

sentence the Lord gave, Aaron gave to the people of Israel. The prophets that deposited these plates in the hill Cumorah were commanded of the Lord to deposit the urim and thummim with them, so that when the time came for them to be brought forth, the individual who was entrusted with them might be able to translate them by the gift and power of God. Joseph put forth his hands to take the plates, but upon doing so the angel immediately appeared to him and said, "Joseph, the time has not yet come for you to take the plates; you must be taught and instructed, and you must give heed to my commandments and to the commandments of the Lord until you are fully prepared to be entrusted with them, for the Lord promised his ancient servants on this land that no one should have them for the purpose of speculation, and that they should be brought forth with an eye single to the glory of God; and now, if you will keep the commandments of God in all things, and prepare yourself, you will in due time be permitted to take these plates from their place of deposit." He would not suffer him to take them at that time. Four years from that day—on the morning of the 22nd of September, 1827—having been commanded of the Lord to come to that place at that special time, he went and was met by the angel. I will state, however, that during these four years he was often ministered to by the angels of God, and received instruction concerning the work that was to be performed in the latter days. But when the time had fully arrived he went to the hill Cumorah, according to appointment, and took the plates, and the urim and thummim with them, and took them to his father's house in a wagon, which he had brought near to the hill for that purpose. He was then nearly twenty-two years old—twenty-two the following December.

Soon after this a certain portion of the characters on these plates were copied off by the prophet, and the manuscript sent, by the hands of Martin Harris, a farmer who lived in that neighborhood, to the city of New York, to show them to the learned, to see if they could translate them. Among those to whom they were presented was Professor Anthon—a man noted for his learning in languages—but he could not translate them.

You may here inquire, What was the particular character in which these plates were written? They inform us that they were written in two separate characters. Some of their plates were written in Hebrew and some in the Egyptian; but both the Hebrew and the Egyptian, after they came from Jerusalem, were reformed by them. I mean the alphabets were altered or changed. If they had not done this by design, we know that in the course of a thousand years languages will greatly change, and sometimes new characters will be added to alphabets. We know that none of them, at the present time, are precisely as they were anciently: they have been added to from time to time. The Hebrew, on the eastern continent, had the points representing the vowels added to it after the Nephites left Jerusalem; and no doubt the Egyptian, understood when they left, has been greatly changed since. They wrote, therefore, in the reformed Egyptian—a language that the learned Professor Anthon did not understand. He requested Martin Harris, however, to bring the plates to him, telling him, if he would, that he could perhaps assist him in the translation. Joseph translated the few characters that were sent to Professor Anthon, and when the translation and the original were shown to him, and he had compared them, he expressed the opinion that the translation was correct, and he gave a paper to that effect to Martin Harris. As Mr. Harris was leaving the room, Mr. Anthon said, "How did this young lad obtain the plates?" Said Martin Harris, "He obtained them by the ministration of an holy angel." Professor Anthon immediately requested him to return the paper that he had given him, and as soon as Mr. Harris had done so, he tore it to pieces, saying, "Angels do not appear in our day."

I do not know that Joseph Smith, at the time that he sent these words to the learned, knew anything about the prophecy that is contained in the 29th chapter of Isaiah, a few words of which I will read; but at any rate, whether he knew it or not, it was a literal fulfillment of it. Isaiah speaks of a time when deep sleep should be poured out upon the nations of the earth, and they should be drunken, but not with wine; they should stagger, but not with strong drink; and the prophets and the seers, &c., should be covered; in other words, they would not have any prophets or seers. Every one will bear me witness that that was the case at the time these plates were brought forth. Where was there a people who received revelation, where were their prophets and seers? Gone, covered, "and the vision of all has become to you as the words of a book that is sealed, which men deliver to one that is learned, saying 'Read this I pray you'; and he saith, 'I can not for the book 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 says, 'Inasmuch as this people—the people to whom these words should be delivered—draw near to me with their mouths and with their lips do honor me, but remove their hearts far from me, and their fear towards me is taught by the precepts of men, therefore I

will proceed to do a marvelous work among this people, 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.'"

This prophecy was fulfilled in the transaction I have already related. The words of the book, Isaiah says, are to be delivered to the learned, not the book itself. I have had people rise up and say, "Why did not Joseph Smith send the plates to the learned?" Because that would have been a violation of this prophecy. The words of the book, not the book itself, were to be delivered to the learned, requesting him to read them—"Read this I pray thee." But he says, "I can not, for it is sealed." Martin Harris told him a portion of these plates were sealed and were not to be translated during the present generation; but the portion that were unsealed were to be translated. He replied, "I can not read a sealed book," thus fulfilling the words of Isaiah.

The book itself, we are informed in the next verse, is to be delivered to him that is not learned. Now in regard to Joseph Smith's qualifications or attainments in learning, they were very ordinary. He had received a little education in the common country schools in the vicinity in which he had lived. He could read a little, and could write, but it was in such an ordinary hand that he did not venture to act as his own scribe, but had to employ sometimes one and sometimes another to write as he translated. This unlearned man did not make the same reply that the learned man did. For when the book was delivered to this unlearned youth, and he was requested to read it, he replied, "I am not learned." I suppose he felt his weakness when the Lord told him to read this book; for he thought it was a great work. But the Lord replied to Joseph in the very language of this prophecy: "Inasmuch as this people—meaning the present generation—draw near to me with their lips, &c., therefore I will proceed to do a marvelous work, even a marvelous work and a wonder."

Now, did the unlearned man read the book? Some might suppose, if they were to read no further, that the book was not read at all. Let us read what is prophesied in the 18th verse: "And in that day shall the deaf hear the words of the book." Indeed! Then it seems that the book must have been read, or they could not have heard its words. "And the eyes of the blind shall see out of obscurity and out of darkness." Does this mean those who are spiritually deaf, and those who are spiritually blind? Or does it mean literally, those who are blind and can not see, and those who are deaf and can not hear? It may mean either way, for it is well known by thousands and tens of thousands now on the earth that the eyes of the blind—those who have been born blind—have been opened, and that the ears of the deaf have been opened by the power of God, through the preaching of this book, so that the prophecy has had a literal fulfillment, for those who were physically and spiritually blind and deaf have been made to see and hear by the power of God, and they have gathered themselves from the nations.

Now let us read a little further in this prophecy, and see whether this corresponds with the words of our text. You recollect it refers particularly to the ingathering of the house of Israel, and when the Lord would cause the land of Palestine to yield its increase, that he would cause truth to spring out of the earth," and so on. Does this prophecy of Isaiah correspond with David; so far as the events predicted to transpire in the days when the book comes forth? We will see. "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." Why should they no longer be ashamed? Why should not their faces still wax pale? The reply is, "But when he seeth his children, the work of my hands in the midst of him, they shall sanctify the Holy One of Jacob, and fear the God of Israel."

Do you not see how these two prophets harmonize in their prophecies? One says, "Wilt thou not turn to us again, O Lord, and bring back again the captivity of thy people, Jacob, that we may rejoice in thee? How long, O Lord, will the fierceness of thy wrath continue? Will it continue to all generations?" And the answer is that he will bring truth out of the earth, that it should set them in the way of his steps; and the land of Israel or Jacob should again yield its increase. While the other says Jacob shall not be ashamed, neither shall his face wax pale. It seems then, that both these prophets beheld that truth out of the earth, or a certain book, would bring about the gathering of that long dispersed people.

We find also, other events described, of a very remarkable character. One is that the meek should increase their joy in the Lord. There have been a great many meek people among all the religious denominations, who have no doubt lived, with all the desire of faithfulness that we Latter-day Saints have, and some perhaps have been more faithful than some of us. "The meek, also, shall increase their joy in the Lord." When will they do this? In the day that the deaf should hear the words of the book. For what reason? Because of the instructions, counsel, perfect doctrine, and prophecies contained therein; because of the knowledge it gives to the children of men concerning the great work

which is to be accomplished before the coming of the Son of Man. All this knowledge would cause the meek of the earth to have their joy increased.

"The poor among men shall rejoice in the Holy One of Israel." This is a very important item. When we wander over the nations of the earth, at the present day, what do we behold? Millions on millions groaning in worse than African slavery. Our American slavery here, never compared with the slavery of those millions in the old countries. They were very pointed there, against what they termed African slavery, but they did not look at the slaves at home—the millions of people who were obliged to work fourteen or sixteen hours a day for a sixpence, their bones sticking out of their skin, as it were, and they having the appearance as if famine had been gnawing at their vitals. This is the condition of millions now. But here is a book, the coming forth of which should make the poor among men rejoice in the Holy One of Israel.

I would call upon this congregation, and upon the inhabitants of Utah Territory, I mean that portion called Latter-day Saints, and ask of them, Have you experienced the fulfillment of this prophecy, in the deliverance of yourselves and children from the oppressions that you endured in the mother country? If a response were given to this it would be a united affirmative from scores of thousands that this prophecy has been fulfilled to the very letter in their deliverance from the bondage which they and their fathers before them had been compelled to endure by the cruel hand of the oppressor.

Another event is spoken of in connection with the bringing forth of this book—"For the terrible one is brought to naught, the scorner is consumed, and all that watch for iniquity are cut off." Has that ever been fulfilled? No, but it will be in its time and in its season; but not until they have heard the words of the book, and have been thoroughly warned by the coming forth of truth out of the earth. When that has been sounded in their ears, if they hardened their hearts against it the decree of the Almighty is that all that watch for iniquity shall be cut off. All who persecute the Saints of the living God, all who would make a man an offender for a word, that will lay a snare for him that reproveth in the gate, that will turn aside the just for a thing of naught, are to be consumed.

Another very pleasing thing is mentioned, which you can bear me witness has been fulfilled. "They also who erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Oh, how my heart has been pained within me when I have seen the blindness of the Christian world, and I knew that many of them were sincere! I knew they desired to know the truth, but they scarcely knew whether to turn to the right or to the left, so great were the errors that were taught in their midst, and so strong the traditions which they had imbibed, the fear of the Lord being taught them by the precepts of men instead of by inspiration and the power of the Holy Ghost. "They also that erred in spirit shall come to understanding" when this book comes forth, and "they that murmur shall learn doctrine."

It would seem, then, that there is something connected with doctrine in the contents of this book, or the people could not learn doctrine therefrom and have their errors done away. But those who have read this book will bear me record that their minds have been forever set at rest in regard to doctrine, so far as the ordinances of the kingdom of God are concerned. Those who erred, and did not know whether sprinkling, pouring or immersion was the true method of baptism, now know? Why? Because the Book of Mormon reveals the mode as it was given to the ancient Nephites on this continent. So in regard to every other principle of the doctrine of Christ—it is set forth in such great plainness that it is impossible for any two persons to form different ideas in relation to it, after reading the Book of Mormon.

You may ask, Why this plainness? Because it was translated by the power and gift of God; because it came from a proper source—from him who is truth itself. God has brought it forth from the earth, and as the Psalmist David says, "It will set us in the way of his steps." If we have murmured because we did not understand doctrine, we now have a revelation that will show us the true gospel, with all its ordinances, principles, gifts and blessings, and we may enjoy them inasmuch as we will seek them according to the promises of the Almighty.

I know that I am sometimes lengthy in my teachings, and may be tedious to some, but bear with me a few moments longer, for there are some other prophecies connected with the coming forth of this book that it seems to me should be understood by the people. I will refer you to one now, which will be found in the 37th chapter of the prophecies of Ezekiel. We there have a declaration of the means that God will use to gather the house of Israel from the four quarters of the earth. I have not time to turn to it, but I will repeat it. Speaking to the prophet, the Lord says, "Therefore, son of man, take one stick and write upon it for Joseph, the stick of Ephraim; and then take another stick and write upon it for Judah, and join these two sticks together in thine hand, and hold them up before the children of Israel in thine hands." Now here were two sticks;

I have no doubt that they were literal sticks in Ezekiel's hands. The question is what did they mean? Two sticks written upon, one for Judah, and the other for Joseph, the stick of Ephraim. And after they were written upon, Ezekiel was to take the two sticks and join them into one, and then hold them up before the children of Israel as one stick. Then the Lord proceeds, "And when the children of thy people shall speak unto thee, saying, What doest thou mean by this?" Now, notice the interpretation. "What dost thou mean by these two sticks that are written upon for Judah and for Joseph?" "Say unto them, Thus saith the Lord God, behold I will take the stick of Joseph, written upon for Joseph, and I will put it with the stick of Judah, written upon for Judah, and they shall be one in mine hand." The two sticks in Ezekiel's hands were a representation of what the Lord was going to do, when he would go to and what events should follow the joining of these two sticks together. In reading the next verse we see how it harmonizes with what David and Isaiah have said on the subject—"The sticks whereon thou writest shall be in thine hand before their eyes; and say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone. I will gather them on every side, and bring them into their own land upon the mountains of Israel. They shall no more be two nations, neither shall they be divided into two kingdoms any more at all. But they shall dwell in the land which I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children forever, saith the Lord."

Has that been fulfilled? No. When will the work commence that will bring it about? When the Lord takes the stick of Joseph, written upon for Joseph, and puts it with the Jewish record, written upon for Judah, and makes them one in his own hand, and not until then. You might raise millions of dollars, and form missionary societies for the amelioration of the condition of the Jews; you might form Christian societies and raise funds until they are ever so great, and go to the nations of the earth and try to convert Israel, but you can not do it. Why? Because God Almighty has decreed that that work shall be brought about after the union of the two records, and not till then. When he brings forth the record of the tribe of Joseph—his sacred writing—and puts it with the record of the Jews—the Bible—then and not till then may we look for the restitution of the house of Israel; and not even then, until the times of the Gentiles are fulfilled.

Now let me say a few words about the times of the Gentiles. You know that Jesus predicted, in the 21st chapter of Luke, that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled, and from the day of the dispersion of the Jew, seventy years after Christ, until the present year—1872—that land has been trodden down by the Gentiles, and the house of Israel have not enjoyed their former location, their beautiful city nor their land of promise, and they can not enjoy it—God will not permit them—until the times of the Gentiles are fulfilled.

The question is, How will he bring about the fulfillment of the times of the Gentiles? I answer, by sending forth to them the stick of Joseph, written upon for Joseph, in connection with the Bible, by his servants who go forth to the nations of the earth. They will proclaim to all people, nations and tongues, to the Gentiles first, the fullness of the gospel of the Son of God, contained in these two records. The testimony of two nations running together and growing into one is stronger than the testimony of one nation; and when the Lord makes the ancient continent of America bear record to the same great truths; when he unites the Bible of the Western hemisphere, with the Bible of the East, and sends it forth to the nations of the earth, it will be a witness, an evidence and a testimony sufficient to bring about what is termed the fullness of the Gentiles, or to fulfil their times.

This is the reason why, during forty-two years, God has restricted us to the Gentile nations, and would not suffer us to go with the Book of Mormon to the house of Israel until the times of the Gentiles were fulfilled. How much longer the Lord will bear with the Gentile nations I know not; but I do know that when they count themselves unworthy of eternal life, when the servants of God have thoroughly warned them by preaching to them the fullness of the Gospel of his Son, then the commandment will go forth from the Almighty to his servants—"Turn from the Gentile nations and go to the dispersed of Israel. Go, ye fishers and ye hunters, and fulfil that which I spake by the mouth of mine ancient prophets, that Jacob may no longer be made ashamed, that his face may no longer wax pale. Go and say to the house of Israel in the four quarters of the earth that the God of Jacob has again spoken. Go and tell them that which he spake by the mouths of their ancient prophets is being fulfilled." And they will go, and their proclamation will be to Israel the same as to the Gentiles, with the exception of gathering the Jews to old Jerusalem instead of to the land of Zion.

I might quote many other passages that have a bearing on this subject, but let this suffice. The work is before the nations, and they can examine it. It has received its foundation and start, and there is no power beneath the heavens that can say the hand of the Almighty. His work will roll forth, whatever the conduct of the unfaithful may be. The work of the Almighty is onward, and will progress in its majesty and power until every prophecy is fulfilled that has been spoken by the mouth of his ancient servants. It will come to pass, and the people will be gathered, for the powers of the earth can not stay the hand of the Almighty. Amen.

In this city, Sep. 27th, of teething, aged one year, MARY ELIZABETH, daughter of Gibson (Jun.) and Elizabeth Condie.

In this city, Sep. 27th, of teething, IDA JANE, daughter of John and Martha Perkins, aged 10 months and 14 days.

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