

to be brought forth; that the words of the book, not the plates themselves, not the original, but the transcript, a copy of the words, the words of the book, delivered to the learned, requesting them to read it.

Martin Harris, who has now gone from our midst, was the honored instrument in the hands of God in fulfilling this prophecy, as I have already related, giving you the names of the learned to whom he presented these words. I have also related to you the conversation in the interview which Mr. Harris had with Professor Anthon; when he learned that an angel had appeared, and that part of the book was sealed, in a kind of sarcastic way the Professor remarked—"I can not translate a book that is sealed."

Now notice the next sentence—"And the book is delivered to him that is not learned." Not the words of the book, not a few sentences, but the book itself is delivered to him that is not learned, saying—"Read this I pray thee." And what did he say? "I am not learned." He felt his weakness. That was the exclamation of Joseph, when he was commanded to translate the engravings on the plates. He looked upon himself as too weak to engage in a work of this description, and the Lord answered him in the very words made use of by Isaiah. When Joseph said—"I am not learned," the Lord said—"Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, and their fear towards me is taught by the precepts of men, therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

And Joseph fulfilled the commandment of the Lord, and Martin Harris wrote the first 116 pages of manuscript, and Oliver Cowdery and others also wrote from the mouth of Joseph, while he was engaged in translating. Was not this a marvellous work? What could be more marvellous? A young man, a plough-boy, a boy that had scarcely any education, only as he obtained it in a country school; a man who had never studied theology, probably had never read the Bible through in his life. A young man of this description to be called upon to translate a language that was spoken by the ancient inhabitants of this country? A marvellous work indeed, and a wonder and an astonishment to the people. Isaiah says the people would wonder about it. He says—"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 a spirit of deep sleep, and hath closed your eyes; the prophets and your rulers and the seers hath he covered."

That is the condition of the people; or as is expressed by Isaiah in another place—"Darkness covers the earth, and gross darkness the minds of the people." The prophets are covered; the seers are covered, the revelations of God that were given in ancient days are covered to them. They are taught, not by inspired men, not by communications and revelations from heaven, but by the precepts of men is the fear of the Lord taught to them.

In that day shall the deaf hear the words of the book, the eyes of the blind shall see out of obscurity and out of darkness. A great many people, perhaps, would want this spiritualized; but, whether it is spiritualized or not, I can bear testimony to one thing which I have seen with my own eyes, and that is that those who were deaf, so deaf that they could not hear the loudest sound, have been instantaneously restored by the administrations of the elders of this church, and thus the deaf, the literally deaf, have been enabled to hear the words of the book.

The eyes of the blind, not those alone who are spiritually blind, but of those who are blind physically, should see out of obscurity and out of darkness, when that book was revealed. Now I know that this, too, has been the case, and many in this congregation know it and have seen it; some have seen those who were born blind restored to their sight by the power of God since this book came forth. Thus have been fulfilled, literally, the words of our text.

"The meek also shall increase their joy in the Lord." There have been a great many meek persons among all Christian denominations, we do not dispute this; good, honest, upright persons, meek, humble, prayerful souls; but they wandered in darkness; they hardly knew which way to turn. One was crying, "Lo here," and another, "Lo there," another, "This is the way, walk ye in it," and another, having an opposite doctrine—"We are the true church, come and join us." Thus they have been distracted and their minds crazed; comparatively speaking, yet they were anxious beyond measure to know the will of God. This book, when it came forth, was to set them in the right track. "The meek also shall increase their joy in the Lord." In what way? "Because," says the prophet, in the 24th verse, "they who erred in spirit shall come to understanding, and they who murmured shall learn doctrine." However much you may have erred, because you have been taught by the precepts of men; however much you may have walked in darkness and blindness, with the prophets, seers, and revelations of God covered, and no voice of inspiration in your midst; however much you may have groped in outer darkness, yet if you have been meek before the Lord, you will come to understanding when this book makes its appearance, and not till then.

But will this take place in the latter days? Does it not refer to some former age of the world? Read what is said in the 20th and 21st verses, and you can judge of the age of the world in which this book was to come forth. "The poor among men shall rejoice in the Holy One of Israel." Not the rich particularly, unless they have a mind to; but

the poor are to be gathered out from the nations to get homes for themselves. "For the terrible one is brought to nought, the scorner is consumed; and all that watch for iniquity are cut off, and they that make a man an offender for a word, and that lay a snare for him that reproveth in the gate." All these are to be swept off. Has any such period ever arrived since Isaiah uttered this prophecy? No, but when a certain book should come forth it should bless the meek and lowly in heart, for their joy should increase in the Lord. And the poor among men be gathered out from the nations. Then, behold and lo, all that watch for iniquity shall be swept off from the face of the earth; there will be a clean sweep of them. As it was in the days of Noah so will it be in the days of the work preparatory for the second coming of the Son of man—every wicked person will be destroyed from the face of the earth, showing clearly that the revelations of this book refer to a latter-day work. Also in the fourth verse, in speaking of the people who should write this book, the prophet says they shall be brought down, shall speak out of the ground, their plates, their books, their records, their writings, should come out of the ground—"Your speech shall be low, out of the dust," the same as the Book of Mormon was taken out of the hill, anciently called Cumorah, in the State of New York.

Again, he says that the multitude of all the nations that fight against the people of God, shall become like the dream of a night vision, shall be as a hungry man who dreams, and behold he eats, but he awakes and his soul is faint; like a thirsty man that dreams, and behold he drinks, but he awakes and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion. Now, we do not care how many persecutors there are; if they include all the nations, kingdoms, and governments of the earth, it matters not. The multitude of all the nations that fight against Mount Zion will become like the dream of a night vision—be swept away. That agrees with what I have already quoted—that all who watch for iniquity, all the scorners, and all who fight against the work of God will be consumed from the face of the earth.

Now how is this book to affect the house of Israel? Is it for their benefit particularly? They have been a long time scattered, a long time abroad among the nations; are they to be affected by this book that is spoken of by Isaiah? Yes. Read the 22nd verse, which I have already once read before you—"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? Because this book comes forth to bring the house of Jacob from all the nations and kingdoms of the earth; and this will commence just as soon as the times of the Gentiles are fulfilled; not until then. We must be warned first; we Gentiles must hear the word first, and when we count ourselves unworthy of eternal life, and fight against the book, and against the Zion and people of God, behold the Lord will then remember the house of Jacob, and they will no longer be ashamed, as they have been for about seventeen centuries past; they will no longer wax pale, as they have done wherever they have been scattered, for the Lord says, in the 23rd verse, that Jacob, when he shall see his children, the work of his hands, in the midst of him, that is, gathered out from among the nations, they shall sanctify my name, and shall sanctify the Holy One of Jacob, and shall fear the God of Israel.

Where will this work commence among the house of Israel? Among the remnant that we call the American Indians, who are the literal descendants of Israel. They seem to be more sunken and degraded than all the rest of Israel, but God will stretch forth his hand and will bring them to the knowledge of the truth. The descendants of Manasseh and the descendants of Ephraim are also mixed in with them, and they also will be brought to the knowledge of the truth, as the Lord has said by the mouth of Jeremiah, concerning the great latter day work and the restitution of the house of Israel—"Ephraim is my firstborn." In the great latter-day work, then, the Lord will search after the descendants of Ephraim and Manasseh, and will bring them also to the knowledge of the truth.

Do you wonder, then, that after forty-five years have passed away since the organization of this church and the voice of warning went forth to the Gentile nations, that God, in his mercy and power, should commence a work among this remnant of the house of Jacob, that wander as a multitude of nations upon the face of this continent? Recollect what Jacob said, concerning the seed of Joseph, in the 48th chapter of Genesis—they were to become a multitude of nations. They never were a multitude of nations in Palestine, neither in Asia, Europe nor Africa, and if the prophecy is not fulfilled upon the great western continent, it will not be fulfilled at all. But it has been fulfilled on the continent of America; and we behold throughout the whole of its vast extent, from the frozen regions of the north to Cape Horn in the south, a multitude of nations. Who are they? They are principally the remnants of one tribe, the remnants of the tribe of Joseph, and they are a multitude of nations in the midst of the earth. The Lord has commenced the gathering and restitution of the house of Israel among the very lowest specimens of humanity; and he will take them up first, to carry on his great and marvellous work. The tens of thousands of Ephraim and the thousands of Manasseh will push the people together to the ends of the earth. Ephraim will not do the work alone, but he will be assisted by Manasseh. The Indians, the Lamanites, who will take hold in this great latter-day work, are the horns of Joseph, not to scatter the people, but to push them together. Where? To the ends of the earth, the 33rd of Deuteronomy says, and I have no doubt that when Moses saw this continent in vision he called it "the ends of the earth." There was to be a gathering there; they were to be pushed together; instead of being gathered from the nations of the earth back to Palestine,

they were to be gathered in the latter days away in some distant country, that Moses designated by the term "ends of the earth."

It is for this reason that God promised, by the mouth of Moses in the 33rd chapter of Deuteronomy, that he would give to Joseph a land more precious than the land of all the other tribes—a land of all climates, blessed with the precious things of the earth, and a fulness thereof; with the precious things brought forth by the sun, and the precious things brought forth by the moon, with the chief things of the ancient mountains, and the precious things of the everlasting hills. All these were to be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. "Blessed of the Lord be his land," that was the promise that God gave to this one tribe, a land far superior to the inheritance of all the rest of the tribes. Jacob, who lived a long time before Moses, pronounced a similar blessing as recorded in the 49th chapter of Genesis—when blessing his twelve sons, and telling them what should come to pass in the latter days, he says concerning Joseph—"He is a fruitful bough, a fruitful bough by a well; whose branches run over the wall." That is, his branches should not stay in Jerusalem, or in Palestine, or in that land alone; but they should run over the wall to some distant country. Hence he says, in the same blessing—"The blessings of thy father have prevailed above the blessings of my progenitors, unto the uttermost bounds of the everlasting hills, and they shall be on the head of Joseph and on the crown of the head of him that was separated from his brethren."

I suppose that Jacob saw this land as well as Moses, and he designates it a land afar off; the utmost bounds would signify a very distant land. He said this land was over and above what his progenitors gave to him, and he would give it to Joseph. No wonder that Moses said—"Blessed of the Lord be his land, for the deep is at coucheth beneath." For if Moses had a vision of it, he would look down through the earth and see that the great Pacific ocean rolled under his feet, that it couched beneath, and he would speak of it in that light, as it was revealed to him. No wonder that the prophet Ezekiel, in speaking of the great latter-day work and the restitution of Israel, prophesied concerning the records of Joseph, that they should come forth, and be united with the record of Judah, to bring about that great work. The precious things of heaven were to be given to Joseph on this land. Blessed of the Lord be his land for the precious things of heaven, more precious than the fulness of earth, more precious than the productions of the various climates of the earth, more precious than the grain and the gold and silver of the earth. The precious things of heaven revealed to the people of Joseph on the great land given to them unto the utmost bounds of the everlasting hills.

Said the Lord to Ezekiel—"Son of Man, take thou one stick and write upon it, for Judah, and for the house of Israel, his companions; then take another stick and write upon it, for Joseph, the stick of Ephraim, and for the house of Israel, his companions, and join them one to another into one stick, and they shall be one in thine hand." Then he said to Ezekiel—"When the people shall say unto thee, Tell us what thou meanest, 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, and they shall become one in mine hand. Just the same as the two sticks were one in Ezekiel's hands so the Lord would make these two books, of Judah and Joseph, one in his hand. What to do, Lord? What are you going to do when these two records are joined in one? "Say unto them, Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whithersoever they be gone, I will gather them, ca every side, I will bring them into their own land, and I will make them one nation in the land upon the mountains of Israel. They shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Has that ever been fulfilled? "Oh, no," says one, "that has never yet come to pass," and it never will until the Lord brings forth the writings of Joseph and joins them with the Jewish record. Then we may look out for the restitution of Israel; as soon as the times of the Gentiles are fulfilled we may look out for the day of the Lord's power, when he will cause the very powers of heaven to shake for the benefit of his people. The powers of eternity will be moved to bring about the great work of the restitution of the House of Israel. Then the mountains shall tremble, and the little hills shall skip like lambs, as is prophesied by the psalmist David. Then all things shall feel the power of God, and his arm will be made bare in the eyes of all the nations, until the ends of the earth shall see the salvation of God, manifested in behalf of his covenant people Israel. It will be emphatically the day of the Lord's power.

**Correspondence.**  
Preaching—A. Protestant Baptist—  
Baptisms—Curious Theology, etc.  
NEAR KIMBALL, TEXAS,  
March 8, 1876.  
Editor Deseret News:  
On the 8th of February, myself and Elder D. H. Greer started for Hamilton County, expecting to find some old acquaintances from the "lower Brazos" there, and hoping to find an opening for doing good in that county, having preached in different parts of this and Hill counties. We found in Hamilton some who received us kindly, and with whom we conversed freely touching the principles of our holy religion, and as I trust scattered some seed in good ground that will, ere long, bring forth fruit; but seeing no opening to justify our stay, we were prompted to return after but a short stay in that county.

On our return from Hamilton we called at the town of Iradell, in the upper part of Bosque County. Here I learned there were some who desired to hear a "Mormon" elder preach, and on application were offered the Methodist church, the only house of worship in the town. We accepted and gave an appointment for the following Sunday at

11 a. m. Pursuant to appointment we, accompanied by my wife (who came with me here) and Brother Thos. L. Greer and his wife, went ten miles on Sunday morning to fill said appointment, finding when we arrived on the ground the largest concourse of people (as we were told) that had ever met in that place, so many that they could not all obtain room to sit or stand in a good sized meeting-house. After speaking an hour and twenty minutes, followed by Elders D. H. and Thos. L. Greer, who bore a faithful testimony, I arose and asked the people to rise and be dismissed. Just as I was in the attitude of dismissing, a Rev. G. W. Roberts, a Baptist minister (as I afterwards learned), jumped up, called to the congregation to take their seats, and without asking liberty proceeded to harangue the audience, telling them he could not permit that vast audience to depart without entering his solemn protest against such a delusion. The Rev. gentleman (if such I should call him) seemed horrified that we should quote from "that holy Apostle Paul." He could show they were saved by grace, and that there was "a regular apostolic chain of authority through the Waldenses and Albigenes down to the present day." As soon as he got through he bolted for the door, crying out as he went, "You are dismissed, as far as I am concerned." I had risen to my feet, to reply to some things he had said, and call on him for proof of his assertions, but he would not stop, calling on those inside to "open that door" like one badly frightened. A portion of the house partook of the Rev. Roberts' spirit and joined in the disorder, making towards the door as if the house was on fire, I of course sat down, as I saw it was useless to attempt to speak in the midst of confusion. Several persons came to us and expressed their disapprobation of such conduct. We left the scene, congratulating each other, and thanking the God in whom we trust that we got off so well.

Some days after this meeting my attention was called to a notice published in the Bosque Herald, from an anonymous correspondent, misrepresenting the meeting and occurrences of that day in many particulars. To this I have written a reply, not so much to answer the Bosque Herald's correspondent, but to reply to Rev. Mr. Roberts. My reply the editor promises to publish in next Saturday's issue.

Last Sunday we filled our appointment at Meridian, the county seat of Bosque County, and had, as was said, the largest audience that had ever convened there. Although I was quite unwell, I attended and addressed the people, followed by Elder D. H. Greer. Elder Thos. L. Greer, who had been County Judge of this County, was to have been with us, but he was sick and could not attend.

To give your readers a specimen of the theology of this part of the country, I will relate a few incidents. Just as I was about to dismiss, a Rev. gentleman, "Parson D.," as he is called, a minister of the place, arose and asked permission to ask a question. Leave being granted, the parson asked why or by what authority we quoted from the old prophets? (I having quoted from Jeremiah, Isaiah, Micah, &c.) Said he, "The prophets were all fulfilled with the coming of Christ." This of course was news to me, as I told him. This Rev. gentleman held also, as I learned by private conversation with him, that we were now in the Millennium, and Christ's second coming was past centuries ago. The baptism for the dead was nothing more than their ordinary baptisms, and the temple built at Jerusalem was merely for a monument of the grandeur of the Jewish nation, &c.

We have baptized five persons, and expect to baptize several others soon. There are some who believe the gospel which we preach, but they have not the moral courage to yield obedience thereto. I have thought of going in a few days down the Brazos, to Bell and Williamson counties, but am not decided yet. It may be that I shall start homeward in two or three weeks.

Of my brother missionaries sent to Texas I know nothing, only that Elder Owen Dix landed at Groesbeck, some 200 miles below here, of which he apprised me by letter, and Elder W. J. Box was in Paris, Lamar county, some ten days ago. Bro. Box had passed through a spell of typhoid fever, and then

while assisting in erecting a large house, he and two others being on the house, it fell and killed the other two men, and fractured his left arm and bruised his left leg badly, but he writes me that he is getting well and will be with me in a few days.

My health is not so good as it was for some two months. But if a door opens for doing good I am "on hand" and will remain and do the best I can. I am sometimes choked for utterance while addressing the people, when by the vision of the Spirit I see the condition of the people and see things that are close upon us. I am often led to think of my brethren in Utah, and think, "Will they not wake up, lay aside their follies, vanities, their bickerings and complainings, seek for the righteousness that cometh from God our Father, and strive to be united as the heart of one man and labor diligently to build up the Kingdom of God?" and I feel to exclaim, in the energy of my soul, "O, God, my eternal Father, that thou wouldst pour out thy spirit upon my brethren and sisters in Utah, that they might comprehend the responsible position they occupy."

Your brother in hope of eternal life.  
E. W. EAST.

Print Works—Roger Williams—  
Preaching.

PROVIDENCE, R. I.,  
March 13, 1876.

Editor Deseret News:

Elder B. F. Cummings and myself have spent the last ten days in and about this city, calling upon and receiving calls from a number of families whose acquaintance we have formed through Maj. William M. Gifford, with whom we are staying; also in visiting various manufacturing, among which, and about as interesting as any, was Sprague's print works, which three years ago employed eighteen hundred operatives, and turned out sixty thousand pieces per week, but owing to the depression in business only employ at the present time seven hundred operatives.

Providence ranks as the second largest city in New England, having a population of about 100,000, and I presume is surpassed by no city in the Union in the great variety of employments which occupy the people.

The city was founded by Roger Williams in 1636, he having been banished by the "Massachusetts Bay Company" out of their jurisdiction, as his views of church government, and his fantastic notions about freedom of conscience and religious liberty, were regarded as unscriptural and dangerous. The first Baptist meeting-house was erected in 1674-75, and the society that worship here was founded by him on his arrival in Providence, and claims to be the oldest church of the Baptist denomination in America. Mr. Williams, however, continued to be its pastor for only four years, when he withdrew, not only from his official relations, but also ceased any longer to worship with his brethren, having come to the conclusion that there is "no regularly-constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles were sent by the great Head of the Church, for whose coming he was seeking."

The evening before last we held a meeting at Pawtucket, about four miles from here, with a few families of our faith, who have got thus far on their way to Zion, from "Old England." A portion of them expect to reach Utah the coming season. They were delighted to once more see and hear the voice of an Elder from the valleys, and we trust that our visit to them will result in good.

The refusal of churches and school-houses, and occasionally being turned away and denied shelter, only strengthens our resolution to push onward to the front. We know that we have God and the truth on our side, and hence fear none of them.

From here we expect to go to Fall River, Mass., and as Spring opens work our way up into Vermont, New Hampshire, and Maine. I have visited many of my relatives in this State and the State of Mass., all of whom receive me very kindly. Elder Cummings and myself are united, and in spirit feel well, although in body I cannot say much for myself.

A am very truly your brother,  
ERASTUS W. SNOW,  
Box 335, Boston, Mass.