastical History”, Book 3, Verse 7)

Following is an interview in the presence of Trajan:

Being introduced in the presence of Emperor, he was thus addressed by Trajan. “What an impious spirit art thou, both to transgress our commands, and to inveigle others into the same folly to their ruin?”

Ignatius answered, “Theophorus (for so he was surnamed) ought not to be called so; for as much as all wicked spirits are departed far from the servants of God. But if you call me impious because I am hostile to evil spirits, I own the charge in that respect. For I dissolve all their snares through the inward support of Christ the heavenly King.”

- Trajan: "Pray who is Theophorus?"
- Ignatius: "He who has Christ in his breast."
- Trajan: "And thinkest thou not that gods reside in us also, who fight for us against our enemies?"
- Ignatius: "You mistake in calling the demons of the nations by the name of gods . . . For there is only ONE God, who made heaven and earth, the sea, and all that is in them; and ONE Jesus Christ, his only begotten Son whose kingdom be my portion."
- Trajan: "His kingdom do you say who was crucified under Pilate?"
- Ignatius: "His, who crucified my sin with its author; and has put all the fraud and malice of satan under the feet of those who carry Him in their heart."
- Trajan: "Dost thou then carry Him who was crucified within thee?"
- Ignatius: "I do; for it is written; I dwell in them, and walk in them."
- Trajan: Pronouncing this sentence against him, "Since Ignatius confesses, that he carries within himself him that was crucified, we command that he be carried bound by soldiers to Great Rome, there to be thrown to the wild beasts for the entertainment of the people."

Following is a letter from Ignatius to Polycarp that should be held dear and also studied by all Ministers.

"I exhort thee, by the grace with which thou art clothed, to apply thyself to thy course of duty; and to admonish all, that they may all be saved. Do justice to they station in all diligence both temporal and spiritual; be studious of that best of blessings, unity; bear with all, as also the Lord doth with thee; bear with all in charity, as indeed thou also dost. Find time for prayer without ceasing; ask for prayer without

ceasing; ask for more understanding than thou hast at present; watch, and possess a spirit ever attentive; speak to each separately, as Almighty God shall enable thee to do; bear with the diseases of all, as a perfect combatant -- the more labour, the more reward. If thou love only the obedient disciples, thou evidences no grace; rather bring into orderly subjection the turbulent through meekness. Every wound is not cured by the same method of application. Watch as a divine wrestler; thy theme is immortality and eternal life. Let not those who seem experienced Christians and are yet unsound in the faith stagger thee. Stand firm as an anvil continually struck. It is the character of a great wrestler to be mangled, and yet to conquer. Be more studious than thou art; consider the times; and expect him who is above all time, who is unconnected with time; the invisible one made visible for us; the impassable but passable for us; who bore all sorts of sufferings for us. Let not widows be neglected. Next to the Lord do thou take care of them. Let nothing be done without thy cognizance. Do thou nothing without the mind of God. Let assemblies be more frequently held; seek out all by name; despise not slaves of either sex, yet let them not be puffed up, but serve more faithfully to the glory of God, that they may obtain a better liberty from God. Let them not desire to be set at liberty at the charge of the church, lest they be found slaves of lust. If any can remain in chastity for the honour of the Lord, let them do so without boasting. If they boast, they are lost; and if the man set himself up above the Bishop, he is lost. It behooves the married to enter into that connection with the consent of the Bishop, that the marriage may be after the will of God and not to fulfill the lusts of the flesh." (Milner's, "Church History", Cent. 2, Ch. 1, Page 62)

-Hadrian succeeded Trajan  
(A.D. 117-138)-

Hadrian continued the third persecution with great

severity until Quadratus, Bishop of Antioch and Aristedes, a philosopher of the same city wrote appealing letters to Hadrian in favor of the Christians, which caused Hadrian to relax somewhat the severity of the persecution. These letters, no doubt, had some effect upon Hadrian yet a letter from Serinius Granianus, Procounsel of Asia, moved him still more. Following is his letter to Hadrian (in part):

“that it seemed to him unreasonable, that the Christians should be put to death, merely to gratify the clamours of the people, without trial, and without any crime proved against them.”

Following is the answer of Hadrian to Minucius Fundanus, the successor of Granianus:

“I have received a letter written to me by the very illustrious Serenius Granianus, who you have succeeded. To me then the affair seems by no means fit to be slightly passed over, men may not be disturbed, without cause, and that scycophants may not be encouraged in their odious practices. If the people of the province will appear publicly, and make open charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only and not by rude demands and mere clamours. For it is much more proper, if any person will accuse them, that you should take cognizance of these matters. If any then accuse and show that they actually break the laws, do you determine according to the nature of the crime. But, if by Hercules, if the charge be a mere calumny, do you estimate the enormity of such calumny, and punish it as it deserves.” (Milner’s, “Church History”, Cent. 2, Ch. 2, Page 64)

-Antoninus Pius succeeded Hadrian  
(A.D. 138-161-

He was an amiable Monarch, who stayed the persecutions against the Christians.

#### 4th Persecution Under Marcus Aurelius

-Marcus Aurelius succeeded his father,  
Antoninus Pius (A.D. 161-180-

Under this persecution martyrdom was suffered by Justin, a Christian philosopher and a wonderful man. He was born at Neoplolis, in Samaria. He was beheaded with six others in approximately 163 A.D.

Polycarp also was martyred under this persecution. Following are the excerpts of his life and death:

Martyred A.D. 167

Succeeded Bucolus as Bishop of Smyrna; ordained by the Apostles, presumably St. John; received the government of the church from the Apostles directly. Usher, in his Prolegom to Ignatius, says that Polycarp was the Angel of the church of Smyrna addressed by our Saviour. It is said that he presided over this branch of the church for about 74 years. Polycarp had a vision three days before his martyrdom wherein he saw the pillow under his head burst into flame. When he awoke he prophesied that his death would be by fire. In an Epistle, written by Evaristus, the story is told:

“The church of God which sojourns at Smyrna, to that which sojourns at Philomelium, and in all places where the Holy (Catholic) church sojourns throughout the world, may the mercy, peace, and love of God the Father, and of the Lord Jesus Christ be multiplied. We have written to you, brethren, as well concerning the other Martyrs, as particularly the blessed Polycarp; who, as it were, sealing by his testimony, closed the persecution. For all these things, which were done, were so conducted, that the Lord from above, might exhibit to us the nature of a martyrdom perfectly evangelical. Polycarp did not precipitately give himself up to death, but waited til he was apprehended, as our Lord himself did, that we might imitate him; not caring only for ourselves, but also for our neighbors. It is the office of solid and genuine charity not to desire our own salvation only, but also that of all the brethren. Blessed and noble indeed are

all Martyrdoms which are regulated according to the will of God, for it behooves us, who assume to ourselves the character of Christians -- a name professing distinguished sanctity--to submit to God alone the arbitration of all wants. Doubtless their magnanimity, their patience, their love of the Lord, deserve the admiration of everyone; who though torn with whips til the frame and structure of their bodies were laid upon even to their veins and arteries, yet meekly endured; so that those who stood around pitied them and lamented. But such was their fortitude, that no one of them uttered a sigh or groan; thus they evinced to us all that, at that hour, the martyrs of Christ, though tormented, were absent as it were from the body; or rather that the Lord being present, conversed familiarly with them; thus they were supported by the grace of Christ; thus they despised the torments of this world, and by one hour redeemed themselves from eternal punishment. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid that fire which is eternal and never to be quenched. And with the eyes of their heart they had respect to the good things reserved for those who endure -- THINGS WHICH EYE HATH NOT SEEN, NOR EAR HEARD, NOR HATH IT ENTERED INTO THE HEART OF MAN TO CONCEIVE. But these good things were then exhibited to them by the Lord. They were indeed then no longer men, but angels. In like manner those, who were condemned to the wild beasts, underwent for a time cruel torments, being placed under shells of sea fish and exposed to various other tortures that, if possible, the infernal tyrant, by an uninterrupted series of suffering, might tempt them to deny their Master. Much did satan contrive against them; but thanks to God without effect against them all. The magnanimous Germanicus, by his patience and courage, strengthened the weak. He fought with wild beasts in an illustrious manner; for when the Procounsel besought him to pity his old age, he irritated the wild beasts by provocation and was

desirous of departing more quickly from a world of wickedness. And now the whole multitude, astonished at the fortitude of the Christians, that is, of the true friends and worshippers of God, cried out, 'take away the atheists, let Polycarp be sought for.' One Christian, by name Quintus, lately come from Phrygia, his native country, on sight of the beasts trembled. He had persuaded some persons to present themselves before the tribunal of their own accord. Him the Procounsel, by soothing speeches, induced to swear and to sacrifice. On this account, brethren, we do not approve of those who offer themselves to martyrdom; for we have not so learned of Christ.

The admirable Polycarp, when he heard what passed, was quite unmoved, and resolved to remain in the city. But induced by the intreaties of his people, he retired to a village at no great distance; and there with a few friends, he spent his time entirely, day and night, in praying, according to his usual custom, for all the churches in the world. Three days before he was seized, he had a vision while he was praying. He saw his pillow consumed by fire; and turning to the company, he said prophetically, 'I must be burnt alive.' Upon hearing that the persons, in search of him, were just at hand, he retired to another village. Immediately the officers came to his house; and not finding him, they seized two servants, one of whom was induced by torture, to confess the place of his retreat. Certainly it was impossible to conceal him, since those of his own household discovered him. And the Tetrarch, called Cleronomus Herod, hastened to introduce him into the stadium; that so he might obtain his lot as a follower of Christ; and those who betrayed him might share with Judas. Taking then the servant as their guide, they went out about supper-time, with their usual arms, as against a robber; and arriving late, they found him lying in an upper room at the end of the house, whence he might have made his escape, but he would not, saying, 'the will of the Lord be done.' Hearing that they were arrived, he came

down and conversed with them; and all who were present, admired his age and constancy. Some said, 'is it worth while to take pains to apprehend so aged a person?' He immediately ordered meat and drink to be set before them as much as they pleased and begged them to allow him one hour to pray without molestation; which being granted, he prayed standing and was so full of the grace of God that he could not cease from speaking for two hours. The hearers were astonished, and many of them repented that they had come to seize so divine a character.

When he had finished his prayers, having made mention of all whom he had ever known, small and great, noble and vulgar, and of the whole (Catholic) church throughout the world, the hour of department being come, they set him on an ass and led him to the city. The Irenoch Herod and his father, Nicetes, met him, who taking him up into their chariot began to advise him asking, 'what harm is there to say, Lord Caesar . . . and to sacrifice and be safe?' At first he was silent, but being pressed, he said, 'I will not follow your advice.' When they could not persuade him, they treated him abusively and thrust him out of the chariot so that in falling he bruised his thigh. But he, still unmoved as if he had suffered nothing, went on cheerfully under the conduct of his guards to the stadium. There the tumult being so great that few could hear anything, a voice from heaven said to Polycarp, as he entered on the stadium, 'be strong Polycarp and behave yourself like a man.' None saw the speaker but many of us heard the voice.

When he was brought to the Tribunal, there was a great tumult as soon as it was generally understood that Polycarp was apprehended. The Proconsul asked him if he was Polycarp, to which he assented. The former then began to exhort him, saying, 'have pity on thine own great age--and the like. Swear by the fortune of Caesar--repent--say--take away the atheists.' The Proconsul urging him and saying, 'swear, and I will release thee, --reproach Christ.' Polycarp said, 'eighty

and six years have I served Him, and He hath never wronged me, and how can I blaspheme my King who hath saved me?' The Proconsul still urging 'swear by the fortune of Caesar.' Polycarp said, 'if you still vainly contend to make me swear by the fortune of Caesar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am. I am a Christian; and if you desire to learn the Christian doctrine, assign me a day and hear.' The Proconsul said, 'persuade the people.' Polycarp said, 'I have thought proper to address you; for we are taught to pay all honour to magistracies and powers appointed by God, which is consistant with a good conscience. But I do not hold them worthy that I should apologize before them.' 'I have wild beasts' said the Proconsul. 'I will expose you to them if you do not repent.' 'Call them,' replied the martyr. 'Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good.' 'I will tame your spirit by fire,' says the other, 'since you despise the wild beasts, unless you repent.'

'You threaten me with fire,' answers Polycarp, 'which burns for a moment and will be soon extinct; but you are ignorant of the future judgment and of the fire of eternal punishment reserved for the ungodly. But why do you delay? Do what you please.' Saying this and more, he was filled with confidence and joy, and grace shone in his countenance; so that he was so far from being confounded by the menaces. On the contrary the Proconsul was embarrassed. He sent, however, the herald to proclaim thrice, in the midst of the assembly, 'Polycarp hath professed himself a Christian.' Upon this all the multitude both of Gentiles and of the Jews, who dwelt at Smyrna, with insatiate rage shouted aloud, 'this is the doctor of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore.' They now begged Philip, the Asiarch, to let out a lion against Polycarp. But he refused observing that the antitheatrical spectacles of the wild beasts were

finished. They then unanimously shouted that he should be burnt alive; for his vision was of necessity to be accomplished . . . Whilst he was praying, he observed the fire kindling and turning to the faithful that were with him, he said prophetically . . . 'I must be burnt alive.' The business was executed with all possible speed; for the people immediately gathered fuel from the workshops and baths, in which employment the Jews distinguished themselves with their usual malice. As soon as the fire was prepared, stripping off his clothes and loosing his girdle, he attempted to take off his shoes . . . a thing unusual for him to do formerly . . . because each of the faithful were wont to strive who should be assiduous in serving him. For, before his martyrdom, his integrity and blameless conduct had always procured him the most unfeigned respect. Immediately the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, 'let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him without nailing him. And he, putting his hands behind him and being bound as a distinguished ram selected from a great flock, a burnt offering acceptable to God Almighty, said, 'O Father of thy beloved and blessed Son, Jesus Christ, through whom we have attained knowledge of Thee, O God of angels and principalities, and of all creation, and of all the just who live in thy sight, I bless thee, that thou hast counted me worthy of this day and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Ghost; among whom I may be received before thee this day as a sacrifice well-favored and acceptable, which thou, the faithful and true God hast prepared, promised before hand, and fulfilled accordingly. Wherefore I praise thee for all those things, I bless thee, I glorify thee, by the eternal High-Priest, Jesus

Christ, thy well beloved Son; through whom with Him in the Holy Spirit be glory to thee, both now and forever, Amen.”

And when he had pronounced Amen aloud and finished prayer, the officers lighted the fire and a great flame bursting out . . . we, to whom it was given to see and who also were reserved to relate to others that which happened, saw a wonder . . . for the flame, forming the appearance of an arch, as the sail of a vessel filled with wind, was as a wall about the body of the Martyr; which was in the midst, not as burning flesh, but as gold and silver, refined in a furnace. We received also in our nostrils such a fragrance, as arises from frank-incense, or some other precious perfume. At length the impious, observing that his body could not be consumed by the fire, ordered the confector to approach and to plunge his sword into his body. Upon this a quantity of blood gushed out, so that the fire was extinguished, and all the multitude were astonished to see the difference this providentially made between the unbelievers and the elect; of whom the admirable personage before us was, doubtless, one in our age, an Apostolical and prophetic teacher, the Bishop of the (Catholic) church at Smyrna. For, whatever he declared, was fulfilled and be fulfilled. But the envious, the malignant, and spiteful enemy of the just, observed the honour put on his martyrdom and his blameless life; and knowing that he was now crowned with immortality and the prize of unquestionable victory, studied to prevent us from obtaining his body, though many of us longed to have communion with his sacred flesh. For some persons suggested to Nicetes, the father of Herod and the brother of Alce, to go to the Proconsul and intreat him not to deliver the body to the Christians, lest said they, ‘leaving the crucified one, they should begin to worship him.’ (Polycarp) And they said these things upon the suggestions and arguments of the Jews, who also watched us when we were going to take his body from the pile; unacquainted indeed with our views, namely,

that it is not possible for us to forsake Christ, who suffered for the salvation of all who are saved of the human race, nor ever to worship any other. For we adore Him as being the Son of God; but we justly love the martyrs as disciples of the Lord and followers of Him, on account of that distinguished affection which they bore toward their King and their Teacher; and may we be ranked at last in their number. The centurion, perceiving the malevolence of the Jews, placed the body in the midst of the fire and burnt it. Then we gathered up his bones, more precious than gold and jewels, and deposited them in a proper place; where, if it be possible, we shall meet and the Lord will grant us, in gladness and joy, to celebrate the birth-day of his martyrdom, both in commemoration of those who have wrestled before us and for the instruction and confirmation of those who come after.

Thus far concerning the blessed Polycarp. Eleven brethren from Philadelphia suffered with him but he alone is particularly celebrated by all; even by Gentiles he is spoken of in every place. He was in truth, not only an illustrious teacher, but also an eminent martyr, whose martyrdom all desire to imitate, because it was regulated exactly by evangelical principles. For by patience he conquered the unjust magistrate; and thus receiving the crown of immortality and exulting with the Apostles and all the righteous, he glorifies God, even the Father, and blesses the Lord, even the ruler of our bodies, and the shepherd of his church dispersed through the world . . . You desired a full account; and we, for the present, have sent you, what will perhaps be thought a compendious one, by our brother Mark. When you have read it, send it to the brethren beyond you, that they also may glorify the Lord, who makes selections from his own servants of holy men, who shall thus honour him by their deaths. To Him who is able to conduct us all by His grace and free mercy into His heavenly kingdom, by His only begotten Son, Jesus Christ, to Him be glory, power, majesty forever. Amen.

Salute all the saints; those with us salute you, particularly Evaristus, the writer, with all his house. He suffered martyrdom on the second day of the month Xanthicus, on the seventh day before the Calends of March, on the great Sabbath, at the eighth hour. He was apprehended by Herod, under Philip the Trallian Pontifex, Statius Quadratus being Porconsul but Jesus Christ reigning forever, to whom be glory, honour, majesty, an eternal throne from age to age. We pray that you may be strong, brethren, walking in the word of Jesus Christ, according to the gospel, with whom be glory to God, even the Father, and to the Holy Spirit for the salvation of his elected saints, among whom the blessed Polycarp hath suffered martyrdom, with whom may we be found in the kingdom of Jesus Christ, having followed his steps.

These things Caius hath transcribed from the copy of Irenaeus, the disciple of Polycarp, who also lived with Irenaeus. And I, Socrates of Corinth, have transcribed from the copy of Caius. Grace be with you all. And I, Pionius, have transcribed from the aforementioned, having made search for it and receiving the knowledge of it by a vision of Polycarp, as I shall show in what follows, collecting it when now almost obsolete. So may the Lord Jesus Christ collect me with his elect, to whom be glory with the Father and the Holy Spirit to the ages of ages. AMEN. (Milner's "Church History," Century 2, Chapter 5, Pages 75-79)

#### **5th Persecution under Commodus (A.D. 180-192)**

The persecution against the Christians under Commodus were mild compared to those before and after him.

-Under Septimus Severus (A.D. 193-211)-

The emperor Severus was a bitter enemy of the Christians at Lyons. This happened in his younger years. However, through a remarkable healing upon him by a Christian by the name of Proculus, he became favorably disposed towards the Christians. It was not until the tenth year of his reign that his inherent wickedness

and vile temper broke out anew against the followers of Jesus, upon whom he heaped terrible persecutions.

Many wonderful saints suffered martyrdom under the reign of Severus. Volumes could be written of the hundreds that were tortured, abused, and killed for their faith in the Lord. Nonetheless, they remained faithful to their Master who had promised them eternal life and who once had said that, "He who would give his life for His (Jesus) sake, would find it." On the other hand, there were some, who in fear of their lives and the threat of torture, denied their Lord and Saviour.

Emperors who reigned after Severus, were:

Caracalla . . . . .	A.D. 211-217
Macrinus . . . . .	A.D. 217-218
Elagabalus . . . . .	A.D. 218-222
Alexander Severus	A.D. 222-235

#### 6th Persecution Under Maximus (A.D. 235-238)

In his reign, the tyrant Maximus, did all he could to completely exterminate the Christians. Numberless followers of the Christ were slain without any trial whatsoever, and buried indiscriminately in great heaps. Pits were dug fifty or sixty feet in length, and the Christians were thrown into them without the least bit of decency or regard for the dead.

After his death in the year A.D. 238, the Christians were free of persecutions for about ten years.

#### 7th Persecution Under Decius (A.D. 249-251)

The persecution of the Christians during the reign of Decius was terrible. Many were the Martyrs in this era. Because of his jealousy toward Philip, his predecessor, who was deemed a Christian, he sought with a deep-rooted hatred to exterminate the Christians altogether.

Origen, a respected and celebrated presbyter, suffered untold torture and misery. At the age of sixty-four years, he was seized, thrown into a loathsome prison, laden with fetters, his feet placed in stocks, and his legs extended to the utmost for several days. He was threatened with fire, tortured and tormented by the most diabolical means imaginable. After he was released, he retired to Tyre,

where he remained until his death in the sixty-ninth year of his life.

### 8th Persecution Under Valerian (A.D. 253-260)

In the reign of this cruel tyrant, many wonderful men and women, followers of the Lord Jesus Christ, suffered tortures and torments and subsequent martyrdom. Of the many humble souls who suffered at the hand of Valerian, two great luminaries of the church were martyred; Lawrence (or Laurentius) and Cyprian, the Bishop of Carthage.

The merciless Valerian, understanding that Lawrence was not only a minister, but also a distributor of the church's finance, demanded that this humble man produce the riches of the church. Lawrence asked for a little time to gather the alleged riches and Valerian granted him three days. During those three days, Lawrence gathered a goodly number of the poor of the church and when the tyrant demanded the riches, Lawrence said, with great dignity, "come, and behold the riches of our God; you shall see a large court full of golden vessels." And then stretching out his arms over the poor, he cried out, "These are the precious treasure of the church; these are the treasures indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath His mansionplace. What more precious jewels can Christ have, then those in whom He hath promised to dwell?" These words so inflamed the cruel tyrant that he ordered his servants to prepare the hottest bed of fire to roast the minister of the Lord. It is written by Mr. Foxe, in his Book of Martyrs, that the emperor

"stared, stamped, raved as one out of wits; his eyes like fire glowed, his mouth like a boar foamed, his teeth like a hellhound grinned." He (Valerian) shouted, "kindle the fire, of wood make no spare. Hath this villain deluded the Emperor? Away with him, away with him; whip him with scourges, jerk him with rods, buffet him with fists, brain him with clubs. Pinch him with fiery tongs, gird him with burning plates, bring out the strongest chains, and the fireforks, and the grated bed of iron; on the fire with it; bind the

rebel hand and foot; and when the bed is fire-hot, on with him; roast him, broil him, toss him, turn him; on pain of our highest displeasure do every man his office, O ye tormentors." (Foxes "Book of Martyrs," Page 20)

With this, they laid the humble servant of Christ on the fiery bed of iron; and after torturing him in the most cruel ways, he died. But it is said that Lawrence did not once cry out in pain, but rather the fiery bed of iron was his soft bed of down.

Thascius Cyprian suffered untold torment under the reign of Valerian. He was brought before the Proconsul in Carthage where he was interrogated unmercifully and commanded to deny the Lord. "That I will not do", answered the Bishop. "I have no desire that things should be otherwise with me, than that I may adore my God, and hasten to Him with all the ardour of my soul." The proconsul, growing red with anger, immediately pronounced the sentence of death upon the prelate. He shouted,

"You have lived sacrilegiously a long time; you have formed a society of impious conspirators; you have shown yourself an enemy to the gods and their religion, and have not hearkened unto the equitable counsels of our princes; you have ever been the father and ringleader of the impious sect. You shall therefore be an example to the rest, that, by the shedding of your blood, they may learn their duty. Let Thascius Cyprian, who refuses to sacrifice to the gods, be put to death by the sword." To which the martyr replied, "God be praised." While they led him away to die, a multitude of the people followed and cried out, "let us die with our holy Bishop."

"A troop of soldiers attended the Martyr, with the officers marching on either side of him. When they reached the place of execution, Cyprian took off his mantle, and falling on his knees, worshipped the Lord. He, himself tied the napkin over his own eyes; a presbyter and a deacon tied his hands, and some

Christians placed before him napkins and handkerchiefs to receive his blood. His head was then severed from his body." (Milner's "Church History" Century 3, Chapter 14)

#### 9th Persecution Under Aurelian (A.D. 274)

Many Christians under the reign of Aurelian, suffered untold miseries, tortures, torments, and martyrdom. However, it was not to be compared to the persecution waged by his successor, Diocletian.

#### 10th Persecution Under Diocletian (A.D. 303)

Under the Emperor Diocletian, the most horrible persecutions against the Christians were waged by this inhuman tyrant, and especially by his adopted son Galerius. The hatred of Galerius towards the Christians was stimulated by his mother who never ceased to urge her son and the emperor to persecute the lowly followers of Jesus. Never, in the history of Christianity, was an attempt made to so thoroughly exterminate the name of Jesus Christ from the face of the earth.

Entire families were put to death, by fire, by torture, by beheading, and other cruel means. No distinction was made of male or female, young or old. In the city of Phrygia, consisting entirely of Christians, the destruction was by fire. The whole city was burnt and all the inhabitants perished in the flames.

Women were violated and degraded; children were put to death without mercy; the only crime against them was that they were Christians. Volumes have been written of this unholy persecution under these vile caesars. Though God showed His displeasure by eventually causing Galerius to die a most horrible death (worms ate at his body while he was still alive and his flesh fell off from rotteness), the persecution under Dioclesian and his chief officers was not contained until Constantine became emperor of the Roman Empire.

It is all too evident that persecutions played a great part in causing the Apostasy from the church; for many, rather than suffer torture and death, preferred to deny their Lord and Saviour, and worship the gods of the

Pagans, while others chose to die with the name of their Lord on their lips knowing that a crown of everlasting glory awaited them in the Kingdom of God.

The greatest Apostasy (or Falling Away), however, was due to more serious things happening within the structure of the church. Therefore, it must be concluded that an Apostasy OF the church was much more damaging than an Apostasy FROM the church One writer says,

“Most of the errors which crept into the church at this time arose from placing human reason in competition with revelation; but the fallacy of such arguments being proved by the most able divines, the opinions they had created vanished away like the stars before the sun.” (Foxe’s “Book of Martyrs,” Page 18)



## CHAPTER 9

### OTHER CONTRIBUTING FACTORS TO THE APOSTASY

Persecution can only be considered an indirect cause of Christian declension. Dissensions, pride, a love for riches, and philosophic systems were greater causes for the Apostasy. At the risk of repetition, it was quoted earlier in this writing, that,

“...fraud, envy and malice prevailed in every congregation. . .the Bishops contended with each other for ecclesiastical pre-eminence. . .Pastors and Deacons forgot their duties. . .luxury and effeminacy prevailed. . .hypocrisy and dissimulation had arisen to great heights. . .we were on the point of taking up arms against each other. . .many were sunk in luxury and voluptuousness. . .puffed up with vanity, arrogance and ambition. . .etc.”

A man who brought much dissension in the church was Paul of Samosata. He maintained that Jesus Christ, by nature, was a common man like others. He refused to acknowledge the Son of God to have come down from heaven, and affirmed positively that He was of the earth.

Milner writes, “He derived no property from his parents, nor acquired any either by a trade or a profession; yet he is grown exceedingly rich by sacrilegious practices and by extortions. He deceived the brethren and imposed on their easiness; he entangled them in lawsuits; pretended to assist the injured; took bribes on all sides; and thus turned godliness into gain. Vain and fond of secular dignity, he preferred the name of Judge to that of Bishop. He erected for himself a tribunal and lofty throne, after the manner of civil magistrates, and not like a disciple of Christ. He was accustomed to always walk through the streets, in great state, receiving letters

and dictating answers with a numerous guard; in-  
somuch that great scandal has accrued to the faith  
through his pride and haughtiness. In church assem-  
blies, he used theatrical artifices to amaze, surprise  
and procure applause from weak people; such as  
striking his thigh with his hand, and stamping with  
his feet. Then if there were any who did not applaud  
him, nor shake their handkerchiefs, nor make loud  
acclamations as is usual in the theater, nor leap up  
and down like his partisans do, but behaved with  
decent and reverent attention as becomes the House  
of God, he reprov'd, and even reviled such persons.  
He openly invieghed against the deceased expositors  
of Scripture in the most impudent and scornful ter-  
ms; and magnified himself exactly in the manner of  
sophists and imposters. He suppressed the Psalms in  
honor of Jesus Christ, and called them modern com-  
positions; and he directed others to be sung in the  
church in his own commendation, which very much  
shocked the hearers. He also encouraged similar  
practices, as far as it was in his power, among the  
neighboring Bishops. . . Moreover, this man kept  
women in his house under the pretence of their being  
poor; his priests and deacons did the same; but he  
tolerated and concealed this and many other of their  
crimes, in order that they might remain in a state of  
dependance; and that standing in fear on their own  
account, they might not dare to bring accusations  
against him for his wicked actions. He also frequ-  
ently gave them money; and in that way, he engaged  
covetous and worldly dispositions very strongly in  
his interest. . . For how can he reprove another, or ad-  
monish another, not to converse frequently and  
privately with a woman, and to take heed, as it is  
written, lest he fall; he who though he has sent away  
one, still keeps two women in his house; both of them  
handsome and in the flower of their age; besides,  
wherever he goes, he carries them about with him;  
and at the same time indulges himself in high living  
and luxuries. On account of these things all sighed in

secret indignation, but trembled at his power, and did not dare to accuse him. . . This is the first instance of a Christian Bishop having been proved so shamefully secular." (Milner, Century 3, Ch. 17)

The historian notes that the era of spiritual declension was during the "pacific" reign of Dioclesian, not at the time of persecution. He also says that the principle cause of spiritual decay in the church was due to the connection with philosophers and the relaxing of Ecclesiastical discipline. He cites Eusebius:

"The heavy hand of God's judgments began softly, by little and little, to visit us after His wonted manner. The persecution that was raised against us, took place first among the Christians who were in military service; but we were not at all moved with His hand, nor took any plans to return to God; we heaped sin upon sin, judging like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practiced among themselves contention and division. He goes on to observe, that the dreadful persecution of Dioclesian was then inflicted on the church, as a just punishment and as the most proper chastisement for their iniquities." (Milner, "Church History", Century 3 Ch. 17)

Moshiem, writing of conditions attending the closing years of the third century says,

"The ancient method of ecclesiastical government seemed in general still to subsist, while at the same time by imperceptible steps, it varied from the primitive rule and degenerated toward the form of a religious monarchy. This form of change of ecclesiastic government was soon followed by a train of vices, which dishonored the character and authority of those to whom the administration of the church was committed." (Moshiem, Cent. 3, Part 2, Ch. 2:3-4)

It is quite evident that the departure from the basic tenet of Love, which the Saviour commanded to be practiced was truly the downfall of the church. He once said,

“If ye love me, keep My commandments.” However, in spite of the teachings of the Apostles, who warned everyone to “Keep the faith” and “contend” for it, the “wolves in sheep’s clothing” entered the church and began to teach that learning (wisdom) and philosophy was to be mingled with the scriptures, in order to get a better understanding of them. In the second century many learned men came into the church, who taught philosophy and wisdom was necessary to the understanding of the ways of God. O foolish man; how quickly they forgot that it was not with the intelligence as a basis that spiritual wisdom and knowledge is obtained, but by the effusion of the Holy Spirit from whence comes inspiration and revelation to discern heavenly things.

## PHILOSOPHICAL TEACHINGS AND SCHISMS

Moshiem writes:

“Most of those, who obtained some reputation among them (the Christians) by their learning, were philosophers; and they, as before stated, followed the principles of the Electics, and gave Plato preference before others. . . Those who were initiated in the ‘mysteries’ of philosophy, wished that many and especially such as aspired to the office of Pastors and Teachers, might apply themselves to the study of human wisdom so that they might confute the enemies of truth with more effect and teach and instruct others with more success. . . At this time there broke out the war between faith and reason, religion and philosophy, piety and intelligence, which has been protracted through all succeeding centuries, down to our own times, and which we by all our efforts cannot easily bring to an end. By degrees, those obtained the ascendancy who thought that philosophy and erudition were profitable, rather than hurtful, to religion and piety; and laws were at length established, that no person entirely illiterate and unlearned, should be admitted to the office of a Teacher in the church. Yet the vices of the philosophers and learned men, among other causes,

prevented the opposite party from ever being destitute of patrons and advocates." (Moshem, Century 2, Part 2, Ch. 2:13)

In spite of the ascendancy of philosophic thought and teachings, there were still some who sought to keep the simple teachings of the Lord. But it was a losing battle, even as the Apostle Paul predicted, "the mystery of Iniquity is already at work." Little by little, human learning and wisdom replaced the workings of the Holy Spirit, until "darkness covered the earth and gross darkness the people." In process of time, the "dark ages" prevailed, until the 1,260 years of the woman's (church) isolation in the wilderness had been fulfilled. (Revelation, 12th Chapter)

It seems reasonable to the writer that a synopsis of the philosophical systems, with also a brief summary of some of the Schisms which caused, to a great degree, an Apostasy BY the church be intered here-in.

Paul, the Apostle, warned the saints to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2:8)

Also "That there should be no SCHISM in the body. . ." (I Cor. 12:25)

Schism (divisions) started early in the church and gradually progressed until it divided the Christians into various schools of thought and subsequent sects. Paul rebuked the Corinthians because of their division in taking sides as to who they preferred; Paul, Peter, or Christ. He said,

"Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (I Cor. 1:13)

And, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" (I Cor. 3:3)

It is evident then, that men become carnal when they allow divisive thoughts to enter their hearts.

As the church grew, so did the Schism; and this, no doubt, was largely due to the philosophic systems that were introduced and taught by learned men. It has

always been the purpose of satan to seek the destruction of the pure and simple doctrines of the Lord by confusing the minds of the followers of Jesus with human pride and ambition; to supplant His word with human intelligence, and the workings of the Holy Spirit with human wisdom and learning.

Early in the second century there arose some Jewish Christians, who insisted upon keeping the Mosaic Law along with the Christian doctrine. These, subsequently, were divided into two classes, both differing in their opinions and customs; the Nazarenes and the Ebionites. The latter class is placed among those sects which subverted the foundations of religion. The former class, Nazarenes, was more favorably thought by the other Christians because they did not force their opinion upon them. The Greek Christians were called Nazarenes by the Jews and did not esteem it a name of disgrace. They believed that Christ was born of a virgin and to be in some way united with the divine nature. (Moshiem, Cent. 2, Part 2, Ch. 5:2)

The Ebionites were much worse than the Nazarenes. They conceived Christ to be born of Joseph and Mary in the ordinary course of nature, although they supposed Him to be an Ambassador of God and endowed with divine power. They maintained that the ceremonial law of Moses must be observed, not only by the Jews, but by all who wished to obtain salvation. . . They were not satisfied with the mere rites which Moses appointed, but observed, with equal veneration, the superstitious rites of their ancestors, and the customs of the Pharisees, which were added to the law. (Moshiem, Cent. 2, Part 2, Ch. 5:2)

## GNOSTICS

Their philosophy was that a certain being had existed from all eternity, manifested as a radiant light diffused throughout space, called Pleroma. This being, having dwelled from everlasting in a profound solitude and in a blessed tranquility, produced from itself, two minds of a different sex, which resembled the supreme

parent in the most perfect manner. From this prolific union of these two beings, others arose which were also followed by succeeding generations; so that in process of time a celestial family was formed in the Pleroma. This divine progeny, immutable in its nature and above the power of mortality, was called by the philosophers, AEON, a term which signified in the Greek language, an eternal nature. Then one of the aeons, distinctively called the Demiurge, created this world and arrogantly asserted dominion over the same, denying absolutely the authority of the supreme parent. The Gnostic doctrine declares man to be a union of a body, which being derived from Deity, is characteristically good. The spirits thus imprisoned in evil bodies will be finally liberated and then nothingness. They denied that Jesus had a body, even while He lived as a man; and that His appearance as a corporeal being was a deception of the senses, wrought by His supernatural powers. (Talmadge's, "Great Apostasy")

The Gnostics became divided into many classes and opposing opinions as time went by. These opinions were extremely foreign from the teachings of Jesus Christ. They believed that the world was not created by the supreme God, but by one or more inferior deities. Some of them were led to venerate the serpent, and likewise, some of the vilest persons in the Jewish scriptures. They did not favor marriage and did not believe in the future resurrection of the body. Most of them recommended abstinence and austerity, and prescribed the most severe bodily mortifications. When asked where they had learned all this, they produced some fictitious books, under the name of Abraham, Zoroaster, and Christ, or His Apostles, etc. (Moshiem, Cent. 1, Part 2, Ch. 5)

## SIMONY

Simon Magus is called the father, and ring-leader of all the heretical camp. He ascribed to Christ no honor at all, and set himself in opposition to Christ and claimed himself the supreme power of God.

He was by birth a Samaritan or Jew; and after

studying philosophy at Alexandria, professed to be a magician; and by his fictitious miracles persuaded the Samaritans among others, that he had power from God to control evil spirits. Simon joined himself to Philip upon seeing the true miracles which the servant of Christ performed, and professed to be a Christian. When he was rebuked by Peter (Acts 8:9, 10) for requesting power by offering money, he returned to his old course of sorcery. Wherever he went, he sought to obstruct the work of Christianity. He also belonged to that class of philosophers who admitted, as co-existent with the supreme and all-perfect God, not only eternal matter, but an evil deity who presided over it. He made an abominable claim that the greatest and most powerful Aeons of the male gender resided in him and, likewise, that another Aeon of the female gender, the mother of all human souls, resided in his mistress Helena. He also proclaimed that the Supreme God had dispatched him down to earth to break up the empire of the world's creator, and to deliver Helena out of that tyrant's hands. (Moshiem, Cent. 1, Part 2, Ch. 5)

### NICOLATAINES

The Nicolatines, referred to in the book of Revelations, Ch. 2:5, disregarded the counsel of the Apostles and Elders at the conference of Jerusalem relative to abstaining from 'meats offered to idols' and from "fornication." They, like the false prophet of Pethor (Balsam), united brave words with evil deeds. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indifferent. However, there was a worse evil. Mingling themselves in the orgies of idolotrous feasts, they brought the impurities of those feasts into the meetings of the Christian church. And all this was done, not simply as an indulgence of appetite, but as part of a system supported by a "doctrine", accompanied by the boast of a prophetic illumination. (Smith's Bible Dictionary)

## NEW PLATONICS

The philosophy of the New Platonics was that unorganized matter has existed from all eternity and that its organizer, God, is similarly eternal. As God is eternal, so also His will or intelligence is without beginning, this eternal intelligence existing as the will or intent of Deity, was called the LOGOS. They were allied in some points of doctrine with the EPICUREANS (followers of the philosopher Epicurius, who held that the goal of man should be a life of pleasure regulated by morality, temperance, serenity, and cultural development); and were rivals, if not opponents of the STOICS. (founded by Zeno, in Greece, approximately B.C. 308. The Stoics believed that man should calmly accept divine will and be free from emotions.)

The philosophy of Plato (B.C. 427-347) was that any theory which holds that the objects of perception are real are actually ideas of the perceiving mind, and that it is impossible to know whether exist apart from mind.

The Platonic conception of the Godhead consisted of the Deity and the Logos; but in embracing the Christian tenets, they included the Holy Ghost as the third person. This brought about great dissensions and disputes as to the relative powers of the Trinity. (Excerpts on philosophies are taken from Talmadge's Great Apostasy)

## ARIANISM

Arianism was the doctrine of one ARIUS, who claimed that the Son had been created by the Father, and therefore, could not be co-eternal with His divine Parent; that the Son was the agent through whom the will of Father was executed; and that for this reason also, the Son was inferior to the Father, both in nature and in dignity. In like manner, the Holy Ghost was inferior to the other members of the Trinity.

This doctrine was condemned at the Council of Nice, A.D. 325 and its author banished. The Council adopted a Creed which became known as the Nicene Creed. Following is a copy of the Creed:

"We believe in One God, the Father, Almighty, the maker of all things visible and invisible; and in one

Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, (that is) of the substance of the Father; God of God, Light of Light, Very God of Very God; begotten not made; of the same substance with the Father, by whom all things were made, that are in heaven and that are in earth; who for us men, and for our salvation, descended and was incarnate, and became man; suffered and rose again the third day, ascended into the heavens and will come to judge the living and the dead; and in the Holy Spirit. But those who say there was a time when He (the Son) was not, and that He was not before He was begotten, and that He was made out of nothing, or affirm that He is of any other substance or essence, or that the Son of God was created, and mutable, or changeable, the Catholic Church doth pronounce accursed."

#### DIONYSIUS, THE AREOPAGITE

Dionysius' philosophy was that, in order to bring back the soul to its pristine state, one had to become separated from the world, and enter into a state of complete contemplation. Because of this man's writings, gross darkness spread over the minds of many, and great numbers increased among those who maintained that converse with God is to be had by mortifying the senses, withdrawing the thoughts from all external objects, subduing the body with hunger and hardships, and fixing the attention on God and eternal things, in a kind of holy indolence.

His philosophy was the cause of the spreading of the orders of Monks and from thence the order of Nuns. It engendered the doctrine of Celibacy which eventually developed corruption in the Priests, and has been a cause of reproach throughout the centuries.

"The Christian church would have remained free from these numerous tortures of the mind and body, had not that great and fascinating doctrine of the ancient philosophy gained credence among Christians, that to attain to happiness and communion with God, the soul must be freed from the influence of the

body, and for this purpose the body must be subdued." (Mosheim, Cent. 4, Ch. 3)

"If we look at the lives and morals of Christians, we shall find, as heretofore, that good men were commingled with bad; yet the number of the bad began gradually to increase, so that the truly pious and godly appeared more rare. When there was no more to fear from the enemies without; when the characters of most Bishops was tarnished with arrogance, luxury, effeminacy, animosity, resentments, and other defects; when the lower clergy neglected their proper duties, and were more attentive to idle controversies, than to the promotion of piety and the instruction of the people; when vast numbers were induced not by a rational conviction, but by the fear of punishment and the hope of worldly advantage, to enroll themselves as Christians; how can it surprise us, that on all sides the vicious appeared a host, and the pious, a little band almost overpowered by them? Against the flagitious, and those guilty of heinous offenses, the same rules for penance were prescribed, as before the reign of Constantine. But as the time continually waxed worse, the more honourable and powerful could sin with impunity, and only the poor and the unfortunate felt the severity of the laws." (Mosheim, Century 4, Ch. 3)

With a tenacity born of unspiritual minds and hearts, the various philosophies of men entered the church little by little, until the acceptance of religion and philosophy became established as a fact. However, it caused no little damage in the church, but was a contributing factor to the Apostasy. Of philosophy in the second century and its influence and subsequent results, Milner writes,

"Human philosophy, after the rudiments of the world and not after Christ, formed the last corruption of this century." (Milner, Century 2, Chapter 9)

One of the foremost expositors of mixing philosophy with religion and especially allegorizing Scripture with philosophy, was Origen. This man was so overzealous in his Christian life, that he was wont to interpret the scrip-

tures literally, to the end that he caused himself to be castrated to fulfill, what he thought to be the words of Christ, in respect to becoming eunuchs for the Lord's sake. The wanton spirit of ALLEGORY, introduced by Ammonius, was taken up by Origen, who sought to allegorize all the scripture. Because of the excessive respect paid to this man for his complicated scheme of fanciful interpretation of scripture, the true light of the Word of God was obscured for many generations.

In the fourth century, the Christian world was the scene of animosity and bitter contention because of the mixture of philosophy and religion. This prompted the assembling of the Council of Nice. (A.D. 325)

Of the Greek philosophers, none pleased the Christians more than the PLATONISTS and the PYTHAGOREANS. These philosophers recommended two modes of life; the one for philosophers who wishes to excel others in virtue, and the other for people engaged in the common affairs of life.

“The Platonists prescribed the following rule for philosophers: The mind of the wise man must be withdrawn as far as possible, from the contagious influence of the body; and as the oppressive load of the body, and intercourse with men, are most adverse to this design; therefore, all sensual gratifications are to be avoided; the body is to be sustained, or rather mortified, with coarse and slender fare; solitude is to be sought for; and the mind is to be self-collected, and absorbed in contemplation, so as to be detached as much as possible from the body. . . And when these sentiments were embraced by the Christian philosophers, the necessary consequences must be adopted of course.” (Moshiem, Century 2, Part 2, Ch. 3)

Volumes could be written on the damage that the philosophical systems had on the church. But let it suffice to say that it was the cause for many to “depart from the faith, and give heed to seducing spirits”, which by the sixth century (and on) had deprived the church from its pure and simple nature which had characterized

the primitive church.

In the fourth century, two principal errors (or philosophies) were adopted publicly, which resulted in immense evils. The first was, that to "deceive and lie is a virtue", when religion can be promoted by it. The other was, that errors in religion, when maintained and adhered to after proper admonition, ought to be visited with "penalties and punishments." . . . This century was fruitful in Controversies, etc. . . ." (Moshem, Book 2, Cent. 4, Ch. 3)



## CHAPTER 10

### INTERNAL CONDITIONS IN THE CHURCH ADDING TO THE CAUSES OF APOSTASY

Not only the adding of philosophical systems and the mixture of the doctrine of allegory to the divine word of God, but contention, strife, and ambition were also the causes of "departing from the faith" which led to the subsequent "falling away" by the church. Changes in the form of church government added to the already declension from the primitive organization established by Jesus Christ and His Apostles.

Moshiem writes,

"Although the ancient mode of church government seemed in general to remain unaltered, yet there was a gradual deflection from its rules, and an approximation towards the form of a monarchy. For the Bishops claimed much higher authority and power than before, and encroached more and more upon the rights not only of the brotherhood but also of the presbyters. And to give plausibility to these usurpations, they advanced new doctrines concerning the church and the episcopal office; which, however, were so obscure for the most part, that it would seem they did not themselves understand them. The principal author of these innovations was Cyprian, the most bold and strenuous defender of episcopal power that had arisen in the church. Yet he was not uniform and consistent, for in times of difficulty, when urged by necessity, he could give up his pretensions, and submit everything to the judgment and authority of the church."

"This change in the form of ecclesiastical government was followed by a corrupt state of the clergy. For although examples of primitive piety and virtue

were not wanting, yet many were addicted to dissipation, arrogance, voluptuousness, contention, and other vices."

"The Minor order of clergy were everywhere, in this century, added to the Bishops, Presbyters, and Deacons. The words Subdeacons, Acolythi, Ostiarli or door-keepers, Lectors or readers, Exorcists, and Copiatae, designate officers, which I think the church would have never had if the rulers of it had possessed more piety or true religion. But when the honours and privileges of the Bishops and Presbyters were augmented, the Deacons also became more inflated, and refused to perform those meaner offices to which they once cheerfully submitted." (Moshem, Century 3, Part 2, Ch. 2)

#### Exorcist -

Owed their origin to the doctrine of the New Platonics adopted by the Christians; that evil spirits have a strong desire after the human body, and that vicious men are not so much impelled to sin by their natural depravity, and the influence of bad examples, as by the suggestions of some evil spirit lodging within him.

#### Copiatae -

Were employed in the burial of the dead.

#### Sub Deacons and Acolythi -

Were frequently the bearers of public letters to and from Bishops.

#### Lectors -

Readers, employed to read the scriptural lessons in time of public worship.

#### Note -

Sub Deacons were not allowed to sit in the presence of a Deacon without the express consent of the latter.

In truth, the Apostle Paul wrote, "For men shall be lovers of their own selves, covetous, boasters, proud, etc." It is a certainty that when the pure love of God begins to depart from men's hearts, pride and ambition

become the life style; and from thence, the departure from the truth is inevitable. Gone is the humility which characterized the primitive saints; gone is the spirit to have all things common; and in its place there arise contentions and strife, and the race as to who shall be the greatest in the church. The Bishops strove with all their power to be above all others; the Presbyters looked down upon the so-called lesser office of Deacons, etc.

As was predicted, the shepherds deserted the flocks, and instead of feeding them the pure word of God, sought to feed and clothe themselves with the best of everything temporal, not caring for the flock at all. The Bishops exalted themselves to the heavens in their pride and arrogance, defying common decency, and esteeming themselves as Princes and Metropolitans, demanding the respect of all, at the risk of punishment for those who would even dare to think otherwise.

The historian, noting the ambition, pride, and arrogance of the Bishops, writes,

“No man can speak in higher terms of the power of the Bishops than the arrogant Cyprian; that very Cyprian who, when not fired by any passion, is so condescending towards Presbyters, Deacons and the common people. He inculcates, on all occasions, that Bishops derive their office, not so much from their election by the clergy and people, as from the attestation and decree of God. He regards Bishops as the successors of the Apostles, so that Bishops are amenable to none, but to God only; while Presbyters amenable to the religious society. . . Deacons were created by the Bishop; and therefore, can be punished by him alone, without the voice of society. Bishops have the same right as the Apostles, whose successors they are. And hence, none but God can take cognizance of their action.” (Moshem, “de Rebus Christianor”, Page 588)

Again, Moshem writes citing Cyprian:

“The whole church is founded on the Bishop; and no one is a true member of the church who is not submissive to his Bishop. . . Bishops represent Christ

Himself, and govern and judge in His name." (Ibid) Hence all Bishops, in the following ages styled themselves Vicars of Christ. In the ninth century, a Bishop of Paris is so styled in a letter of Servatus Lupus. After the ninth century, the Bishops of Rome assumed the exclusive right to this as well as other honorary episcopal titles. (Ibid)

Eusebius says, speaking of the sins of the church,

"But, when, as the result of greater freedom, a change to pride and sloth come over our affairs, we fell to envy and fierce railing against one another, warring upon ourselves, so to speak, as occasion offered, with weapons and spears formed of words; and rulers attacked rulers and laity formed factions against laity, while unspeakable hypocrisy and pretence pursued their evil course to the furthest end; until the divine judgment with a sparing hand, as is its wont (for the assemblies were still crowded), quietly and moderately began to exercise its oversight. . . But, when in our blindness we took not the least care to secure the good-will and propitious favor of the Deity, but, like some kind of atheists, imagined that our affairs escaped all heed and oversight, we went on adding one wickedness to another; and those accounted our Pastors, casting aside the sanctions of the fear of God, were inflamed with mutual contentions, and did nothing else but add to the strifes and threats, the jealousy, enmity and hatred that they used one to another, claiming with all vehemence the objects of their ambition as if they were a despot's spoils." (Eusebius Ecclesiastical History, Book 8, Ch. 6)

Because the Bishops claimed so much power and authority over the church, it gradually grew unstopped until they proclaimed that they were the lineal successors of the Apostle Peter. After the conversion of the emperor Constantine, he made Byzantium, or Constantinople, the capital of the Empire, with the Bishop of Constantinople claiming equality with the Bishop of Rome, or Rome Pontiffs as they came to be called. This

dispute divided the church, and for five hundred years the dissension increased until in the ninth century (A.D. 855) it developed into a great disruption, in consequence of which the Bishop of Constantinople, known distinctively as the Patriarch, disavowed all further allegiance to the Bishop of Rome, otherwise known as the Roman Pontiff. Hence the distinction between Roman Catholics and Greek Catholics.

Election of the Roman Pontiffs was first left to the vote of the people, then to the clergy alone, and in the 11th century, to the College of Cardinals.

The Roman Pontiffs claimed Temporal and Spiritual power and authority, and in the 11th century, they claimed the right to direct Kings, Princes, and Emperors, in the affairs of the several nations. They also took the title of Pope, meaning Papa or Father. They claimed to be Lords of the Universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the Princes and Kings of the earth. (The Great Apostasy by Talmadge, 9th Chapter)



## CHAPTER 11

### FURTHER CAUSES - INDULGENCES

Since the sixth century when spiritual darkness was covering the earth and gross darkness the people as the Prophet Isaiah declared, one evil after another was being admitted in the Catholic church. (Alma Cadman uses the year 560 A.D. as the fullness of the Apostasy in his "Seventh Day of Rest") No greater evil than the abominable doctrine of INDULGENCES could ever have been imagined or invented by man. It is not surprising that when men "walk in darkness", they will stumble and fall. Jesus once said that the "night" (darkness) would come when no man could work. So century after century saw nothing but one evil after another practiced in the name of religion.

At first the indulgences consisted in remitting some penance for sin (punishment prescribed by the church). In the ninth century this remittance could be obtained for a certain amount of money. In the 16th Century, Pope Leo X ordered that indulgences should be preached in all the Catholic churches. The money should be used for building St. Peter's church in Rome.

The form of indulgences were as follows:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most holy pope, granted and committed to me by these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions and excesses, how enormous soever they may be; even for such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all

punishment which you deserve in purgatory on their account; and I restore to you the holy sacraments of the church, to the unity of the faithful and to the innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights, shall be opened; and if thou shalt not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

According to a book called "Tax of the Sacred Roman Chancery" there-in is contained the exact sums to be levied for the pardon of each particular sin. Following are some of the fees:

For procuring abortion . . . . .	\$1.82
For Simony . . . . .	\$2.54
For sacrilege . . . . .	\$2.54
For taking a false oath in a criminal case . . . .	2.18
For robbing . . . . .	\$2.90
For burning a neighbor's house . . . . .	\$2.90
For defiling a virgin . . . . .	\$2.18
For committing incest . . . . .	\$1.83
For murdering a laymen . . . . .	\$1.82
For making a concubine . . . . .	\$2.54
For laying violent hands on a clergyman . . .	\$2.54

John Tetzal, a Dominican Inquisitor, was one of the foremost men employed by the Catholic church to sell indulgences. Moshem says of him,

"This frontless Monk, executed this iniquitous commission not only with matchless insolence, indecency, and fraud, but even carried his impiety so far as to derogate from the all sufficient power and influence of the merits of Christ." (Milner's, Cent. 11. Chapter 2)

Tetzal preached that indulgences not only saved the living, but also the dead. He said,

"The very moment that the money clinks against the bottom of the chest, the soul escapes from Purgatory and flies free to Heaven. . . On one oc-

casation a gentleman of Saxony had heard Tetzal at Leipsic, and was much shocked by his impostures. He went to the Monk, and inquired if he was authorized to pardon sins in intention, or such as the applicant intended to commit? 'Assuredly', answered Tetzal; 'I have full power from the Pope to do so.' 'Well' returned the gentlemen, 'I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten Crowns, if you will give me a letter of indulgence that shall bear me harmless.' Tetzal made some scruples; they struck their bargain for thirty Crowns. Shortly after, the Monk set out from Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Juterbog and Trebbin, fell upon him, gave him a beating, and carried off the rich chest of indulgence money the Inquisitor had with him Tetzal clamored against this act of violence, and brought an action before the judges. But the gentleman showed the letter signed by Tetzal himself, which exempted him beforehand from all responsibility. Duke George who had at first been much irritated by this action, upon seeing this writing, ordered that the accused should be acquitted. (G.J. Matteson's "Prophecies of Jesus", Pages 198-201)

The shocking practice of selling indulgences was afterwards carried to the awful extreme of issuing such before the commission of the specific offense, thus literally offering for sale licenses to sin, with assurance of temporal and promise of spiritual immunity. (Great Apostasy, Pages 134-135)

This eventually led to the doctrine of Supererogation, in which the Popes went to the blasphemous extreme of remitting the penalties of the hereafter on payment of the sums prescribed.

In the 13th Century, this doctrine was thus set forth:

"That there actually existed an immense treasure of merit composed of the pious deeds and virtuous actions which the Saints had performed BEYOND WHAT WAS NECESSARY FOR THEIR OWN

SALVATION, and which were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman Pontiff, and that of consequence he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes." (Moshiem, Century 12, Part 2, Chapter 3:4)

For four hundred years, the Catholic church claimed for its Pope the power to remit all sins, and that the promise of remission had been sold and bought. It is recorded by Milner, Century 16, Chapter 2, that John Tetzel boasted that he had saved more souls from hell with his indulgences, than St. Peter had converted to Christianity by his preaching.

Milner continues, "The prodigious sale of Indulgences evinces both the profound ignorance of the age, and also the power of superstitious fears with which the conscience of men were then distressed. This however was the very situation of things, which opened the way for the reception of the Gospel. But who was to proclaim the gospel in its native beauty and simplicity? To give a satisfactory answer to this question was no easy matter. The princes, the Bishops, and the learned men of the times, saw all this scandalous traffic respecting the pardon of sins, but none was found who possessed the knowledge, courage, and the honesty, necessary to detect the fraud, and to lay open to mankind the true doctrine of salvation by the remission of sins through Jesus Christ. But at length an obscure pastor appeared, Luther, who alone and without help begin to erect the standard of sound religion." (Milner, Century 16, Chapter 2)

This, no doubt, led to the inauguration of "Reformation" in the 16th Century.

## CHAPTER 12

### THREE POPES AT ONE TIME AND READING OF SCRIPTURES FORBIDDEN

(A.D. 1309) Through the influence of the French King, Philip, the Fair, the Papal chair was moved from Rome to Avignon, in Provence, near the frontier of France. It remained here for about seventy years, an era known in church history as the "Babylonian Captivity." While it remained here, all the Popes were French. In 1378, the Italians, in an open rupture between them and the French, elected their own Pope; thus there were now two Popes at the same time. The spectacle of two rival Popes, each claiming to be the rightful successor to St. Peter and the sole infallible head of the church, led men to question the claims and infallibility of both. In A.D. 1409, a general council was held at Pisa, for the purpose of composing this shameful quarrel. The Council deposed both Popes and elected Alexander V as the supreme head of the church. But matters, instead of being mended hereby, were only made worse for neither of the deposed Pontiffs would lay down his authority in obedience to the demands of the Council; consequently, there were now Three Popes instead of two. In 1414, another Council was called at Constance for the settlement of the growing dispute. Two of the claimants were deposed and the third resigned. A new Pope was then elected, Martin V. In his person, the Catholic world was again united under a single spiritual head. The schism was outwardly healed, but the wound had been too deep not to leave permanent marks upon the church. (P.V.N. Meyers, General History, Pages 457-458 taken from the "Great Apostasy" by Talmadge)

The above rupture referred to by Meyers is known in history as the "Great Schism."

J. W. Draper says,

“The single peculiarity of the papacy is that though its history may be imposing, its biography is INFAMOUS.

On the death of Pope Paul I, who had attained the Pontificate A.D. 757, the Duke of Napi, compelled some Bishops to consecrate Constantine, one of his brothers, as Pope; but more legitimate electors subsequently, A.D. 768, choosing Stephen IV, the usurper and his adherents were severely punished; the eyes of Constantine were put out, the tongue of the Bishop Theodorus was amputated, and he was left in a dungeon to expire in the agonies of thirst. The nephews of Pope Adrian seized his successor, Pope Leo III, A.D. 795, in the street and forcing him into a neighboring church, attempted to put out his eyes and cut out his tongue; at a later period, this pontiff, trying to suppress a conspiracy to depose him, Rome became the scene of rebellion, murder, and conflagration. His successor, Stephen V, A.D. 816, was ignominiously driven from the city; his successor, Paschal I, was accused of blinding and murdering two ecclesiastics in the Lateran Palace; it was necessary that imperial commissioners should investigate the matter, but the Pope died, after having exculpated himself by oath before thirty Bishops. John VIII, A.D. 872, unable to resist the Mohammedans, was compelled to pay them tribute; the Bishop of Naples, maintaining a secret alliance with them, received his share of the plunder they collected. Him John excommunicated, nor would he give him absolution unless he would betray the chief mohammedans and assassinate others himself. There was an ecclesiastical conspiracy to murder the pope; some of the treasures of the church were seized; and the gate of St. Pancrazia was opened with false keys to admit the Saracens into the city. Formosus, who had been engaged in these transactions, and excommunicated as a conspirator for the murder of John, was subsequently elected Pope, A.D. 891; he was succeeded by Boniface VI, A.D. 896, who had been deposed from the Diaconate, and again from the

priesthood, for his immoral and lewd life. Stephen VII, who followed, caused the dead body of Formosus to be taken from the grave, clothed in the papal habilaments, propped in a chair, tried before a council, and the preposterous and indecent scene completed by cutting off three of the fingers of the corpse and casting it into the Tiber; but Stephen himself was destined to exemplify how low the papacy had fallen; he was thrown into prison and strangled. In the course of five years, from A.D. 896 to A.D. 900, five popes were consecrated. Leo V, who succeeded in A.D. 904, was in less than two months, thrown into prison by Christopher, one of his chaplains, who usurped his place, and who in his turn was shortly expelled from Rome by Sergius III, who by the aid of a military force, seized the pontificate, A.D. 905. This man, according to the testimony of the times, lived in criminal intercourse with prostitute Theodora, who, with her daughters, Marozia and Theodora, also prostitutes, exercised an extraordinary control over him. The love of Theodora was also shared by John X; she gave him first the archbishopric of Ravenna, and then translated him to Rome, A.D. 915, as pope. John was not unsuited to the times; he organized a confederacy which perhaps prevented Rome from being captured by the Saracens, and the world was astonished and edified by the appearance of this warlike pontiff at the head of his troops. By the love of Theodora, as was said, he had maintained himself in the papacy for fourteen years; by the intrigues and hatred of her daughter Marozia, he was overthrown. She surprised him in the Lateran Palace; killed his brother, Peter, before his face; threw him into prison, where he soon died, smothered as was asserted, with a pillow. After a short interval, Marozia made her own son pope as John XI, A.D. 931. Many affirmed that Pope Sergius was his father, but she herself inclined to attribute him to her husband, Alberic, whose brother Guido she subsequently married. Another of her sons, Alberic, so called from his supposed father, jealous of

his brother, John, cast him and their mother Marozia into prison. After a time Alberic's son was elected pope, A.D. 956; he assumed title of John XII, amorous Marozia thus having given a son and a grandson to the papacy. John was only nineteen years old when he thus became the head of Christendom. His reign was characterized by the most shocking immoralities, so that the Emperor Otho I was compelled by the German clergy to interfere. A synod was summoned for his trial in the church of St. Peter, before which it appeared that John had received bribes for the consecration of bishops; that he had ordained one who was but ten years old, and had performed that ceremony over an other in a stable; he was charged with incest with one of his father's concubines, and with so many adulteries that the Lateran Palace had become a brothel; he put out the eyes of one of his ecclesiastics, and castrated another, both dying in consequence of their injuries; he was given to drunkenness, gambling, and the invocation of Jupiter and Venus. When cited to appear before the council, he sent word that 'he had gone hunting' and to the fathers who remonstrated with him, he threateningly remarked, 'that Judas, as well as the other disciples received from his Master the power of binding and loosing, but that as soon as he proved a traitor to the common cause, the only power he retained was that of binding his own neck.' Hereupon, he was deposed and Leo VIII elected in his stead, A.D. 963; but subsequently getting the upper hand, he seized his antagonists, cut off the hand of one, the nose, finger, tongue of others. His life was eventually brought to an end by the vengeance of a man whose wife he had seduced.

After such details it is almost needless to allude to the annuals of succeeding popes; to relate that John XIII was strangled in prison; that Bonafice VII imprisoned Benedict VII and killed him by starvation; that John XIV was secretly put to death in the dungeons of the castle of St. Angelo; that the corpse of

Bonafice was dragged through the streets by the populace. The sentiment of reverence for the sovereign pontiff, nay, even of respect, had become extinct in Rome; throughout Europe the clergy were so shocked at the state of things, that, in their indignation, they began to look with approbation on the intention of the Emperor Otho to take from the Italians their privilege of appointing a successor of St. Peter, and confine it to his own family. But his kinsman, Gregory V, whom he placed on the pontifical throne, was very soon compelled by the Romans to fly; his excommunications and religious thunders were turned into derision by them; they were too well acquainted with the true nature of those terrors; they were living behind the scenes. A terrible punishment awaited the Anti-pope, John XVI. Otho returned into Italy, seized him, put out his eyes, cut off his nose and tongue, sent him through the streets mounted on an ass, with his face to the tail, and a wine-bladder on his head. It seemed impossible that things could become worse; yet Rome had still to see Benedict IX, A.D. 1033, a boy of less than twelve years, raised to the apostolic throne. Of this pontiff, one of his successors, Victor III, declared that his life was so shameful, so foul, so execrable, that he shuddered to describe it. He ruled like a captain of Banditti rather than a prelate. The people at last, unable to bear his adulteries, homicides, and abominations any longer, rose against him. In despair of maintaining his position, he put up the papacy at auction. It was bought by a presbyter named John, who became Gregory VI, A.D. 1045. (J. W. Draper, "Intellectual Development of Europe" Volume 1, Chapter XII, Pages 378-381)

#### THE READING OF THE SCRIPTURES FORBIDDEN

To add insult to injury, the abuse of depriving everyone except the clergy was introduced in the Roman church by the Council of Trent. In view of the fact that the Lord Jesus Christ commanded all :

“Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.” (John 5:39)

It seems impossible to imagine that any church could enact laws prohibiting the reading of the Holy Writ which is a source of knowledge, contentment, peace, and life eternal. Truly the “darkness” which was prophesied by the Prophet Isaiah was spreading its ugly mantle over the earth and the minds of men. It is written by a historian,

“A severe and intolerable law was enacted, with respect to all interpreters and expositors of the scriptures, by which they were forbidden to explain the sense of these divine books, in matters of faith and practice, in such a manner as to make them speak a different language from that of the church and the ancient doctors. The same law further declared that the church alone (i.e. its ruler, the Roman Pontiff) had the right of determining the true meaning and signification of the scriptures. To fill up the measure of these tyrannical and iniquitous proceedings, the church of Rome persisted obstinately in affirming, though not always with the same imprudence and plainness of speech, that the holy scriptures were not composed for the use of the multitude, but only for that of their spiritual teachers; and, of consequence, ordered these divine records to be taken from the people in all places where it was allowed to execute its imperial demands.” (Mosheim, “Ecclesiastical History”, Century 16, Part 1, Chapter 1:25)

If the Apostles of Christ could have been aware of this while in the grave, their grief and anger would be boundless. It is no wonder then that God drew to Himself the Manchild (authority of priesthood) and placed the Woman (church) in the wilderness for a time, times, and a half of time, (1,260 years) until He would restore the church again in the latter days in all its former glory.

## CHAPTER 13

### THE REFORMATION

In the pre-reformation era there were a few hardy and courageous souls who revolted against the tyrannical power of the popes and the Roman clergy. Among these were John Wessel (1420-1489) who assailed Papal indulgences, sold for the remission of sin's penalties in Purgatory. He wrote several books against this practice and other abuses of the church. In fact, his writings were so forceful that it caused Martin Luther, a century later to exclaim,

“If I had read his books before, my enemies might have thought that Luther had borrowed everything from Wessel, so great is the agreement between our spirits.”

The Albigenses revolted against the temporal and spiritual despotism of the Roman church in the thirteenth century. In consequence thereof, their uprising was crushed with much cruelty and bloodshed.

#### JOHN WYCKLIFFE

In the fourteenth century, another brave man arose in rebellion against the Roman church; namely, John Wycliffe. He attacked and denounced the corruption and abuse of power of the church, especially the restrictions of the study of the scriptures as determined by the Pope. He gave to the world an English version of the Holy Bible translated from the Latin Vulgate. He lived during the time of the “Great Schism” (1377) when there was one Pope in Avignon, France, and the other in Rome; each with his college of Cardinals, and each hurling bulls and excommunications at the other's head. This schism, which was to last for forty years, broke down the last

shred of Wyckliffe's confidence in the Papacy. He repudiated the pope's supremacy over the church and his power to bind and loose.

"Antichrist," he said, "hath cast his cast to make all men subject to the pope and lead them after that him liketh. Lord, where is freedom of Christ, when men are casten into such bondage? Christ made His servants free, but Antichrist hath made them bond again." ("Great Voices of Reformation," by Harry Emerson Fosdick)

In the first edition of his English translation of the Scriptures, Wyckliffe said,

"This Bible is translated and shall make possible Government of the people, by people, for people."  
(IBID)

While it is an amazing thing that, through all the persecutions against him by the pope and his expulsion from Oxford, he died a natural death. However, thirty years after his demise, the Council of Constance again condemned Wyckliffe and ordered that his bones be exhumed and burnt, after which they threw his ashes into the river Avon. Later on, to the chagrin of his enemies, it was written:

"The Avon to the Severn runs,  
And Severn to the sea,  
And Wyckliffe's dust shall spread abroad,  
Wide as the waters be."

### SAVONAROLA

When Martin Luther was seven years old, Savonarola started his rebellion against the pope of Rome and the church's corruption. His revolt was not so much a theological one as it was moral. It is said that he was more Puritan than the Puritans after him. He, unfortunately,

lived during the reign of one of the most vicious and degenerate leader of the Roman church, Alexander the 6th. It was by this pope's order that Savonarola was burned at the stake. This cruel Pontiff of Rome, after his death, was called by Guicciardi, and Italian historian,

“the extinct serpent who by his immoderate ambition, pestiferous perfidy, monstrous lust, and every sort of horrible cruelty and unexampled avarice; selling without distinction property sacred and profane; has compassed the destruction of so many by poison, and was now become its victim.” (H. Emerson Fosdick, Intro.)

### **JOHN HUSS (1373-1415)**

John Huss was born in Czechoslovakia. After the death of John Wyckliffe, (about five years later) he entered the University of Prague in Bohemia. There, he discovered the books of Wyckliffe and he became so fascinated by them that, he eventually became his disciple. He became a lecturer at the University, Dean of the Faculty of Philosophy, and Rector of the University. He was a devout priest, and all who knew him could vouch for his irreproachable character.

Because of his outspoken defense of John Wyckliffe, Rome denounced him as a heretic along with all the Bohemians. He lived in an era when there were three competing popes, amongst which was the infamous John the 23rd. He was deposed, and rightly so, for crimes so terrible as to defy imagination. The author refuses to write some of the accusations against this Pontiff as it would be very offensive to the reader. The same Council at Constance which sent Huss to the stake also deposed this pope.

“It is better to die well than to live ill,” he wrote. “One should not flinch before the sentence of death. To finish the present life in grace is to go away from pain and misery. He who fears death loses the joy of life.

Above all else truth triumphs. He conquers who dies, because no adversity can hurt the one over whom iniquity holds not sway."

In the Czechoslovakian language, the word "HUS" means goose. One of Huss's friends, writing about him said that the Goose (meaning Huss) was not yet cooked. Many centuries later, this same phrase is still used in our vernacular, having long since forgotten its origin. (H. Emerson Fosdick)

#### MARTIN LUTHER (1483-1546)

Martin Luther was born in the year 1483 at Isleben, a town belonging to the county of Mansfield. He was very proficient in his studies at Magdeburg, Eisenach, and Erfert, and commencing his Master of Arts at the age of twenty. After the death of one of his intimate friends who had been killed by lightning, he entered the monastery in the year 1505. In his second year in the monastery, he accidentally discovered the Latin Bible in the library. After reading the Word of God, he was filled with a glorious evangelical joy and comfort. He was ordained in the year 1507 and in the next year was called to the professorship at Wittenburg. He was an orator of great eloquence, and powerful in his ability to move the hearts of those who listened to his preaching. He received the degree of Doctor of Divinity in the year 1510. He was also an expert in many languages including the Greek and Hebrew languages.

A Jesuit priest, Maimburg, had this to say of Luther,

"He possessed a quick and penetrating genius; he was indefatigable in his studies . . . He acquired great knowledge of languages and of the fathers. He was remarkably strong and healthy, and of a sanguine, bilious temperament. His eyes were piercing and full of fire. His voice sweet, and vehement when once fairly raised. He had a stern countenance; and though most intrepid and high spirited, he could dissemble the appearance of modesty and humility whenever he

pleased . . . In his breast was lodged plenty of fuel for pride and presumption; hence his indiscriminate contempt of whatever opposed his heresies; hence his brutal treatment of kings, emperors, the pope, and of everything in the world that is deemed most sacred and inviolable . . . He maintained that Aristotle, Thomas Aquinas, Scotus, Benaventura, and others, had undermined the foundations of true philosophy and of Christian theology; and he endeavored to raise up a system of his own upon the ruins of those very great geniuses . . . He was always reckoned to live sufficiently blameless while he remained in the monastery, and till he absolutely ruined all his good qualities by his heresies." (Milner's, "Church History", Century 16, Chapter 2)

Milner quotes another Catholic historian, Moreri, whose description of Luther was very derogatory:

"This heresiarch gloried in his apostasy, and in the lamentable schism of the church, and filled his writings with his poisons. He composed various works; and it cannot be denied that he was a man of much learning and fire of genius. Vanity was his motive, whatever pains may have been taken to represent him as a person of integrity and moderation. Henry the 8th, King of England, in answer to Luther, had sent to Pope Leo, a learned defence of the seven sacraments. Luther replied to the monarch in so insolent a manner, that it was easy to see from this single instance, that a man of such a temper could not be under the influence of the spirit of God. Besides, he published a seditious book against the bishops; and had the impudence to oppose the Pope's Bull, in which he himself was excommunicated." (Milner's "Church History", Century 16)

The greatest compliment that Luther could receive was such stories as the above. They slandered him from the pulpits. They wrote volume after volume against this

noble man, but nothing could deter him from his goal; that to expose the papal corruption and the abominable practice of selling Indulgences. Burning with the love of everything that was godly and irritated by Tetzels shameful discourses, Luther published many propositions concerning Indulgences. Tetzels, in return, publicly burned Luther's propositions and menaced him with the flames.

In all the persecutions and calumnies heaped upon Luther, there were some, though few, who though they were sympathetic with Luther, remained loyal to the Roman church. One of these was Erasmus who when asked what he thought about Luther replied,

“He was attacking practices, which every honest man condemned, and was contending with a set of Harpies, under whose tyrannies Christendom was groaning.”

Erasmus knew and understood that the church needed a reformation, for he wrote concerning the profligacy of the clergy:

“Other qualifications are laid down by St. Paul as required for a bishop's office, a long list of them. But not one at present is held essential, except this one of abstinence from marriage, Homicide, patricide, incest, piracy, sodomy, sacrilege can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open profligacy. It would surely be better if those who cannot contain should be allowed lawful wives of their own, and so escape this foul and miserable pollution. In the world we live in the celibates are many and the chaste are few.”

Although Erasmus was Luther's adversary, he respected his zeal and determination.

The pope, his cardinals, and many of the clergy sought with determination to bring Luther to trial that he might be condemned and, if possible, put to death. All of Europe was interested in the outcome of the trial at the DIET of Worms. The pope's advocates sought to procure a condemnation of Luther in secrecy, but members of the Diet withstood them until they acquiesced to an open trial. When Luther arrived at Worms on the sixteenth of April 1521, he was met by a multitude of people who cheered him tumultuously. The first words he spoke to them as he alit from his vehicle were,

"God will be on my side."

The trial lasted for many days, in which this noble man defended the truths of the scriptures with alacrity and sincerity, both in the German language and the Latin language. At one time, he had been speaking for two hours when the emperor's speaker, John Eckius, seeing the reception Luther was getting, interrupted him in much heat and passion, that he had not answered to the point, that he was not called upon to give an account of his doctrines; that these had already been condemned in former councils; that he was required to say simply and clearly whether he would or would not retract his opinions.

"My answer," said Luther instantly, "shall be direct and plain. I cannot think myself bound to believe either the pope or his councils; for it is very clear, not only that they have often erred, but often contradicted themselves. Therefore, unless I am convinced by scripture, or clear reasons, my belief is so confirmed by the scriptural passages I have produced, and my conscience so determined to abide by the word of God, that I neither can nor will retract anything; for it is neither safe nor innocent to act against a man's conscience." Luther then pronounced these words in the German language -- "Here I stand, I cannot do otherwise. May God help me. Amen." (Milner's "Church History," Century 16, Chapter 5)

He posted 95 theses against indulgences on the door of the Castle Church at Wittenberg, which were never answered by the pope or the Catholic Church. Luther died at Eisleben on February 18, 1546.

### **HULDREICH ZWINGILI**

Zwingili was born January 1, 1484, at Wiidenhaus, Switzerland. He became a chaplain of military expeditions in the service of the pope, but later denounced military service. He became an excellent preacher with oratorical abilities. He not only attacked the Catholic church against the unscriptural basis for the papacy, but also against celibacy and many other philosophies. He differed greatly with Luther on the Sacrament of the Lord's Supper, which eventually made them bitter enemies. He also became bitter enemies with the Reformation dividing Luther and the Ana-baptists.

Luther was so angry at Zwingili concerning the Lord's Supper that he wrote a parody on one of the psalms;

“Blessed is the man that walketh not in the counsel of the sacramentarians, nor standeth in the way of the Zwingilians, nor sitteth in the seat of the men of Zurich.”

Zwingili concurred in the persecutions against the Anabaptists to his discredit. He was considered a heretic by both the Lutherans and the Catholics. Nevertheless, he enjoyed great success in Switzerland in 1528-1529. Unfortunately, he was killed by the Catholic army at Kappel on October 11, 1531.

### **JOHN CALVIN**

Calvin was called the “Architect of the Reformation” (or protestantism). He was born at Noyon, France, November 10, 1509. He evoked a wide range of responses in people; from adulation to something bordering on the demonic.

In 1523, at the age of 14 years, he entered the University of Paris. In 1528, he left Paris and entered the University

of Orleans. He published a book called "The Institutes" which covered six subjects; the Law, the Creed, the Lord's prayer, the Sacraments, the false Sacraments, and Christian Liberty, under the pseudonym, Marcianus Lucianus.

By 1536, Calvin had risen from obscurity to leadership of the French Revolution. His book was to become as an encyclopedia of the Reformed (or protestant) faith.

He returned to Geneva, Switzerland in 1536 and found it to be filled with hostility. Under his window where he abode, people shot off guns, sang obscene songs, and even went so far as naming dogs for him in derision.

He married Idelette de Bure on August 1, 1546, who after nine years of marriage to him, passed away. Calvin then left Geneva and went to Strassburg. In the interim, the Catholic church sent one of their cardinals to Geneva to see if he could win them back to the Catholic church from the Reformers. The Cardinal, Sadoletto, wrote a letter to the Genevans which angered them very much. Immediately the Geneva Council leaders besought Calvin, who was then at Bern, to answer Sadoletto's letter. Calvin responded to the Cardinal's letter tearing into him with a leonine ferocity. His reply was a devastating one, its influence extending throughout Europe. The "Guillermis" as those opposing Calvin were called, demanded his recall and eventually succeeded in having him banished. He returned to Geneva after his banishment in Strassburg, on September 13, 1541.

All his life he preached "Justification by Faith" which became known as Calvin's Doctrine. He was an austere man who believed in hard punishment for the smallest infraction of law. He believed that the state must be a Theocratic one. His ruthless methods of enforcing conformity to the church's rule was incredibly shocking; prison for a burgher who smiled during a baptismal service, for a tired man who slept during a sermon, for two burghers who played skittles, for two others who played dice for a quarter bottle of wine, for a man who insisted on naming his son Claude instead of Abraham; the record is full of such sentences. ("Great Voices of the

Reformation" by Harry Emerson Fosdick, Page 197) In Geneva alone, because of his stern teaching and enforcement of capital punishment, fifty-eight people were executed and seventy-six were banished. This between the years 1542 and 1546. Torture was an accepted form of punishment, and one hundred fifty people were executed by burning them at the stake.

The burning of Michel Servetus is a black mark against Calvin. This man was condemned to death because he denied the orthodox doctrine of the Trinity. Calvin protested against the burning of Severtus, he merely wanted him decapitated.

In spite of his severity, he made Geneva a city of refuge for persecuted protestants from all over Europe. He believed in the doctrine of predestination; that every man's destiny is fore-ordained of God. His belief that some are ordained to be saved and others are predestined to eternal damnation brought about a constant rebellion among the reformers. He had the egotistic notion that he and his followers were the "elect" of God. He was unbending in his philosophy. He left the principles of "freedom of inquiry and freedom of worship" and became harsh and rigid in his belief of "orthodoxy", which resulted in many excommunications and burnings. Nonetheless, his system of religion spread beyond Switzerland and France to the Netherlands, Britain, and America. He died in 1564.

### PHILIP MELANCTHON

Philip Melancthon was born in the village of Bretten, Germany, on February 16, 1497. His family name was Schwartzerd, but he was persuaded by an uncle to adopt a pseudonym; hence Melancthon. At the age of twelve years, he entered the Heidleberg University (1509) where he became an amazing scholar. Eventually he transferred to the new University at Tuingen where he studied medicine and theology. When he was less than seventeen years of age, he received the degree of Master of Arts. He was a classical scholar, especially in the Greek language. He left Tuingen, went to Wittenberg where he became

a fast friend of Martin Luther. He helped Luther to complete the translation of the New Testament and later the translation of the Old Testament. He also became a talented preacher and writer. Because of his extraordinary ability in the organization of a new educational system, he became known as the "Preceptor of Germany."

He was of a conciliatory nature, attempting to reconcile Catholicism and Protestantism. He wrote a thesis on "confession" which was boldly condemned by Zwingli. Luther also upbraided him for his lack of courage and for this compromising attitude. He split the Reformation and, as one writer said, "he nearly passed it back to the papists." However, to his credit, it must be said that he resisted the heavy pressure put upon him to desert Reformation and return to the liberal wing of the Catholic church. In process of time, he became a leader of the Reformation and Protestantism. He was not considered by some as a strong Reformer, nonetheless, he was honored for his exceptional talents. He died at the age of sixty-three years.

## JOHN KNOX

John Knox was born about 1514 in Scotland. He became a Catholic Priest, however, the martyrdom of George Wishart convinced him to stand against the Catholic church with a fixed determination. He was with Wishart when he was burned at the stake and, although he sought to defend his friend, he was told, "one is sufficient for one sacrifice." Knox embraced the philosophy of Wishart which he gave at his trial, to wit:

"The Holy Scripture was the test of truth, not the fallible ecclesiastical councils or the pope; salvation by personal faith, not by sacramental observances; all true believers priests, as against any exclusive ecclesiastical priesthood; the denial of Purgatory, priestly celibacy, compulsory confession to a priest; the worship of saints and the power of exorcism and holy water; and, at the heart of all, the rejection of the Roman Catholic Mass as idolatrous."

Knox was considered a rough and stern man, and unbending in his determination. He was, at one time, condemned to the galleys for eighteen months and after that period, his life became one of turmoil and toil. In his life, he assimilated the teachings of John Calvin.

He went to England after his release from the galleys, but fled the country when the bloody reign of Mary Tudor began. He made his final return to Scotland in 1559. His stay there was tumultuous. He maintained that government should support true religion and should destroy false religion by liquidating its adherents. In other words, all who invite others to idolatry, that is the Mass, must be put to death. He was bitter against anything Catholic or papal. His arguments with the Queen Mary were many. He lived at a time when the persecution against all protestants by the Catholic church was vicious and unrelenting. Seventy thousand protestants had been murdered in France in one week, and a solemn service to that event of thanksgiving was celebrated at Rome by order of the pope. In retaliation, Knox preached that, "all dregs of popery must be thrown out of the land:

"No power or liberty be permitted to any, of what estate, degree, or authority they be, either to love without the yoke of discipline by God's word commanded, or to alter one jot in religion which from God's mouth thou hast received."

Knox was at once harsh and gentle, yet the two never melded. He lived to see Protestantism established in Scotland, his native land.

### ANABAPTISTS

The name Anabaptist is derived from their stand against infant baptism. They differed from the rest of the Protestant movement. They denounced the kind of reformation proposed by Luther, Zwingli, and Calvin, considering it to be merely half-way measures. They did not believe in state interference in matters of religion and so separated themselves completely from the state in that

they refused to accept offices, to bear arms, or to take oaths.

The Anabaptist movement took place in Zurich, Switzerland, among the followers of Zwingli. They thought that the Zwinglians and other Reformers were not moving fast enough to suit them. Their attitude, that of separation of church and state, was condemned by the majority of the Reformers as insufferable.

The movement of the Anabaptists started when a certain George Blaurock asked Conrad Grebel to baptise him in the correct Christian manner of baptism, after which he baptised the rest of the small group. They spread widely across all of Europe. They were persecuted relentlessly by both Catholics and Protestants. At one time, the Zurich Council determined that all Anabaptists, and / or any that should abet and conceal them, should be put to death.

The Anabaptists became extremely fanatical which brought upon them almost a complete and tragic end. However, a certain Menno Simons, a Catholic Priest, being converted to the Anabaptist philosophy, gathered up the remnants of the scattered group. From this came the name Mennonites who became the lineal descendants of the original Swiss Brethren.

## JOHN WESLEY

John Wesley was born on the 17th of June, 1703, in Epworth rectory, England, the fifteenth child of nineteen children. In his days at Oxford University, he became one of the founders of the "Holy Club", an organization of serious-minded youths. Several years later, he came under the influence of Martin Luther's writings which impressed him very much, so as to make him feel that he had entered into a realm of great riches of the gospel.

He and his brother Charles were sent to Georgia by the "Society for the Propagation of the Gospel" where they developed into very eloquent preachers.

The Wesley brothers were to come also under the influence of the Moravian brethren which John said was the real date of his rebirth. On his return to England, he

continued to develop his powers of preaching, to the end that it has been estimated that he traveled approximately two hundred and twenty-five thousand miles during his lifetime, preaching over forty thousand sermons. He lived to the age of eighty-five years, at which time he said,

“I thank God that I still feel as vigorous as ever.”

He preached and brought sinners to repentance in over two hemispheres and three kingdoms.

He was used to arouse the English church from its spiritual retrogression to a renewed spiritual life. He died in 1791. He and his brother Charles were the founders of the Methodist church.

### THE CHURCH OF ENGLAND

At the time of Martin Luther's opposition and rebellion against the Catholic Church and the papal powers, another church arose under some very strange conditions. Henry the 8th reigned in England. At that time also the reformation movement began to have a singular effect upon the British people. The king, however, openly defended the Catholic church and in consequence thereof, published a book denouncing Luther's claims. This so pleased the pope, Leo the 10th, that he conferred upon King Henry the awesome title, “Defender of the Faith.”

Strangely enough however, after a few years, the distinguished title that had been conferred upon the king with so great honor, meant little or nothing any more to the king because the pope had refused to grant him a divorce from his wife, Queen Catherine, so he could marry Anne Boleyn. In spite of the pope's refusal, the king married Anne Boleyn secretly.

At King Henry's direction, the English Parliament passed “Act of Supremacy” in 1543. This Act terminated all allegiance to the Catholic church and the pope, and proclaimed the king as supreme head of the church in England. This is how the Church of England originated. Merely upon the whim of its monarch; a church started by an adulterous and lascivious man, who disregarding all moral decency and to feed upon his own ego, proclaimed himself the head of a church. Imagine the founder of a

church who had all the ungodly characteristics of a despoiler of women, a disregard for law and decency, and a murderer being the founder and head of the English church. Compare this man to the valiant Apostles of Jesus Christ, whose lives were above reproach and dedicated to the preaching of righteousness and the love of God.

## SUMMARY

During the reigns of Edward the 6th, Queen Mary, and Queen Elizabeth, the persecutions between Catholics and Protestants were violent and terrible. Nevertheless, out of this chaotic condition, there arose several sects, among them the Puritans and the Separatists. These sects were terribly persecuted so that many fled to Holland as exiles. From these came the Pilgrims, who crossed the ocean to come to the then recently discovered land of America. Their crossing in the Mayflower and their subsequent sufferings on this land are a high point in the history of mankind.

It is interesting to observe that most of the Protestant churches have been named after their founders; Methodist for John Wesley; Lutherans for Martin Luther; Calvinists for John Calvin, etc. One cannot help but to reflect upon the words of Jesus Christ in the Book of Mormon:

“And how be it My church save it be called in My name? For if a church be called in Moses’ name, then it be Moses’ church; or if it be called in the name of a man, then it be the church of a man; but if it be called in My name, then it is My church, if it so be that they are built upon My gospel.” (3 Nephi Chapter 27)

To the credit of the Reformers, it must be admitted that they built a foundation for religious freedom, especially in the United States of America, where the Constitution gives every person the right to worship God according to the dictates of his heart. Only in America, where religious freedom became the heart and core of every person who set foot upon its shores, would the Church of Jesus Christ be restored; and the gospel with

all its beauty and divine gifts would be part and particle of its members; and, eventually develop into the just Kingdom of Christ upon the face of the earth.

Many Christian theologians have declared that the Apostasy was a fact; they could readily see that Protestantism was merely a separation from the "mother church", the offsprings of a "mother" who had already for many centuries "departed from the faith;" that these offsprings were totally without priesthood authority from God. While the Catholic Church maintained that it was a succession of the early church of Jesus Christ and its priesthood, history speaks loud and clear of its departure from the faith that "was once delivered to the saints" and of its eventual apostasy. Theologians and reformers alike have attested to the apostasy in their writings. One wrote as follows:

"We must not expect to see the church of Christ existing in its perfection on the earth. It is not be found thus perfect, either in the collected fragments of Christendom or still less in any one of those fragments. (Smith's Dictionary of the Bible)

John Wesley, in one of his sermons said,

"From this time (he was speaking of the decline of the gifts of the Spirit) they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christians. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. The Son of Man, when He came to examine His church, could hardly find faith upon earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church; because the Christians were turned heathens again, and only had a dead form left." (John Wesley's Works, Volume 7)

“The Church of England makes official declaration of degeneracy and loss of divine authority in these words: ‘Laity and Clergy, learned and unlearned, all ages, sects, and degrees, have been drowned in abominable idolatry most detested by God and damnable to man for eight hundred years and more.’ The Book of Homilies, in which occurs this declaration by the Church of England, dates from about the middle of the sixteenth century. According to this official statement, therefore, the religious world had been utterly apostate for eight centuries prior to the establishment of the Church of England. The fact of a universal apostasy was widely proclaimed, for the homilies from which the foregoing citation is taken were ‘appointed to be read in churches’ in lieu of sermons under specified conditions.” (Talmadge’s Great Apostasy, Pages 162, 163)

The writer has given a few excerpts of some of the Reformers who had the courage and zeal to protest against the Catholic church and against the papal powers. However, though they (the Protestants) suffered much persecutions at the hands of the Catholic church, they were, in many cases, no better. They returned, in kind, similar persecutions. The hatred and persecutions were mutual, even to the shedding of much blood. Some of the Reformers set up an hierarchy of austerity, harshness, severity, cruelty, and murder; yes, murder by fire, torture, and beheading.

Where was the church set up by the gentle Jesus who gave His life’s blood for it? It did not exist. Hatred, malice, persecution was the order of the day. Catholics against Protestants; Protestants against Catholics; Protestants against Protestants. All this in the name of God and religion. Under this adulterated condition, which church could honestly say that they represented the Holy Church of the Son of God? No wonder then that the Lord speaking to young Joseph Smith told him that none of these (churches) are His.

From the very early centuries, the church had begun to

depart from the faith, giving heed to seducing spirits and doctrines of devils. Those who were supposed to be the teachers of righteousness had failed in their profession, and fallen away from the teachings of our Lord Jesus Christ. In its stead, they introduced strange doctrines and man-made tenets and man-created philosophies that were alien to His Holy Church.

One can see why God took to Himself the Man-child (Revelations 12th Chapter) and placed the Woman (church) in the wilderness for a period of 1,260 years, when one examines the course that the church took from the very first century onward.

While many of the Reformers are to be respected for their stand against the ruling church of the day, Catholicism, yet their actions and their interpretations of the scriptures must be decried when compared with the teachings of Jesus Christ who definitely said,

“Whosoever liveth by the sword, shall perish by the sword.” (writer’s paraphrase)

Conversions were to be made by persuasion not by bloodshed; certainly not by fear and coercion.

“Put up thy sword in its place” Jesus told Peter. Yet literal armies were formed to convert the unbelievers; the torture racks were applied to punish the transgressors; burnings at the stake and all manner of deaths were approved for those accused of heresy. In America, women were burned at the stake on charges of witchcraft. How could so-called ministers of righteousness condone such terrible punishments inflicted upon other human beings, (in the era of Reformation) when they themselves had rebelled against the inhumanities of Catholicism and the profligacy of the popes? Not much fault would have been found with some of the Reformers for their strict adherence to the word of God if they had not resorted to inflicting pain, suffering, and death to those who did not agree with them or who differed with their philosophies. Not once did any of the primitive followers of Jesus resort to the sword or to the inflicting of corporal punishment toward the unbelievers

or to any of the members of the church who may have erred.

The Apostasy of and from the church grew as the centuries went by rather than diminish. Some Reformers were honest enough to admit this. John Wesley, comments as follows on the Apostasy of the Christian church as evidenced by the early decline of spiritual power and the cessation of the gifts and graces of the spirit of God within the church:

“It does not appear that these extraordinary gifts of the Holy Spirit were common in the church or more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby heaped riches and power and honor upon Christians in general, but in particular, upon the Christian Clergy.”

Charles Wesley, in reflecting upon the past glory of the church which was set up by Jesus Christ and promulgated by the Apostles, was inspired to write the following hymn:

“Happy the souls that first believed,  
To Jesus, and each other, cleaved;  
Joined by the unction from above,  
In Mystic fellowship of LOVE.

Meek, simple followers of the Lamb,  
They lived, and spake, and thought the same;  
They joyfully conspired to raise,  
Their ceaseless sacrifice of praise.

With grace abundantly endued,  
A pure, believing multitude;  
They all were of one heart and soul,  
And only LOVE inspired the whole.

Where shall I wander now to find,  
Successors they have left behind?  
The faithful, whom I seek in vain.  
Have vanished from the sons of men.

Ye different sects, who all declare,  
'Lo, here is Christ, or Christ is there,'  
Your stronger proofs divinely give,  
And show me where the Christians live."

Then the poet, exulting in the memory of the glory in the Apostolic dispensation, cries out:

"Oh what an age of golden days;  
Oh what a choice peculiar race;  
Washed in the lamb's all-cleansing blood,  
Anointed kings and priests to God."

## CHAPTER 14

### RESTORATION OF THE GOSPEL

As the closing days of the 1,260 years were coming to an end, some of the Protestant leaders were moved upon by the Lord to speak out their feelings and their hopes. They saw the futility of Protestantism to bring about the fulfillment of the scriptures relative to the kingdom of God upon the earth; that kingdom which many of the prophets foretold would come to pass in the latter days. Therefore, they spoke out the sentiments of their hearts, to wit;

John Wesley in his 71st sermon said, "the times which 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." And yet, the wise men of the world, the men of eminence, the men of learning and reknown, 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."

Roger Williams, the founder of the Baptist Church in America, says,

"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 and messengers to the nations, nor 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 the Anti-Christ has so far corrupted all, that there can

be no recovery out of that apostasy, till Christ shall send forth new Apostles, and plant churches anew." (Struggles and Triumphs of Religious Liberty, Pages 238, 239)

Latis Gratis, a Catholic Priest in Basil, Switzerland in 1739 wrote on his works, "Hope of Zion",

"The old time gospel and the gifts thereof are lost; false doctrines prevail in all the churches on the face of the earth; all we can do is exhort the people to be just, fear God, shun evil, and pray. Prayer and purity many cause an Angel to visit a deep and distressed soul; but I will tell; God will have spoken within ONE HUNDRED YEARS . . . I see a little band, led by a prophet and faithful. They are persecuted, burned out, and murdered. From every nation shall true believers be gathered by speedy messengers, and then the Almighty God will speak to the disobedient nations with thunder and lightnings, and destruction such as men have never known before." (Latis Gratis' writings are still deposited in the Library at Basil)

Sir Isaac Newton - an English professor - born in England - December 25, 1642 - once said,

"About the time of the end, in all probability, a body of men will arise up and turn their attention to the prophecies, and insist on their literal interpretation, in the midst of much clamor and opposition . . . There must be a stone cut out of a mountain 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 heaven with the everlasting gospel to preach to all nations before Babylon falls, and the Son of man reaps His harvest." (Totten, "Our Race News Leaflet" for June, 1898, Pages 325, 326 - "Observations on the Prophecies", pages 250, 251)

The Lord is to be praised for the divine light given to some men to feel within their hearts and see in their

mind's eyes that somehow, someday, the Lord would bring again on the earth His Church, and that the gifts and the love of God would be restored again. Faith and hope burned in their hearts but it was not to come in their day. This was reserved for the time when the 1,260 days would be accomplished. The time-table of God could not be hurried, nor could the powers of satan deter the Lord from revealing Himself to a young lad in 1820 when the shroud of darkness was lifted from the earth to allow the glorious light of His gospel to shine forth once more upon the face of the earth; when the Angel would be sent from heaven to reveal and proclaim the gospel of Jesus Christ in fulfillment of the prophecy of the Apostle John while he was on the Isle of Patmos.

## CHAPTER 15

### RESTORATION — THE 1,260 DAYS (YEARS)

In 1820, God revealed Himself to Joseph Smith after the heavens had been shut for a period of 1,260 years (the great famine.) The question in the minds of some may be, "How were these dates arrived at and when did the 1,260 years begin?"

One of the Apostles of The Church of Jesus Christ, Alma Cadman, was given by revelation a key number - EIGHT AND ONE-THIRD YEARS. This is how it came about. Brother Cadman writes,

"In one hundred Sabbath years there are seven hundred years. Its division line is three hundred and fifty years. One "time" of this is one hundred years that the prophet divides his week from, (he is referring to Daniel) as the week only describes a period of time. If sixty-nine weeks are five hundred seventy-five years, one hundred years would be twelve weeks (each eight and one-third years) . . ." (Read "The Seventh Day of Rest" by Alma Cadman, Page 10)

In order to reach the year 1820 in prophecy, one has to add to the 1,260 years that the woman was in the wilderness 560 years. The above writer multiplied the sixty-three and one-half weeks, spoken by the prophet Daniel (Daniel 9:26) by eight and one-third years, and arrived at the year 530 A.D.; he then added 30 years (the age in which Christ commenced His ministry) to 530 years, which totaled 560 years; thence, the beginning of the 1,260 years of the church in the wilderness, and also, the time of the complete "falling away".

In summary, the following is in chronological order:

100 years divided by 12 equals  $8\frac{1}{3}$  years

One week equals  $8\frac{1}{3}$  years

$63\frac{1}{2}$  weeks equals 530 years

Christ's ministry 30 years

Complete Apostasy 560 years

560 A.D. plus 1,260 years (woman in the wilderness)  
equals 1820 A.D.

1820 A.D. is the time when the Lord revealed  
Himself to Joseph Smith

Daniel Mac Gregor, ("A Marvelous Work and a Wonder") computes the complete "falling away" or apostasy from the year 570 A.D. to 1830 A.D. (the organizing of the church restored). He writes as follows, taking into consideration the 9th chapter of the Prophet Daniel's book:

Fulfillment of the law of Moses and the work of Jesus consummated on Calvary are:

70 weeks or  $70 \times 7$  equals 490 years

The commandment to rebuild and restore Jerusalem:

The first in the 7th year of the reign of Artaxexes

in 457 B.C. (Ezra 7:8-26)

The other in the 20th year of the reign of the same king in 444 B.C.

Mr. Mac Gregor computes these prophetic times as "ERAS" rather than from specific days or years. He uses 450-451 B.C. as a starting "era", this being equidistant from its boundary of 475 on one hand and 444 on the other.

Types of years that Daniel MacGregor employed

360 days = one prophetic year (anti Deluvian year reckoned as 360 days)

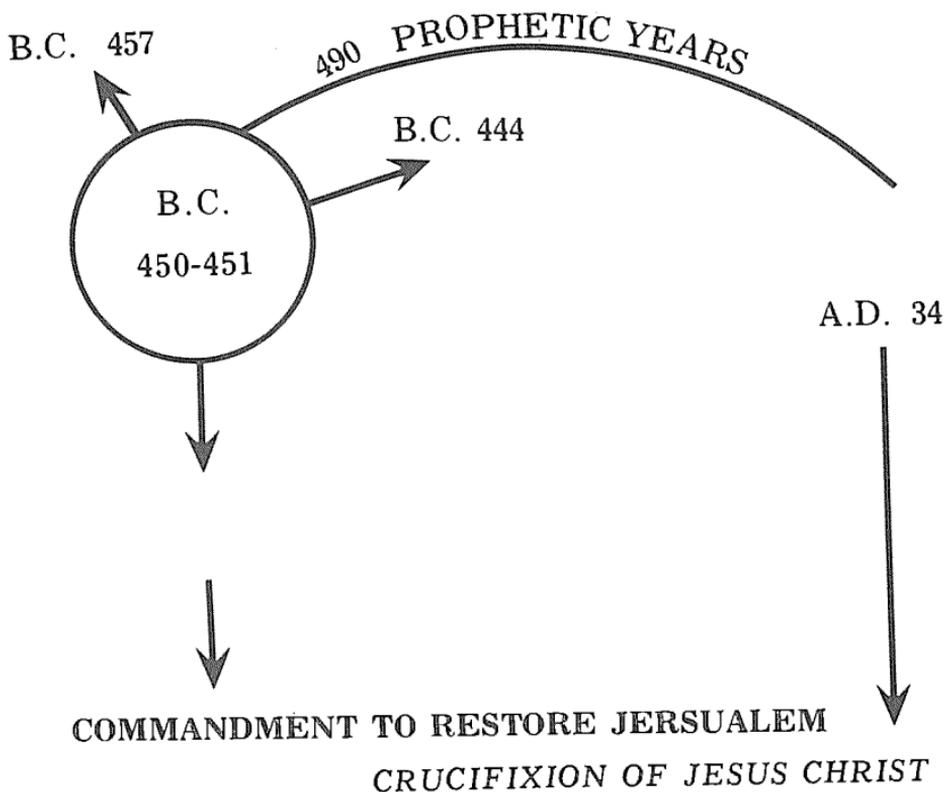
365 days, 6 hours 9 minutes, 9 seconds = one solar year approximately  $365\frac{1}{4}$  days)

$354\frac{1}{3}$  days = one lunar year

Mr. Mac Gregor changes the 70 prophetic years to solar years because we compute our time in solar years.

490 prophetic years = 483 solar years  
70 weeks (490 prophetic years) = 483 solar years

Commencing at 450-451 B.C. (era of commandment to restore Jerusalem) and adding 483 solar years brings one to 33-34 A.D., the very time of the Lord's crucifixion, and the very time when the "Messiah should be cut off to make reconciliation for Iniquity."



## THE SOLVING OF THE 1,260 DAYS OR YEARS

Reduce 1,260 prophetic years to solar years  
1,260 prophetic years = 1,242 solar years  
(exactly, 241 years, 325 days)

Mr. Mac Gregor computes the start of the 1,260 years  
at the central point between A.D. 570 and A.D. 607

- A.D. 570 = the period of time that marks the  
removal of the  
restraining power of the Roman Empire and its  
dissolution into ten kingdoms.
- A.D. 607 = The time that the Emperor Phocas  
confirmed the  
right of the Roman See and Bishops to the "head-  
ships of all churches", decreeing that the name  
Universal or Catholic was appropriate only to  
the church of Rome, as that which was the head  
of all churches, and that it suited the dignity  
of the Roman Pontiff alone.

A.D. 588 = Central starting point between 570 and 607

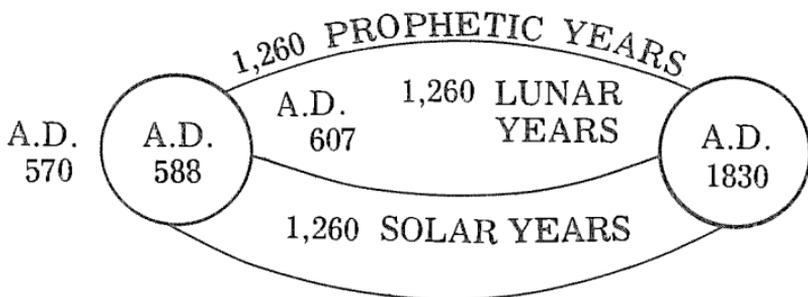
1,260 prophetic years = 1,242 solar years

A.D. 588 plus 1,260 prophetic years  
(1,242 solar years)  
= A.D. 1830

1,260 lunar years = 1,222½ solar years

A.D. 607 plus 1,260 lunar years  
(1,222½ solar years)  
= A.D. 1829½ or A.D. 1830

A.D. 570 plus 1,260 solar years  
= A.D. 1830



It is quite spectacular how two men, who had never met nor discussed the Apostasy and Restoration, could come so close in computing the various dates of prophecy. It never ceases to amaze how wonderful God is in revealing Himself to men of faith and integrity, unfold to them the mysteries of His word. How thankful should all be in the knowledge that God is not a respecter of persons, nor are the scriptures of private interpretation; but God gives to whomever He pleases according to their faith and works.

It seems, therefore, that the above scholars have arrived at almost the same conclusion regarding the 1,260 years that the "woman" was in the wilderness. Just a few years separate their findings. The former, Alma B. Cadman, places the total Apostasy beginning at the advent of Christ's Ministry, A.D. 30, and ending at the fulfillment of the  $63\frac{1}{2}$  weeks spoken by the prophet Daniel; A.D. 560. He concludes that A.D. 560 plus 1,260 years of wilderness isolation of the "woman" (church) is A.D. 1820; the date when God revealed Himself to Joseph Smith when he was approximately fifteen years old.

Daniel Mac Gregor computes the total Apostasy at A.D. 588. He then adds 1,242 solar years, arriving at A.D. 1830, the date of the organizing of the Restored Church (April 6, 1830).

CHAPTER 16  
RESTORATION - 2ND CHAPTER OF  
DANIEL'S PROPHECY

It is written in the book of Daniel 2:44;

“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 forever.”

Please note that the prophet says “. . . in the days of THESE kings shall the God of heaven set up “A KINGDOM”, which shall NEVER be destroyed.”The prophet emphasizes two things; one, that the kingdom that He shall set up will be in the “days of these kings” and two, that it (His kingdom) shall NEVER be destroyed. Let us look into which “kingdoms” the prophet is referring to first.

Daniel, in interpreting the vision of Nebuchadnezzar, said,

“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 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 threshing-floors; 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, strength and glory. And wheresoever the children of men dwell, the beasts of the fields 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 potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with the 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 the 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."

Daniel predicted that when all "these kingdoms" are represented as they were in the Image, God shall set up His kingdom, which shall bring about their destruction. The prophet says,

"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."

It should be noted also, that it is written,

". . . and the stone that smote the image became a great mountain, which filled the shole earth."

It is interesting to read who "these kingdoms" were:

THE HEAD OF GOLD

... BABYLONIAN KINGDOM UNDER  
NEBUCHADNEZZAR

THE BREAST AND ARMS OF SILVER

... THE KINGDOM OF THE MEDES  
AND PERSIANS

THE THIGHS AND BELLY OF BRASS

... THE KINGDOM OF GREECE

THE LEGS OF IRON

... THE KINGDOM OF ROME

THE TEN TOES OF THE IMAGE

... THE TEN KINGDOMS OF IRON  
AND CLAY

Macchiavelli enumerates the kingdoms effecting the dissolution of the Roman kingdom as:

1. First the Ostrogoths in Media
2. The visigoths in Pannonia
3. The Sueves and Alans in Gasgoine and Spain
4. The Vandals in Africa
5. The Franks in France
6. The Burgundians in Burgundy
7. The Hurulia and Turigi in Italy
8. The Angles and Saxons in Britain
9. The Huns in Hungary
10. The Lombards at first upon the Danube; afterwards in Italy

Cuningham - "Horae Apocalypticae" - enumerates the ten toes (ten kingdoms) as:

- |            |                 |
|------------|-----------------|
| 1. Austria | 6. Netherlands  |
| 2. Bavaria | 7. Portugal     |
| 3. England | 8. Sardinia     |
| 4. France  | 9. Spain        |
| 5. Naples  | 10. Wurttemberg |

While the two writers may seem to disagree somewhat on the order of the ten kingdoms representing the ten toes of the image, or the names, if it is studied carefully, an agreement can be found.

The reader might be interested to trace the above four kingdoms with the writer.

## BABYLON

747 B.C.

The establishment of the empire under Nabonassar  
604 B.C.

At the height of its power under Nebuchadnezzar  
539-538 B.C.

The kingdom overthrown. Taken by the Medes and  
Persians

331 B.C.

Taken by Alexander the Great

312 B.C.

It goes under the rule of Seleucus, the Syrian,  
who secures the Eastern portion of Alexander's  
domain.

140 B.C.

Taken by the Parthians, becoming part of the  
Persian Empire

650 A.D.

It becomes the seat of the Mohammedan caliphs.  
The independency of Babylon regained.

1638 A.D.

The Turks migrating into Babylon's domains secure  
the throne, preserving the identity and independence  
of the nation until 1920.

1920 A.D.

Great Britain is given a mandate over Babylon by  
the League of Nations.

## MEDIA PERSIA

539 B.C.

Becomes the dominating world power upon the over-  
throw of Babylon.

334 B.C.

It is overthrown and becomes part of Grecian domains.

323 B.C.

Goes under the dominion of Seleucus the Syrian, and his successors, the Seleucidae.

250 B.C.

The Parthians, led by Arsaces 1, rule until 226 A.D.

226 A.D.

The kingdom of Persia is restored under the dynasty of the Sassanides. The ruling power was changed in 642 and again in 661. Her independence, however, was preserved.

1083 A.D.

Persia is subdued by Seljukian Turks.

1194 A.D.

Regains her independence under the Kharesmians reign.

1223 A.D.

Loses her independence to the Mongol Tartars under the Genghis Khan.

1387 A.D.

Tamerlane ravages the land.

1468 A.D.

Is conquered by the Turcomans.

1501 A.D.

The Turks are expelled. Persia regains her independence under the Sophi dynasty.

1722 A.D.

Mahmond the Afghan obtains the throne by conquest.

1730 A.D.

Persia recovers her independence under Tahmasp, holding it until the present day.

## GREECE

334-331 B.C.

Becomes a universal power on the overthrow of the Persian Kingdom.

147-146 B.C.

Greece becomes a Roman Province.

396 A.D.

Is invaded by Alaric.

1204 A.D.

Conquered by the Latins and subdivided into small governments.

1456 A.D.

Turks conquer Athens and part of Greece

1540 A.D.

Greece mainly subject to the Turks.

1829 A.D.

Turkey acknowledges the independence of Greece

1830 A.D.

The Great Powers officially recognize the independence of Greece.

## ROME

168 B.C.

Rome dominates the world from this time forth until the dismemberment of the empire.

404 A.D.

Under the Exarchate of Ravenna.

410 A.D.

Taken by Alaric.

455 A.D.

Taken and pillaged by Genseric.

536 A.D.

Rome is recovered for the Emperor Justinian, who rules at Constantinople.

536 A.D.

Rome is retaken by Totila the Goth.

547 A.D.

Is recovered once more for Justinian by Belisarius.

549 A.D.

It is seized again by Totila.

553 A.D.

It is taken by Narses and annexed to the eastern empire.

568-570 A.D.

The Lombards from the north descend, seizing all Italy, but leaving Rome and its environs to the pope, who now assumes temporal control.

755 A.D.

Lombards cede Ravenna and other places to the Holy Church.

774 A.D.

The above grants were added to by Charlemagne.

1503-1513 A.D.

Pope Julius, the Second, conquers the Provinces of Romagna, Bologna, and Perugia.

1798 A.D.

The French proclaim a Roman Republic.

1799 A.D.

Rome is recovered for the pope by the Neapolitans.

1808 A.D.

Rome annexed to the kingdom of Italy.

1814 A.D.

Rome is restored unto the imperial rule of the pope, who holds it as his kingdom uninterruptedly until 1848. Eventually, in 1870, it became part of the kingdom of United Italy under Victor Emmanuel

NOTE: Greece, the belly and thighs of the image regained her sovereignty in 1829-1830. At this particular date, all the kingdoms depicted in the image had their sovereignty. (Daniel Mac Gregor's "Marvelous Work and a Wonder")

The four kingdoms represented in the vision were to be standing at the time that the "little stone" was to strike it at its feet. However, it is noteworthy that these four kingdoms are still intact; that the stone has not as yet smote them, or else they would have been already scattered. The "cutting out" of the little stone indicates the time of the Restoration beginning. The stone cut out of the mountain either has to roll down the mountain, increasing in size and power; or it has to be thrown by the powerful hand of God Himself. The former is more likely. Then if it has to gain in momentum and power, it means that the

stone kingdom (the church) has to increase in all things pertaining to the kingdom, to wit, in gifts of the spirit, in power of healings and miracles, in priesthood dedication, in love without dissimulation, in oneness of mind and spirit, and in the "watchmen seeing eye to eye." Then will the stone smite the image, and the repercussion will be heard throughout the universe. Then will the prophecy of Isaiah be fulfilled.

Then shall the world know that a King reigns on earth; that a fifth kingdom has arisen that shall be more glorious than any earthly one. Daniel declared that the stone would enlarge itself and cover the earth. Isaiah said,

"Who hath heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? . . ." (Isaiah 66:8)

". . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9)

The reader may think that these things are impossible, just dreams.

Think for a moment of the impossible things that became realities:

The parting of the Red sea when the children of Isreal walked across it dry-shod; the crumbling of the walls of Jericho by the sound of the trumpets of Joshua's army; the raising of Lazarus by Jesus Christ; the turning of water into wine at Cana; and many other 'impossible' things that occurred.

Many students of the Bible agree that the four kingdoms of the "vision" shall be represented in the

restoration era, and that the smiting of these kingdoms by the "stone kingdom" shall occur in this particular era. A few writers are quoted briefly:

"These words prove to us that when the kingdom of Christ shall first be established on 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 first, and Rome, under sovereignty of the pope, representing the fourth. But there was not, for many ages, a representative of the third, or Grecian empire. But the nature of the prophecy requires 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, reappeared 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 on heaven, but upon the earth." (The Last Vials, Pages 5, 6 - May, 1847)

"In the raising up of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the European kingdoms, all these empires in existence." (Practical Guide to Prophecies, Page 184)

"But in consequence of Roman power being now limited to its own original territory, and other powers having sprung up within the territory 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 . . ." (Rev. W. W. Anderson, "Literalist", Volume 1)

God works in mysterious ways. He gives light to those who seek Him diligently. The prophecies become unfolded as men seek God prayerfully for understanding. The Saints of Latter Days can truly rejoice and praise the Lord for the prophets of old who were given a "vision" of the latter-day glory, and the establishment of the Kingdom of God on earth, and for the glorious light of understanding of the prophecies, and the faith to believe that they will be fulfilled.

The question, no doubt, arises - "How shall the stone smite the image and when?"

There is no indication that the overthrow of the "image nations" shall be by force of arms. If not so, then it must needs be of a supernatural power. The little stone is gathering momentum and power (the church is growing in the gifts, blessings, and power of God's holy spirit.) Righteousness shall keep increasing among His people, to the extent that God shall have daily communication with them; satan shall begin to lose his power because of righteousness in the hearts of the people of the Lord. Signs and wonders shall be forthcoming, and angels shall descend and ascend among the saints of God. Now the time is nearing when that notable day of striking the "image" has come.

As the nations behold the glory that is among the church of the Lord Jesus Christ and hear of its fame, they will begin to tremble and fear because the wrath of God shall descend upon them in proportion to the Glory that is upon the church. They shall see that there is no security or peace among them, but rather strife and war. Hence the nations shall topple from their very foundations because the "stone kingdom" is smiting them with the power of righteousness and holiness, while God is pouring upon them His anger for the sin and transgressions among them. Then many shall turn their eyes to the kingdom of God, for among them now is that which the prophet Isaiah foretold,

"... shall a nation be born at once ...?"

God shall be wreaking out His vengeance upon the "Image Nations" while increasing His glory upon the "Stone kingdom". It is written,

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Isaiah, 66:15,16)

Thus shall the "Stone" smite the image and keep on going until it fills the whole earth.

## CHAPTER 17

### RESTORATION - 2ND CHAPTER OF ISAIAH

Isaiah, the Prophet, foresaw the establishing of the Kingdom of God on earth and gloried in it. He foretold of the blessings that the citizens of that empire would enjoy. He said,

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Isaiah 2:2-4)

The prophet, in conjunction with Daniel’s prophecy of the stone becoming a huge mountain that would fill the earth, is shown the glory of the kingdom of Christ in the last days depicted as a mountain. Or better yet, he sees it as being established on the top of the mountains and exalted above the hills, indicating that the glory of the kingdom of Jesus Christ in the last days shall be greater than anything man has yet seen. It shall be “established on the top of the mountains”, and “above the hills”. It shall occupy the loftiest position of anything on earth; a position where every person will be able to see its glory. Its beauty shall outshine the best that man could ever offer. Man’s achievements shall be shadowed by the glory

of the kingdom of God on earth. All of man's accomplishments shall dwindle into insignificance compared to the greatness of His kingdom. Man shall no longer look to the deeds and wonders of human intelligence and prowess, for all it has done is bring about wars, contention, strife, animosity, prejudice, misery, disease, affliction, sorrow, disillusionment, hatred, frustration, and many other ills, too many to mention. Man looks for peace but finds war and contention all around him; he looks for love but finds hatred and bigotry instead; he looks for understanding but finds rejection instead; he looks for justice but finds inequity instead; he looks for truth but finds lying and deceit instead.

It is surely as the prophet once said,

“For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath uttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrices' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever shall go therein shall not know peace.” (Isaiah 59:3-8) (God certainly gave the prophet a vision of that which is taking place on the face of the earth in the last days.)

Another great prophet said,

“. . . for every one from the least even unto the greatest is given to coveteousness, from the prophet

even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, Peace, Peace; when there is NO peace." (Jeremiah 8:10,11)

Surely the condition of the world is depicted clearly in the above words. Nations have arisen against one another in wars and contentions; they learn of war in great academies; they build atomic missiles of devastating power to use against each other. Nations meet together speaking of peace to each other while building arms of war. Religious leaders are using the word of God to enlarge their coffers, amassing fortunes unto themselves in the guise of humble men of the cloth, exactly as the prophets foretold.

Therefore, the day is shortly coming when the people of the earth shall grow tired of lies and deceits, of wars and contentions, and seek elsewhere for the peace they desire. And where shall they look? Why, to the house of the Lord that is established on the top of the mountains and above the hills. While all the turmoil and strife going on in the world increases, the kingdom of Jesus Christ is gaining momentum; the stone shall be getting larger and larger; it is getting nearer and nearer to the image, and soon it shall smite it at the feet and break it into pieces. This is not done by the eloquence of speech, nor by the learning of man but by the power of God by which His holy church shall be endowed. The "stone" shall keep on rolling and getting bigger by the day until it reaches the proportions that the prophets indicated, that is; it shall become a huge mountain that shall fill the earth; it shall cover the earth as the waters cover the sea. The smiting of the image shall resound throughout the earth greater than the explosion of an atomic bomb. Then they will ask,

"Whoever heard such a thing; whoever heard such a thing; a nation born in a day?"

When the "Stone kingdom" becomes a huge mountain and

the glory of it shall sit on the top thereof, the people of all nations and tongues shall

“flow unto it, saying, let us go up to the mountain of the Lord, to the house of the God of Jacob.”

The reason for this is because the ways and learning of man has not brought to their hearts the peace they have longed for. Hence they shall say,

“. . . and He shall teach us of His ways, and we will walk in His paths.”

The ways of man may have seemed good, but it brought disillusionments and sorrow, grief, and death. But the ways of the Lord brings peace of mind, heart, and joy unspeakable to the soul. Because of the teachings of the Lord and the walking in His ways, men shall:

“Beat their swords into ploughshares, and their spears into pruning-hooks”; “and they shall not learn of war any more.”

Impossible? No. God shall bring to pass His word notwithstanding all the opposition of satan’s infernal powers. God’s word is yea and amen. It is written that,

“Heaven and earth shall pass away, but My words shall not pass away.” (Matthew 24:35)

In the kingdom of Christ (the stone kingdom) shall all the dreams of every honest and sincere seeker of truth of all ages be fulfilled.

Isaiah, the prophet, foresaw all this that would occur in the mountain of the Lord. He said,

“But with righteousness shall He 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. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall 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 suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:4-9)

Thus the prophet is showing exactly what shall take place in the kingdom of Christ when it is established on the "top of the mountains and exalted above the hills." Contrary to the opinion of some who may believe that the above scriptures are merely symbolic or figurative, there is much evidence that the prophetic utterances are to be literally fulfilled. The writer will attempt to show by the word of God in both the Bible and the Book of Mormon that peace shall exist on earth in the flesh (while man is still living). In the chapter entitled, "The Peaceful Reign" will be a detailed explanation of the kingdom of God on earth.

## CHAPTER 18

### RESTORATION - THE PEACEFUL REIGN

The establishment of the "Stone Kingdom" (Peaceful Reign) on the earth, while men are still in the mortal body shall take place prior to the "First Resurrection", also called the "Millenium", or "Thousand Years with Christ." (Revelations 20)

The Peaceful Reign is a condition on earth of peace and tranquility that has never been heard or seen. It is a place where the brutality and the wickedness of evil men is not known any more; a place where even the nature of the beast (literally) is changed, and where satan shall have no power over the hearts of men and women. It is a place where no one shall say, "I am sick" nor shall any one ask, "Know ye the Lord?" The diseases that wrack the human family shall no longer be known, nor the cry of lamentation be heard any more.

"He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty . . . Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby.

For the Lord is our judge; the Lord is our law-giver, the Lord is our King; He will save us . . . And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Isaiah 33:16-24)

In the "Stone Kingdom" or "Peaceful Reign" the whole House of Israel will be represented gathered together again, and with as many Gentiles as will hearken unto the Lord. In the "mountain of God" they shall find a peace that has never been known before. Those who will obey the Lord and come to the "mountain of God" shall all be numbered among the House of Israel. So says the Scriptures.(1st Nephi 14:2)Because of this, the prophecies that refer to Israel can sometimes be applied to all nations who shall come to the mountain of "The Lord's House." Thus it is written:

"But this shall be the covenant that I will make with the House of Isreal; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord? For they shall all know Me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:31-34)

According to the prophet, there will be no one who will not know the Lord. It means that there will be no private interpretation as to who God is; no private thoughts as to how much power He has, or how much He can do. There, no man will say or think that he alone can receive revelation from the Lord, nor that God speaks to no one else. All shall "know" Him; have relationship and fellowship with Him; from "the least to the greatest"

#### SUMMARY ON THE PEACEFUL REIGN (STONE KINGDOM)

1. It shall be established prior to the First Resurrection (Millenium).
2. It shall be established on the top of the mountains (spiritually).
3. Remnants of all the Twelve Tribes of Israel shall be gathered there.

4. Parts of all Gentile nations will be there also.
5. Satan shall have no power over the hearts of the inhabitants there.
6. A New Jerusalem shall be built there by the Seed of Joseph.
7. Gentiles shall help in the building of the New Jerusalem.
8. People shall live for a long time, like the life of a tree.
9. No one shall hurt nor destroy in that kingdom.
10. It shall last until Christ comes to take up His Bride, the Church.
11. Jesus Christ shall make His personal appearance from time to time there.
12. The very nature of the animals will be changed.
13. It will become as the Garden of Eden.
14. Sin and transgression will not be known there.

## PEACEFUL EXISTENCE IN THE STONE KINGDOM

In the 11th chapter of Isaiah, Isaiah foretold that the very nature of the beasts of the fields would be changed; the carnivorous would become herbivorous; the savage ones would become tame; and little children would have no fear of them but, rather would play with them; for "none shall hurt or destroy in all My holy mountain." While this seems like an impossible thing to occur, yet, other prophets have predicted the same thing. In the Book of Hosea, it is written:

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord." (Hosea 2:18-20)

“At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the fields shalt be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shall not sin. Thou shalt know also that thy seed shall be great, and thine off-spring as the grass of the earth.” (Job 5:22-25)

Ezekial says, “And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; and there shall be showers of blessings.” (Ezekial 34:25,26)

In Isaiah, it is written, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart. Be strong, fear not; behold your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err

therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; and the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35th Chapter)

Isaiah continues to predict the glory that shall be found in the mountain of the Lord (or Stone Kingdom).

"But be ye glad and rejoice forever in that which I create: for behold; I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their off-spring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain saith the Lord." (Isaiah 65:18-25) "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." (Isaiah 51:3) "The wolf also shall 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 suckling 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 nor destroy in all My hold mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:6-9)

Because of the importance of the event that is to take place in the kingdom of God, the Lord motivated the prophet to repeat part of the prediction, relative to the wild and the tame beasts feeding and lying down together.

Some theologians and preachers have thought that the above scriptures are alluding to men of great stature (lions, etc.) with high and mighty principles; and the other animals (lamb, etc.) to men of lowly estates, and that it is only a symbolic figure of speech, not to be taken literally. However, in the light of so many other prophets who spoke almost in the same language as Isaiah, and what is written in the Book of Mormon, there can be no mistake about these scriptures being fulfilled literally. It will be like unto the Garden of Eden and like "unto the garden of the Lord."

The prophet Isaiah also made this declaration under the spirit of the Almighty:

'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords

into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4)

There was never a time, in the history of the world where it was ever seen that nations would not learn of war. From the beginning of time, man has always girded himself for either defense or offense; nations have always prepared themselves for warfare; for violence, for revenge, for conquest, and to expand their borders by the use of arms. Neither has it ever been known that such a peace has ever come to the earth as to cause nations to "beat their swords into plough-shares, and their spears into pruning-hooks." The prophet was not speaking words from the figment of his own imagination, but rather words revealed to him by the power and spirit of God; words that would have a literal fulfillment in the last days.

The "mountain of the Lord's House that shall be established in the top of the mountains, and shall be exalted above the hills", merely shows the glory of His holy church in the last days, when it shall be filled with the power of His spirit, and the gifts and blessings shall be showered down from heaven so that all people shall see that there is another kind of kingdom on the earth; a kingdom of love, of complete joy and happiness, of divine power and glory; where the sounds of battle and war are no longer heard. Therefore, the prophet, seeing this beautiful vision, this wonderful picture of the kingdom of God likened unto a "mountain" and what was going to happen in the "mountain of the Lord", exclaimed, "O House of Jacob, come ye, and let us walk in the light of the Lord."

To all those that read this, the author says, "Believe the above prophecy, believe that it shall come to pass, just as well as many other prophecies have, and shall be fulfilled. Nothing is impossible to God. He divided the Red Sea for Moses and the House of Israel; He divided the waters for Joshua and the House of Israel also; He can also raise up His church in the last days with power and glory and bring to pass the fulfillment of all the prophecies concerning the

establishment of the "Stone kingdom" spoken by Daniel and by other prophets; and the fulfillment of the prayer of Jesus Christ, who said,

"Thy Kingdom come, Thy will be done, on earth as it is in heaven."

Daniel, the prophet, who foresaw the establishment of the kingdom of God on earth, also said,

"I beheld til 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 til 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 it 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. Until the Ancient of Days came, and judgment was given to the Saints of the Most High; and the time came that saints possessed the kingdom." (Daniel 7:9-14, 22)

The forementioned prophets in the Bible concur with each other as to the peaceful condition that shall exist in the "Stone Kingdom", where in reality, peace shall flow like a river, and even the beasts of the field will no longer

be savage but, as in the original Garden of Eden, they will mingle with men in peace and tranquility. And once again, that "First Dominion", spoken by the prophet Micah (Micah 4:8) shall come to pass literally on the face of the earth as it was in the days when Enoch walked with God and the Lord poured out of His spirit upon His people until "the sons of God" looked upon the "daughters of men." Thence began the downfall of man.

There is an exceptional example of a peaceful condition that can exist among men while in the flesh. It is recorded in the Book of Mormon which tells of the time of great destruction that took place in this land of America at the Crucifixion of Jesus Christ on Calvary, and of the subsequent visit of the Lord to the Nephites after His ascension to heaven.

After the destruction (as recorded in 3rd Nephi), those who had been spared who were "the more righteous part of the people" gathered around the temple which was in the Land Bountiful. As they stood marveling at the utter devastation of the land, Jesus descended from heaven among them, and after announcing Himself to be the Son of God, invited them to come to Him and touch Him in order to satisfy themselves that He was certainly the One whom the prophets had spoken of. Jesus stayed with them for a period of time, preaching His gospel to them as He had to those in Jerusalem; healing their sick and blessing them beyond description. Thereafter, He called Twelve whom He named "Disciples", giving them the same authority which He had given to the Twelve Apostles in Jerusalem. When He left them, the church was established in the land and thousands upon thousands were baptised in the Name of Jesus Christ, receiving the Holy Ghost by the laying on of hands. Peace began to multiply in the land, there was no contention nor disputation among them, and every man dealt justly with each other.

The record continues,

"And they had all things common among them; therefore, there were not rich or poor, bond and free,

but they were all made free, and partakers of the heavenly gift.” (4th Nephi)

The book speaks of the great miracles performed by the Disciples of Jesus Christ, even to the raising of the dead. Cities were built up again, and the Lord prospered them in all things. Therefore, for about one hundred sixty-seven years, they had total peace on this earth. Satan had no power over them because of the righteousness in their hearts. After this beautiful time of peace, satan was able to encroach upon them, and pride entered among the people which ended the total peace they had enjoyed for so many years.

Thus shall it happen in the kingdom of God which the prophets declared, only more so, as even the beasts of the field will become tame as kittens, and “none shall hurt or destroy” in all of God’s hold mountain, and the “word of the Lord shall cover the earth as the waters cover the sea.”

The Book of Mormon also speaks of blessings that shall be upon the Seed of Joseph (the American Indians), the building of a New Jerusalem, and the gathering of all the Tribes of Israel on this Land. This is in conjunction with the establishment of the “Stone kingdom” and its eventual “Peaceful Reign” while man is still living in the flesh.

It is written,

“And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of Heaven shall be in the midst of this people; yea, even I will be in the midst of you.” (3rd Nephi 20:22)

“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." (3rd Nephi 21:23-29)

#### THE NEW JERUSALEM

"Behold, Ether saw the days of Christ, and He spake concerning a New Jerusalem upon this land. He spake also concerning the House of Isreal, and the Jerusalem from whence Lehi should come -- after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a New Jerusalem for it had been in the time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the House of Israel. And that a New Jerusalem should be built upon this land, unto the remnant of the Seed of Joseph, for which things there has been a type. For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the Seed of Joseph out of the land of Jerusalem, that He might be merciful unto the Seed of Joseph that they should perish not, even as He was merciful unto the father of Joseph that he would perish not. Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be the land of their inheritance;

and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the Seed of Joseph, who were of the House of Israel. And then cometh also the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the North countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.” (Ether, 13:4-12)

#### **GATHERING OF THE HOUSE OF ISRAEL AND ESTABLISHING THE SEED OF JOSEPH**

One of the most reliable sources of information concerning the gathering of the House of Israel, and the establishing of the Seed of Joseph (the American Indian) on this land is written by the hand of Nephi, the son of Lehi, on the small plates of Nephi. (Book of Mormon) He expounds the prophecies of Isaiah, and tells of that which shall come to pass in the latter days when the kingdom of God is fully realized and the “Reign of Peace” is literally fulfilled according to the prophets of old. Thus, it is written by Nephi:

“And it came to pass that I, Nephi, had read these things which were engraven upon the Plates of Brass, my brethren came unto me and said unto me, what

meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh? And I, Nephi, said unto them, Behold, they were manifest unto the prophet by the voice of the spirit; for by the spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh. Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations. And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the Tribes have been led away; and they are scattered to and fro upon the isles of the sea; and wither they are none of us knoweth, save that we know that they have been led away. And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against Him will they harden their hearts; Wherefore, they shall be scattered among all nations and shall be hated of all men. Nevertheless, after they shall be 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 nurished by the Gentiles and being carried in their arms and upon their shoulders. And it shall also be of worth to 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 cannot 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 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 Saviour and their Redeemer, the Mighty One of Israel, and the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. 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 have digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath

of God shall be poured out upon all the children of men; for He will not suffer that the wicked shall destroy the righteous. Wherefore, He will preserve the righteous by His power, even if it so be that the fulness of His wrath must come, and the righteous be preserved even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel. For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off. And the Lord will surely prepare a way for His people, unto the fulfilling of the words of Moses, which he spake, saying, A prophet shall the Lord your God raise up unto you, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, He shall execute judgment in righteousness. And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh. For the time speedily shall come that all churches that are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those

who must be consumed as stubble; and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And He gathereth His children from the four quarters of the earth; and He numbereth His sheep, and they know Him; and there shall be one fold and one shepherd; and He shall feed His sheep, and in Him they shall find pasture. And because of the righteousness of His people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you that all these things must come according to the flesh. But behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent. And now, I, Nephi, made an end; for I durst not speak further as yet concerning these things. Wherefore, my brethren, I would that ye should consider that the things which have been written upon the Plates of Brass are true; and they testify that a man must be obedient to the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.” (1st Nephi, 22nd Chapter)

If the writer has set forth complete chapters relating to the condition that shall exist in the “Stone Kingdom”, it is only because the scriptures are too beautiful in their description, to merely take out of context.

**ALMA CADMAN'S SEVENTH DAY OF REST**

**AND 1970 A.D.**

Many years ago, the late Apostle, Alma Cadman, was given spritual inspiration concerning the beginning of the

Stone Kingdom's "Peaceful Reign" (By this name of Peaceful Reign, The Church of Jesus Christ has recognized the time and years when men should enjoy the blessings that have been prophesied by holy men of God) Peruse carefully and prayerfully the article written by our late Brother Alma Cadman entitled, "The Seventh Day of Rest", in which times and dates are set forth as were given to him by the Holy Ghost. He states that the fifth dispensation of time in the events of the world from the beginning is the Restoration of the Gospel, which had its beginning in 1820, at the time that young Joseph Smith had his first experience with the Lord. (In subsequent chapters, the writer will introduce Joseph Smith)

The following are taken out of context from Brother Cadman's writing:

- Restoration of the Gospel -1820 (First experience of Joseph Smith)
- Organization of the restored Church - 1830

Brother Cadman makes an analogy between the forty years that the Israelites wandered in the desert before they were permitted to enter the Land of Canaan, and the troublesome times the church has gone through before it is permitted to begin its entrance into the latter-day Canaan (Peaceful Reign). Using the forty years of Israelite wanderings in the desert as time, times, and a half times, he arrived at these dates:

Time .....	40 years	
Times .....	80 years	= 140 Years
One half times .....	20 years	

Church organized .....	1830
Time, times, and one-half times .....	140 years
Beginning of the "Peaceful Reign" .....	1970 A.D.

Brother Cadman was given to understand by the Holy Spirit, that the beginning of the "Peaceful Reign" would start with the year 1970. However, it is not to be understood that the establishment of the "Peaceful Reign" would be in 1970, but merely the inception. Some misunderstood Brother A. Cadman and supposed that this amazing episode would start on January 1, 1970, with all the attendant blessings and glory predicted by the prophets. This thought was never conveyed by the above writer. The author of this book was very well acquainted with our late Brother A Cadman and had many conversations regarding the "Peaceful Reign" and can, therefore, state with some authority that Brother Cadman was assured by the Lord that 1970 was only the beginning (or birth) of that time, not the establishment thereof.

A beautiful experience was had relative to the "Peaceful Reign" by the author, which illuminated his mind to a great degree. It is written now in the first person:

"A week of fasting and prayer had been called by the Priesthood of The Church of Jesus Christ to be held at the San Carlos Reservation on January, 1970, where a branch of the church had been established among the Seed of Joseph (American Indians). The few brothers that met on the Reservation would fast and pray each morning until they felt to dismiss the fasting. Let me insert that each night also meetings were held for all the members or any others who wished to attend. The blessings of the Lord were numerous and wonderful.

One morning in our fast and prayer service, the subject that was near and dear to our hearts, the "Peaceful Reign," was taken up. During the discussion, I was directed by the Holy Spirit to read the story of the Creation. I wondered at the time why should I read about the Creation. Nevertheless, I obeyed the prompting of God's spirit and, opening the Bible, I began to read the story of the Creation. As I

read, I noticed that the author of Genesis ended each day's creation with the words, 'And the evening and the morning was the first day, the second day, etc.', throughout the days of Creation. All of a sudden, as a bolt from the blue, my mind was opened to the fact that each day of God's Creation began in the evening time, not the daytime. Now, I knew the secret of the "Peaceful Reign". 1970, or the beginning of this marvelous event begin in the EVENING TIME OF THE Seventh Day as described by our late Brother Alma Cadman. The evening part of the whole day is darkness. Therefore, the beginning of the "Peaceful Reign" is starting in the dark time of the cycle of the seventh day. Many prophecies have to be fulfilled yet before the establishment of the kind of Peace that the prophets foretold, to wit;

Joseph, the Choice Seer, spoken of in the Book of Mormon (not Joseph Smith, for he was Gentile) must come forth; the entire House of Israel must be found and gathered together again; many thousands of Gentiles must still obey the Gospel of Jesus Christ.

All these events have their start in the EVENING part of the last Cycle of time beginning in 1979. Eventually, the Dawn of Peace shall break forth in its glory; for the mountain of the Lord is established on the tops of the mountains and exalted above the hills."

This is the beautiful experience of this writer, for which God is praised. Time, of course, is the revealer of all things.

Now, to other scriptures relating to the Restoration of the Gospel in these latter days.

## CHAPTER 19

### OTHER SCRIPTURAL REFERENCES ON THE RESTORATION OF THE 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 aloud 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.” (Revelations 14:6,7)

Angels have always been the heralds of great events, such as their appearances to holy men and women, to wit:

Abraham, Lot, Moses, Gideon, Joseph (the espoused of Mary), Mary (the Mother of Jesus), Zacharias, the Shepherds, the Apostles, a host of others, and last but not least, to Joseph Smith in the latter days.

Angels appeared to just men and women on this land also as recorded in the Book of Mormon.

While exiled on the Isle of Patmos, the Apostle John saw this wonderful vision with an angel flying in the midst of heaven, with the gospel that was to be preached to all them that dwell on the face of the earth. This vision occurred after he had seen the woman taken in the wilderness and the man-child received unto the Lord in heaven. He saw as written before, the “Falling Away of the Gospel” and its Apostasy from the church. After the notable period of 1,260 years (the years which the church was in the wilderness), he now beholds the Restoration of the Gospel (by the angel flying in the midst of heaven) with another angel being the great herald or messenger to earth with the announcement.

“Fear God, and give glory to Him, for the hour of His judgment is come.”

If the gospel had never been taken away from the earth, and the church had continued to be the True and unadulterated Bride of the Saviour, what need would there be for “Another Angel” to restore the gospel to earth again, as seen by John? Then, the fact is obvious, that for the Angel who was “flying in the midst of heaven, to bring the gospel back to earth”, there must have been an Apostasy of the Church and an Apostasy from the Church.

One thousand, two hundred sixty years (1,260) had passed away since the total apostasy. Surely, the “darkness” which Isaiah predicted had settled on the earth, and the “gross darkness” had enveloped the people. There was very little advancement in the arts and sciences; the world almost stood at a stand-still in all things spiritual and temporal. However, with the Restoration of the Gospel, the darkness was dispelled, and spiritual and temporal knowledge began to prevail. Daniel was told this by the Angel of God also:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and KNOWLEDGE shall be INCREASED.”  
(Daniel, 12:4)

The world was not advanced in discovery and scientific achievements, which is no secret to Bible students. The following are some of the items which were discovered and invented after the Restoration of the Gospel in the latter days (from 1820 on):

“Steam navigation, railway travel, safety lamps for miners, pins, matches, Nelson’s hot blast for smelting, reapers, mowers, revolvers, photography, vulcanizing rubber, telegraphy, time clocks, pressure gauges, Corliss engine, gimlet screws, breech loading and magazine rifles, Bessemer steel, coal oil, telephone, electric locomotives, artificial ice,

elevators, air brakes, automatic carcouplers, positive motion loom, self-binders, electric lights, gas engines, typewriters, linotypes, aluminum, hardening of steel, electric welding, kodak cameras, electric railways, digging machines, motion pictures, steam turbines, x-rays, bicycles, automobiles, electric sweepers, washers, stoves, submarines, flying machines, machine guns, long-range guns, compressed air drilling, electric plating, modern printing presses, hydraulic presses, galvanizing, stereotyping, lithographing, cotton gin, anesthetics, surgery, oxygen, chronometer, spectroscope, phonograph, radio, etc." (Daniel McGreger, "A Marvelous Work and a Wonder")

To the above discoveries and inventions can also be added: televisions, jet planes, space rockets, telestars, plastics, etc. Surely as Daniel was told, "Knowledge shall be increased".

When God lifted the "Darkness" from the face of the earth and the "gross Darkness" from the people, He gave man the benefit of the light of the Restored gospel. One can easily see that when the gospel glory is not on the earth, then the world becomes stagnant spiritually and temporally. Now as the Church gives heed to the voice of the Angel, seen by John, to fear God and worship Him, the fulfillment of the prophecies will unfold one by one, until the knowledge of the Lord will cover the earth as the waters cover the seas; and it will enter into that glorious time when the lion and the lamb will lie down together, etc., and the kingdom of God will be as a mountain exalted above the mountains and hills, where all nations will say,

"Come, let us go to the Mountain of the Lord; and we'll learn of His ways, and walk in His paths."

So in spite of the "Evening" time in which we are living, the dawn of that beautiful day of the establishment of the "Stone kingdom" will surely come to pass. A hundred, two, or more hundreds of years are not much in the great plan of God. The future generations of the Saints of Latter

Days will enjoy the blessings attendant in the "Peaceful Reign" as the glory of God descends upon them, and even Christ, as He promised the Nephites, shall come down in their midst also. Then let the Saints sing out in praises to God the beautiful words that were written:

"An angel came down from the mansions of glory,  
And told that a record was hid in Cumorah,  
Containing the fullness of Jesus Gospel,  
And also the covenant to gather His people.

A heavenly treasure, a book full of merit,  
It speaks from the dust by the power of the spirit,  
A voice from the Saviour that Saints can rely on,  
To watch for the day when He brings again Zion.

Then listen, O isles, and give ear every nation,  
For great things await you in this generation,  
The kingdom of Jesus in Zion shall flourish,  
The righteous will gather, the wicked must perish."

"O Israel, O Israel, in all your abidings,  
Prepare for the Lord, when you hear these  
glad tidings."

W. W. Phelps

CHAPTER 20  
RESTORATION — THE CALLING OF  
JOSEPH SMITH

Joseph Smith was born on the 23rd day of December, 1805. There is not much of his childhood that would warrant any extensive research. He was a member of a poor, but honest family, who derived their living from farming. In process of time, the family moved to Palmyra, Manchester County, New York. During their second year in Manchester, an unusual excitement arose on the subject of religion. Beginning with the Methodists and then among all the sects in that area, it soon reached controversial proportions. It created a great stir and division among the people, who began to take sides as to which church was the true one, crying in their zeal, "Lo, Christ is here", or "Christ is there."

At this time, Joseph Smith was in his fifteenth year. In his own words,

"My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and the Methodists, and used all the powers of both reason and sophistry to prove their errors, or at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others."

In the midst of all this confusion, young Joseph often found himself in turmoil, seeking to find which of these church was the right one. One day, while reading the Epistle of James, these words entranced him:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." (James 1:5)

Never had any passage of scripture affected him as much as this. Therefore, in consequence of the above scripture and to satisfy his young mind, he was determined to seek God in prayer. Retiring to a nearby woods, he knelt down and began to pray to God for guidance and enlightenment. He had scarcely begun to pray when an evil power seized him and entirely overcame him. Thick darkness gathered him, and it seemed that it would destroy him. He cried out to God to deliver him from this terrible and evil power which had seized him, and at the moment when he thought he was doomed to destruction, he saw a pillar of light over his head, brighter than the sun, descending upon him gradually.

The light had no sooner appeared than he found himself delivered from the enemy which had bound him. When the light rested upon him, he saw two Personages, whose brightness and glory defied description, standing above him in the air. One of them spoke to him saying,

“This is my beloved Son. Hear ye Him.”

When he was able to speak, he asked the Personage above him which of the sects was right and which one should he join.

He was answered that he should join “none of them”, for they were all wrong. The Personage above him told him that all their creeds were an abomination unto Him; that those professors were corrupt; that:

“They draw near to Me with their lips, but their hearts are far from Me, having a form of Godliness, but they deny the power thereof.”

The Lord forbade him to join with any of them. This was Joseph Smith’s first real experience with the Lord.

Soon after this marvelous experience, young Joseph happened to be in the company of one of the Methodist preachers, who was very prominent in the religious excitement then taking place. In conversing with him on religious matters, he had occasion to tell the minister of the wonderful vision given him. Upon hearing the vision, the minister treated the experience with great contempt,

saying that it was of the devil; and that visions and revelations had ceased with the Apostles of old; and that there would be no more for them.

The telling of the vision excited a great deal of prejudice against this young man from the professors of religion, and was the cause of much persecution, which increased daily. He knew he had seen a vision and no amount of persecution could make him change his story. So he abstained from joining any of the churches in the community.

According to Joseph Smith's own testimony, the years between 1820 and 1823 were spent in the weaknesses of youth and in the falling into many foolish errors. He was led into many temptations, offensive in the sight of God. However, he claims that they were not "great or malignant sins."

Feeling condemned for these weaknesses and imperfections, he betook himself to prayer and supplication to God for forgiveness of all his sins and follies, and also to inquire of the Lord as to his state and standing before Him. He could not forget the glorious vision that he had experienced. Therefore, on the night of the twenty-first of September, 1823, while in the act of prayer, a light appeared in his room, increasing in intensity until it was brighter than noon-day. Immediately a Personage appeared at his bedside, standing in the air, as his feet did not touch the ground. Joseph Smith relates this exceptional visitation of the Angel:

"He had on a loose robe of exquisite whiteness. It was a whiteness beyond anything earthly I have 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 lightening. 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 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 sources 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 breast-plate, constituted what is called the Urim and Thummin -- deposited with the plates; and the possession and use of these stones were 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 it reads in our books, he quoted it thus:

'For behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall burn as stubble; for they that come 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 the 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 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 verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of scriptures, and offered many explanations which cannot be mentioned here." (part of Joseph Smith's narration -- History of Church, Volume 1)

Joseph Smith was told by the Angel that when he received the plates, and also the Urim and Thummim, he should not show them to any one except to those whom he should be commanded to do so. He also was commanded that he must "remember that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same." (Letters of Oliver Cowdery, Pages 29, 30)

Twice more the Angel appeared to him that night, rehearsing the same things over again, without the least variation; informing him also that great judgments were coming upon the earth, with great desolations by famine, sword, and pestilence, etc. Certainly the words of the

Messenger of God have been fulfilled relating to the troubles that have assailed the earth. There have been many wars of great destructive nature, earthquakes, famine, and pestilences throughout the world. If these words of the Angel have been fulfilled, shall not the predictions concerning the spiritual events be fulfilled also. They shall come to pass without a doubt.

The Angel told him to go immediately to the hill which had been described, and view the things of which he had been informed. However, the Messenger of the Lord repeated the warning that he must do so "with an eye single to the glory of God" otherwise he would be destroyed.

On the way to the place which had been described, the devil tempted him with thoughts of riches that he would obtain by getting such a treasure from the earth. The following is written by Oliver Cowdery.

"Accordingly he repaired to the place which had thus been described. But it is necessary to give you more full 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, when it should be brought forth it 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 kingdom and the glory of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we would 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 very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger:

'Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel'

rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to it former reflection of poverty, abuse, wealth, grandeur, and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should

obtain, and accomplish his desire in relieving himself and friends from want."

Oliver Cowdery continues his narrative:

"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 23rd of September, 1823, after having been wrapt 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, and entirely gone from his recollection, that only a fixed determination to obtain now urged him forward.

... 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 shock 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 for 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, 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 his 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 the 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 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 or 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 kept 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, in the last days come to their children. These things are sacred, 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 as 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 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 you another sign, and when it comes to pass, then know that the Lord is God, and that He will fulfill 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 hands. Then will persecution rage more and more; for the iniquities of men 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 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 transgressions 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 fullness 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 they mind may become strong, that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain those precious things." (Oliver Cowdery's Letter No. 8 to W. W. Phelps)

Oliver Cowdery gives his opinion as to why Joseph Smith was repulsed by a heavenly power when attempted to touch the plates:

"You will remember that I said two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord; it was impossible for any man to translate the Book of Mormon by the gift of God, and endure the afflictions, the temptations, and devices of satan, without being overthrown, unless he had been previously benefited with a certain round of experience; and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, He might have a servant prepared to fulfill His purpose. So, however, afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to accomplish this great work, he had learned by experience how to discern between the spirit of Christ and the spirit of the devil." (Ibid)

The next day, following the appearance of the Angel, Joseph Smith, while attempting to cross a fence in the field, felt his strength fail him and he fell to the ground unconscious. A voice awakened him, and lo, it was the Angel Moroni again standing before him. Moroni repeated again everything he told him the previous night, that God had a work for him to do, that he would be spoken of both good and evil. He also told him, as he had done the previous night, again of the inhabitants of this land, of the contents in the box hidden in the hill, and especially about to do the work of the Lord with "an eye single to the glory of God."

CHAPTER 21  
RECEIVING OF THE PLATES FROM THE  
ANGEL MORONI AND  
TRANSLATION OF THE PLATES

The Angel had instructed Joseph Smith to visit the hill where the Plates were hidden once a year until the time was ripe for him to receive them. The Angel met him each time and rehearsed again the things he had told him on the wonderful night when he had appeared to him three times. He went to the hill Cumorah four times (once a year) and on the twenty-second day of September, eighteen twenty seven (1827) the same heavenly messenger delivered the plates to him. (September 22, 1827).

However, between the years of 1823 when the Angel appeared to Joseph Smith for the first time and 1827 when the Angel gave him the plates, he moved from Palmyra, Manchester County, New York to Harmony, Pennsylvania. In the interim, he married Emma Hale, daughter of Isaac Hale of Shenango County, New York, on January 18, 1827.

No sooner had it become known that he had the records, a severe and bitter persecution was cast at him. Multitudes were on the alert constantly to take the plates from him. But he said,

... "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 of May, 1838." ("History of the Church," Chapter 3)

Joseph Smith's mother tells of the following incidents:

"The plates were secreted about three miles from home, in the following manner:

. . . Finding an old birch log much decayed, excepting the bark, which was in a measure sound, he (Joseph Smith) took his pocket knife and cut the bark with some care, then turned it back and made a hole of sufficient size to receive the plates, and laying them in the cavity thus formed, he replaced the bark; after which he laid across the log, in several places, some old stuff that happened to lay near, in order to conceal as much as possible the place in which they were deposited.

Joseph, on coming to them, took them from their secret place, and wrapping them in his linen frock, placed them under his arm and started for home.

After proceeding a short distance, he thought it would be more safe to leave the road and go through the woods. Traveling some distance from after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around, knocked him down, then ran at the top of his speed. About a half a mile further he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one he dislocated his thumb, which, however, he did not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running . . . he wished to have Carlos (his brother) sent to Hyram's (another), to tell him to bring the chest.

. . . When the chest came, Joseph locked up the Record, then threw himself upon the bed and after resting a little, so that he could converse freely, he arose and went into the kitchen, where he related his recent adventure to his father, Mr. Knight, and Mr. Stool, besides many others who had by this time collected, with the view of hearing something in

regard to the strange circumstances which had taken place.”

Mrs. Smith continues to tell her story, how that her son showed her the breast-plate he had taken from the box at Cumorah Hill:

“It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty.

It was concave on one side and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim.

Shortly after this circumstance, Joseph came to the house in great haste and inquired if there had been a company of men about. I told him not a single individual had come to the house since he left. He then said that a mob would be there that night, if they did not come before that time, to search for the Record, and that it must be removed immediately.

This was done as speedily as possible, but the hearth was scarcely relaid when a large company of men, well armed, came rushing up to the house. Joseph threw open the doors, and taking a hint from the stratagem of his Grandfather Mack, hallooed as if he had a legion at hand, in the meanwhile giving the word of command with great emphasis; while all the male portion of the family, from the father down to little Carlos, ran out of the house with such fury upon the mob that it struck them with terror and dismay and they fled before the little spartan band into the woods, where they dispersed themselves to their several homes.

In a short time Joseph received another intimation of the approach of a mob, also of the necessity of removing the Record and breast-plate from the place wherein they were secreted, consequently he took them out of the box in which they were placed, and wrapping them in clothes, carried them across the road to a cooper's shop and laid them in a quantity of flax which was stowed in the shop loft. After which he nailed up the box again, then tore up the floor of the shop and put it under the same.

As soon as the night came, the mob came also and commenced to ransack the place. They rummaged around the house and all over the premises, but did not come into the house. After making satisfactory search, they went away." ("History of Joseph Smith" by his mother, Lucy Mack Smith)

#### TRANSLATION OF THE PLATES

Joseph Smith described the plates to his wife, Emma, as follows: (Emma was with her husband when the Angel gave him the Plates, however, she waited at the foot of the hill while he went to receive the Plates.)

"The pages are made of plates of gold, a little thicker than tin, and they are in the form of a book, about eight inches by six inches by six inches. Instead of being held together by a binding, they are pierced with holes on the inner edges, and very curious rings pass through these holes, fastened in some way, but I don't know just how. It appears to me that those who wrote on the plates must have been able to open these rings and slip the pages on them through the holes.

Some of the pages are sealed together, and I cannot get them apart. I do not understand about this, but I expect that when I get to translating, I may learn from the book itself about these sealed pages.

The writing is very delicate and beautiful, engraved with some sort of sharp instrument. I know very little of languages, but the writing looks somewhat like Hebrew characters I have seen.

"Then how will you read it?" she asked won-

deringly. He answered -- There were several other things in the stone box in which the Plates lay. One was a sword, which appeared very curious and very old. There was also what looked to be a piece of old armor, a breast-plate, I should think, and there was a curious, round hollow object. I don't know what it was. There were some other plates, a few, and I was told to take some of these. One other object I took with the plates and, though I don't understand all about it, I believe it will help me in translating.

There is a set of bows, rather like spectacles, and in each rim there is set a clear three-cornered stone . . . they may be quartz; they may be diamonds, I don't know, but they appear to be glass. The Angel bade me take them, telling me that they were the Urim and Thummim which the ancient High-Priests of Israel used to determine the will of God; and he said I should use them in translating." ("Emma Smith, The Elect Lady", by Margaret Wilson Gibson)

Oliver Cowdery describes the box in which the plates were laid as follows:

"First a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on

the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the Tower far, far before the days of Joseph, or a sketch of each, which had it not been for this and the never-failing goodness of God, we might have perished in our sins, having been left to bow down before the alters of the Gentiles and to have paid homage to the priests of Baal.

I must not forget to say that this box, containing the record, was covered with another stone, the bottom surface being flat, and the upper, crowning. But those three pillars were not so lengthy as to cause the places and the crowning stones to come in contact." (Oliver Cowdery's letter to W. W. Phelps)

Joseph Smith started translating from the plates on April 12, 1828, in the Hale homestead (his father-in-law's home), at Harmony, Pennsylvania. For a few weeks he translated by himself. He subsequently contacted Martin Harris to act as his scribe. Mr. Harris arranged his business affairs at home and then went to Harmony. From April to June 14, 1828, they finished one hundred sixteen pages (116) on foolscap paper.

It is very interesting to note that, the very first page the reader sees when reading the Book of Mormon is the title page and an explanation of the Record. This explanation is a literal translation from the Plates which Mormon abridged, as follows:

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites--Written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile--Written by way of commandment, and also by the spirit of prophecy and of revelation--Written and sealed up, and hid up unto the Lord, that they might not be destroyed--To come forth by the gift and power of God unto the interpretation thereof--Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile--The interpretation thereof by the gift of God.

An abridgment taken from the book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven--which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever--and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations--And now, if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The above was not written by Joseph Smith or any other person, but was translated by the gift and power of God, through the Urim and Thummim.

Prior to the finishing of the 116 pages, Martin Harris went to the house of Joseph Smith, and getting a few characters which he had drawn off the plates, departed to the city of New York to see a certain celebrated linguist, Professor Charles Anthon, to let him examine the characters. Following are his own words:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon 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, Chaldaic, Assyric, and Arabic; and he said they were 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 in my pocket, and was just leaving the house, when Mr. Anthon 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 into 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 Anthon had said respecting both the characters and the translation."

In a letter to E. D. Howe, of Painesville, Ohio, who published a book against the church in 1834, Professor Anthon acknowledged the visit of Martin Harris to him and the presentation of the characters in question. He states, however, that Harris, whom he describes as "a plain, apparently simple-hearted farmer", presented him with a note from Dr. Samuel L. Mitchell, of New York, requesting him (Anthon) to decipher, if possible, a paper which the "farmer" would hand to him. The call on Dr. Mitchell, alluded to in Martin Harris' statement above, must, therefore, have referred to a second visit to Dr. Mitchell, after his adventure with Professor Anthon. The latter's communication to Howe bears the date of February 17, 1834, and is published in EXTENSO in Smucker's History of the Mormons, Pages 37-39.

## 116 PAGES OF THE MANUSCRIPT LOST

Because of his visit to New York with Professor Anthon, and Dr. Mitchell, Martin Harris became fully convinced of Joseph Smith's story of the plates of gold. Consequently, he moved to Harmony, Pennsylvania, and began to write for the young man as he dictated to him while translating the Record. This was around April 12, 1828. Martin continued to write as Joseph dictated the

translation until June 14, 1828, at which time 116 pages had been written on foolscap paper. Shortly after he had begun to write, he asked Joseph Smith for the privilege of taking the manuscript home and showing it to some skeptical friends, and especially to his wife, who had pleaded with him to show her the manuscript.

Smith inquired of God through the Urim and Thummim if he should grant Martin his desire. He was told not to give them to him. However, Martin begged Joseph again and again to give them to him because he was not satisfied with the denial. Joseph again inquired of God, but the answer was the same as before. Still Martin implored and begged until Joseph again, the third time, inquired of the Lord. This time the request was granted with certain stringent conditions; Martin was to show the manuscript only to his brother, Preserved Harris, his wife, his father and mother, and his wife's sister, Mrs. Cobb. No one else was to see the writings. Martin solemnly bound himself by covenant to this condition. However, when he arrived home, he forgot the promise he had made and permitted others to view the manuscript. After this breach of promise, the 116 pages were either lost or stolen, for Martin could not find them the next day.

Because of his constant importuning, the Lord was displeased with Joseph Smith, and thereby took away from him the Urim and Thummim. Joseph suffered the agonies of a lost soul. He could find no rest nor peace. He was afraid to approach God, until eventually in a humble and contrite spirit, the Angel appeared to him and returned the Urim and Thummim. The Lord rebuked him severely and warned him not to yield to temptations.

Joseph Smith says that after this rebuke from the Lord, the Urim and Thummim, and the Plates were taken from him again; but in a few days were returned to him. ("History of the Mormon Church" Page 23)

The Lord also revealed to Joseph Smith that those who had taken the 116 pages had evil designs in their hearts. They were going to change the translation and then print it to show how they caught him in his pretended translation. God commanded him not to translate again the

116 pages which were lost, but to continue the translation by starting with the small plates of Nephi, which told the story of the departure of Nephi's family and friends from Jerusalem to this land in greater detail. The Lord told him also that for this reason, He had commanded Nephi to make the small plates. (The author will give a detailed account of the Plates and the Book of Mormon under the caption, "Book of Mormon")

Joseph Smith was now without the services of Martin Harris. He resumed the translation of the Record by himself, but finding it a difficult task, asked his wife to help him. Emma, his wife, acted as his scribe until the Lord provided another in the person of Oliver Cowdery. His wife writes of her experience as a scribe as follows:

"My belief is that the Book of Mormon is of divine authenticity; I have not the slightest doubt about it. I am satisfied that no man could have dictated the writing of the manuscript unless he was inspired; for when I was acting as his scribe, your father (she was writing to her son) would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. It would have been improbable that a learned man could do this; and, for one so . . . unlearned as he was, it was simply impossible." (Francis W. Kirkham's, "A New Witness for Christ in America")

Joseph Smith thought the work of translating was going rather slowly with his wife as a scribe; that it should be progressing more rapidly. Therefore, he beseeched the Lord to send someone to assist him.

#### **OLIVER COWDERY BECOMES THE SCRIBE OF JOSEPH SMITH**

Oliver Cowdery had been teaching school near the home of the Smiths in Manchester, and part of the time

had been boarding with that family. From them he learned about the vision Joseph Smith had received and the subsequent visit of the Angel, and the receiving of the Plates. On April 5, 1829, he met for the first time, Joseph Smith. After conversing with him for a while, he became convinced of the truth of Joseph's story, and two days later he commenced to write as it was dictated to him by Joseph who was translating the Record.

Approximately April 7, 1829, the translation continued with Oliver Cowdery as scribe at Harmony, Pennsylvania. Later as the opposition by the enemy became intolerable (opposition and mocking by the world), Oliver wrote to his friend, David Whitmer, and asked him to come and take Joseph and himself to the Whitmer home in Fayette, New York. This David Whitmer consented to do, and the removal was made in June, 1829.

The translation was finished at Fayette, New York. It was accomplished in about ninety days, commencing April 7, 1829, and completed approximately July 1, 1829 with Oliver Cowdery as scribe. However, complete translation beginning from the time that Joseph Smith began to do so in April, 1828 to July, 1829 covers about two and one half years.

The printing of the Book of Mormon began in August, 1829, and was completed not later than March 26, 1830. ("A Syllabus for Religion" Page 32) It was printed at the printing house of E. B. Grandin at Palmyra, New York.

Oliver Cowdery tells of his meeting with Joseph Smith and the translation with him as scribe as follows:

"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, Pennsylvania. 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 days were never to be forgotten--to sit under the voice dictated by the inspiration of Heaven, awakened the utmost gratitude of this bosom. Day after day I continued, unin-

terrupted, to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said, 'Interpreters', the history or Record called the Book of Mormon." (Oliver Cowdery's letter to W. W. Phelps)

Shortly before his death in 1850, Oliver Cowdery gave his final testimonial to the Book of Mormon:

"I wrote with my own pen, the entire Book of Mormon (save for a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or as it is called by that book 'Holy Interpreters.' The book is true. Sidney Rigdon did not write it; Mrs. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfillment of the revelation of John, where he says he saw an angel come, with the everlasting gospel to preach to every nation, kindred, tongue, and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the Kingdom of God on high . . ." ("A New Witness for Christ in America", Volume 1, Page 71)

## THE PRIESTHOOD AUTHORITY RESTORED

On May 15, 1829, an Angel of God restored the priesthood authority to Joseph Smith and Oliver Cowdery. Immediately afterwards, they baptized each other, Joseph baptizing Oliver and in turn Oliver baptizing Joseph. They both testified that the Holy Ghost fell upon them soon as they came up from the waters. Of a certainty the heavens were open and the glory of God filled their souls overwhelmingly.

There have been many conflicting stories concerning the restoration of the Priesthood Authority to Joseph Smith and Oliver Cowdery; nevertheless, following is that

account written by the hand of Oliver Cowdery to W. W. Phelps:

“After writing the account given of the Savior’s ministry to the remnant of the Seed of Jacob, upon this continent, it was easy to be seen, as the prophet said it 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 us; 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 fervant 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 awaited for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was 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 sunbeam, 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 wrapped 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.'

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 Savior'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." (Letter No. 1 to W. W. Phelps)

When the Angel conferred the Priesthood Authority upon Joseph Smith and Oliver Cowdery and said, "that the sons of Levi may yet offer an offering unto the Lord in righteousness," he conveyed a very special meaning.

Under the Law of Moses, the Tribe of Levi was set apart to administer in Priesthood activities. In these latter days then, those men upon whom the Priesthood authority would be conferred would be considered as spiritual "sons of Levi." They are called to administer

(offer) before the Lord and to the children of men, the holy things of God in the strictest sense of righteousness and dedication;

administering of baptism, laying on of hands for the reception of the Holy Ghost, anointing with oil that the sick may be healed, and to preach the gospel of Jesus Christ.

These men must be cleansed every whit so that the Holy Spirit may have full sway in their hearts and in their works. No man must take this authority upon himself lest he be punished of God. But he must be "called," as was Aaron. Not that there be different phases of the Priesthood, as some factions of the latter days have assumed and presumed, for there is only one Priesthood and that is after the order of the Son of God.

The thirteenth (13th) chapter of Alma, in the Book of Mormon, explains all about the Priesthood very clearly and concisely. In it one reads that there is only "ONE PRIESTHOOD" and that after the order of Jesus Christ. No where in the Bible or Book of Mormon is the Priesthood divided into separate classes. High-Priests or priests in the Bible (Old Testament) or in the old testament of the Book of Mormon, had the priesthood "after the order of Jesus Christ." In the New Testament of both Bible and Book of Mormon, those who were called as either Apostles, Evangelists, Elders, or on this land Disciples, priests, and Teachers, all had the same Priesthood; all could administer in the Holy things of the Lord.

Alma closed his dissertation on the matter by saying,

"Now I need not rehearse the matter, what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them, it shall be to your own destruction." (Alma 13:20)

## CHAPTER 22

### THE BOOK OF MORMON

The Book of Mormon is a history of two mighty civilizations brought to the continents of North and South America by the hand of God. They flourished for many centuries, but like some of the past empires, eventually came to a sad and unfortunate end.

The first expedition was a group of people who were brought to the Western Hemisphere under the guidance of the Lord and led by the leadership of a great prophet. They came from the Tower of Babel during the confounding of the language. They were called Jaredites. These people established a superior civilization which flourished for nearly twenty-five hundred years (2,500). The history of these people tells of heights of civilization and culture only attained by a few nations in the world. The Jaredites were finally exterminated by a terrible war. One man alone, Coriantumr, was left who was eventually found by another people, the Zarahemlites, with whom he dwelt for the period of nine "moons." The history of the Jaredites is told in the Book of Ether toward the latter part of the Book of Mormon.

The second expedition came to America about B.C. 600, led to this land also by the hand of God. They came from Jerusalem, crossing the wilderness, and finally reaching the land of America. They were led by a prophet of the Lord, Lehi. Lehi had six sons, four born in Jerusalem, and two sons were born in the wilderness, after they left Jerusalem. The sons born in Jerusalem were Laman, Lemuel, Nephi, and Sam. The two sons born in the wilderness were called Joseph and Jacob. The two eldest sons, Laman and Lemuel continually rebelled against their father but four sons became great servants of the Lord. One especially, Nephi, was a mighty man before the Lord. Eventually this people became divided into two

distinct nations; the Nephites, and the Lamanites. They also reached lofty pinnacles of culture and civilization, but like the Jaredites before them, they almost became extinct about A.D. 400. A remnant was left from which descends the American Indians.

A third group, called Mulekites, also came to the Western Hemisphere, by the direction of God's Holy Spirit, from Jerusalem. Approximately B.C. 200, they met the Nephites and merged with them to form one people. The major part of the Book of Mormon tells of the history of the Nephites and Lamanites.

The Lamanites defeated and almost exterminated the Nephites about the year A.D. 400 on a hill called Cumorah. The descendants of these people are the American Indians. The Book of Mormon tells of their history in detail.

The Nephites and Lamanites are the descendants of Joseph, one of the sons of Jacob. It is recorded in the Book of Mormon how they were brought here (in America), how they prospered for a while, how they warred with each other, how they shall be blessed in the last days, etc. The Book tells also how Jesus Christ descended among them shortly after His Ascension into heaven, and established His church among them like unto the one in Jerusalem. (the author shall write more of the above later in the book)

Many books have been written against the Book of Mormon. This should not surprise the reader, as many books have been written against the Bible and its authenticity. Nothing good ever appears in this world that someone will not write against it. The Book of Mormon invites careful scrutiny and study and, like the Bible, it will delight the reader if it is read prayerfully. The opponents of the Book of Mormon have devised many ways to discredit its value, but it has outlasted all criticisms thus far. It is said that Joseph Smith and others wrote the book. However, upon close study, one will see that no man could write with such continuity as displayed in the book.

“The education of Joseph Smith was meager as the financial resources of his family made it impossible

for him to go beyond the primary grades. Three of his school books indicate that he was in school in his thirteenth year, but perhaps not later. He was far from illiterate, but not equipped educationally to produce a work of the literary nature of the Book of Mormon. In his early manhood, as soon as opportunity offered, he proceeded to make up for his deficiencies in technical education, and at his death was acquainted with the fields of languages, law, history, and government.” (“Joseph Smith”, J. H. Evans, Pages 35)

It is without question that a youth with as little education as Joseph Smith could hardly write a book like the Book of Mormon without help from someone more educated than he. The enemies of the Book of Mormon have sought to disqualify it by claiming that (1) someone besides Joseph Smith wrote it, and (2) that he was an epileptic and, under the influence of this affliction, wrote automatically.

There is another story circulated, that Sidney Rigdon (born February 19, 1793, and died July 14, 1876) obtained the manuscript of one Solomon Spaulding, and after this manuscript had been worked over somewhat, he placed it in the hands of Joseph Smith to publish as the Book of Mormon.

Historical research has proven beyond all doubt, that Sidney Rigdon did not hear of Joseph Smith or of the Restoration, or of the Book of Mormon until after the book had been published and the church established. Sidney Rigdon accepted the gospel and became a member of the church on November 14, 1830, eight months after the publication of the book. He consistently declared to the end of his life, that he knew nothing of the Book of Mormon until after it had been published.

In 1865, John W. Rigdon (his son) returned from a trip to Utah and asked his father about the origin of the Book of Mormon. Sidney Rigdon replied,

“My son, I can swear before high heaven, that what I have told you about the origin of that book is true.

Your mother and sister, Mrs. Athalia Robinson, were present when that book was handed to me in Mentor, Ohio, and all I ever knew about the origin of that book was what Parley P. Pratt, Oliver Cowdery, Joseph Smith, and the Witnesses who claimed they saw the Plates, have told me. And in all my intimacy with Joseph Smith, he never told me but the one story; and that was that he found it engraved upon gold Plates in a hill near Palmyra, New York; that an Angel had appeared to him and directed him where to find it; and I have never to you or to anyone else told but the one story, and that I now repeat to you." ("Life of Sidney Rigdon," by his son, John W. Rigdon, Pages 188-195)

In the same book written by John W. Rigdon, his sister, Mrs. Athalia Robinson, is mentioned as giving him an affidavit to the same effect as the statement of Sidney Rigdon and his wife relative to the coming of Parley P. Pratt and Oliver Cowdery to their home in Mentor, Ohio, and presenting to her father a bound copy of the Book of Mormon. Athalia was ten years old at that time and distinctly remembered the circumstances. (Ibid Pages 195,196)

President Fairchild of Oberlin College (Ohio), who discovered the Solomon Spaulding Manuscript, confirms the Rigdon statement. This manuscript, a novel dealing with the early inhabitants of America, now in possession of Oberlin College, has been printed and widely circulated. The Book of Mormon and the Spaulding Manuscript bear no similarity to each other. President Fairchild speaks as follows,

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mrs. L. L. Rice, Honolulu, Hawaiian Islands. There seems to be no reason to doubt that this is the long lost story. Mr. Rice himself and others compared it with the Book of Mormon and could detect no resemblance between

the two, in general or in detail.” (James H fairchild”  
by Roberts, 3rd Chapter, Pages 375, 376)

It was also spread abroad by the enemies of Joseph Smith, that he wrote the Book of Mormon under epileptic or similar conditions. This was and is an absolute falsehood, as Joseph Smith was a man of great physical strength. Parley P. Pratt, in his “Autobiography” states that,

“President Joseph Smith was a person tall and well-built, strong and active. He possessed a noble boldness and independence of character; his manner was easy and familiar, his rebuke terrible as a lion.”

“Ford’s History of Illinois” says,

“He, Joseph Smith, was fully six feet high, strongly built, and uncommonly muscled. No doubt, he was as much indebted for his influence over an ignorant people to the superiority of his physical vigor, as to his great cunning and intellect.”

Josiah Quincy, Mayor of Boston, Massachusetts, declared that of all men he had met, Joseph Smith was one of two that

“seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble and confused souls that are looking for guidance.”  
(Figures of the Past” Page 31)

With the above witnesses who testified concerning the health and strength of Joseph Smith along with numerous others, the lie is cast that he was a sickly man, and a simpleton. It does not seem logical that the God of heaven would select a sick man to translate records of ancient people. The above persons merely testified to the character of the man who received the Plates from the Angel; other men have left their testimony that they saw and felt the Plates upon which was engraved the history of ancient people.

## CHAPTER 23

### THE WITNESSES TO THE BOOK OF MORMON THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren; and also of the people of Jared, who came from the Tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. We declare with words of soberness, that an angel came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient to the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

Oliver Cowdery  
David Whitmer  
Martin Harris

## THE TESTIMONY OF EIGHT WITNESSES

“Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come; That Joseph Smith, Jun., the translator of this work, has shown unto us the Plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the Plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

Christian Whitmer  
Jacob Whitmer  
Peter Whitmer, Jun.  
John Whitmer

Hiram Page  
Joseph Smith, Senior  
Hiram Smith  
Samuel H. Smith

In the translation of the Plates, it was noticed that provisions would be made by the Lord whereby **THREE WITNESSES** should testify to the certainty of the record; and that other witnesses should be had also. Following are some of the scriptures from the Book of Mormon which indicate the above:

“And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore, touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God. And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God; wherefore, they shall know of a surety that these

things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in which shall be shown forth the power of God, and also His word, of which the Father, and the Son, and the Holy Ghost bear record; and all this shall stand as a testimony against the world at the last day. . .” (Ether, 5:1-4)

“ . . . wherefore, by the words of THREE, God hath said, I will establish My word. Nevertheless, God sendeth more witnesses, and He proveth all His words.” (2nd Nephi, 11:3)

“Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that THREE witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other that shall view it, save it be a few according to the will of God, to bear witness of His word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.” (2nd Nephi, 27:12,13)

## WITNESSES OF RECORDS

It seems apropos to the writer that a brief summary of the witnessing of the records by the THREE WITNESSES should be given.

“Not many days after the above commandment was given, (June of 1829) 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 fulfillment of the promises given in the above revelation; that they should have a view of the Plates. 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 arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at first trial, however, obtain any answer or manifestation of 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 results as before.

Upon this, our second failure, Martin Harris proposed that he should 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. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then 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, whom 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 opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy,

‘ ‘Tis enough, ‘Tis enough; mine eyes have beheld; mine eyes have beheld;’

and jumping up, he shouted, ‘Hosanna,’ blessing God, and otherwise rejoiced exceedingly.” (Joseph Smith, “History of the Church”, Volume 1, Pages 54-55)

### THE THREE WITNESSES NEVER DENIED THEIR TESTIMONY

None of the above men have denied their testimony to the Book of Mormon.

Oliver Cowdery - It seems that Oliver Cowdery left the church in 1838 and went into private practice as an attorney. He returned to the church in 1848 and was re-baptized. In the years that he left the church, he nonetheless remained true to his testimony, although he did not exercise his faith as before.

One day while prosecuting a criminal case and had finished his opening argument, the attorney for the prisoner arose and in a sneering way said,

“May it please the court, and gentlemen of the jury, I challenge Mr. Cowdery, since he seems to know so much about this poor defendant, to tell us something about his connection with Joe Smith, and the digging out of the hill of the Mormon Bible, and how Mr. Cowdery helped Joe Smith to defraud the American people out of a lot of money by selling the Mormon Bible and telling them that an angel appeared to them from heaven, dressed in white clothes.”

After having kept up for a while, in this way, abusing Mr. Cowdery, he (attorney for the defendant) began to argue the case to the jury; but all interest was shifted from the prisoner and his case and directed towards Oliver Cowdery; everybody was wondering in what manner he would reply to the accusation just made. The people did not believe, or know before this, that they had elected a county prosecutor who had been an associate of the "Mormon Prophet," Joseph Smith. Finally, when the defendant's attorney had finished his argument, Oliver Cowdery's turn came to reply, and everybody in the court room strained their necks to catch a glimpse of Mr. Cowdery.

He arose as calm as a summer morning, and in a low but clear voice which gradually rose in pitch and volume as he proceeded, said,

"If your honor please, the gentlemen of the jury, the attorney of the opposite side has challenged me to state my connection with Joseph Smith and the Book of Mormon; and as I cannot now avoid the responsibility, I must admit to you that I am the very Oliver Cowdery whose name is attached to the testimony, with others, as to the appearance of the angel Moroni; and let me tell you that it is not because of my good deeds that I am here, away from the body of the Mormon church, but because I have broken the covenants I once made; and I was cut off from the church; but, gentlemen of the jury, I have never denied my testimony, which is attached to the front page of the Book of Mormon, and I declare to you here that these eyes saw the angel, and these ears of mine heard the voice of the angel, and he told us his name was Moroni; that the book was true, and contained the fulness of the gospel, and we were also told that if we ever denied what we had heard and seen that there would be no forgiveness for us, neither in this world nor in the world to come." (Berrett and Burton, "Church History," Volume 1, Pages 60-61)

David Whitmer - always remained true to his testimony of the Book of Mormon, even though he was excommunicated from the church in 1838. (Let the reader peruse Whitmer's "An Address to Believers" for his side of the story as to why he left the church)

David Whitmer located himself at Richmond, Missouri, where he resided until he died, January 25, 1888. He was honored and respected in that place for his noble and christian character. A statement appeared in the Richmond Conservator of March 25, 1881:

"We, the undersigned citizens of Richmond, Ray County, Missouri, where David Whitmer, Sr., has resided since the year 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity and of undoubted truth and veracity."

This public acknowledgment of the trustworthiness of Mr. Whitmer was signed by twenty-one prominent business and professional men of Richmond. Among them were judges, lawyers, and bank president, the post master, a doctor, and many other prominent citizens. Such was his reputation in a place where he had lived for half a century.

In 1881, the Richmond Conservator printed this statement by David Whitmer:

"Those who know me best know well that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published . . . In the spirit of Christ, who hath said, 'Follow thou me, for I am the Life, the Light, and the Way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life."

On September 7, 1878, David Whitmer, in the presence of Elder Joseph F. Smith, Elder Orson Pratt, and a number of other persons, including his eldest son, a

grandson, and a son, Jacob Whitmer, bore the following testimony:

“He (the angel) stood before us. Our testimony, as recorded in the Book of Mormon, is strictly and absolutely true.”

In 1886, he said to an Elder Edward Stevenson:

“As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith and I heard his voice and did see the angel standing before us.” (Francis W. Kirkham, “A New Witness for Christ in America,” Volume 1, Pages 248-249)

Martin Harris - also remained true to his testimony of the Book of Mormon. His last five years were spent in Clarkston, Cache County, Utah. During his stay there, many persons came to visit him to whom he always told of his testimony

A certain Elder Ole Jensen was visiting Martin Harris, and writes these words as he heard them from the lips of the third witness to the Book of Mormon:

“The angel stood before me and said, ‘Look.’ When I gazed upon him, I fell to the earth, but I arose to my feet again, and saw the angel turn the golden leaves over and over, and I said, ‘That is enough, my Lord and my God.’ Then I heard the voice of God say, ‘The book translated from these plates is true and translated correctly.’ As sure as you are standing here and see me, just as sure did I see the angel with the gold plates in his hand as he showed them to me. I have promised that I will bear witness of this both here and hereafter.” (Francis W. Kirkham’s, “A New Witness for Christ in America”)

#### **THE EIGHT WITNESSES REMAIN TRUE TO THEIR TESTIMONY**

Lucy Smith gives an account regarding the testimony of the Eight Witnesses, briefly stated at this writing:

“ . . . They saw the plates; they handled them; they turned the leaves of the old Nephite record, and saw and marvelled at its curious workmanship. No brilliant light illuminated the forest or dazzled their vision; no angel was there to awe them by the splendor of his presence; no soul-piercing voice of God from the midst of a glory to make them tremble by its power. All these super-natural circumstances present at the view of the plates by the three witnesses were absent at the time when the eight witnesses saw them. In this latter event all was natural, matter-of-fact, Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just plain straight-forward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight--doubtless considerable, that idea being conveyed in their testimony--‘We have seen and hefted, and know of a surety, that the said Smith has got the plates.’

Of the eight witnesses, five of them, viz: Christian Whitmer, Peter Whitmer Jun., Joseph Smith Sen., Hyrum Smith, and Samuel Smith, all remained true to their testimony of the Book of Mormon, and were members of the church all their lives. The three who left the church, viz: John Whitmer, Hiram Page, and Jacob Whitmer, all remained true to their testimony also. (B. H. Roberts, “A Comprehensive History of the Church,” Volume 1, Pages 147-149)

## CHAPTER 24

### PROPHECIES CONCERNING THE BOOK OF MORMON

Before going into a detailed description of the Book of Mormon, it is apropos to write a few prophecies relating to the Book, found in both the Bible and the Record which the Angel gave to Joseph Smith to translate. Thus it is written:

“Woe to Ariel, to Ariel, the city where David dwelt, add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of Hosts with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all the fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitudes of all nations be that fight against Mount Zion.

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.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say to him that made it, He made me not? or shall the thing framed say of Him that framed it, He hath no understanding?

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. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a

snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore, thus saith the Lord, who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and they shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah 29th Chapter)

It is quite evident (although an opinion of the writer) that the prophet was referring to another place other than Ariel to whom he was voicing the threatenings of the Lord, for he said,

"It shall be unto Me as Ariel."

Ariel was another name for Jerusalem, and as the Lord was to punish Jerusalem, He also was going to bring a calamity upon another Ariel, like unto Jerusalem.

As Ariel was burdened with heaviness and sorrow, so shall the other people suffer the same fate. However, concerning what was to befall this "other Ariel," the prophet declared,

"And thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

The prophet could not have been speaking of the Jerusalem of old, as their speech has never been out of the ground, but since the coming forth of the Book of Mormon, it has been made very clear that Isaiah was prophesying about the remnant of the Tribe of Joseph on this land of America, who were destroyed about fourteen hundred years ago on this continent. The Book of Mormon describes the destruction of the Nephites on this land

to the destruction of Jerusalem; hence, the prophet says,  
“It shall be unto me as Ariel.”

The Book of Mormon was “brought out of the ground” literally. The book records,

“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 seige 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, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten. For those who shall be destroyed shall speak to them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, and he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.” (2nd Nephi, 26:15,16)

Please note that in the same prophecy (Isaiah 29th Chapter), the “words” of the book are delivered to one that is learned, saying “read this, I pray thee; and he saith, I cannot, for it is sealed.” However, the prophet says that the “BOOK” is delivered to him that is unlearned saying, “Read this, I pray thee; and he saith, I am not learned.”

Coincident with the above prophecy, Joseph Smith gave some characters to Martin Harris, which he drew from the plates and took them to Professor Anthon in New York. As the attention of the reader was drawn to the experience Mr. Harris had with the Professor when he visited him in New York, it is only meet that a little rehearsal is in order. When Professor Anthon asked Martin Harris where he had gotten the “characters,” and was answered that an angel of God had given the plates to the young man, Joseph Smith, he literally fulfilled the

words spoken by Isaiah so many hundreds of years ago, "I cannot read a sealed book." As strange as it seems, that is exactly what he said to Martin Harris.

The prophecy in question continues to say that,

"the book is delivered to him that is not learned, saying, 'read this, I pray thee;' and he saith, I am not learned."

Joseph Smith was not a learned man, therefore, he was not able to decipher the characters which were engraved upon the plates given to him by the Angel. He was not equipped educationally to produce a masterpiece like the Book of Mormon. The plates would have been useless to him without divine help. Therefore, the Lord God provided him the means whereby he could translate the records; those means being the Urim and Thummin. Even with these, he had to continuously humble himself in prayer and fasting in order to be worthy of translating the plates.

No matter who the opponents of the Book of Mormon are, or who will be, the challenge is still to any one who can find anything in the said book that is contrary to the Bible. As a matter of fact, it enhances the Bible in some things. As Tertullian, the historian, once said concerning the gospel,

"Whoever looked well into our cause that did not embrace it?" So, it can be said of the Book of Mormon,

"Whoever reads it well that will not believe it is a divine record?"

The Lord also declared, through the mouth of the prophet, that the people would draw near Him with their mouth, and honour Him with their lips, but not with their hearts; and their fear of God would be taught by the learning (precept) of men.

At the time that Joseph Smith had his first vision, the commandments of the Lord had already been transgressed and His doctrines changed. No longer were the gifts of God evident nor were they sought, rather they

were taught the opposite; that baptism was not necessarily to be exercised by immersion; feet washing was passe; the Lord's Supper had for many centuries been changed; the gift of tongues was something only in the past, etc. So in actuality, the precepts of men were prominent in the day of the Angel's visit to the young man.

Because of these back-sliding conditions, the Lord said He would do a "Marvelous work and a wonder among the people," and be the reason for the "wisdom of wise men to perish, and the understanding of their prudent men to be hid."

What greater "marvelous work and a wonder" than God revealing Himself to a man (Joseph Smith), and the bringing forth of the Book of Mormon, restoring His church, and the priesthood in these latter times. The Book has caused many speculations, good and evil, in the present day, but more so in the day of its coming forth to the eyes of the people.

With all their wisdom and understanding, the learned men as well as the unlearned of that time, scoffed at the idea of an angel coming to earth and revealing the will of God to any one, especially to a young boy. They scoffed at the Book of Mormon and yet, none has been able to discredit it by comparison with the Bible.

The prophet also predicted that the "deaf should hear the words of the book, and the eyes of the blind should see out of obscurity, and out of darkness." Please note, that Isaiah said, "the deaf should HEAR the words of the Book." The word HEAR means to "listen," to "believe," to "adhere;" the "deaf" meaning those whose ears had been "stopped" by the precepts of men, to the end that they could not listen or believe in the true word of God, because the so-called "wise" men had taught them their precepts. Now, through the divine intervention of the Lord, the Book of Mormon has been able to "unstop" the ears of the deaf, and "open" the eyes of those blind people that had a veil of darkness put upon them.

In the same chapter, the prophet foretells of the "turning of Lebanon into a fruitful field," and of it being "esteemed as a forest."

It is a well known fact that since the restoration of the gospel and the advent of the Book of Mormon, the land of Palestine has flourished like a garden of the Lord; the desert, through the wisdom that God gives man, has become a livable place again; cities have been built again; culture has developed; and Jerusalem shall become a Holy city unto the Lord again. Israel has become a nation once again as foretold in the Book of Mormon and Bible.

## CHAPTER 25

### THE URIM AND THUMMIM

In the previous chapter, it was noted that Joseph Smith received means whereby he could translate from the plates; the Urim and Thummim. Following is a brief description of these sacred translators or "interpreters."

Scholars say,

"Their origin is unknown."

However, the Book of Mormon tells us quite a bit about the subject. In the Book of Ether, we learn that the Brother of Jared (Joseph Smith claims to have had a revelation that his name was Moriancumr) went to a high mountain to commune with the Lord. The Lord, among other things, told him,

" . . . behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world until the time cometh that I shall glorify My name in the flesh; . . . ye shall write them and seal them up, . . . these two stones will I give unto thee and ye shall seal them up with the things which ye shall write . . . wherefore, in Mine own due time I will cause that these stones shall magnify to the eyes of men these things which ye shall write . . . And it came to pass that the Lord commanded him that he should seal up the two stones which he had received. . ." (Ether 3:21-28)

This is the first time the "stones" are mentioned.

The next mention of "stones" is found in the Book of Mosiah:

"And now he translated them by the means of those two stones which were fastened into the two rims of a bow." (Mosiah 28:13)

It is evident that the Brother of Jared had two stones by which he could translate. This means that Mosiah had in his possession a second set of "stones" by which he also translated. Again, it is written,

"Now Ammon said unto him, I can assuredly tell thee O king, of a man that can translate the records; for he has wherewith that he can look and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish, and whosoever is commanded to look in them, the same is called seer." (Mosiah 8:13)

Concerning the "stones" given to the Brother of Jared - while there is nothing said about them being set in the rims of a bow to give the appearance of a large pair of spectacles, yet it is believed that he could have possibly mounted them. However, this is only a conjecture.

The description of the Urim and Thummim is first found in the Bible (Exodus 28:30) as follows:

"And thou shalt put in the breast-plate of judgment the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Leviticus 8:8,

"And he (Moses) put the breast-plate upon him (Aaron); also he put in the breast-plate the Urim and the Thummim.

From Aaron, the Urim and Thummim were committed to the custody of his son, Eleazar, who succeeded him in the priest's office. It is recorded thusly:

"And he shall stand before Eleazar the priest, who shall counsel for him after the judgment of Urim

before the Lord . . .” (Numbers 27: 21)

“And of Levi he said, Let thy Thummim and thy Urim be with thy holy one. . .” (Deuteronomy 33:8)

We may presume with some confidence that the Urim and Thummim were handed down successively to the worthy chief priests of the Tribe of Levi, or to Seers of whatever tribe as indicated in 1st Samuel 28:6 which says,

“And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.”

In later times, the Bible indicates that the Urim and Thummim had been lost to the Tribe of Levi:

“And the Tirshatha (governor) said unto them, that they should not eat of the most holy things til there stood up a priest with Urim and Thummim.” (Ezra 2:63 and Nehemiah 7:65)

In the Babylonian Talmud, (Sota) 48 a, it states that the Urim and Thummim were lost in the destruction of the Temple, 589 B.C. However, a great Jewish philosopher, Maimimides, (died A.D. 1204) speaks of the Urim and Thummim having existed to complete the garments of the High-priest, though they were not consulted.

“They made in the second Temple (built about 515 B.C.) Urim and Thummim, in order to complete the eight garments, although they were not consulted by them.” (Yadh Hachazaqah, Warsaw, 1181)

The Book of Mormon gives us the probable key to the loss of the Urim and Thummim to the Jews. In the 8th Chapter of Mosiah, we find that in or about the year 121 B.C., the Nephites were in possession of the sacred instruments or “interpreters,” as they were known to the

people. In verses 13-19, Ammon with absolute knowledge tells King Limhi of Mosiah, who was able to use the "interpreters" because of the gift of God that was in him.

It is worthy to note that before the time of Mosiah, the Younger, the Book of Mormon makes no references to the transmission of the "interpreters" from one Seer to another, or prophet to another, but after that time, there are many references. (see Mosiah 28:20; Alma 37:2,23,24; 63:1)

It hardly seems possible that Mosiah was the first man to come into possession of the "interpreters" or Urim and Thummim. The casual manner in which Mosiah 8th Chapter speaks of the possession of them and takes them so much for granted, one could believe that Mosiah came into possession of them from his father, Benjamin, who in turn got them from his father, Mosiah, the Elder.

Whether Lehi and Nephi brought the Urim and Thummim with them from Jerusalem prior to the destruction of the Temple, or whether Nephi and his brothers obtained the same at the time they took the Brass Plates from Laban's treasury, are questions that we would like to have made known to us. However; in 3rd Nephi, there is a passage of scripture which points affirmatively to the above questions:

"And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the Plates of Brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem." (3rd Nephi 1:2; Alma 37:24)

After the days of Mosiah, the holy records and, no doubt, the "interpreters" or Urim and Thummim, were handed down in succession to the following record keepers:

## HOUSE OF MOSIAH

(Dates approximately close)

1. Alma the Younger . . . . .  
92 B.C. - 73 B.C. (Mosiah 28:20)
2. Helaman 1, son of Alma . . . . .  
73 B.C. - 57 B.C. (Alma 37:1,2,24)
3. Shiblon, brother of Helaman 1 . . . . .  
57 B.C. - 53 B.C. (Alma 63:1,2)
4. Helaman 2, son of Helaman 1 . . . . .  
53 B.C. - ? (Alma 63:10-13)
5. Nephi 1, son of Helaman 2 . . . . .  
? - A.D. 1 (3 Nephi 1:2)
6. Nephi 2, son of Nephi 1 . . . . .  
A.D. 1- A.D. 111 (3 Nephi 1:2,3)
7. Amos 1, son of Nephi 2 . . . . .  
A.D. 111- A.D. 195 (4 Nephi 19,20)
8. Amos 2, son of Amos 1 . . . . .  
A.D. 195- A.D. 306 (4 Nephi 21)
9. Ammaron, brother of Amos 2 . . . . .  
A.D. 306- A.D. 321 (4 Nephi 47,48)

## HOUSE OF MORMON

1. Mormon . . . . .  
A.D. 335- A.D. 385 (Mormon 1:1-5)
2. Moroni, son of Mormon . . . . .  
A.D. 385- A.D. 421 (Mormon 6:6;  
Words  
of Mormon 2;  
Ether 4:5;  
Moroni 10:1,2)

Note: Moroni was the last prophet to have the Urim and Thummim. They were hidden from the eyes of men for approximately 1,402 years; from about A.D. 421, when

Moroni sealed them up for the last time, until September 22, 1823; this is the time when the Angel Moroni showed them to Joseph Smith. Following is his account of what happened at Cumorah's Hill:

“On the west side of the 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 upperside, and thinner towards the edges, so that the middle part of it was visible above the ground; but the edge all around was covered with earth. Having removed the earth, I 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 breast-plate, as stated by the messenger . . . 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 it, until four years from that time . . .”

#### DEFINITION OF THE NAMES URIM AND THUMMIM

Urim and Thummim ----- Lights and Perfections

Professor G. R. Driver of Oxford University says, in explaining the Urim and Thummim, that in the Assyrian language, the word “Uri” means “to give an oracle.” He claims that the Urim of the Hebrews could be explained to mean “Prophecies” or “Revelations.” He next claims that Thummim, while it is more difficult to translate, is probably connected with the Babylonian verb, “Tamu; “to speak, to swear, charm.” Hence, Thummim could mean “manifestations;” or “Revelations and Manifestations,” viz; Urim and Thummim.

While the above remains, to some extent, in the realms of unknown quantity, one thing stands out as fact; the High Priests and Seers in Israel used the Urim and Thummim; the people on this land used them also; and, of a certainty, Joseph Smith used them in the translation of the plates given to him by the Angel Moroni.

## CHAPTER 26

### ANOTHER BIBLE PREDICTION RELATIVE TO THE BOOK OF MORMON

“The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all of the House of Israel, his companions; and join them one to another into one stick, and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

Say unto them, thus saith the Lord, God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in My hand, and the sticks whereon thou writest shall be in thine hand before their eyes.” (Ezekiel 37:15-20)

A “stick” or a “roll,” in ancient times, consisted of a long strip of paper or parchment, which was usually kept rolled upon a stick and was unrolled when a person wished to read it.

The stick of **Judah** represents the Bible or the history of Judah’s rule until Jesus came. The other Tribes had long been dispersed or else swallowed up in Judah’s imperial glory; there was none left but the Tribe of Judah only.

The stick of **Joseph** represents the history of Joseph (or Ephraim). It contains treasures of truth and of great worth unto Ephraim, the offspring of Joseph; and to him were written “the great things of My law.” (Hosea 8:12)

The fact that God commanded that these two records be written should not surprise any one, as many

references are made in the Bible concerning other books, to wit;

Book of Jasher; Book of Nathan, the prophet; Book of Gad, the Seer; Prophecy of Ahijah; Visions of Iddo, the Seer; Book of Shemaiah, the prophet; Book of Jehu; Epistle to the Laodiceans; Epistle to the Corinthians; other gospels; Prophecy of Enoch; and many other books. (2nd Samuel 1:18; 1st Chronicles 29:29; 2nd Chronicles 9:29; 13:22, 12:15 20:34; Colossians 4:16.

### EPHRAIM IN THE LAND OF AMERICA

The 37th Chapter of Ezekiel, verses 15-20, definitely speaks of two books. (TWO STICKS) One stick shall have the history of Judah upon it, and one stick shall record the history of Joseph and/ or Ephraim. The latter history is called, "the stick of Ephraim" in the 16th verse and "the stick of Joseph which is in the hand of Ephraim" in the 19th verse. Take note that the stick of Judah is in NO-ONE else's hand, but the stick of Joseph is in the "HAND" of Ephraim.

It is quite evident that the Book of Mormon - which is believed to be the history of the Seed of Joseph - is also called the "stick of Ephraim" (or book) by the prophet.

It is recorded in Scripture that Christ should come from the tribe of Judah. The Bible is the stick of Judah as spoken in the 37th Chapter of Ezekiel. The prophet, by God's revelation, places the history of Joseph (stick of Joseph) equal to the stick of Judah because, out of Joseph shall come the "shepherd" and "stone" of Israel. (Genesis 49:24) This is to be Joseph, the Choice Seer.

The blessings given to Joseph by Jacob and Moses, exceeded the blessings upon all the rest of the tribes of Israel.

"The blessings of thy father have prevailed above the blessings of my progenitors . . ." (Genesis 49:26)

"His glory is like the firstling of his bullocks, and his horns are like the horns of Unicorns . . . and they

are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deuteronomy 33:17) Joseph's sons also received the birthright blessings instead of Reuben. (1st Chronicles 5:1)

The birthright blessing was usually given to the first-born of a family. However, because Reuben defiled Jacob's bed, the birthright was given to the sons of Joseph. One would suppose that, after the sin of Reuben (Genesis 35:22), the birthright blessing would be given to the second son, But, Jacob, inspired by God, gave it to the sons of Joseph, his first-born by the woman he truly loved, Rachel. Jacob also reserved the right, by the inspiration of God's holy spirit, to give the greater portion of the birthright blessing to Ephraim. (Genesis 48:14-22)

Ezekiel, knowing the excellency of the birthright blessing on the sons of Joseph and, in particular, on the head of Ephraim, predicted that the "stick of Joseph would be in the hand of Ephraim." The history of Joseph would be kept in the name of Ephraim as the prophet also called the book that was to come (Book of Mormon) the "stick of Ephraim." Why was it not called the stick of Manasseh? Simply because the greater portion of Jacob's blessing was on Ephraim. (Jacob's right hand laid upon the head of Ephraim who was at the time standing on Jacob's left.)

Without searching elsewhere, the above scriptures should enable one to see that the Book of Mormon is the "stick of Ephraim." Or, in other words, "the stick of Joseph in the hand of Ephraim!"

Please note: The prophet Ezekiel is representative of the Priesthood (or priesthood authority) of God, and the two sticks were to be in the hands of the Priesthood; meaning, to be preached by the Priesthood in these latter days. It is equally obvious then, that the "Stick of Joseph in the hand of Ephraim" means that the history of Joseph (the Book of Mormon) shall be declared by the one who was given the greater portion of the birthright blessing, Ephraim, or his great descendant, the Choice Seer.

There is a type and shadow of this. Moses' position was

given to Joshua who was of the tribe of Ephraim. The Book of Mormon records that the Choice Seer shall be like unto Moses. The Lord told Joshua that He would bless him as He had Moses. If the Choice Seer shall be "like unto Moses" and since he is of the tribe of Joseph, he is also of the direct descendancy of Ephraim.

Why look further than the scriptures when they are so very clear? Ephraim and Manasseh shall grow together. One cannot separate them. But Ephraim is the one who received the greater portion of the BIRTHRIGHT blessing.

Knowing, therefore, that Ephraim and Manasseh shall "grow together in the midst of the Earth," how can any one remotely suppose that Ephraim could be in any other land but the land of America?

#### JOSEPH WAS ENTITLED TO A RECORD AS WELL AS JUDAH

Joseph, apparently, was more worthy to have a record than Judah.

- FACT 1 Joseph was born of Rachel, whom Jacob loved and chose; whereas Judah was born of tender-eyed Leah, whom Jacob hated, marrying her only because he was tricked into it. (Genesis 38:15-18, 39)
- FACT 2 Joseph's honor was impeachable in contrast to the shameless debauchery of Judah. (Genesis 38:15-18; 39)
- FACT 3 Joseph was loved of Jacob more than any of his brethren. (Genesis 37:3,4)
- FACT 4 Upon Joseph rested the rulership, whether found as a slave, convict, or Prime Minister of Egypt. (Genesis 39:41)
- FACT 5 All countries became dependent upon Joseph; coming to him to buy corn.

- FACT 6 If it were not for Joseph, Judah would have perished in the famine. (Genesis 42:6; 47:11,12)
- FACT 7 Judah and his brethren voluntarily prostrated themselves before Joseph, covenanting to become his servants. (Genesis 44:1-16; 50:18)
- FACT 8 Jacob adopted Joseph's sons, Ephraim and Manesseh, into the Patriarchal family, placing upon them special tribal blessings above his other grandchildren. (Genesis 48:5-20)
- FACT 9 Joseph received three tribal blessings to Judah's one. (Genesis 48:15-22; 49:22-26)
- FACT 10 The birthright blessing of Reuben, the first-born, was taken from him and given to Joseph's children. (1st Chronicles 5:1,2)
- FACT 11 The posterity of Joseph would become a multitude of nations. (Genesis 48:19)
- FACT 12 Joseph's blessing was greater than that of Abraham, Isaac, and Jacob. (Genesis 49:26)
- FACT 13 Blessings pronounced upon Joseph were more numerous than those given to his brethren, occupying more than four times the scriptural space of that of Judah, and were longer than all the other tribal blessings put together.
- FACT 14 Moses' blessing upon the House of Joseph again exceeded that of Judah. (Deuteronomy 33)

FACT 15 The descendants of Joseph were stronger numerically, exceeding Judah by eight thousand, seven hundred (8,700); Levi by sixty two thousand, two hundred (62,200); and Simeon by sixty three thousand (63,000). (Numbers 26th Chapter)

FACT 16 Whereas between the first census and second census, Reuben lost twenty-eight hundred (2,800); Gad, five thousand, one hundred fifty (5,150); and Simeon, thirty-seven thousand, one hundred (37,100); Joseph increased twelve thousand, five hundred (12,500).

Joseph was so favored that Joshua once remarked,

“ . . . Thou art a great people, and hast great power; thou shalt not have one lot only.” (Joshua 17:17)

Ascendancy was given to Ephraim, the youngest son of Joseph:

“ . . . I will make Ephraim to ride, Judah shall plow, and Jacob shall break his clods.” (Hosea 10:11)

God promised strength to Judah, but salvation to Ephraim. In the restoration of the House of Israel, when all the Tribes shall be represented, Ephraim will occupy the distinguished place of the first-born. (Zechariah 10:6-12; Jeremiah 31:9)

Joseph and Judah separated, hence, two records were required. Thus it is written:

“Therefore, the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord

rejected all the seed of Israel, and afflicted them and delivered them into the hands of spoilers, until He had cast them out of His sight.” (2nd Kings 17:18-20)

## JOSEPH TO BE REMEMBERED

“And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast time off; for I am the Lord their God, and I will hear them. (The above scripture indicates the coming together again of the two tribes in the future, even as the Book of Mormon records.)

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them and gather them, for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember Me in far countries; and they shall live with their children, and turn again.” (Zechariah 10:6-9)

## JOSEPH BROUGHT TO THE LAND OF AMERICA

The Patriarchal blessing O Jacob upon Joseph indicates that he should be brought to the land of America:

“Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb; the blessings of thy father have prevailed

above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be upon the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Genesis 49:22-26)

## JACOB BLESSES EPHRAIM AND MANASSEH

"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Genesis 48:16)

## EPHRAIM'S SEED TO BE GREATER THAN MANASSEH

"And his father refused, and said, I know it my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Genesis 48:19)

## MOSES' BLESSING UPON JOSEPH

"And of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that croucheth beneath; and for the precious fruits brought forth by the Sun, and for the precious things brought forth by the Moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills; and for the precious things of the earth, and fulness thereof; and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of Unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim,

and they are the thousands of Manesseh.”  
(Deuteronomy 33:13-17)

The above scriptures definitely indicate that Joseph should receive a land; that it should be fruitful; that it should be greater than the inheritance of Jacob's progenitors, who received only the land of Canaan, that this land would be located in the utmost bounds of the everlasting hills. Since this blessing was pronounced in the land of Egypt and on the borders of the land of Canaan, looking out from that point any direction toward the “furthermost” land located at the “utmost bound” or “end of the earth,” will bring one to America. (Taken from Mac Gregor's “Marvelous Work and a Wonder”, Volume 3, Page 147)

“Joseph's descendants would become a ‘multitude of Nations.’ Nowhere else but in America could this happen. Columbus found a multitude of nations (Indians) living on this land. An estimated two thousand dialects were spoken by the Indians.” (Mac Gregor's “Marvelous Work and a Wonder”)

#### BRANCHES TO GO OVER THE WALL (THE SEA)

“For the fields of Heshbon languish, and the vine of Sibmah; the lords of the Heathen have broken down the principal plants thereof; they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, they are gone ‘over the sea’. (Isaiah 16:8)

“O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea . . .” (Jeremiah 48:32)

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 represents Israel on the frontier, Israel in close contact with the Gentiles 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)

The following is translated and interpreted by Dr. Young: 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 Jazer will I weep for thee, O vine of Sibmah; they branches passed over the sea, they reached even to the sea of Jazar; upon they summer fruits and upon they vintage has the destroyer fallen. (Taken from Jeremiah 48:32) But in spite of the ravages of the destroyer of the Gentiles, the outcasts of Israel, his fugitives from the destroyer (Taken from 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, ‘He hath passed over the sea.’ (Taken from 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 law-giver, Moses, indicate a land beyond the sea, beneath which the deep coucheth, and that extends ‘unto the utmost bounds 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. It means just what it says." (Taken from "Our Race Quarterly, September, 1910, Pages 89-91)

"Note: The half Tribe of Manasseh were among those of 'Transjordanic Israel,' dwelling as they did on the other side of Jordan. They were the off-spring of Joseph and constituted the bulk of the colony that came to America under Lehi in 600 B.C.

To understand the oracles of the Hebrew prophets, we must keep in mind the geography of their own times. The Cushmen or Ethiopians were the pioneers of ancient civilization. Herodotus, the father of secular history says, 'Where the south inclines toward the setting sun lies the country called Ethiopia, the last inhabited land in that direction.' As it was the last inhabited land towards the setting sun, if we find a new land beyond it in that direction, it must be in the west, beyond the sea. The Hebrew prophets tell of this land . . . a land beyond the sea.

Any land beyond the Pillars of Hercules and the Atlantic coast of Africa must be 'beyond the sea', from the Old World. Now, however marvelous it may appear to us, and however contrary to our preconceived opinions and theories, the Hebrew prophets foresaw and foretold such a land. The God who created the world knows all about its physical geography. If the Hebrew prophets wrote under inspiration of His Spirit, as they claim to do, it should not deem strange to us that they perceived some things beyond the ken of mere human wisdom . . .

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 Ethiopians 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, Pages 91-94. Published by the Totten Memorial Association)

The above writings and scriptures definitely give proof that the "Stick of Joseph" is the Book of Mormon and was divinely prophesied that it would come forth. The Psalmist David once said,

"Truth shall spring out of the earth and righteousness shall look down from heaven." (Psalm 85:11)

The coming forth of the Book is plainly recorded in the Book of Mormon.

"Therefore, the fruit of thy loins shall write, and the fruit of the loins of Judah shall write, and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of My covenants, saith the Lord." (2nd Nephi, 3:12)

Enos (in the Book of Mormon), prayed that God would preserve the records of his people, and bring it forth in the latter days:

". . . that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of His holy arm, that it might be brought forth at some future day unto the Lamanites, that perhaps, they might be brought into salvation." (Enos 13)

The great leader, Mormon, writing in the same book says,

“ . . . behold, they shall come forth according to the commandment of the Lord, when He shall see fit in His wisdom.” (Mormon 5:13)

“And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For He truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it to light save it be given to him of God; for God wills that it shall be done with an eye single to His glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be he that shall bring this thing to light; for it shall be brought out of darkness; and come unto the knowledge of the people; and it shall be done by the power of God. . .” (Mormon 8:14,15,16)

The Lord Jesus who appeared to the people on this land commanded them in this wise:

“And I command you that ye shall write these sayings after I am gone, that if it so be that My people at Jerusalem, they who have seen Me and been with Me in My ministry, do not ask the Father in My name, that they may receive knowledge of you by the Holy Ghost, and also of the other Tribes whom they know not of, that these sayings which ye shall write, shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of Me, their Redeemer.” (3rd Nephi 16:4)

## CHAPTER 27

### PLATES ASSOCIATED WITH THE BOOK OF MORMON

There are several plates mentioned in the Book of Mormon; plates upon which was engraved a record of several people.

#### BRASS PLATES OF LABAN

These plates were obtained by Nephi and his brothers from Laban, in Jerusalem (1st Nephi, Chapters 3 and 4), and were taken to the Promised Land by Lehi's colony. They were written in the Egyptian language (Mosiah 1:3,4) and were kept by the descendants of Joseph, who was sold in Egypt. (1st Nephi 5:14-16) The Brass Plates contain the following:

- A. "A record of the Jews" and a geneology of the forefathers of Lehi. (1st Nephi 3:3)
- B. The words of the prophets from the beginning of the world down to the time of Jeremiah who was a contemporary of Lehi, including the prophecies of some prophets who are not even mentioned in the Old Testament, such as Zenos, Zenock, Neum, and Ezias. (1st Nephi 3:20; 5:12-13; 19:10,21; Helaman 8:19,20)
- C. Prophecies of Jacob (Israel) and of his son, Joseph. (2nd Nephi 3:1-25; 4:1-2; Alma 46:24,25)
- D. The five books of Moses, which include an account of the "creation of the world," and also of Adam and Eve, our first parents. (1 Nephi 5:11)

The Brass Plates were similar to our Old Testament down to the time of Jeremiah; however, they were more complete and comprehensive. (1 Nephi 13:23)

Joseph Smith did not translate directly from the Brass Plates of Laban, but he did translate two records which contain some of the writings of the Brass Plates. These were:

1. The Small Plates of Nephi, which frequently quoted directly from the Brass Plates.
2. The Plates of Mormon, which contained a few writings from the Brass Plates which Mormon included in his abridgement of the Large Plates of Nephi.

Therefore, through our present Book of Mormon, a portion of the Brass Plates has already gone forth "unto all nations, kindreds, tongues, and people" as Lehi prophesied. (1st Nephi 5:17-19)

## THE LARGE PLATES OF NEPHI

These plates were started by Nephi soon after Lehi's colony arrived in the Promised Land. They served as the official records of the Nephites from approximately 490 B.C. to 385 A.D. (1st Nephi 19:1-4) The former part is a record of secular events among the descendants of Lehi, but later contained the religious record as well. (1st Nephi 19:4; Jacob 3:13) These plates contained a "full account of the history of Nephi's people." (1st Nephi 9:2,4; 2nd Nephi 4:14; Jacob 1:2,3), the geneology of Lehi (1st Nephi 19:2), and the greater part of the teachings of the resurrected Jesus Christ to the Nephite nation. (3rd Nephi 26:7)

The books of the Large Plates of Nephi were as follows:

Lehi (according to Joseph Smith's testimony)	
Mosiah	3 Nephi
Alma	4 Nephi
Helaman	Mormon

After the Prophet Mormon was commanded by the Lord to make an additional set of plates, he abridged the writings of the Large Plates of Nephi and wrote this

abridgement on his own plates. (3rd Nephi 5:8-11; Mormon 2:17,18; 5:9)

Joseph Smith translated Mormon's abridgement of the Large Plates of Nephi. He did not translate directly from the Large Plates of Nephi themselves. The complete writings of the Large Plates may yet be published to the world, when God sees fit to do so. (Enos, verse 16; 2 Nephi 29:13)

### THE SMALL PLATES OF NEPHI

These plates were started by Nephi about 570 B.C. and for approximately 440 years thereafter, served as the religious record of the Nephite nation. (2 Nephi 5:29-32; 1 Nephi 6:3,5; 9:4; 19:2,3,5,6,; Jacob 1:4) Many of the writings from the Brass Plates of Laban were also copied unto these plates. (2 Nephi 4:15) The books contained in the Small plates of Nephi were:

1 Nephi	Enos
2 Nephi	Jarom
Jacob	Omni

Thus, as Enos prophesied, the teachings of these records have been preserved. (Enos 16,17)

### THE PLATES OF ETHER

These plates contained the secular and religious record of the people of Jared who came over to the Promised Land at the time of "the building of the Tower of Babel." Also, the record contained an account of "the creation of the world" (Ether 1:3), as well as a full account of the tremendous vision of the brother of Jared in which he was shown the major events which were to occur on this earth. (Ether 3:25)

Moroni abridged the writings of the plates of Ether and wrote his abridgement on the Plates of Mormon (Ether 1:1-3). Joseph Smith translated part of Moroni's writings, and his translation appears as the "Book of Ether" in our present Book of Mormon. (Ether 1:1,2) However, Moroni was commanded by the Lord to "seal up" part of his

writings which contained the "very things which the brother of Jared saw," and Joseph Smith was instructed not to translate the sealed portion. (Ether 4:1-4; 5:1)

Of these sealed records, it is written:

"They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. And in that day that they shall exercise faith in Me, saith the Lord, even as the brother of Jared did, that they may become sanctified in Me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all My revelations, saith Jesus Christ, the Son of God, the Father of the heavens and the earth, and all things that in them are." (Ether 4:6,7)

#### THE PLATES OF MORMON

These plates were started by Mormon and contained his abridgement of the books which were written on the Large Plates of Nephi. (3 Nephi 5:8-11; Mormon 2:17-18; 5:9) Moroni also added on these plates:

1. A brief postscript to his father's record (Mormon 8:1).
2. His abridgement of the Plates of Ether (Ether 1:1-3).
3. His own book of Moroni (Moroni 1:1-4).
4. The material which appears as the title page in our present Book of Mormon (Joseph Smith's own testimony, History of the Church of Latter-day Saints, Volume 1, Page 71).
5. His account of the vision of the brother of Jared which he was commanded to "seal up." (Ether 4:4,5)

The Plates of Mormon were given to Joseph Smith by the Angel Moroni on September 22, 1827. Joseph Smith

translated all of these plates which were NOT sealed. However, his translation of Mormon's abridgement of the book of Lehi, comprising 116 pages of manuscript, was subsequently lost by Martin Harris. The Lord then instructed Joseph to translate the Small Plates of Nephi in the place of the lost manuscript. (Much of the above was taken from "A syllabus for Religion," published by the Salt Lake City Church)

## CHAPTER 28

### CONCERNING THE PLATES THAT WERE GIVEN TO JOSEPH SMITH

The plates upon which the Book of Mormon was engraved were made of gold. They were approximately EIGHT inches long by about SIX inches wide by SIX inches thick (8 x 6 x 6). A cube this size, if it were pure gold, would weigh two hundred pounds (200 lbs.), which would be a heavy weight for a man to carry. This has been used as evidence against the truth of the Book of Mormon, since it is known that Joseph carried the plates in his arms on several occasions.

It is unlikely that the plates were made of pure gold, as they would have been in danger of destruction by distortion. It is proposed, therefore, that they must have been mixed with other alloys. For example, if the plates were made of eight carat gold (pure gold is approximately 24 carat), which is gold frequently used in present day jewelry, and allowing a ten percent space between the leaves, the total weight of the plates would not be over one hundred seventeen pounds (117 lbs.).

#### CAPACITY OF THE PLATES

Is it possible that the entire five hundred, twenty-two pages (522) of the Book of Mormon could have been written on a series of gold plates with the total thickness of two inches (one-third of the whole volume of plates)?

It has been thoroughly investigated and Joseph Smith's claims have been proven true.

It has been questioned as to whether a volume of metal leaves, 8 x 6 x 6 according to Joseph Smith, contain a sufficient number of plates, each as thick as parchment or tin, to yield the necessary space for the entire text of the Book of Mormon.

## TEST

Upon a sheet of paper, eight by seven inches, a Hebrew translation of fourteen pages of the American text of the Book of Mormon has been written in the modern, square Hebrew letters in common use. It is demonstrated on this sheet that the entire text of the Book of Mormon, as the American readers have it, could have been written in Hebrew on forty and three-sevenths pages. (Sjodahl)

If Phoenician characters were used - the characters known to Lehi and his contemporaries - and allowing for the known loss of a portion of the first manuscript, about forty-five plates would be needed.

“A certain Mr. Lamb allowed fifty plates to the inch, or two hundred plates to the four inches (the smallest number). (Martin Harris gave the dimensions of the plates as 8 x 7 x 4 inches - Orson Pratt recorded 8 x 7 x 6 inches) One third only was translated; that is sixty-six plates and a fraction. But it has been demonstrated that the entire book, including the lost pages, could have been written on forty-five pages. . .” (Sjodahl, Pages 42,43)

It is recorded in Mormon 9:32 that,

“And now behold, we have written this record according to our knowledge, in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech.”

“. . . And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also, and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. . .” (Mormon 9:33)

“. . . but the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore, He hath prepared means for the interpretation thereof.” (Mormon 9:34)

In verse 32, he speaks of “characters” and not “language”. There is a distinct difference in both. In verse 34, he uses the word “language”.

**CHARACTERS** - Graphic symbols employed in recording language (letters, etc.)

**REFORMED EGYPTIAN** - Not language of Book of Mormon, but the nature of the graphic symbols used in writing it.

**LANGUAGE** - 1st Nephi 1:2 says, "Yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptian."

- Language of . . . . . 1. The "learning" of the Jews
- My father . . . . . 2. The 'language' of the Egyptians

The people of Nephi were a branch of the Hebrew nation . . . and wrote and spoke Hebrew.

**LEARNING OF THE JEWS** - has reference to the whole Hebrew cultural background of the Nephites, including what is called "language".

**LANGUAGE OF THE EGYPTIANS** - means that Nephi was writing in the Egyptian script or "characters"

Nephi's sentence reconstructed could read, "Yea, I make a record in the language of my father, which consists of the learning (language) of the Jews and the language (script) of the Egyptians."

Nephi wrote in the Hebrew language but used Egyptian characters, as a stenographer uses shorthand to express English words.

Joseph Smith, in describing this phenomenon, makes the following statement,

"I wish to mention here that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left-hand side of the collection or book of plates, which contained the record which

has been translated, THE LANGUAGE OF THE WHOLE RUNNING THE SAME AS ALL HEBREW WRITING IN GENERAL . . .” (Mormon Church History”, Volume 1, Page 71)

If the original language of the records (Plates) was Egyptian, why did Joseph Smith refer to the language and make-up of the Gold plates as Hebrew? Egyptian may be read from left to right or right to left, depending on the direction in which the characters face. Hebrew is read only from right to left. Hence, the reason why the last leaf of the Plates would be on the left-hand side of the collection, in contrast to the English practice of writing, which puts the end of a book at the right. (Sperry’s, “Our Book of Mormon,” Pages 28-32)

The opponents of the Book of Mormon delight themselves in always seeking anything that would belittle the record that has come forth in these latter days. They either find fault with the language, the grammar, or whatever suits their fancy. However, if one would peruse through the Bible, one would be surprised at some of the errors and repetitions found there-in.

Strange as it seems, the Christian world accepts the testimony of the Twelve Apostles who witnessed the life and death of Jesus Christ; they accept the writers of the New Testament without too much anxiety or question; yet, there are twelve men who have left their testimony to the world that they saw and felt of the Plates which were given to Joseph Smith to translate, but their words are questioned and doubted by the scoffers. Though some of them left their church and went their own ways, they never denied their testimony to the authenticity of the Book of Mormon.

Joseph Smith’s name has been mentioned quite often in this book, and it is known that he was born on the twenty-third day of December, 1805 and died at Carthage jail, Illinois, by being shot to death while in his cell. Following are some brief statistics of the other eleven men:

## THE EIGHT WITNESSES

NAME	BIRTH	PLACE	AGE SHOWN PLATES
CHRISTIAN WHITMER	1-18-1798	Harrisburg, PA	29
JACOB WHITMER	1-27-1800	Harrisburg, PA	29
PETER WHITMER, JR.	9-27-1809	Fayette, NY	19
JOHN WHITMER	8-27-1802	Harrisburg, PA	26
HYRUM PAGE	1800	Vermont	29
JOSEPH SMITH, SR.	7-12-1771	Topsfield, MA	57
HYRUM SMITH	2- 9-1800	Tunbridge, VT	29
SAMUEL H. SMITH	3-13-1808	Tunbridge, VT	21

OCCUPATION	PERSONAL DATA	DEATH
Shoemaker	Baptised - April 11, 1830	November 27, 1835 Clay County, MO
Shoemaker	Baptised - April 11, 1830	April 21, 1856 Richmond, MO
Tailor Farmer	Baptised - June, 1829	September 22, 1836 Liberty, MO
Farmer	Baptised - June, 1829, Suspended March, 1838 Never returned	July 11, 1878 Far West, MO
Physician Farmer	Baptised - April 11, 1830 Left - 1838	August 12, 1852 Excelsior Springs, MO
Farmer	Baptised - April 6, 1830 Remained faithful	September 14, 1840 Nauvoo, IL
Farmer	Baptised - June, 1829 Remained true to the faith	June 27, 1844 Carthage, IL Killed with Joseph Smith in jail
Farmer	Baptised - May 15, 1829 Always faithful	July 30, 1844 Nauvoo, IL

## THE THREE WITNESSES

NAME	BIRTH	PLACE	AGE SHOWN PLATES
OLIVER COWDERY	10- 3-1806	Wells, VT	22
Farmer		<b>DIED</b>	
Strong of build, average height, handsome. Baptised June, 1829; left, never returned.		January 25, 1888 Richmond, MO	
DAVID WHITMER	1- 7-1805	Harrisburg, PA	24
Teacher / Lawyer		<b>DIED</b>	
Not well-to-do, Small stature, dignified, pleasant. Baptised May 15, 1829. Left 1838; returned, rebaptised November, 1848		March 3, 1850 Richmond, MO	
MARTIN HARRIS	5-18-1783	East Alban, NY	46
Farmer		<b>DIED</b>	
Prosperous farmer, Baptised April 6, 1830; suspended December, 1837; rebaptised November, 1842; baptised again September, 1870		July 10, 1875 Clarkston, UT	

## CHAPTER 29

### A BRIEF ANALYSIS OF THE BOOK OF MORMON TEACHINGS

Nowhere in the Book of Mormon is there any teachings that are contrary to those written in the Bible; nor any that are at variance with the commandments of the Lord Jesus Christ. It would have been impossible for any one man, or group of men, to write a religious type of a book without, consciously or not, inserting human opinions that would be discerned quickly as opposite to the teachings of Christ. None of this is to be found in the Book of Mormon, although the opponents of the book have tried and will try to discredit it at any cost. The book is very plain in the teachings of every commandment and doctrine of the Lord.

#### HOLY PRIESTHOOD

The word Priesthood refers to those men who are ordained to specifically administer in the ordinances of the Gospel of Jesus Christ, viz; Baptism, Laying on of hands for the reception of the Holy Ghost, Laying on of hands for healing and strength, administering of the Lord's Supper, preaching and exhorting, teaching and counselling, blessing of children, blessing of oil, and blessing of garments, etc. The Priesthood is comprised of Apostles, Evangelists, and Elders. These offices have different administrations but the same priesthood authority. (I am referring specifically to the order of the Priesthood in The Church of Jesus Christ, of which I am a member).

Aaron, the brother of Moses, was called as a High-Priest to minister to the House of Israel. He was of the Tribe of Levi; and hence, from that tribe came all the High-Priests and helpers. From that time on, it was referred to as the "Levitical Priesthood." This Levitical

Priesthood came to an end with the advent of Our Lord Jesus Christ; and that, because all their performances and ordinances were merely a type and shadow of the coming of Christ and His dispensation.

Please note that Christ did not call anyone by the name of "Priest" or "High-Priest," but rather He called only two offices, Apostles and Evangelists. He did this so that His Church or His Dispensation would not be confused by putting a name on His Disciples which had been disgraced by the leaders (High-Priests) of the House of Israel. On this land of America, He called twelve men who became known as the "Twelve Disciples." They, in turn, called others as Priests and Teachers. They used the title, Priest because they did not have the same conditions existing among them as was in Jerusalem with the High-Priests. (Author's opinion) Hence, the name "Priest" was not offensive to those on this land.

Paul, the Apostle, says that the Levitical Priesthood was not perfect, because they administered to the Law of "outward performances." Because of this, another, Jesus Christ, brought the "Priesthood of power and authority of heaven", which had been from the beginning of the world, and from everlasting to everlasting. Not a priesthood of outward performances and ordinances, motivated by a "Law," but a priesthood which would administer by righteousness and grace; an "inward law, written upon the fleshly tables of the heart." Paul continues,

"If therefore perfection were by the Levitical Priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedech, and not be called after the order of Aaron?" (Hebrews 7:11)

Paul describes very well that the Levitical Priesthood was not to be an everlasting one, as it had its imperfections. Therefore, a change had to come. With the advent of Christ came also that change. It is written in the Bible:

"For the priesthood being changed, there is made of necessity a change also of the law. For He of whom

these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that Our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for after the similitude of Melchiesidech there ariseth another priest, who is made, not after the law of carnal commandments, but after the power of an endless life. For He testifieth, "Thou art a priest forever after the order of Melchiesidech." (Hebrews 8:12-16)

Why would God make such an oath concerning His Son, that He was a "Priest forever after the order of Melchiesidech?" And not anyone else? Let us seek the Scripture for an answer. The Bible gives the impression that Melchiesidech, the man, was "without father, without mother, without descent, having neither beginning of days, nor end of life." (Heb. 7:3). However, it has to be a typographical error, or a mistake in translation; for no man was, or is, "without beginning of days or end of years."

Now turn to the Book of Mormon, whose translation came to us by the gift and power of God in these latter days; and read what it has to say concerning this wonderful man, Melchiesidech:

"But Melchizedek (Spelled thusly in the Book of Mormon) having excercised mighty faith, and received the office of the high-priesthood according to the holy order of God, did preach repentance unto his people; and behold, they did repent; Melchizedek did establish peace in the land in his days; therefore, he was called the Prince of Peace, for he was the king of Salem; and he did reign "UNDER his FATHER." Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention." (Alma 13:18,19)

Please note that Melchizedek "Reigned under his

father.” Concluding, beyond a shadow of a doubt, that he had a father and a mother. However, what he possessed was the “High-Priesthood” of the Son of God. So the book 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 13:1)

Alma keeps referring to this high calling as a “High-Priesthood,” rather than just “Priesthood.” Throughout the 13th chapter of Alma, it is always referred to as “High Priesthood” and nothing else. Why is it called a “High Priesthood?” The answer is obvious; simply because it originated with Jesus Christ, the only One who is called a “High Priest after the order of Melchizedek.”

The word “High Priesthood” should not be confused with the word “Priesthood,” as there is quite a difference. “Priesthood” is an order, or a class of men ordained to perform certain ordinances attendant upon it. “High Priesthood”, (according to Alma) is that power and authority which comes from Jesus Christ. For example: (As it is recorded in the 12th chapter of Revelations), God did not withdraw a body of men (priesthood), but the authority, (the Man-child, who was to rule the nations with a rod of iron). In other words, God caught up to Himself the “High Priesthood” which was “after the order of His Son.” Men may be ordained into an order, or class (priesthood), but not have within them the “High Priesthood” which is the authority and power which comes from the Lord.

Consider this for a moment: When the gospel, and its power, was no longer on the earth, there were many men ordained as Priests and Ministers, but without that power and authority of the “High Priesthood” spoken by Alma. Hence, groups of men ordained to perform certain religious functions can be termed a “Priesthood”, but not necessarily have the authority and power attendant upon

that office. God also took away the Woman to a place prepared for her, in the wilderness for 1260 years. (Rev. 12th Ch.) He did not take the physical church away, but the spirit, the soul of the church. And the church without the spirit of God is a dead one indeed. Likewise, a Priesthood (a group of ordained men) without the "High Priesthood" (Authority and power of God), is lifeless. It is even as Peter once said concerning the letter per se, it killeth; it is the spirit of God that quickens the letter and the word.

The Saints, in these latter days, should be very grateful to the Lord that He has given them the Book of Mormon which clarifies so much of the Word of God. It opens the mind to so many beautiful things not understood heretofore; especially in the understanding of the word "Priesthood" as opposed to the word "High Priesthood."

Paul the Apostle, in writing of the superiority of the Priesthood of Jesus Christ over that of the Tribe of Levi says,

"And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham; But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without contradiction, the less is blessed of the better."  
(Hebrews 7:5-7)

There is no doubt that Christ was the One and Only High Priest, who came to earth to save, to redeem, to heal, and to reconcile man to God. The Bible speaks eloquently of Him:

"Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:14-16)

The excellency of the High Priesthood of Jesus Christ is told beautifully in the Scriptures:

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; A Minister of the sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. (Hebrews 8:1,2).

Then Paul goes on to describe the difference between the priests on earth and the priesthood of Jesus Christ:

“For every High Priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this Man (meaning Jesus) have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law . . . But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second.” (Heb. 8:3-7)

The Scriptures say that Christ, the Great High Priest, was not made after the law of “carnal commandment, but after the power of an endless life.” Also:

“And inasmuch as not WITHOUT an OATH He was made a priest: (for those priests were made without an oath); but this with an oath by Him that said unto Him, The Lord sware and will not repent, Thou art a Priest forever after the order of Melchisedech; By so much was Jesus made a surety of a better Testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this Man, because He continueth ever, hath an unchangeable Priesthood. (Heb. 7:20-24)

The difference then, between the Levitical Priesthood and that of the Son of God was, that men could not bring others to a reconciliation with God, while Christ was able to bring about Salvation for the human family. Also, men in their priesthood, did not continue because of their mortality and death; while Jesus lives forever and ever; and the order of His "High Priesthood" given to His Apostles and Evangelists (and later to the Elders by the Church) in Jerusalem, and upon this land to the Nephites, and also given in the latter days, is an everlasting one, Again, Paul speaking of the excellency of Christ says,

"Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself. For the law maketh high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." (Hebrews 7:25-28)

The order of the Son of God (High Priesthood) was from the beginning of the world, and shall be forevermore. The divinity of this "High Priesthood is eloquently described by Alma. He says,

"This High Priesthood, being after the order of His Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity. . ." (Alma 13:7)

According to Alma, righteous men did not take upon them just a "Priesthood", but rather something divine, holy and with power and authority, the "High Priesthood" of Jesus. Alma continues to say,

“And this is the manner after which they were ordained; being prepared from the foundation of the world according to the fore-knowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore, they having chosen good, and exercising great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such . . . Now they were ordained after this manner: being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, which calling, and ordinance, and High Priesthood, is without beginning or end. Thus they become High Priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And this it is. Amen. Now, as I said concerning the holy order of this High Priesthood, there were many who were ordained and became High Priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God; they choosing to repent and work righteousness rather than to perish. Therefore, they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it be with abhorrance; and there were many, exceeding great many, who were made pure and entered into the rest of their Lord.” (Alma 13:3-12)

Now in these latter days, the same criterion is given for the men who desire to take upon themselves this “High Priesthood” of Jesus Christ. It is a goal not entirely unattainable, but rather can be achieved. However, it is also an awesome responsibility that one takes upon himself, because the “mark” of his calling must be left

with those who come under the influence of his priesthood. He must be ready to do whatever is required under the category and burden of this criterion. Yet, if the weight of this High Priesthood is, or may be considered a burden, let him who is ordained take comfort in the words of Jesus, “. . . My burden is light.” He who takes upon him this High Priesthood, this divine calling must realize that much is expected of him. He must be righteous, have great faith, be kind, compassionate, humble, a praying man, meek, yet firm, desirous to preach, teach, exhort, counsel, and especially seek to reach out for that “fatherhood” spoken of by the Apostle Paul. He must always “show himself approved unto God . . . rightly dividing the word of truth.”

It is a wonderful thing to be a member of the “Priesthood”, but it is more than wonderful to know that one possesses the divine “High Priesthood” of the Son of God. In summary then:

- 1... The “High Priesthood” emanates from the Son of God.
- 2... The “High Priesthood” has been from the foundation of the world.
- 3... It is without beginning of days or end of years.
- 4... It is an everlasting one.
- 5... It is superior to the Levitical Priesthood.
- 6... It can only be taken up, and used successfully by righteous men, filled with great faith and good works.
- 7... Those who take upon themselves the “High Priesthood” are known of God from the beginning of the world through His fore-knowledge. Not because these men (or their spirits) pre-existed, but through the power of God’s fore-knowledge.

It is apropos that the hymn, “Ye who are called to labor” be written here as it exemplifies the duties of the men who have taken upon themselves the “High Priesthood” of Jesus Christ.

## YE WHO ARE CALLED TO LABOR

Ye who are called to labor and minister of God,  
Blest with the Royal Priesthood and called by his word,  
To preach among the Nations the news of Gospel grace,  
and published on the mountains, salvation, truth, and  
peace.

O let no vain ambition or worldly glory stain,  
Your minds, so pure and holy, but 'quit yourselves like  
men;  
While lifting up your voices, like trumpets long and loud,  
Say to the trembling Nations, "Prepare to meet your  
God."

Then cease from all light speeches, light-mindedness and  
pride,  
Pray always without ceasing, and in the truth abide;  
The Comforter will teach you, His richest blessings send,  
Your Saviour will be with you always until the end.

And while you roam as pilgrims, and strangers on the  
earth,  
O, do not be discouraged, with songs of joy go forth;  
Rejoice in tribulation, for your reward is sure,  
Remember that your Saviour like sorrows did endure.

Rich blessings do await you, and God will give you faith,  
You shall be crowned with glory, and triumph over death;  
And soon you'll come to Zion, bearing your many sheaves,  
No more to taste of sorrow, but glorious crowns receive.

### MODE OF BAPTISM

"And again the Lord called others, and said unto  
them likewise; and He gave unto them power to  
baptize. And He said unto them, 'On this wise shall ye  
baptize; and there shall be no disputations among you.

Verily, I say unto you, that whoso repenteth of his  
sins through your words and desireth to be baptized in

My name, on this wise shall ye baptize them. Behold, ye shall go down and stand in the water, and in My name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name saying, 'Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' And then shall ye immerse them in the water, and come forth again out of the water.

And after this manner shall ye baptize in My name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in Me, and the Father and I are one." (3 Nephi 11:22-27)

## LAYING ON OF HANDS FOR THE RECEPTION OF THE HOLY GHOST

"The words of Christ, which He spake unto His Disciples, the twelve whom He had chosen, as He laid His hands upon them: And He called them by name, saying, 'Ye shall call on the Father in My name, in mighty prayer; and after ye have done this, ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in My name shall ye give it; for thus do mine Apostles.'

Now Christ spoke these words unto them at the time of His first appearing; and the multitude heard it not, but the Disciples heard it; and on as many as they laid their hands, fell the Holy Ghost." (Moroni 2nd Chapter)

## THE LORD'S SUPPER

### Administering the Bread

"And it came to pass, that Jesus commanded His Disciples that they should bring forth some bread and wine unto Him . . . And when the Disciples had come with bread and wine, He took of the bread and brake

and blessed it; and He gave unto the Disciples and commanded that they should eat. And when they had eaten and were filled, He commanded that they should give unto the multitude. And when the multitude had eaten and were filled, He said unto the Disciples: Behold, there shall one be ordained among you, and to him will I give power that he shall break bread and bless it, and give unto the people of My church, unto all those who shall believe and be baptized in My name.

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you. And this shall ye do in remembrance of My body which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember Me. And if ye do always remember Me, ye shall have My spirit to be with you.” (3 Nephi 18:1-11)

#### **Administering the Wine**

“And it came to pass that when He had said these words, He commanded His Disciples that they should take of the wine of the cup and drink of it, and they should also give unto the multitude that they might drink of it. And it came to pass that they did so, and did drink of it and were filled: and they gave unto the multitude, and they did drink, and they were filled.

And when the Disciples had done this, Jesus said unto them, ‘Blessed are ye for this thing which ye have done, for this is fulfilling My commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in My name: and ye shall do it in remembrance of My blood, which I have shed for you, that ye may witness unto the Father that ye do always remember Me. And if ye do always remember Me, ye shall have My spirit to be with you.’ (3 Nephi 18:1-11)

#### **Administering the Lord’s Supper**

“The manner of their Elders and Priests ad-

ministering the flesh and blood of Christ unto the church; and they did administer it according to the commandments of Christ; wherefore, we know the manner to be true; and the Elder or Priest did minister it.

And they did kneel down with the church, and pray to the Father in the name of Christ, saying; O God, the Eternal Father, we ask thee in the name of Thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which He hath given them, that they may always have His spirit to be with them. Amen.” (Moroni 4th Chapter)

“The manner of administering the wine: Behold, they took the cup, and said, O God, the Eternal Father, we ask Thee, in the name of Thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of Thy Son, which was shed for them; that they may witness unto Thee, O God, the Eternal Father, that they do always remember Him, that they may have His spirit to be with them.” (Moroni 5th Chapter)

## THE RESURRECTION

The scriptural quotations in the Book of Mormon are too numerous to write on this subject. Suffice it to quote, briefly, some of the quotations and give the places of reference for the remaining scripture.

“And He cometh into the world that He may save all men if they will hearken unto His voice, for behold, He suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And He suffereth

this that the resurrection might pass upon all men that all might stand before Him at the great and judgment day.” (2 Nephi 21,22)

“Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down His life according to the flesh, and taketh it up again by the power of the spirit that He may bring to pass the resurrection of the dead, being the first that should rise.” (2 Nephi 2:8)

“And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation. . .” (3 Nephi 26:4,5)

For the convenience of the reader, please turn to the selected references in the Book of Mormon on the subject of “the resurrection,” which are listed as follows:

#### Additional “Resurrection” References

Alma	11:42-45	Helaman	14:15-18,25
2 Nephi	9:10-16, 21,22	3 Nephi	8:5-23
Mosiah	16:7-9	3 Nephi	11:1-17
Mosiah	15:8,9,20-27	3 Nephi	23:9-13
Alma	12:12-18	Mormon	7:6
Alma	22:14	Mormon	9:13,14
Alma	Chapter 40	Alma	33:22
Alma	Chapter 41		

It seems only reasonable to the author that some references relative to the Resurrection should also be recorded from the Bible. It is written:

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the

Son of God: and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; And hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:25-29)

Paul the Apostle, has this to say:

“But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.” (1st Cor. 15:20,21)

“Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall it be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” (Cor. 15:51-55)

It is recorded in the Bible that, after the resurrection of Jesus Christ, the graves were opened, and many of those who had died in believing in the word of God arose also.

“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” (Matt. 27:52,53)

In the book of Revelations, it is written:

“Blessed and holy is he that hath part in the first

Resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6)

The above resurrection takes place immediately at the end of the Peaceful Reign. (see chapter on Peaceful Reign). This resurrection is for all the righteous from the resurrection of Christ to the end of the world. The apostle John calls it the “First Resurrection”. However there is also another resurrection following that one. It is recorded thusly:

“But the rest of the dead lived not again until the thousand years were finished.” (Rev. 20:5)

This resurrection is known as the last resurrection, or the “Second resurrection” after Christ. In summary, it is concluded as follows:

- 1....The state of the soul (spirit) of every human being between death and the Resurrection. (Alma, 40th chapter, in the Book of Mormon)
- 2....The resurrection of those who died from Adam to the resurrection of Jesus Christ. (Alma, 40:18)
- 3....The resurrection of those from Christ to the end of the world. (1st Resurrection (Rev. 20th Ch.)
- 4....The resurrection of those after the thousand years (1st resurrection) are finished. (Second or last resurrection) (Rev. 20th Ch.)

## THE LAND OF AMERICA

The entire history of the Seed of Joseph takes place on the two continents of the Western Hemisphere. God revealed to the many prophets and also to those who wrote on the plates that this land was a choice land above all others to the Lord; that it would be a land of liberty; that no kings would reign in it; and as long as there would be those who believed and worshipped God and His Son, Jesus Christ, it would remain a choice land.

The Lord brought the Pilgrim fathers to this land mysteriously, for He planned that it would become a strong and mighty nation, and that it would be a land where freedom of worship would be part of the Constitution. By this Article, the citizens could worship God according to their consciences, without molestation from any one else, therefore, it provided the means whereby the Gospel of Jesus Christ would be restored.

For further reading on this matter, refer to the following passages:

1 Nephi	2:19,20; 18:22,23	2 Nephi	1:1-9; 10:19
Alma	36:30; 37:13	Ether	1:38-43; 2:7-12,15; 9:20; 10:28; 13:2

### THE NEW JERUSALEM

It is written in the Book of Mormon that a New Jerusalem would be built on this land, a city of holiness for the entire House of Israel and as many Gentiles that will believe. It would be similar to the Jerusalem of "old"; it would be built by the Seed of Joseph (the American Indian), with the help of the believing Gentiles. The Lord Jesus Christ promised them that the powers of heaven would be among them in the holy city, and that He would make His personal appearance also. What beautiful things lie ahead for the people of God in these latter days.

Thus the record speaks:

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I shall be in the midst of you." (3 Nephi, 20:22)

Also:

"And they (Gentiles) 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." (3 Nephi, 21:23-25)

The Book of Mormon continues:

"Behold, Ether saw the days of Christ, and he spoke concerning a New Jerusalem upon this land . . . And that a New Jerusalem should be built upon this land, unto the remnant of the Seed of Joseph, for which things there has been a type. Wherefore, the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away." (Ether 13:4-8)

#### GATHERING OF THE HOUSE OF ISRAEL

The entire Book of Mormon deals with the scattering and the gathering of the House of Israel. It is in harmony with the Bible that Israel shall be gathered from the four corners of the earth and brought to the "land of their inheritance."

As the entire House of Israel was saved from the great famine in the land where they resided, by going to Egypt where Joseph (one of the sons of Jacob) reigned under the Pharaoh, so shall remnants of all the Tribes of Israel be brought to his land where the Seed of Joseph (American Indian) shall reign in glory under God.

Read the following scriptures on this subject:

1 Nephi	Chapters 1 and 2	2 Nephi	6:8,11
1 Nephi	10:3, 12-14	2 Nephi	9:2
1 Nephi	13:14,15	2 Nephi	10:5-9
1 Nephi	19:15,16	2 Nephi	25:14-18
3 Nephi	5:23-26	3 Nephi	20:21,22,27,29-46
3 Nephi	10:7	3 Nephi	21:1-7, 14-29
3 Nephi	16:1-5	Mormon	5:9,14-24
3 Nephi	17:4	Ether	13:4-11
1 Nephi	22:3-5,7,8,11,12,25	Jacob	Chapters 5 and 6

## BLESSINGS UPON THE GENTILES AND THEIR ROLE IN THE LATTER DAYS.

It is good to know that God has reserved a wonderful blessing for the Gentiles in the latter days. The Lord restored the Gospel to the Gentiles, beginning with Joseph Smith, and through him, the abridgment of the "large" plates of Nephi, and the complete history engraved upon the "small" plates of Nephi. The above plates being delivered to him by the Angel Moroni in 1827, which plates were translated by the Gift and Power of God; eventually to be known as the Book of Mormon. Said Book of Mormon to come through the "Gentile" (Joseph Smith) first, and then to the Gentiles as a whole.

God promised that He would do a marvelous work among the Gentiles. First, in establishing His Son's Church among them, and then in taking the gospel to the Seed of Joseph (The American Indians). Thus it is written:

"And after our seed is scattered, the Lord 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." (1 Nephi 22:8,9)

Also:

"Therefore, I will proceed to do a marvelous work among this people, (meaning Gentiles; writer's note) 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, 27:26)

Again:

"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." (2 Nephi 29:1)

The "Marvelous Work" that God shall proceed to do among the Gentiles is first, to restore the Gospel to them so that it may come to pass the saying, "the last shall be first, and the first shall be last." The Gentiles were "last" to receive the Gospel in the Apostles' days of yore; but, in these latter days, they were first, as indicated above, in that Joseph Smith was used of the Lord to bring about the Restoration of the Gospel and the Church.

It was predicted that the Book of Mormon should come forth in these latter days through the Gentiles. It is written very plainly:

"Neither will the Lord God suffer that the Gentiles shall forever 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. 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 . . . 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." (1st Nephi, 13:32-34)

Nephi is speaking of the coming forth of the Book of Mormon in which is written many plain and precious parts of His gospel. For He said:

". . . these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb. And in them (plates of Nephi which translation was the Book of Mormon) shall be written My gospel, saith the Lamb, and My rock and My salvation." (1st Nephi, 13:35,36)

How clearly the Book of Mormon speaks of its coming forth to the Gentiles in the latter days. For, Nephi and others wrote upon "large" and "small plates, laboriously inscribing their words so that the future generations of their people, as well as the Gentiles, would be able to read that which the Lord commanded. The Lord Jesus, when visiting the Nephites after His ascension, graphically described the blessings that would come to the Gentiles when they would receive His word:

"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; For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which He hath covenanted with His people, O House of Israel. Therefore, when these works and the works which shall be wrought among you thereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity; For thus it behooveth the Father that it should come forth from the Gentiles, that He may show forth His power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto Me and be baptized in My name and know of the true points of My doctrine, that they may be numbered among My people, O House of Israel . . ." (3 Nephi, 21:2-6)

God gave the people on this land, through their holy prophets, knowledge that the gospel would be restored to the Gentiles in the latter days, and, the blessings that would be bestowed upon them, if they remained faithful, would be innumerable. True, that the Gentile Nation on this land would be used as a scourge to scatter the Seed of Joseph, but, if they (Seed of Joseph) would believe on the Son of God, the gospel would come to them, and the Church would also be established among them. The Gentiles would be used to bring the gospel to them, so that they too, might know of the covenants of the Father to their seed.

The primary responsibility of the Gentiles (the Church) is to carry the Restored Gospel to the Seed of Joseph which, when they have believed and know what is in store for them by the Lord, will cause them to rejoice exceedingly; for many are the blessings which shall come upon the head of Joseph (his seed) in the latter days.

It has been prophesied that the Lord would (and has already) establish His Church among the Gentiles. So, the holy men of God spoke as the Holy Spirit inspired them:

“But, if they (Gentiles) 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.” (3 Nephi, 21:22)

Also:

“And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints (Gentile church) of the Church of the Lamb, and upon the covenant people (Seed of Joseph) 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.” (1st Nephi, 14:14)

Although the scriptures refer to the people to whom the gospel was restored as “Gentiles”, (that is the only way

they could be differentiated from the Seed of Joseph) those who believed have been numbered among the House of Israel, and as such, do inherit the same blessings that have been pronounced upon the whole House of Israel.

The "Marvelous work and a wonder" that shall be wrought among and by the Gentiles is, not only the restoring of the Gospel to them, but, that they would be used by the Lord to bring the Gospel to the Seed of Joseph (American Indian) as their principal responsibility. It has been revealed to the Church that, by the preaching of the gospel to the seed of Joseph, "a home would be provided for them on the borders of the Lamanites. (descendants of the sons of Lehi). Also, that through the "fulness" of the Gentiles, the gospel would go to the American Indians (Seed of Joseph). Thus it is written:

"And now, the thing which our father meaneth concerning the grafting in of the natural branches through the FULNESS of the Gentiles is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed." (1st Nephi, 15:13)

"And I command you that ye shall write these sayings after I am gone, that if it so be that My people at Jerusalem, they who have seen Me and been with Me in My Ministry, do not ask the Father in My name, that they may receive a knowledge of you by the Holy Ghost, and also of the other Tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the FULNESS of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of Me, their Redeemer." (3 Nephi, 16:4)

A question has arisen in the minds of some as to what is

meant by the phrase, "the FULNESS of the Gentiles?" In the opinion of the writer, it is very plain and easily explained.

It is written in the Book of Mormon, that the Gentiles would receive the "FULNESS of the Gospel" in the Latter days. (1st Nephi 1:11, etc) The Fulness of the Gospel means that it is entire, whole, without blemish, filled with the power of the Holy Spirit, attended with all the gifts and blessings of the Lord, etc. There is no question in the minds of those who have diligently searched and found the Truth, that the Gospel has been restored to the Gentiles in power and great glory in these latter times. Now then, the "Fulness of the Gentiles" is comparable in meaning as the "Fulness of the Gospel." It means in effect, that, when the Gentile Church has reached its height of glory with God; when it is spiritually whole, sanctified, without blemish, then shall the Lord proceed to finish that "Marvelous work and a wonder" that He started among them by the Restoration of the Gospel. It also means that, when they (Gentiles) reach this "fulness", the Lord shall bring to pass the "bringing in, or bringing to a knowledge of Him, their Redeemer, the remnant of the Seed of Joseph." (3 Nephi, 16:4)

The Book of Mormon states definitely that the Gentiles shall be raised as a "standard" to the people:

"Never-the-less, after they shall be 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 (Seed of Joseph) 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 this 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." (1st Nephi, 22:6)

Also:

"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." (1st Nephi, 21:22)

If then the Church (Gentile church) shall be set up as a STANDARD -- meaning an example of righteousness -- what tremendous responsibility it has toward the Seed of Joseph, the remnants of the House of Israel, and to the entire world.

But, if the Gentiles do not continue in this wonderful and exalted position as a STANDARD to all people, God will withdraw His spirit from them and permit the Seed of Joseph to go through them like a raging lion, and take His gospel from them. However, let this be understood that, the Gentiles who shall be set up as a STANDARD are the believing ones (His Church). The Gentiles who shall be punished are those who shall reject the Gospel of Jesus Christ. (Gentiles on this land)

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against 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 those things, and shall reject the fulness of My gospel, behold, saith the Father, I will bring the fulness of My gospel from among them." (3 Nephi, 16:10)

It is the hope and prayer of everyone who has accepted the Gospel which has been restored in these latter days, that the Gentile Church of Jesus Christ, which has been numbered among the House of Israel, will continue to be the STANDARD to the people, and shall always remember its responsibility to the Seed of Joseph whom the Lord loves very dearly. So, to the Gentiles who have accepted the Restored Gospel, let the flame of love toward

the "Red Man" (American Indian) burn brightly forever;  
and let it be as the poet has penned;

"Over the mountains and over the hills,  
Go tell the Red Man that God loves him still.  
Over the mountains and over the hills,  
Bring home the Red Man, for God loves him still."

To summarize:

1. . God restored the gospel to the Gentiles.
2. . He restored the **FULNESS** of the gospel.
3. . Restoration of the gospel to be preached to all nations.
4. . Gentiles responsibility is to take the gospel to the Seed of Joseph (American Indian)
5. . Gentiles are set up as a **STANDARD** to the people.
6. . Gentiles to be numbered among the House of Israel (Gentile church)
7. . Gentiles shall assist the Seed of Joseph in building the New Jerusalem in America.

QUOTE:

"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." (3 Nephi, 21:24)

#### GIFTS OF THE SPIRIT

Throughout all ages of time, God has spoken to His people through revelation and the various gifts that are manifested by the power of the Holy Ghost. In this manner God shows His care and love for the human family. The gifts of the Spirit have a tremendous effect upon the individual and the entire church. Communion with God is effected through the Holy Spirit by the manifestation of His gifts. Consider the serious and spiritual impact upon those thousands gathered in Jerusalem when they heard the Apostles speak in the gift of tongues by which also fourteen nationalities understood them in their own language.

The Book of Mormon harmonizes absolutely with the

Bible in conveying the fact that the gifts of the Spirit are an essential and integral part of His holy church.

The following references are worth-while reading on the gifts of the spirit:

Moroni	Chapter 10	Omni	Verse 25
3 Nephi	29:6	Alma	9:21

### THE TRUE NAME OF THE CHURCH

What is in a name, some may ask? The answer is obvious. A name distinguishes one individual from another, one thing from another. A name, as opposed to a title, is a designation, a character, a reputation, an authority; that by which a church is called. A title, on the other hand, is an appellation of dignity, a rank, a distinction, or pre-eminence. One may have a name given to him to distinguish him from other human beings; and he may be given a "title," whether earned or bestowed honorably upon him. One is different from the other, to wit: Charles Brown (name), Doctor of Philosophy (title).

The church then must have a name, and the name must be that of the Son of God. The titles given to Him come after. Example: Jesus Christ, the Holy One of Israel, etc. While some may think that the proper name must be given His church, others seem satisfied with merely titles, conveying the thought that, after all, no matter what one calls the church, it is still His church. The Book of Mormon clarifies this completely and leaves no doubt, whatsoever, in the minds of the reader. Herein are the very words of Christ to His Disciples on this land;

"And Jesus again showed Himself unto them, for they were praying unto the Father in His name; and Jesus came and stood in the midst of them, and said unto them, what will ye that I should give unto you? And they said unto Him, Lord, we will that Thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, why is it that the people

should murmur and dispute because of this thing? Have they not read the scriptures, which say ye must take upon you the name of Christ, which is My name? For by this name shall ye be called at the last day. And whoso taketh upon him My name, and endureth to the end, the same shall be saved at the last day.”

“Therefore, whatsoever ye shall do, ye shall do it in My name; therefore, ye shall call the church in My name; and ye shall call upon the Father in My name that He will bless the church for My sake. And how be it My church save it be called in My name? For if a church be called in Moses’ name then it be Moses’ church; or if it be called in the name of a man then it be the church of a man; but if it be called in My name, then it is My church, if it so be that they are built upon My gospel.” (3 Nephi 27:2-8)

## BOOK OF MORMON TEACHINGS “AGAINST” CERTAIN DOCTRINES AND PRACTICES

### Polygamy

No matter how one may seek to defend polygamy (more than one wife), whether in writing or practice, it is called an abomination by the Lord. He cannot give a commandment (“Thou shalt not commit adultery”) and then condone it. He would then be a changeable God and a Supreme Being not to be trusted. But He is not a changeable God, but the “same, today, yesterday, and forever.” Man is always prone to justify his acts by referring to a piece of scripture which will according to him, condone his act. In analyzing His word, one will find no discrepancy nor shadow of changing in the Lord.

The Book of Mormon emphatically exposes the sin of “more than one wife” practice and endorses completely the chastity of both men and women. Thus it is written in the Book of Mormon:

“And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before Me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of Mine arm, that I might raise up unto Me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be “one” wife; and concubines he shall have none. For I the Lord delight in the chastity of women. And whoredomes are an abomination before Me; thus saith the Lord of Hosts.

For if I will, saith the Lord of Hosts, raise up seed unto Me, I will command My people; otherwise they shall hearken unto these things. For behold, I the Lord have seen the sorrow, and heard the mouning of the daughters of My people in the land of Jerusalem, yea, and in all the lands of My people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto Me against the men of My people, saith the Lord of Hosts. For they shall not lead away captive the daughters of My people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts.” (Jacob 2:22-33)

It seems incredible that anyone reading the above scriptures could interpret them other than how they read. The words are simple and to the point. None should ever err. Nevertheless, the error of polygamy did enter into the latter-day work in opposition to the word of God recorded in the Book of Mormon.

In the 30th verse of the same chapter (2), God is speaking very clearly that "if He will raise up a seed unto Him, He will command His people." This means that, He will give His people commandments in order to "raise up a seed of righteous and holy people," abstaining from whoredoms and practices like them of old, in having more than one wife and concubines.

The phrase, "otherwise they shall hearken unto these things," cannot be understood, by anyone having a fair knowledge of grammar, to mean other than to "hearken" unto the things which David and Solomon did in having more than one wife and concubines. In other words, the lust of the flesh would make one "believe" and "practice" that which those of old did which was an abomination to the Lord.

#### **AGAINST BAPTISM OF LITTLE CHILDREN**

From the beginning, baptism was indicated only for those who were capable of repenting. That means only one who understood and had knowledge of sin; one who was mature chronologically and mentally enough to realize the necessity of baptism by faith and repentance. A child is not capable of making such a momentous decision.

The Book of Mormon states definitely that baptising a child is a gross sin in the sight of God. Mormon writing to his son, Moroni, says,

"And now my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you, For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children . . . For immediately after I had learned these things of you, I inquired of the Lord concerning the

matter. And the word of the Lord came unto me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord and God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore, the curse of Adam is taken from them in Me, that it hath no power over them; and the law of circumcision is done away in Me.

After this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold, I say unto you that this thing shall ye teach-- repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism! Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold, I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.”  
(MORONI 8:4-15)

## GAINST PRIESTCRAFTS

The Book of Mormon teaches against making religion or the priesthood a business or profit. A person whose only interest in religion or the priesthood is for monetary gain cannot be concerned with the true welfare of the church or its people. This abominable practice is decried in the Book of Mormon as a thing of evil and a practice to be shunned with abhorrence, and with righteous distaste. The real man of God will always remember that Jesus said,

“Freely ye have received, freely give.”

Read the following scriptures in the Book of Mormon:

2 Nephi	10:5	3 Nephi	16:10
2 Nephi	26:29-33	3 Nephi	30:2
Alma	1:12-33	Mormon	8:32,33

The Book of Mormon is filled with warnings against evil practices and beliefs. It warns against Secret Combinations, which was the major cause of the destruction of the Nephites. It warns against the Agnostics, the Atheists; it warns against false Traditions, Philosophies and Doctrines that are contrary to the Gospel of Jesus Christ.

The warnings against evil in all forms is predominant in the Book of Mormon. The seeker of truth will find joy and happiness in the reading of the book because it gives so much to anticipate in these latter days; and so much to beware. The good and the evil are spelled out very clearly so that no one need err. It enhances the Bible in its teachings so that the gospel becomes a thing of delight; and the doctrines of Christ are brought out with a three dimensional clarity.

One of the writers in the Book of Mormon invites the reader to pray sincerely when he peruses the book:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent,

having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost.” (Moroni 10:4)

## CHAPTER 30

### THE CHOICE SEER

The Book of Mormon speaks of many prophets and a few "Seers". It explains that a Seer is greater than a prophet because he can not only prophesy of the future things, but more so, he has the power from God, and the wherewithal to translate records written or engraved upon plates, stones, or any other place.

However, it is also written in the above book that a very special man was to be raised up by God in the latter days who is called a "Choice Seer." This man was to be a mighty prophet in the sight of God and man; he was to do a marvelous work for the Lord. Let the record speak for itself concerning this great prophet. Lehi, before his death, spoke to his son, Joseph,

"For Joseph (Joseph of Egypt) truly testified, saying, A Seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins, yea, Joseph truly said: thus saith the Lord unto me: a choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give a commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in Mine eyes; for he shall do My work. He shall be great like unto Moses, whom I have said I would raise up unto you, to deliver My people, O House of Israel. And Moses will I raise up, to deliver thy people out of the

land of Egypt. But a Seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth My word unto the seed of thy loins; and not to the bringing forth of My word only, saith the Lord, but to the convincing them of My word, which shall have already gone forth among them.

... And out of weakness he shall be made strong, in that day when My work shall commence among all My people, unto the restoring thee, O House of Israel, saith the Lord. And thus prophesied Joseph, saying, behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise.

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

... And the Lord said unto me also; I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." (2 Nephi 3:6-19)

The reader has now a beautiful picture of the coming of this "Choice Seer", who shall be mighty in the hands of God.

Some of the latter day people believe that Joseph Smith was the "Choice Seer". However, in the mind of the author, it is an error as the Book of Mormon gives a very accurate account of this great man.

The record states that this Seer shall be of the tribe of Joseph (Joseph of Egypt) and of the Seed of Lehi who was a descendant of Joseph who was sold into Egypt. Lehi came to the land of America from Jerusalem in 600 B.C. From him sprang the American Indians (or the Lamanites as the book calls them). Joseph Smith was not

of the Seed of Joseph nor did he descend from Lehi.

Regarding the "Choice Seer", the Book of Mormon says,

"And not to the bringing forth My word only, saith the Lord, but to the CONVINCING them of My word."

Joseph Smith did not CONVINCED the Lamanites (American Indians). He was used to translate the records which were given to him by the Angel Moroni. He was the one referred to in the Bible as "the man who is not learned." The Choice Seer and Joseph Smith are two different men altogether. The former is of the lineage of Lehi (Seed of Joseph); the latter was the Gentile who was to be used to translate the Plates.

On the very first page (title page) of the Book of Mormon there are two paragraphs taken from the Plates which were translated by Joseph Smith. The second and last lines of the first paragraph reads,

"Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile. The interpretation thereof by the Gift of God."

Please note . . .

that it says, "by way of the GENTILE;" a single person. It does not read "Gentiles," plural. Now if Joseph Smith was the Choice Seer spoken of in the Book of Mormon, who is the "GENTILE" through whom the record would come through? It is obvious that the Choice Seer of the Book of Mormon and the Gentile (Joseph Smith) are two persons.

It is written that the Choice Seer is to be like unto Moses; and that he would be given a spokesman as was given to Moses; that the Choice Seer would write the words that God would dictate to him and his spokesman would speak them. (2 Nephi 3:18) Joseph Smith was not like unto Moses nor did he have or need a spokesman. He was a powerful speaker in his own right. Some have suggested that Sidney Rigdon may have been the spokesman because of his oratorical ability. Joseph Smith did not need any one else to do the speaking for him as he

was an eloquent preacher. In the days of Moses, Aaron was used of the Lord to speak that which came forth from God. The two brothers got along very well in the service of God and the people. Joseph Smith and Sidney Rigdon (according to that which is written) did not cleave one to the other in brotherly love; and much strife was among them.

It is written of the Choice Seer that,

“they that seek to destroy him shall be confounded.”

This was a promise given to Lehi by the Lord. Unfortunately, Joseph Smith was killed by a mob while he was in jail in Carthage, Illinois, and those who perpetrated this heinous crime were not “destroyed” nor even punished.

It is very plain that the Choice Seer shall be of the seed of Joseph (or Egypt). He said,

“. . . a Seer shall the Lord my God raise up, who shall be a Choice Seer unto the fruit of my loins.”

Lehi reminded his son that because of the covenant that God made with Joseph of old, his seed (American Indians) would not be destroyed, nor be forgotten. God would raise up a mighty man (Choice Seer) from among them who would be instrumental in bringing the word of God to them, and “convince” them of the things that had already been spoken to them. He was to come from the fruit of the loins of those who should write upon the plates; and that was from the descendants of Lehi.

The Choice Seer spoken of in the Book of Mormon is also that person referred to in the Bible, when Jacob predicted what was to befall his posterity in the latter days; in the blessing he pronounced upon his son, Joseph:

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall . . . but his bow abode in strength, and the arms of his hands were

made strong by the hands of the mighty God of Jacob;  
(FROM THENCE IS THE SHEPHERD, THE STONE  
OF ISRAEL). . .”

This cannot refer to Christ, as HE came from the Tribe of Judah. The above refers to the Choice Seer, as he shall come from the loins (or Tribe) of Joseph; his name, according to the record, shall be also Joseph; and his father's name shall be Joseph. He is also (in the opinion of the author) that man referred to in the Bible, Roman 11:26, called the DELIVERER, who shall “come out of Zion and turn away ungodliness from Jacob.” He shall deliver the Seed of Joseph (American Indians) from oppressions and be mighty among them in bringing the word of God to them in power.

In summary, The Church of Jesus Christ (of which the author is a member) takes the following stand on the Choice Seer:

1. The Choice Seer is to come from the seed of Lehi. Joseph Smith was not of Lehi's posterity.
2. He is to convince the Lamanites (also referred to as Nephites or American Indians) in person.
3. His tongue will not be loosed much; he shall be given a spokesman. Joseph Smith did not have (or need) a spokesman; he was an eloquent speaker.
4. Those who seek to destroy the Choice Seer shall be confounded. Joseph Smith was slain by a mob in June, 1844.
5. The Choice Seer shall bring many thousands of Lamanites (American Indians) to God. Joseph Smith did not bring many (if any at all) Indians to the Lord.

Because the author believes that Joseph Smith was not the Choice Seer spoken of in the Book of Mormon, does not deter from the fact that he was used of God mightily in bringing forth the Book of Mormon. Without a doubt, he

can be called a seer also because God gave him the wherewithal (Urim and Thummim) to translate from the Plates; that the spirit of a prophet was also upon him. The intention is not to judge whether one is greater than another, but simply to put in the proper category the individuals referred to in the Holy Scriptures (Bible and Book of Mormon). Joseph Smith had his work cut out for him; the Choice Seer (of the loins of Lehi) shall have his. What a great champion shall the Choice Seer be for the Lamanites (American Indians) when he appears on the scene; what power shall be manifested when he stands up in defense of his people; what glory shall be seen when he convinces his people of the word of the Lord! The author's prayer is that, if it were in God's plan, he would be among the living when this great Prophet and Seer will be raised up by the Lord; if not he, then his prayer and hope is that his posterity will see him. The poet expresses the thought beautifully:

“Then the gospel will go to the Redman  
And the scales will fall from their eyes  
When the Choice Seer comes forth with the records  
He'll be received with gladness and surprise.

He will be strong in the spirit  
And the hidden things of God  
He'll convince both the Lamanite and Gentile  
And bring all nations to the Lord.

Three cheers for the Standard of truth  
That in the last days will be unfurled  
Three cheers for the Standard of Jesus  
That will stand for a sign to the world.”

Alexander Cherry

CHAPTER 31  
DIVINE EVIDENCES OF  
THE BOOK OF MORMON

Some have objected to the Book of Mormon, referring to the language used by the Apostle John in the Book of Revelations, Chapter 22:18,19, wherein it is stated,

“For I testify unto every man that heareth the words of the prophecy of this book; if any man shall add unto these things, God shall add to him the plagues that are written in this book.”

And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are written in this book.”

The Lord did not infer that nothing more shall be revealed to man, but not to add or take away from the things that He has already revealed, especially from the book of Revelations to John. It is well known that the epistles of John 1, 2, and 3, were written after the Book of Revelations. If that is so, then John violated God's word by writing those three letters,

Also, many others would come under the punishment of the Lord, as well as John, for revealing the word of God, because it is written in the Old Testament,

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deuteronomy 4:2)

“What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:32)

“Add thou not unto His words, lest He reprove thee, and thou be found a liar.” (Proverbs 30:6)

It is reasonable then, if God was not to reveal anything more, that Moses and Solomon, and others, would come under the judgement of God. The Lord meant that no one must take away or add anything to the revelations He has already given.

#### ARCHEOLOGICAL DISCOVERIES

It is claimed that American Archeology had its birth shortly after the death of Joseph Smith in 1844. Many books have been written on the archeological finds in Mexico, Central America, and parts of South America. They tell of the beautiful temples, pyramids and other archeological remains found in the jungles of Central America and Mexico

An expedition, sponsored by the National Geographic Society and led by a Dr. Matthew W. Stirling, found a site called La Venta, once peopled by the OLMECS in ancient times. The Olmec culture was placed from B.C. 450 to A.D. 600. An article which appeared in the National Geographic Magazine said,

“These people had developed a knowledge of mathematics and apparently of hieroglyphics, and were using an excellent pre-Mayan calendar. Their citizens included some first-rate architects, engineers, artists, and jewelers. Incredibly, they managed to move single stones weighing as much as 30 tons to La Venta from quarries some 60 miles away.”

There were tremendous finds by Dr. Stirling. Please read Archeology and the Book of Mormon by Milton R. Hunter.)

Mr. Hunter writes of the marvelous finds at Palenque, in the Usumacinta Valley; of the crosses and Egyptian-style burials; of the ruins of the old Mayan Empire in Honduras and Guatemala, etc., all bearing evidence of a high civilization that flourished in Ancient America. He writes of the archeological sites where the most beautiful and artistic workings of gold, silver, copper, and precious stones were found; where the most beautiful laces,

gorgeous wool, and cotton cloths were found in the thousands of graves that were opened. Many of the most prominent archeologists have agreed that nowhere in the world has there ever been found any race of people who surpassed the Incas in the various handicrafts.

Undeniable evidences of the appearance of Christ to the Ancient Americans have also been discovered. Many of the traditions of the early Indians speak of the "White Bearded God" and His ministrations to them. He was known by many names; Quetzalcoatl, by the Mexicans; Kukulcan, by the Yucatan Indians; Viracocha, by the Peruvians, et al. However, no matter what name He was called, they all speak of Him as having similar characteristics and accomplishments.

#### CEMENT BUILDINGS

In the third Chapter of Helaman, in the Book of Mormon, it is stated that some of the Nephites, who first settled in South America, migrated into Central America to occupy the country which was first settled by the Jaredites. According to this account, when the Nephites came to Central America, they found that the timber there had been destroyed, and as a consequence, they used CEMENT in building.

While this may seem as nothing exciting or remarkable to some, it is nonetheless of momentous interest because of archaeologists have discovered buried cities, overgrown by virgin forests, which revealed that their buildings were made of cement and their roads also were paved with cement. Additional information may be found by reading Baldwin's "Ancient America".

#### HORSES, ELEPHANTS, ETC.

The Book of Mormon has been criticized severely for its mention of horses and elephants. However, scientists have had to "bite" their tongue, so to speak, because archaeological discoveries have proven the Book of Mormon to be correct. The first evidence of any kind of the pre-Columbian existence of the horse in America was found by Charles Darwin on October 5, 1833. Carcasses of now-extinct mammals have been found in America, including the elephant, giving further evidence that the

Book of Mormon is not a man-made fictional story, but of divine origin being translated by the gift and power of God. Following are statements by informed sources:

A. V. Kidder, in referring to various discoveries says, "these prove beyond possible doubt that man was present in the New World contemporaneously with many mammals now extinct."

A. L. Krober says, "In an earlier stage, while man's numbers were few and his arts and weapons undeveloped, these species may have continued to live along side him without serious molestation. Once better equipped and organized, Indian tribes may well have put an end to piedmont bison, horses, camels, mastodons, and mammoths; possibly in a few centuries in a given terrain."

Professor W. D. Matthews referring to the early horse in North and South America wrote; "It is very probable that man in the early tribes of prehistoric hunters played a large part in extinguishing the race."

Kirk Bryan says, "Most vertebrate paleontologists concede that the now extinct vertebrates may have survived to within a very short time ago."

Frank H. Roberts writes: "The first migrants were unquestionably hunters, and many of the animals that served them as game were essentially the same as those existing today. In addition, there were a number that now are extinct. Among those represented by the bones associated with the remains of camps and tools left by these hunters are . . . mammoth . . . and the horse."

The above writers and many other scientists have made a thorough study and research on the matter presented to verify and to substantiate what is written in the Book of Mormon.

### **THE WHEEL**

The knowledge of the wheel in Ancient America had been doubted until recently. A certain Desire Charney

found some wheeled toys, but his discovery was almost completely ignored by scholars. However, several sets of wheeled toys have been found by different archaeologists in various places in Mexico. In his article, "Wheeled Toys in Mexico", Gordon E. Ekholm says,

"The evidence reviewed so far seems to me to indicate fairly conclusively that miniature wheeled vehicles were made, and there was therefore some knowledge of the principle of the wheel in pre-Conquest Mexico."

TIME Magazine tells of the work of the Smithsonian Institution in the state of Vera Cruz, Mexico:

"Other clay figures showed animals mounted on wheels. This discovery thrilled archaeologists. They had thought the wheel, basic device of mechanical civilization, was unknown in the New World. But the La Ventas had wheels some two thousand years ago, or had seen representations of them. How they learned about wheels, and why their knowledge died with them, remains a mystery." (The above was taken from "The Book of Mormon Message and Evidences" by Franklin S. Harris)

Much could be written on the astonishing discoveries by various archaeologists and scientists, but the author recommends the reading of material by other writers if one wishes to gain more light on the above. If one will take the advice of the last writer in the Book of Mormon, Moroni; one will fall in love with the Book. (Read Moroni 10:4)

CHAPTER 32  
EVENTS LEADING UP TO  
THE ORGANIZATION  
OF  
THE CHURCH OF JESUS CHRIST

(Wth Headquarters in Monongahela, Pennsylvania)

The author is going to set forth a brief account of the events which led up to the organization of The Church of Jesus Christ, of which he is a member of the Quorum of Twelve Apostles. There will also be a short narrative of the Church after its organization on July 7, 1862, in Greenoak, Pennsylvania.

**ABOUT SIDNEY RIGDON**

Sidney Rigdon was born in St. Clair Township, Allegheny County, Pennsylvania, on February 19, 1793. He was the youngest son of William and Nancy Rigdon.

As Sidney Rigdon grew into manhood, religion became an interest to the end that in 1819, he received a license to preach the gospel in the "Regular" Baptist Church. From there he went to Pittsburg, Pennsylvania, and began to preach for the First Baptist Church. In August of that year, he decided to withdraw from the church as he could not uphold the doctrine taught and maintained by it. (Searchlight", June, 1899, Volume 4)

At the time of Sidney Rigdon's separation from the above church, he became acquainted with a certain Alexander Campbell and Walter Scott. From this acquaintance arose a new church called "Campbellites". They also called themselves "Disciples".

Sidney Rigdon retired from the ministry for a while and labored as a tanner for two years, after which he moved to Bainbridge, Ohio. Not long after he moved, it became known that he was a preacher. He had gained

considerable distinction as a public speaker and being solicited by the people to preach, he acquiesced to do so.

From that time on, he devoted himself to the work of the ministry, confining himself to no creed; just holding up the Bible as a rule of faith; advocating those doctrines which had been the subject of his and Mr. Campbell's investigations - repentance and baptism for the remission of sins. While he labored in that vicinity, Sidney Rigdon was instrumental in building a large and respectable congregation in the town of Mantun, Portage County, Ohio.

After a year of preaching in Mantun, he received an invitation to go to Mentor, Ohio, which he accepted. There he began to preach for a remnant of a Baptist Church. He was very successful in that town in preaching and baptising. Under these pleasing circumstances and enjoying the full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before. ("Searchlight", August, 1899, Volume 4, Page 27)

In the fall of 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer visited the town of Kirtland, Ohio, on their way to the western boundary of the State of Missouri, preaching and testifying that the Lord had raised up a prophet (Joseph Smith) and that the Book of Mormon was a divine record, being translated by the power of God.

Sidney Rigdon heard of this and after prayerful investigation, he became fully convinced of the truth of the above by a revelation of Jesus Christ, which was made known to him in a remarkable manner. Because of this revelation, he could, without reservations, proclaim to the world that "flesh and blood had not revealed it unto me, but my Father which is in heaven." He was baptised in 1830. He also took the major part of his former congregation with him.

After he was in the church for a short while, he was ordained an Elder under the hands of Oliver Cowdery. In the winter of 1830, he met Joseph Smith for the first time

in his life. He accepted the Restored gospel and the Book of Mormon with all his heart and mind and began to preach with a dedicated fervor and divine inspiration.

He eventually became the "right-hand man" to Joseph Smith (the First Counselor). Although some have declared that he had not been elected to that office, there is indisputable evidence that he was. Following is a historical affirmation to the above:

"For a time he was inactive on account of which there was much dissatisfaction. At the October Conference of 1843, President Smith expressed unwillingness to maintain Elder Rigdon because of his 'unprofitableness to him as a Counselor.' Some other charges were brought against him at that time, but on these he was fully vindicated. Upon his promise of renewal of faithfulness and diligence, he was sustained in his position, and retained his standing until the death of Joseph Smith in 1844." ("History of the Reorganized Church of Jesus Christ of Latter Day Saints", Volume 1, Page 640)

After the death of Joseph Smith, Sidney Rigdon was still the First Counselor of the church, and as such, the reins of government should have fallen upon him until the vacancy caused by the tragedy at Carthage jail would have been filled. He differed from the Twelve on the question of presiding authority, claiming the superiority by virtue of his being a member of the First Presidency, and the only one living of that presidency, His claim was rejected at a meeting held in Nauvoo on August 8, 1844.

He left Nauvoo and went to Pittsburg, Pennsylvania, where he started a periodical called "The Latter Day Saints' Messenger and Advocate." This publication continued for a year or more, and in its columns, he and others advocated his claims to the Presidency and denounced the plural wife doctrine taught in Nauvoo. In a letter written to a J. Gregg, October 15, 1844, written by Sidney Rigdon, and published in the first issue of his paper, he makes some very damaging charges against the

Twelve, which if true or half true, will account for some of the conflicting testimony regarding polygamy.

Rigdon called the convening of a conference in Pittsburg, which lasted from April 6 to April 11, 1845. He there claimed to reorganize the church with himself as President and with Ebenezer Robinson and Samuel James as Counselors. At this conference the following were installed as the Quorum of Twelve Apostles; Samuel Bennett, Hugh Herringshaw, Jeremiah Hatch, Jr., James Blakesee, Josiah Ells, Benjamin Winchester, William Small, E. R. Swackhammer, David L. Lathrop, Joseph M. Colo, George W. Robinson and William E. McLellin. A stake was organized at Pittsburg, Pennsylvania, with Richard Savary as President and James Smith and Samuel G. Flagg as Counselors.

After years of turmoil and frustrations, Sidney Rigdon died at Friendship, New York, July 14, 1876. (Much of the above information was obtained from the "History of the Reorganized Church of Jesus Christ of Latter Day Saints")

#### **WILLIAM BICKERTON**

William Bickerton was born January 15, 1815. He was a member of the Methodist Church until he heard the Restored Gospel preached in 1845. His own words are:

"I was convinced of the doctrines of Christ, viz; Faith, Repentance, and Baptism by immersion for the remission of sins; and the laying on of hands for the gift of the Holy Spirit, and its effects according to St. Paul's writings . . . I was never taught such a gospel; so I left them (Methodists) as a member in good standing, and was baptized into Christ and 'put Him on.'

I entered the church under Elder Rigdon's organization, and I was called by the Holy Spirit to be an Elder. I received ordination and the power of God came down and sealed that office upon me. I went forward preaching to all that would hear me. I was afterwards called into the Quorum of Seventies. I received ordination the second time, but the church

became disorganized. (Note: William Bickerton does not make it clear what he meant by 'receiving ordination the second time.' Whether he meant that by being ordained an Evangelist constituted the "second" ordination is not clear. The author believes that this is what he meant to convey).

Here I was left to myself. I paused to know what course to pursue . . . the Lord did not leave me; no, He showed me a vision; and in that vision, I was on the highest mountain on the earth. He told me that if I did not preach the gospel, I would fall into a dreadful chasm below, the sight thereof was awful. I moved with fear, having the Holy Spirit with me. Here I was, none to assist me, and without learning, popular opinion against me, and the Salt Lake Mormons stood in the way. I could not turn back to Methodism again. No, I knew they had not the gospel. I stood in contemplation. The chasm was before me, no other alternative but to do my duty to God and man. I went ahead preaching repentance towards God, and faith in the Lord Jesus Christ. Some believed my testimony and were baptized, and we met together. The Lord met with us and we could many times sing with the poet:

'The spirit of God like a fire is burning,  
The latter day glory begins to come forth.  
The visions and blessings of old are returning,  
The Angels are coming to visit the earth.'

We had not as yet partaken of the Lord's Supper, when the Lord appeared in vision, and told me to administer it. We met together from time to time, and I felt it to be the will of God to call and ordain other Elders. I did so, and they assisted me in helping forward the good work of God." (Ensign 1863)

". . . While we were waiting before the Lord in a Sacrament meeting, the word of the Lord came unto me saying, 'I accept of you this day as My Church to whom My servant John was commanded to write, while in the spirit on the Lord's Day, to the church at Philadelphia,' . . . these things saith He that is holy, He

that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship at thy feet; and to know that I have loved thee, because thou hast kept the word of My patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon him My new name. He that hath an ear, let him hear what the spirit saith unto the churches'." (Rev. 3:7-13)

Brother Bickerton tells of a vision had by one of the members while at a Conference. In this vision, a road was seen upon which the Saints of God were traveling. The foot of this road was in the water and ascending gradually up to heaven. It was a straight and narrow road, so narrow that there was not room to turn either to the right or to the left; and on each side of the road was all manner of different kinds of beautiful flowers to tempt the Saints to pluck them; but under the flowers lay a great depth of mud, and the prettier the flowers, the deeper the mud, so that if anyone stepped aside to pluck any of the flowers, they were sure to stick fast in the mud; also, the road itself was so firm that many cannon balls that were fired at it, could not even as much as make a mark upon it.

A revelation, in the form of the "word of God" was given to the church assembled at a Conference which confirmed the fact that God had called William Bickerton

in the place of Joseph Smith, who had been slain at Carthage jail, in 1844.

It has also been revealed that God accepted this Church and is likened unto the church that Alma (in the Book of Mormon) set up. The comparison is that Alma had to flee from the wrath of the wicked king Noah after he had believed in the words of the prophet Abinadi, and met with about two hundred souls at the waters of Mormon in the forest. After he had preached to them, they desired to be baptised and enter into a covenant with the Lord. From then on the church developed in spirit and in numbers. So, it is believed that William Bickerton left the Salt Lake City Mormons because of the wicked practice and doctrine of polygamy and was used as Alma of old to establish the Church in righteousness. Hence, the comparison.

CHAPTER 33  
THE ORGANIZATION  
OF  
THE CHURCH OF JESUS CHRIST

The Church was organized July 7, 1862, at Greenoak, Pennsylvania, and incorporated June 10, 1865, at Pittsburg, Pennsylvania, with the following officers:

William Bickerton, President  
Charles Brown, First Counselor  
George Barnes, Second Counselor

The first Twelve Apostles were as follows:

William Cadman, Sr.	James Brown
Thomas Bickerton	Arthur Bickerton
Joseph Astin	James Nichols
Cummings Cherry	Joseph Knox
John Neish	Benjamin Meadowcroft
John Dixon	Alexander Bickerton

Many Evangelists were called at that time also; the Quorum of Seventies being filled eventually.

The blessings of God came down in showers of blessings on that eventful day, causing many to speak in unknown tongues, and with the interpretations given by others. The gifts of the spirit have followed the church since its organization. Some brothers in the Ministry have been given the gifts of healing whereby many have benefited by their anointing and many healed outright. The author can testify that a goodly number have been

healed in his presence; some have received the sight of their eyes from total blindness;

Some have received the hearing of their ears from total deafness; some have had their bones knitted together by the anointing of the Ministry and their prayers. The author has seen the lame walk after they have been anointed with oil; has seen evil spirits cast out by the power of God; and has known personally a girl who when she was but a child was resurrected from death. This girl was pronounced dead by a doctor and a nurse when she was brought to the hospital by her mother. Many wonderful blessings have been enjoyed by the Saints of God since the Church was organized. They are too numerous to write. The reader is invited to read the "History of The Church of Jesus Christ" by William H. Cadman for further knowledge.

In reading of the wonderful blessings that were showered down upon the Saints as they met to organize the Church, the author was inspired to write the following song in 1962, in commemoration of the Centennial of The Church of Jesus Christ.

### THE CENTENNIAL

One hundred years quickly have passed on,  
Since God inspired William Bickerton,  
Who with a few humble souls that day,  
Met in the town of Greenoak, PA.  
To organize by the will of God,  
The blessed Church, as His word foretold.  
In eighteen hundred and sixty-two, one hundred years  
ago.

Thus God renewed His unchanging Word,  
Showered His gifts and His power untold,  
On those who met on that glorious day,  
In the small town of Greenoak, PA.  
Oh how they cried in one blessed accord,  
"Blessed be His name and be praised the Lord."  
Oh what a day when He came to stay,  
One hundred years ago.

Slowly but true has the Church moved on,  
Keeping the laws of His holy Son,  
Over the world shall His Bride prevail,  
Victory is hers though all hell assail.  
Lift up your heads, Saints of Latter Days,  
Praise ye the Lord for His love and grace,  
He's here today as He was that day,  
One hundred years ago.

One hundred years ago, one hundred years ago,  
Oh blessed Church of Jesus Christ,  
Now moving onward to glorious heights,  
Since eighteen hundred and sixty-two,  
One hundred years ago.

From 1862 to the present day, the Church has undergone a few trials and one or two major buffetings from the evil forces which have from the beginning attempted to destroy the Latter Day work. However, the promise of God is that the gospel shall not be taken from the earth again. So, with a determined and dedicated effort, the Church endeavors to preach the Restored Gospel throughout the entire world. At present, there are several thousand members in Africa, (Nigeria and Ghana); some in Italy; some in South America; hundreds in Mexico; it has missions among the Seed of Joseph (the American Indians) in Mexico and in North America. The Church receives inquiries from all over the earth and although its numbers not in many thousands, the hopes and aspirations are high as the Lord has continuously spoken, "You are My People."

It is the sincere prayer of the author that whosoever reads this book will prayerfully investigate The Church of Jesus Christ, with an assurance that the Lord will answer the honest and sincere prayer. One thing is certain, that, as the historian Tertullian once said, "Whoever looked well into our cause that did not embrace it," so will anyone who "will look well" into The Church of Jesus Christ embrace it also. Someday, there will be one Fold

and one Shepherd, and all the honest of heart will come to the Mountain of the Lord's House. This means all, from every religion, from every clime, from every nation under the heavens. They will come and rest where "none shall hurt or destroy" in the holy Mountain of the Lord. AMEN.

*Pictures of the members of the Quorum of Twelve Apostles of The Church of Jesus Christ and the dates of their ordination as Apostles will be found on the following pages.*



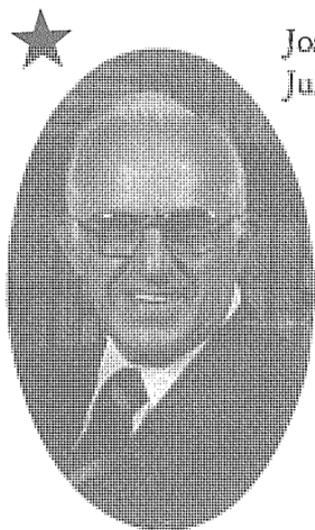
Gorie Ciaravino  
April 15, 1956



V. James Lovalvo  
July, 1941



Frank Calabro  
April 19, 1960



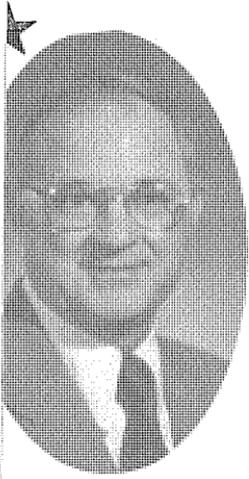
Joseph Lovalvo  
July, 1937



Anthony A. Corrado  
July 20, 1941



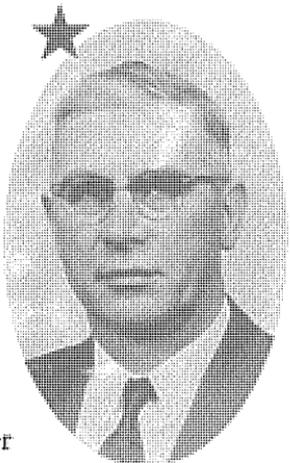
Rocco V. Biscione  
July 2, 1939



Dominic Thomas  
April 19, 1964

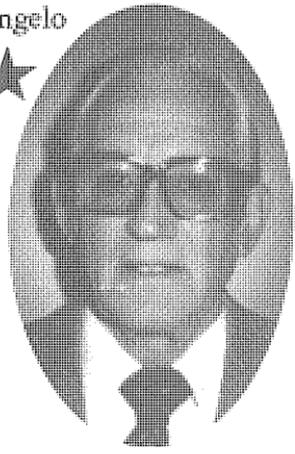


Russell Cadman  
April 29, 1956



Joseph Bittinger  
April 19, 1953

Nicholas Pietrangelo  
May 5, 1974



Paul D'Amico  
May 31, 1953



Robert Watson, Jr.  
April 22, 1979



