

in our own time—the prophet (chapter iv) says that there should be a people or a nation, previously unknown to the Jews, who should be willing to join the Jews in their worship of God Almighty. “Behold, thou shalt call a people which thou didst not know; and a people which did not know thee shall run to thee for the sake of Jehovah, thy God, and for the sake of the Holy One in Israel, for he hath glorified thee.”

Could language more clearly convey that at the time of the final restoration of the Jews there should exist another people, too, who would share with the Jews the glory in store for them? In the next chapter (lxvi, 6–8) this other people is more nearly described: “And the sons of the stranger who follow Jehovah in order to serve Him, and to love Jehovah’s name * * * those I will bring to My holy mountain, and they shall rejoice in My house.” These predictions are very clear, and it is a literal fulfillment thereof that the Saints are called out of all nations of the earth so that they may form that one nation here spoken of, and the latter part of Isaiah’s predictions are as literally verified as that part which relates to former events.

Further, the Prophet Micah was contemporary with Isaiah. Among his predictions we notice “the invasion of Shalmaneser (1, 6-8), and Sennacherib (1, 9-16), the dispersion of Israel (5, 7-8), the destruction of Jerusalem (3, 12). He also foretells the gathering of Israel and the exaltation of the Kingdom of Christ over all nations. Speaking of the gathering of Israel, he says that a forerunner should first come, and this forerunner is described as a people with a leader at their head and Jehovah as their guide, alluding to Israel in the wilderness, where Moses was their prophet, Jehovah going before them. Thus saith Micah: “Certainly I will gather thee, Jacob, and bring together the rest of Israel. * * * The forerunner, or rather the one who prepares the way, goes before them; * * * the prince goes before them and Jehovah leads.” In chapter 4 the prophet more fully describes what should happen before the gathering of Jacob: “At the end of the days the mountain of the house of Jehovah shall be established upon the top of the mountains, * * * and the nations shall run thithero.

* * * In the same days, saith Jehovah, shall I gather the remnant.” Read chapter 4, 1-10 carefully. It predicts unmistakably that at the time of the final delivery and gathering of the Jews there should exist a people gathered among the mountains in order to serve the Lord, a people endowed with wisdom to exercise judgment in the affairs of the nations of the world, and yet be a peaceful, agricultural people, who had thrown away their swords for peaceful occupations. This prediction is as clear as any ever given concerning Christ and His work, and it is fulfilled in the gathering of the Saints. If prophetic evidence is required, God

has given it to us. But let us turn to Jeremiah, who flourished a hundred years later.

The chronological arrangement of the predictions of this prophet is not very plain, but passages relating to the first salvation of Israel are easily recognized. Chapter 3, 15 and 18 are among these. Here the prophet, in words that cannot be mistaken, says that the house of Judah shall go to the house of Israel, and “they shall come together from the land of the north to the land which I have given your fathers.”

That this prediction does not relate to the deliverance from Babylon is evident from the fact that the prophet says, “the house of Judah shall go to the house of Israel.” The house of Israel must then already be gathered, or else the house of Judah could not go to them. At the return from Babylon Judah took the lead, and the Israelites who returned had to come to Judah. Judah took the lead. Here is a deliverance and return predicted in which Israel takes the lead. Israel must consequently be gathered as well as Judah, and previous to Judah. Compare this with the message delivered through Joseph the Prophet, and the evidence is both strong and conclusive.

No less clear is Daniel. In his second chapter, this great prophet predicts coming events with the clearness of history. Four kingdoms are described: The Babylonian, under the dynasty of Nebuchadnezzar; the Medo-Persian, the Grecian and the Roman. The last named is divided into ten, all of which in their composition carry the seed of their dissolution. Iron, political power; and clay, man-invented religion, mixed together, was their inheritance from Rome, and the cause of their weakness. But in the days of these ten kingdoms the kingdom of heaven is founded, a stone cut out without hands of man yet of miraculous origin; mighty as a mountain, and, finally, superior to the finest metals, the most splendid earthly thrones.

That this prediction was not fulfilled at the time of Christ is borne out by two facts: First, that Christ came before the dissolution of the Roman empire into ten; and, secondly, that Christ did not found a kingdom at all when here. Only by the most lamentable perversion of scripture can this passage be made to apply to the first coming of Christ. It must apply to His second coming or have no meaning at all. To His second coming it also applies. Then His kingdom will fill all the earth, but the stone must first roll, and, while so doing, grow until it becomes fit to perform the work assigned to it.

In chapter seven the prophet treats of the same subject. The four kingdoms are represented by four beasts, and the ten kingdoms by ten horns; three of these horns or kingdoms are subdued by a little horn, the Papal, anti-Christian power, which exercises its tyrannical reign, and overcomes the Saints for a period of 1260 years. Here, too, the time is fully defined, showing beyond the possibility of

doubt that the restoration of the Kingdom of God belongs to this century, counting from the appearance of the little horn, the Papal power.

Thus the ancient prophets have spoken of the time in which we live, and their predictions are irrefutable evidence of the truth of the message accepted by the Latter-day Saints.

Let us add one more testimony. John, the great prophet of the New Testament, while on Patmos, has a vision in which the Turkish conquest is shown (chapter 9). Four angels, bound in the great river Euphrates, are let loose to spread war and desolation upon the earth for a period of about 400 years (Revelation 9: 15). Their great numbers are described, their armors, their national colors, their power to hurt an idolatrous “Christian” world, tormenting those who had abandoned the worship of God for the worship of Saints and images. After this (chapter 10) a messenger appears with a little book, signifying that the spirit of prophecy should again be manifested before “many people, and nations, and tongues and kings.” (Revelation 10: 1–11). How very clear is this prediction as to the great event of our time. In reading the vision we feel that John saw the youthful Prophet Joseph with the little book in his hand, and heard his mighty voice declaring that the fulness of times had come. “And the angel (or messenger) which I saw stand upon the sea and upon the earth (embracing both hemispheres) lifted up his hands to heaven and swore by him that liveth for ever and ever * * * that there should be time no longer, but in the days of the voice of the seventh angel * * * the mystery of God should be finished.” (10: 5–7.) Is not this the very essence of the message delivered by Joseph the Prophet?

With such frequency and with such clearness the Spirit of Prophecy in all past ages foretells the work in which the Latter-day Saints are now engaged. If Christ can point to predictions as an evidence of His divine mission; if Christians can point to prophecy as an evidence of the truth of Christianity, why are not these predictions, these prophecies, equally infallible evidence of the truth of the divine mission of Joseph Smith? How one can be accepted and the other rejected I fail to see.

PROSPECTIVE EVIDENCE.

Our Lord refers more than once to prophecies delivered by Himself as evidences of His divine mission: “And now I have told you before it came to pass, that when it is come to pass ye might believe.” (John xiv, 29.) When we read, for instance, the prophecy of our Lord announcing the destruction of Jerusalem, compare the prediction with the description of the fearful event given by Josephus, and see how literally everything was fulfilled, we can understand what strong evidence the prophecy is of the divine mission of the Lord. Jerusalem, Babylon, Nineveh are all witnesses of the truth of the word of God, and their testimony is unanimously accepted by everyone who is able to trace the