A Study of Problems Relative to the Fulfillment of Selected Prophecies in The Book of Mormon: With Particular Reference to the Prophetic View from 1830 Onward

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A STUDY OF PROBLEMS RELATIVE TO THE FULFILLMENT OF SELECTED PROPHECIES IN THE BOOK OF MORMON, WITH PARTICULAR REFERENCE TO THE PROPHETIC VIEW FROM 1830 ONWARD

A Thesis
Presented to the
Department of Bible and Modern Scripture
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Ross W. Warner
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TABLE OF CONTENTS

LIST OF TABLES .............................................. viii

PART I. PROPHECY AND OUR MODERN TIMES

Chapter

I. INTRODUCTION .............................................. 1
   The problem ............................................. 1
   Limitations ............................................. 2
   Main sources for this study ............................ 3
   Justification for this study ............................ 4
   Method of approach to the problem ..................... 5

II. A MESSAGE FOR OUR DAY ................................. 7
   The objectives of Book of Mormon writers ............ 7
   A message for the dispensation of the fulness of times.. 12
   A message for the inhabitants of the promised land .... 15
   Joseph Smith a modern prophet ........................ 16

III. PROPHECY PER SE ........................................ 19
   Definition of prophecy ................................ 19
   The spirit of prophecy ................................ 20
   Prophecy and the Book of Mormon ....................... 22
   Purpose of prophecy .................................... 25
   Prophetic themes of the Book of Mormon ............... 28

PART II. BOOK OF MORMON PROPHECY AND ITS
          FULFILLMENT

IV. THE BOOK OF MORMON .................................. 33
   The Book of Mormon to come forth by the gift and
   power of God and by way of the Gentile ............... 34
   The Book of Mormon to come forth in a day of wickedness . 35
   The Book of Mormon shall go forth unto all nations .... 37
   "Many shall believe the words which are written" .......... 40
   Book of Mormon to be a standard for God's people .... 44
   Book of Mormon shall establish the truth of the Bible .. 44
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book of Mormon to restore &quot;plain and precious truths&quot; of the gospel</td>
<td>50</td>
</tr>
<tr>
<td>Greater things made known to those who accept the Book of Mormon</td>
<td>54</td>
</tr>
<tr>
<td>The Book of Mormon to teach men to do good</td>
<td>55</td>
</tr>
<tr>
<td>Summary</td>
<td>57</td>
</tr>
<tr>
<td>V. JOSEPH THE SEER</td>
<td>58</td>
</tr>
<tr>
<td>A choice seer</td>
<td>58</td>
</tr>
<tr>
<td>The seer shall do a work of great worth to the Lamanites</td>
<td>60</td>
</tr>
<tr>
<td>Joseph highly esteemed--able to convince the Lamanites</td>
<td>61</td>
</tr>
<tr>
<td>Joseph &quot;shall do none other work&quot;</td>
<td>63</td>
</tr>
<tr>
<td>The seer to be great like unto Moses</td>
<td>65</td>
</tr>
<tr>
<td>Out of weakness the seer shall be made strong</td>
<td>74</td>
</tr>
<tr>
<td>Those who seek to destroy the seer shall be confounded</td>
<td>75</td>
</tr>
<tr>
<td>A spokesman to be provided for the seer</td>
<td>78</td>
</tr>
<tr>
<td>Summary</td>
<td>78</td>
</tr>
<tr>
<td>VI. AMERICA--LAND OF PROMISE</td>
<td>81</td>
</tr>
<tr>
<td>A choice land above all other lands</td>
<td>82</td>
</tr>
<tr>
<td>America a land of liberty</td>
<td>84</td>
</tr>
<tr>
<td>A warning to America</td>
<td>89</td>
</tr>
<tr>
<td>The city of Zion, a New Jerusalem, will be built in America</td>
<td>89</td>
</tr>
<tr>
<td>VII. THE GENTILES</td>
<td>91</td>
</tr>
<tr>
<td>Who are the Gentiles?</td>
<td>91</td>
</tr>
<tr>
<td>The Gentiles scatter Israel and possess the land of promise</td>
<td>93</td>
</tr>
<tr>
<td>The Gentiles become a mighty nation in America</td>
<td>94</td>
</tr>
<tr>
<td>The Gentiles to receive the gospel and the Church to be established among them</td>
<td>97</td>
</tr>
<tr>
<td>The Gentiles to take the gospel to Israel</td>
<td>99</td>
</tr>
<tr>
<td>The Gentiles to become nursing fathers</td>
<td>99</td>
</tr>
<tr>
<td>The gospel to divide the Gentiles</td>
<td>100</td>
</tr>
<tr>
<td>&quot;A Bible! A Bible! We have got a Bible&quot;</td>
<td>101</td>
</tr>
<tr>
<td>Wars and rumors of wars among all nations</td>
<td>103</td>
</tr>
<tr>
<td>The Gentiles drunken with iniquity</td>
<td>104</td>
</tr>
<tr>
<td>The Gentiles to beware of secret combinations</td>
<td>108</td>
</tr>
<tr>
<td>The gospel to be taken from among the Gentiles</td>
<td>111</td>
</tr>
<tr>
<td>The blood of the Saints to cry from the ground</td>
<td>113</td>
</tr>
<tr>
<td>The times of the Gentiles fulfilled</td>
<td>115</td>
</tr>
<tr>
<td>Believing Gentiles made heirs of the promise</td>
<td>118</td>
</tr>
<tr>
<td>Chapter</td>
<td>The Lamanites</td>
</tr>
<tr>
<td>---------</td>
<td>--------------</td>
</tr>
<tr>
<td>VIII.</td>
<td>Who are the Lamanites?</td>
</tr>
<tr>
<td></td>
<td>The Lamanites not to be utterly destroyed</td>
</tr>
<tr>
<td></td>
<td>The Lamanites scattered and smitten by the Gentiles</td>
</tr>
<tr>
<td></td>
<td>The lands of their possessions to be taken from the Lamanites</td>
</tr>
<tr>
<td></td>
<td>The Lamanites to be slain, cast out, and hated</td>
</tr>
<tr>
<td></td>
<td>The Lamanites to know they are of the House of Israel and will come to a knowledge of the gospel</td>
</tr>
<tr>
<td></td>
<td>Lamanites to rejoice upon receiving the gospel</td>
</tr>
<tr>
<td></td>
<td>Lamanites to come into the true fold of Christ</td>
</tr>
<tr>
<td></td>
<td>The Gentiles to give aid and assistance to the Lamanites</td>
</tr>
<tr>
<td></td>
<td>Lamanites to become a white and delightsome people</td>
</tr>
<tr>
<td>IX.</td>
<td>The Jews</td>
</tr>
<tr>
<td></td>
<td>The House of Israel compared to an olive-tree</td>
</tr>
<tr>
<td></td>
<td>The House of Israel to be scattered, smitten, and afflicted</td>
</tr>
<tr>
<td></td>
<td>Jews scattered upon all the face of the earth</td>
</tr>
<tr>
<td></td>
<td>Jews to be smitten and afflicted for many generations</td>
</tr>
<tr>
<td></td>
<td>Jews to be a hiss and a by-word and hated among all nations</td>
</tr>
<tr>
<td></td>
<td>Jews to be gathered to the land of their inheritance</td>
</tr>
<tr>
<td></td>
<td>Jews to be assisted in their gathering</td>
</tr>
<tr>
<td></td>
<td>Jews to begin to believe in Christ</td>
</tr>
<tr>
<td></td>
<td>Mountain of the Lord's house to be established in the top of the mountains as an ensign</td>
</tr>
<tr>
<td></td>
<td>All who fight against Zion to be destroyed</td>
</tr>
<tr>
<td>X.</td>
<td>Two Churches Only</td>
</tr>
<tr>
<td></td>
<td>There are two churches only</td>
</tr>
<tr>
<td></td>
<td>The Church of the Lamb of God to be few in number</td>
</tr>
<tr>
<td></td>
<td>The Lord's servants to be blessed with the power of the Holy Ghost</td>
</tr>
<tr>
<td></td>
<td>&quot;Signs shall follow them that believe in my name&quot;</td>
</tr>
<tr>
<td></td>
<td>Mother of abominations to fight against the Lamb of God</td>
</tr>
<tr>
<td></td>
<td>All that fight against Zion to be destroyed</td>
</tr>
<tr>
<td></td>
<td>Priests to teach with their learning and deny the Holy Ghost</td>
</tr>
</tbody>
</table>
PART III. SUMMARY AND CONCLUSIONS

XI. SUMMARY AND CONCLUSIONS ........................................ 209

Importance of prophecy in the Book of Mormon .................. 209
The purpose of prophecy in the Book of Mormon ................ 211
Basic issues in the prophetic utterances ......................... 212
Consistency of prophecy in the Book of Mormon ................ 214
Evidence of fulfillment of prophecy
  in the Book of Mormon ............................................. 219
Conclusions .................................................................. 219

BIBLIOGRAPHY .............................................................. 221
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A Comparison of the United States with the World in</td>
<td>96</td>
</tr>
<tr>
<td>Some Phases of Production and Holdings</td>
<td></td>
</tr>
<tr>
<td>2. Indian Population in the United States</td>
<td>125</td>
</tr>
<tr>
<td>3. Jewish Population by Countries and Cities</td>
<td>159</td>
</tr>
<tr>
<td>4. Principal Religions of the World and Church Membership Statistics</td>
<td>192</td>
</tr>
</tbody>
</table>
PART I

PROPHECY AND OUR MODERN TIMES
CHAPTER I

INTRODUCTION

The problem

Prophecy appears to play an important role in the Book of Mormon. The prophets evidently felt it necessary to include a considerable amount of prophetic material in this modern book of scripture.

Three general divisions of Book of Mormon prophecy can be made: (1) prophecies which relate to the period of time prior to the year 421 A.D., the approximate date of the final writing on the plates of Mormon,¹ (2) prophecies which relate to the period 421 to 1830, the publication date of the Book of Mormon, and (3) prophecies which relate to the period 1830 onward.

The first two divisions above pertain to the period of time prior to the year 1830 A.D. and thus are not pertinent to the discussion under consideration in this thesis. It would be natural to suppose that many of the prophecies relating to the third division would have been already fulfilled. The evidence of fulfillment of prophecies following the publication of the Book of Mormon is added proof of its genuine authenticity. The scriptures indicate that the fulfillment of prophecies made by a prophet is one way of knowing whether or not he is a genuine prophet.²

¹Moroni 10:1. ²See Deuteronomy 18:18-22.
There are a number of problems which present themselves as the prophecies of the Book of Mormon are read and considered. Some of these problems are:

1. How much importance is attached to prophecy?
2. What seems to be the purpose of prophecy?
3. Are the prophets dealing with similar basic issues in their prophecies?
4. If so, what are these issues?
5. Can a classification be made of the prophecies?
6. Are the prophecies which deal with the same subject consistent in that which is foretold?
7. Is there sufficient evidence to show fulfillment of the prophecies which should have come to pass since the publication of the Book of Mormon?

This thesis will deal with the above problems. The writer will attempt to classify the prophecies of the Book of Mormon that relate to the period from 1830 onward and to present evidence in regard to the fulfillment of these prophecies.

Limitations

Book of Mormon prophecy covers an extended period of time. It begins in the time of the Jaredites, which has been approximated at 2,200 B.C., and continues on into the millennial period.\(^1\) It was

\(^{1}\)J. A. Washburn's Chronology Chart, Bible and Book of Mormon Events (2d ed.; Provo, Utah: /n.n./, 1937) is cited for the approximate date of the Jaredite period.
necessary to consider only a segment of this prophetic period. The best evidence to show that the prophets of the Book of Mormon were truly prophetic is to verify fulfillment of prophecy since the publication of the Book of Mormon. This was the area selected. Thus only the third general division mentioned will be considered.

Many of the prophecies considered appear to be in the process of fulfillment. This situation demanded that some consideration be given to prophecies that extend on into the future.

It is beyond the scope of this thesis to treat thoroughly all of the problems listed. The main emphasis is on fulfillment of prophecy relating to the period from 1830 to 1961.

**Main sources for this study**

The main source of material to show the fulfillment of Book of Mormon prophecy has come from the sermons and writings of the General Authorities of the Church. The *Journal of Discourses* has been a fruitful source along with *Conference Reports* and the *Improvement Era*. Books which have been published using the Book of Mormon as a theme have also been of great value. Naturally, the standard works of the Church were used.¹

Necessity demanded the careful selection of the material included. The Second Epistle General of Peter states: "Knowing this first, that no prophecy of the scripture is of any private interpretation."² Interpretation of prophetic scripture requires the gift of the

¹The standard works of the Church include the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

²II Peter 1:20.
spirit. Wilford Woodruff, one of the Presidents of the Church of Jesus Christ of Latter-day Saints, makes the following explanation:

It is a difficult matter, many times, for men of the world to understand the literal fulfilment of revelation. . . . They cannot comprehend, it is not in their hearts to believe in the fulfilment of prophecy; they cannot understand how it is that any power or wisdom that God can exercise, can bring to pass the prophecies that remain to be fulfilled. . . . but when you look upon them with your mind enlightened by the Spirit of God, the spirit of inspiration and revelation, we then are able to understand them, and how easily it is for God to bring to pass the predictions of his servants.¹

The General Authorities of the Church of Jesus Christ of Latter-day Saints and others who appear to have been imbued with the spirit are quoted in evidence of the fulfillment of prophecy.

Justification for this study

A considerable amount of written material can be found in regard to the fulfillment of Book of Mormon prophecies. It appears, however, that this material has never been brought together into one volume. Nor does there seem to be a written work that has a classification of the fulfilled prophecies found in the Book of Mormon.

The amount of prophecy included in the sacred scriptures indicates that the prophets of God considered prophecy to be of great worth. Many prophets of God have seen fit to write down the prophecies they have made, and those who have been responsible for the preservation and

¹Journal of Discourses, XXI, 296-97. The Journal of Discourses is a compilation of speeches given between the years 1851 and 1886 by the Presidents of the Church of Jesus Christ of Latter-day Saints, the counselors in the First Presidency, the members of the Quorum of Twelve Apostles, and others. There are twenty-six volumes. The original work was published in Liverpool. Throughout this work the citations from this source will be labeled in abbreviated form as Journal of Discourses.
compilation of the sacred words have included the prophecies. Some of our greatest and best-known prophets of the Old and New Testament have made prophecy one of their major themes.¹

Lehi, Nephi, Jacob, and Mormon were prophetically inclined. Nephi in particular of the Book of Mormon prophets seemed to be inspired to write the revelations he received which were of a prophetic nature. It will be noted that Jesus himself was inclined to prophesy to the people here in America. He was anxious that prophecies of the prophets be written and preserved.²

The classification of the prophecies of the Book of Mormon and the compiling of evidence that verifies the fulfillment of many of these prophecies seemed to be of sufficient magnitude to become the subject of a thesis.

Method of approach to the problem

As prophecies were encountered in reading through the Book of Mormon, they were classified under broad headings. These headings are in general those used as chapter divisions in this thesis. Further study was made of the prophecies to aid in their classification and to ascertain their purpose and relative importance in the Book of Mormon. Finally, selection was made of the prophecies which relate to the period from 1830 onward.

¹Particular reference is made to the major prophets—Isaiah, Jeremiah, Ezekiel, and Daniel. The authors of the New Testament books can also be cited. Paul has included a good deal of prophecy in his epistles.

²See III Nephi 23:8-13; 24:1.
Research was done to accumulate evidence of the fulfillment of Book of Mormon prophecy in the area selected. The sources of this material have already been indicated.

The presentation of the material in each chapter follows a general pattern. After a brief introduction, the prophecies are introduced as nearly in chronological order as the writer is able to place them. The scriptural reference is given which appears to describe most clearly the prediction being considered. Following this, a presentation is made of the selected material which is the result of the research done by the writer. The writer has also added necessary introductory and explanatory material, as the ideas are presented throughout the thesis.

Finally, a chapter was written giving the conclusions drawn by the author.
CHAPTER II

A MESSAGE FOR OUR DAY

The objectives of Book of Mormon writers

In order to understand better the prophecies in the Book of Mormon and their fulfillment, one should know the objectives of the writers of the Book of Mormon. With a knowledge of the point of view of a writer and the purpose of his composition, a reader can more easily know and understand that which is written.

The Book of Mormon claims to have been preserved that it might come forth as an important message to those who live in this day. On the title page of the Book of Mormon, purportedly written by an ancient prophet known as Moroni, the following statement is made:

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.

It will be noted that this abridgment was "written and sealed up, and hid up unto the Lord, that they might not be destroyed." The record after having been translated by the "gift and power of God," would "come forth in due time" to those for whom it was written, "the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile."
Nephi, one of the early Book of Mormon prophets, said, "The Lord God promised unto me that these things which I write shall be kept and preserved, ... wherefore, these things shall go from generation to generation as long as the earth shall stand."¹

The primary purpose or objective of this record is also stated by Moroni on the "title page" of the Book of Mormon:

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.

It would seem that no greater purpose could have been selected than that of "convincing Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." Nephi explains the necessity of knowing that Jesus Christ is the Eternal God. Said he: "As the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved."²

Because they had great concern for their posterity, the Book of Mormon prophets desired to impress their seed that they are "not cast off forever" and that they "may know the covenants of the Lord."

Other objectives have been given, even though they are but amplifications of the primary purposes stated on the "title page" of the Book of Mormon. In explaining the value of the "plates of brass," Nephi said they were "of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children."³ A similar objective

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appears to be in the minds of the other Book of Mormon writers. Permanent written records will tend to keep important information constantly before the people.

Another objective is given by the abridger of the record, the prophet Mormon. His comment was:

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were brought by the power of God among them. 1

The Book of Mormon bears witness to the truthfulness of the Bible. 2 The American volume of scripture speaks of many events that are on record in the Jewish scriptures. 3 Many Biblical doctrinal teachings appear to be enlarged upon and clarified in the Book of Mormon. 4 Orson Pratt, a member of the Quorum of Twelve Apostles and an outstanding student of the scriptures, suggests some of the ways in which the Book of Mormon has served as a witness to the Bible:

Now you see that this record of the tribe of Joseph, called the Book of Mormon, agrees in all its particulars, so far as doctrine

1Mormon 7:8, 9.
3This topic will be discussed in more detail in the chapter on "The Book of Mormon" under the topic heading entitled "Book of Mormon shall establish the truth of the Bible."
4This subject is discussed in the chapter on "The Book of Mormon" under the heading, "Book of Mormon to restore 'plain and precious truths' of the gospel."
is concerned, with the record of the tribe of Judah; hence the testimony of two nations should be a witness to all people, nations and tongues respecting the truth of Christianity: and instead of doing away with Christianity, the Book of Mormon--the record or stick of Joseph, is an additional testimony to the great and important truths contained in the Bible; it is a testimony against the corruptions that have been introduced into the world under the name of Christianity.1

In 1842, Joseph Smith, in writing to Mr. John Wentworth of the Chicago Democrat, made this statement concerning the Book of Mormon:

"It should come forth and be united with the Bible for the accomplish-
ment of the purposes of God in the last days."2

Another objective given for the preservation of the writings of Book of Mormon prophets was discussed by Orson Pratt in a discourse given in Salt Lake City in 1870:

The Lord has brought forth the Book of Mormon in order that all the nations, kindreds, and tongues and peoples on the face of the earth may be warned of the great events which are about to take place. This book contains prophecies which affect every nation under Heaven, prophecies that will be fulfilled on their heads. Can we read the future of this great American nation--our great republic? Yes, we can learn a great many features within its pages concerning this nation and government that we never should have learned without its aid or the spirit of revelation.3

Dr. Sidney B. Sperry, a well-known Mormon writer, has a very pertinent statement on this point in his text, The Book of Mormon Testi-
ifies:

The writers of the volume have a very definite warning message to convey to the Lamanite "remnant" of this generation as well as

1Journal of Discourses, XVI, 350-51.


3Journal of Discourses, XIII, 129.
to the other peoples--so much so that a clear philosophy of history is woven about it. The warning given by the Book of Mormon prophets, in its essence, is this: Their own peoples, together with all others that shall in the future inhabit this land [America] must serve God or be destroyed; to violate this divine decree is fatal; it is imperative that the warning be heeded. Whatever else the Nephite scripture is, it must be looked upon as a voice of warning to our age.\(^1\)

A few other objectives of the Book of Mormon writers are cited by Orson Pratt in the sermon referred to above:

But I said I would tell you some of the objects that the Lord had in view in bringing forth this sacred record. It is in order to prepare the people for the day of His coming, in order to establish the true Church and Kingdom of God upon the earth, with all its ordinances, gifts, powers, and blessings, that the people might have the old, ancient religion, even the fulness of the blessings of that Gospel that was preached eighteen hundred years ago.

Another object that the Lord had in view was to gather His people out from all nations before the coming of the great and terrible judgments which are pronounced in this ancient record of the Nephites. God has said, concerning the nation which should inherit this land in the latter days, when this work should be brought forth, \ldots \) if they would reject this divine record which He should bring forth by His power, if they would fight against His Church and His Zion, that when they fully ripened in iniquity they should be cut off from the face of this land. And for this reason He would gather out from their midst His people and assemble them in one.\(^2\)

In summary, then, the writers whose words are recorded in the Book of Mormon had these objectives in mind:

1. To testify that Jesus Christ is the Eternal God, and that salvation is obtained only by obedience to His laws and covenants.

2. To preserve the history of the Book of Mormon peoples, particularly for the remnant of their posterity, the Lamanites, for the purpose of showing God's relationship with the progenitors of the


\(^2\)Journal of Discourses, XIII, 131-32.
Lamanites, that they might know of the covenants necessary to salvation.

3. To be a witness that the Bible is the word of God and that through the two witnesses, the Bible and the Book of Mormon, one may know the truth.

4. To aid in the preparations necessary to Christ’s second coming, including the establishment of the true Church with all the necessary authority, ordinances, and gospel principles needed to accomplish God’s work on earth.

5. To serve as a warning to the nations of the earth that wickedness leads to destruction. This warning is directed particularly to the people of the American continent. In connection therewith there was to be a gathering of the people of God.

An excellent statement of Mormon’s objective concerning the Book of Mormon is made by William E. Berrett:

Mormon makes clear to us what his objective is—to convince Jew and Gentile that Jesus is the Christ, and to preserve for the remnant of the Nephites and Lamanites the great blessings and promises which God gave to their fathers and to which they might become heirs. His materials are carefully selected to accomplish those objectives, and little else is added. . . . But for him who seeks for an understanding of Jesus, the Christ, and for a knowledge of the principles of the gospel, the Book of Mormon is a veritable treasurehouse, thanks to the genius of Mormon and the guidance he received from the Lord in selecting his materials.¹

A message for the dispensation of the fulness of times

The Book of Mormon was written for the benefit of Lamanites, Jews, and Gentiles. It was written for those who should live in

last days," or in "the dispensation of the fulness of times." A state-
ment in regard to our day is recorded in II Nephi:

But behold, I prophesy unto you concerning the last days; con-
cerning the days when the Lord God shall bring these things forth
unto the children of men.1

It seems apparent that we live "in the last days, or in the days
of the Gentiles" about which Nephi and the other Book of Mormon prophets
spoke.2

The sacred record also declares that Jesus, while among the
people on this continent, said: "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 . . . may be brought to a know-
ledge of me, their Redeemer."3

That we live in a day of great events and in a period of im-
portance is a testimony of Wilford Woodruff:

We live in one of the most important dispensations that God
ever gave to man, namely, the great and last dispensation of the
fulness of times, the dispensation of all dispensations, and the
one in which the whole flood of prophecy in the holy Bible will be
fulfilled, for most all of the prophecies contained in that sacred
volume, from Adam to John the Revelator, point to the great work
of God in the last days, the days in which the God of heaven would
set up a kingdom that should be an everlasting kingdom, and to
whose dominion there should be no end, and the kingdom and the
greatness of the kingdom under the whole heavens should be given
into the hands of the Saints of the Most High God, and they are to
possess it for ever and ever.4

"What is meant by the dispensation of the fulness of times?"
John Taylor, third President of the Church, answers this question as

4Journal of Discourses, XVIII, 110.
follows: "It is a dispensation in which all other dispensations are merged or concentrated. It embraces and embodies all the other dispensations that have existed upon the earth wherein God communicated himself to the human family."¹

Prophecy and the revelations of God focus on this important dispensation—the dispensation of the fulness of times as Paul describes it: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."²

Erastus Snow, who was ordained an Apostle in 1849, has said:

The dealings of God with the human family have been the subjects of prophecy and revelation, and more especially with the descendants of Shem, the offspring of Abraham, Isaac and Jacob, and not only the Chosen People, but the nations with which they were identified, and with whom they were more or less connected and allied in a national capacity. All these things have been the subjects of prophecy; but the burden of prophecy, from the beginning of the world down to the present time, seems to center upon our day—the time of the restitution of all things spoken of so frequently by the Prophets of God.³

Preparations are to be completed during this dispensation for the second coming of Christ:

The time had come when the "Spirit of God was to be poured out upon all flesh." The wisdom, knowledge, and ability of men were to be marvelously enlarged and extended preparatory for Christ's millennial reign on earth. Eternal truths of life, the way to peace, joy, and eternal progress in earth life and for eternity were revealed.⁴

¹Journal of Discourses, XXI, 94.

²Ephesians 1:10.

³Journal of Discourses, XVI, 201.

The prophets of the Book of Mormon looked forward to our day and prophesied concerning us. The above quotations indicate we are living in one of the greatest ages of the world, and that the message of the Book of Mormon is for the inhabitants of the earth who are now living.

A message for the inhabitants of the promised land

The Book of Mormon is an American scripture. It is a history of the people who have occupied this land. It would be natural, therefore, for the prophets to be concerned as to what would happen to their posterity and to the land in which they dwell. Much of the prophecy relates to this area of the world—the Americas.

In a marvelous vision, Nephi prophesied of events to transpire on this continent after the apostasy and destruction of his posterity. The discovery of America by Columbus, the coming of the early colonists, and the winning of independence by the colonizers in this land were all foreseen in the vision.¹ We are told that this is a choice land of the Lord and that those who live in righteousness shall prosper, but if the inhabitants of this land shall be ripened in iniquity they shall reap their own destruction.²

We live in a world of wickedness.³ The voice of the Book of Mormon rings loud and clear in warning us of our situation and our

¹I Nephi 13:12-19.
²See Ether 13:2; 2:9; II Nephi 1:20.
³See chapter on the "Gentiles" in this thesis, under topic entitled "The gentiles drunken with iniquity."
threatened destruction. Hugh Nibley, a scholarly professor of Brigham Young University, helps in understanding the message in the following statement:

To the casual reader it might seem that the Book of Mormon refers too much to evil-doing and "all manner of iniquity." But the reasons for this emphasis on the ways of the wicked are fully explained by the book itself. They are meant as a warning and example to that peculiarly wicked age for which the Book of Mormon message has been preserved and to which it is addressed. Nothing marks the Book of Mormon more distinctively as a special message for the New World, or gives it a more convincing ring of authenticity, than the emphasis it puts on the subject of crime and the peculiar type of crime it describes.¹

Joseph Smith a modern prophet

The Book of Mormon was "to come forth by the gift and power of God unto the interpretation thereof. . . . The interpretation thereof by the gift of God."² The translator of the sacred record must be an instrument through whom the interpretation could come from God. According to the title page, Joseph Smith, Jr., translated the Book of Mormon. If his claims are true, then Joseph was chosen by God and was divinely inspired in the work of translation. Brigham H. Roberts, a prolific writer on Mormonism and member of the First Council of Seventy, testifies that Joseph Smith was an instrument of God:

Joseph was the instrument through which God ushered in the dispensation of the fulness of times--the greatest of all dispensations--in which God will complete His work, pertaining to the salvation of men on the earth.³

²Title page of the Book of Mormon.
³Journal of Discourses, XXV, 1h3.
Joseph Smith has been accepted as a prophet of God by hundreds of thousands of people, as evidenced by the number of converts to the Church of Jesus Christ of Latter-day Saints. It would seem that the accomplishments of his short life would mark Joseph Smith as a modern prophet. Not only did he translate the Book of Mormon, but allegedly other revelations from God were given through him to the Saints and to the world.¹ Under Joseph's direction, the Church of Jesus Christ of Latter-day Saints was organized. He supervised a missionary effort that recruited thousands of converts from many of the nations of the earth. Despite almost continual persecution, Joseph Smith directed the building of two temples, supervised the construction of the city of Nauvoo, and guided the destiny of several thousand converts to a new faith.

The church organization that Joseph Smith instituted continues to grow. The purported revelations he received, together with the Bible, are still accepted as the basic principles of the Church. Parley P. Pratt, an ordained Apostle and close associate of Joseph Smith, left his testimony that Joseph Smith was a prophet of God and head of this dispensation:

I bear this testimony this day, that Joseph Smith was and still is a Prophet, Seer, and Revelator—an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on earth will ever take them from him; for he

¹Some of these revelations are presently found in the Doctrine and Covenants and the Pearl of Great Price.
will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. He will hold the keys to judge the generation to whom he was sent.¹

¹Journal of Discourses, V, 195-96.
Definition of prophecy

The following portion of a definition from *Webster's New International Dictionary* has been selected because it most nearly defines the meaning of "prophecy" in this thesis:

The work, function, or vocation of a prophet; utterance under the inspiring influence of religious experience; the utterances of a prophet as recorded.
A declaration of something to come; a foretelling, a prediction; orig., an inspired foretelling.¹

John A. Widtsoe, author of many books and an outstanding educator, says, "Prophecy . . . is the foretelling, through divine inspiration, of coming events. Such prophecies have characterized the work of the Lord in all ages."²

Prophecy has been defined as history in reverse. A good description of this idea is given by Brigham H. Roberts:

"What is prophecy but history reversed?" Nothing. Prophecy is a record of things before they transpire. History is a record of them after they have occurred; and of the two prophecy is often more to be trusted for its accuracy than history; for the reason that it has for its source the unerring inspiration of God; while


history—except in the case of inspired historians—is colored by the favor or prejudice of the writer.¹

An enlightening comment on the effect of time on the utterances of a man claiming to be a prophet has bearing on this topic:

Time is the supreme test of a prophecy. He who undertakes to foretell events must know that Time in its merciless pursuit will find him out. Of all the pretenses of the false prophet, prophesying is the most hazardous. . . . But when spiritual leaders assume to exercise the exalted function of prophecy, and have the courage to publish their prophecies, they place their reputations before the bar of the world, and as the weight of Time presses out the vintage of the centuries they must sink to a deserving oblivion or be exalted to a place in the skies. Time is a foe of Fraud, but the never-failing friend of Truth.¹

The spirit of prophecy

Mention has previously been made in this thesis of the necessity of having the gift of the spirit of God in order to understand prophetic scripture.³ Paul is quoted as saying, "Even so the things of God know-eth no man, but the Spirit of God."⁴ George Q. Cannon, counselor to three different presidents in the First Presidency, states that it is necessary to be enlightened by the spirit of God in order to recognize the fulfillment of divine prophecies:

... my experience has taught me that the Lord works in the midst of this people by natural means, and that the greatest events

¹B. H. Roberts, New Witnesses for God (Salt Lake City: The Deseret News, 1911), I, 118.

²Nephi Lowell Morris, Prophecies of Joseph Smith and Their Fulfillment (Salt Lake City: Deseret Book Company, 1920), p. iii. Elder Morris was a member of a Bishopric and a member of the General Board of Mutual Improvement Association.

³See Chapter I, under the topic, "Main sources for this study," pp. 3-4.

⁴I Corinthians 2:11.
that have been spoken of by the holy prophets will come along so naturally as the consequence of certain causes, that unless our eyes are enlightened by the Spirit of God, and the spirit of revelation rests us, we will fail to see that these are the events predicted by the holy prophets.  

Gunnar Rasmussen writes: "Standing in the midst of the most stupendous happenings in history, we interpret the past and anticipate the future, but are utterly oblivious of the meaning of the mighty forces breaking all around us." 

Evidently there is a need for every person who would understand and recognize fulfillment of prophecy to be influenced by the Spirit of God. Paul said: "But the manifestation of the Spirit is given to every man to profit withal." Paul further stated: "No man can say that Jesus is the Lord, but by the Holy Ghost." Also in Revelation the statement is made that "the testimony of Jesus is the spirit of prophecy." Further understanding on this point is given by Joseph Smith:

Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy.

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1 Journal of Discourses, XXI, 267.
2 Gunnar Rasmussen, "Today!" Improvement Era, XLVI, 34.
3 I Corinthians 12:7. 4 I Corinthians 12:3.
5 Revelation 19:10.
6 Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Deseret Book Company, 1927), III, 309. Throughout this work the citations from this history will be listed under the name by which this work is generally known: Documentary History of the Church.
"Nothing short of the Holy Ghost will do us any lasting good," stated Brigham Young, successor to Joseph Smith as president of the Church. He goes on to say, "It is the spirit which is invisible to the natural mind of man, that produces effects apparently without causes, and creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end."¹ Brigham Young explains further:

If you could just humble yourselves until your eyes should be enlightened by the Spirit of God, by the spirit of intelligence, you may understand things the world cannot see; and understand that it is the privilege of every person to know the exact situation of the inhabitants of the earth, for themselves.²

Thus it appears that the spirit of prophecy or the spirit of revelation is necessary to know and understand the prophecies given by God to man.

Prophecy and the Book of Mormon

The Book of Mormon is a prophetic book. Its coming forth fulfills many Biblical prophecies.

The Book of Mormon is a prophecy of a new gospel dispensation which was opened at the time of its coming forth.

The Book of Mormon is a volume of prophecy and is also the fulfillment of innumerable prophecies.³

Prophecy constitutes an important segment of the Bible. Both the Bible and the Book of Mormon contain prophecies that relate to

¹Roberts, New Witnesses for God, III, 235.
²Journal of Discourses, III, 89.
³Morris, op. cit., p. 125.
events down through the stream of time to the predicted "end of the world." The authenticity of both sacred volumes is verified by the evidence of fulfillment of the prophecies therein recorded.

James H. Anderson, a prominent elder in the Salt Lake Stake of Zion, suggests the same test of authenticity be applied to the Book of Mormon as is applied to the Bible:

A common and conclusive test of the divine inspiration of the Bible in the claim that it is the word of God is that of the truly prophetic nature of its predictions and the sublime moral character of its teachings. The same rule can be effectively applied to the Book of Mormon. If its claim to divine inspiration holds good in these respects as it does with the Bible, of necessity the account of its miraculous bringing forth as a translated record is conclusively proved in its minutest detail. Logically, this is indisputable. It cannot be true as to the one fact and untrue as to the other, since both are inescapably woven together.

A person cannot seriously study the Book of Mormon without being impressed with the prophetic material it contains. Orson Pratt states his impression of the prophetic nature of this book:

But what is still more marvelous, is the prophetic portions of this record, called the Book of Mormon. It is full of prophecies from the opening of the record unto the closing thereof. Predictions, not only concerning events that took place after this colony left Jerusalem, during 600 years before Christ, predictions that were to take place down to the coming of Christ in the flesh, but predictions that were to be fulfilled after the first coming of Christ down until the end of time. The book is full of these predictions.

One of the aims of this thesis is to show that evidence of fulfillment of prophecies helps to demonstrate the truth of the Book of Mormon. Brigham H. Roberts has pointed out that "prophecy is the

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2Journal of Discourses, XXI, 170.
surest sign of divine inspiration---of divine authority," and this relates to a prophetic book "claiming a divine origin." His statement follows:

It is . . . pointed out that fulfilled prophecy has ever been regarded as a species of miracle; that the Lord himself refers to it as a test by which true prophets may be distinguished from false ones; that, therefore, the power to foresee and foretell future events is a power that God has reserved to himself and to those whom he especially inspires---hence the power of prophecy is the surest sign of divine inspiration---of divine authority. Consequently it is only necessary here to say that such evidence is equally strong in support of a book claiming a divine origin; provided, of course, that it contains prophecies by which it may be tested. The Book of Mormon contains such prophecies.¹

Elder Roberts also sets down the qualifications for a test of the evidence:

Only those prophecies in the Book of Mormon which have had their fulfillment since the book was published, or that are yet to be fulfilled, are available---at least they are the only ones that will appeal to unbelievers---as evidence of the book's claims to a divine authenticity. Of these, fortunately, there are enough for a test such as is proposed; a test, which as it is among the most crucial that can be applied, so also is it among the most valuable of the internal evidences of the book's divine origin. Here the reader should be reminded that several conditions should exist respecting prophecies to be used as evidence of divine inspiration either in book or prophet; first, that prediction antedates the events which fulfill it; second, that the events must be of a nature that no merely human foresight, or judgment, unaided by divine inspiration or revelation, could have foretold them; third, the events that fulfill the prophecy must be of a nature that they cannot be brought about by the natural powers of the prophet himself, or agencies under his control.²

The Book of Mormon is filled with prophecy. It is itself evidently a fulfillment of Biblical prophecy. The fulfillment of prophecy is evidence of divine authenticity for both the Bible and the Book of

¹Roberts, New Witnesses for God, III, 231.
²Ibid., pp. 232-33.
Mormon. An attempt will be made in this thesis to show that the Book of Mormon does contain prophecy concerning events that have become historical fact.

Purpose of prophecy

The primary purpose of scripture is to lead men to God so they can know how to be saved and ultimately return to His presence. Prophecy as a portion of scripture has the same primary purpose.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." It appears that the Lord wants man to know His plans concerning this earth so that man can relate himself to the whole. Le Grand Richards, presently a member of the Quorum of Twelve Apostles, has explained it in the following way:

When the Lord created this earth, and placed man upon it, He only followed a plan He had previously worked out in His mind for the benefit of His children. He knew in advance how they would react to the circumstances and conditions they would be required to meet in mortality. He knew "the end from the beginning."

The Lord's way of making known to His children what His purposes and plans are, is through His prophets. He gave His children prophets from time to time, unto whom He revealed His mind and will.

From all appearances, prophecy gives direction to the prophet and the people. In having some concept of the ultimate outcome of earth life, men can recognize purpose in the obligations they are called to bear and in the sufferings they must accept. As stated by Paul the Apostle: "For whatsoever things were written aforetime were

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1Amos 3:7.

written for our learning, that we through patience and comfort of the scriptures might have hope.\textsuperscript{1} Parley P. Pratt explains that it is essential to understand prophecy clearly before a prophecy or promise will profit the reader, or produce patience, comfort or hope in his mind.\textsuperscript{2}

That prophecy has a directive influence on groups of people, even nations, is the opinion of Verla Birrell:

Prophecies which have been given to the House of Israel have not only influenced the destiny of the descendants of Israel, but have exerted a powerful directive force on all the peoples of the Western World who have embraced Christianity. Throughout the years these prophecies have indirectly contributed to causes which have affected the mode of living and the pattern of thinking of a large part of the world's population.\textsuperscript{3}

Another purpose of prophetic utterances is stated by Elder George A. Smith, one of the early leaders of the Church. He said, "All the prophecies have aimed at the gathering of the people, and saving them in the last days."\textsuperscript{4} In a sermon given in 1864, Brigham Young pointed up the connection between prophecy and the gathering of the Saints:

We can produce an abundance of evidence, in the experience of this Church showing the power of God manifested through believers, who, after being buried with Christ in baptism and receiving the

\textsuperscript{1}Romans 15:4.

\textsuperscript{2}Parley P. Pratt, A Voice of Warning and Instruction to All People (Salt Lake City: Deseret News Press, \textit{[n.d.]}), p. 8.

\textsuperscript{3}Verla Birrell, The Book of Mormon Guide Book (Salt Lake City: Stevens & Wallis, Inc., 1948), p. 3. Verla Birrell has been a member of the faculty at both the Brigham Young University and the University of Utah.

\textsuperscript{4}Documentary History of the Church, VI, 18.
laying on of hands for the gift of the Holy Ghost, have straightway prophesied in the name of the Lord. Here is our reporter, brother George D. Watt, . . . is a witness that the gift of prophecy is enjoyed by this people. Soon after his baptism in England he prophesied that God would build up a Zion in the last days; and it would be located in the land of America, and that the Saints in England and in other countries would be gathered to it. Brother Watt is one witness of the Power of God manifested in the gift of prophesy, and there are hundreds and thousands of other like witnesses in this Church; indeed we are all witnesses to these well known facts, and it is this power which makes this people of one heart and mind. And not only have we numerous witnesses in this land, but they are scattered all over the world wherever the Gospel has found believers. When people embrace this Gospel, no matter in what country, nation, or clime and have received the gift of the Holy Ghost, it prompts them to gather up to Zion; from this cause alone the Church of Latter-day Saints in the mountains is composed of people from almost every nation in the world.1

John A. Widtsoe has said that prophecies "have been the means of comforting, guiding, and warning the children of men."2 Each of these three purposes is important. The first two, the giving of comfort and guidance, have already been discussed briefly in the first several paragraphs of this topic. The matter of warning the inhabitants of the earth of impending disaster unless they repent is also an important phase of spreading the gospel message.3 The necessity of man recognizing warnings given through prophecy is expressed by William E. Berrett:

There is nothing so disastrous to a faith in God as a failure to perceive that a God of intelligence may reveal unto man in advance both His plans for His children and the inevitable results where men persist in wickedness.4

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1Journal of Discourses, I, 325.
2Widtsoe, op. cit., p. 58.
3See Section 1 of the Doctrine and Covenants.
In II Nephi it is written, "never hath any... been destroyed save it were foretold them by the prophets of the Lord."\(^1\) Despite this, most men go on paying no heed. George Albert Smith, one of the presidents of the Church, has lamented:

It does seem strange that after hundreds of years of access to the holy scriptures comparatively few people are familiar with the fact that what is occurring now is in fulfillment of predictions of men who, like you, have held the priesthood. The philosophies of men vary and change. The truths of God are fundamental and never change. Today this world is facing destruction because after not only hundreds of years but thousands of years, the sons and daughters of the living God have failed to conform their lives to his kind advice.\(^2\)

Prophecy from all appearances is an essential portion of the scriptures and a necessary element in the promulgation of the gospel of Jesus Christ. As a summary to this chapter, an admonition of Wilford Woodruff is here quoted:

Let us search the revelations of God; let us look to ourselves, and understand the spirit by which we are governed and controlled in our labors and callings. We are called to a great calling. The greatest calling with which any people can be called is to have placed in their hands the Gospel of Christ, and the power to build up his kingdom upon the earth.\(^3\)

Prophetic themes of the Book of Mormon

The central theme of the Book of Mormon concerns Jesus Christ and His mission. Men called of God in America prophesied of His birth into mortality and described in some detail His earthly ministry. The infinite sacrifice of Christ in which He atones for the sins of the

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\(^1\)II Nephi 25:9.

\(^2\)Conference Report, October, 1943, p. 42.

\(^3\)Journal of Discourses, XVIII, 192.
world was the central idea of the prophetic witness of the prophets. The atonement made possible the salvation and exaltation of men. Prophecy is employed as one means of making men aware of the atonement and the gospel plan.

Other prophetic themes of the Book of Mormon which have bearing on this primary objective of the prophets, discussed above, are considered in the chapters which follow. The Book of Mormon prophesies of its own destiny. Declaration is made that the book will be carried to all nations of the earth and that many will receive the message it contains. A choice seer known by the name of Joseph is to translate the sacred record and is to be instrumental in establishing again the Church of Christ on the earth. America, the land of promise for the tribe of Joseph, is a choice land and the inhabitants will be blessed as long as they serve God. Many people from foreign lands will come to this land to make their home. They are called "Gentiles" by the record keepers of the Book of Mormon people. The Gentiles will prosper in the new land and become a mighty nation. These white colonizers will first scourge the aborigines of this land, but as the centuries pass they will succor them, becoming as it were nursing fathers and mothers. A portion of the Gentiles will receive the gospel again from heaven and will fulfill the responsibility of taking the "good news" to all nations of the earth. The righteous Gentiles are to be numbered with God's chosen people, the House of Israel. The Lord has chosen to call His people by the name of Israel and has invested in righteous Israel the right and power to carry forward His plan of salvation. Those who accept Christ and His gospel are those who receive this right and power and can be
called the real House of Israel. Jesus told the people He visited in America, "The Father . . . sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant." (III Nephi 20:26.)

The Lamanites, descendants of ancient colonizers from Jerusalem, and the Jews themselves are legal heirs by birth to the blessings of Abraham, Isaac, and Jacob if they will but accept their Redeemer and His way of life. After they are scattered and smitten by the Gentiles, many of these Israelites will accept Christ and receive the gospel. Bounteous blessings from heaven will then be bestowed upon them. Both a New Jerusalem and the Jerusalem of old will be built up as holy cities preparatory to the second glorious coming of Christ. Moroni comments on those who shall be the inhabitants of these two holy cities of the future as follows:

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 also cometh 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. (Ether 13:10-11.)

The prophecies of the Book of Mormon that predict events following its publication have concern with this Israel and their preparation for the second coming of Jesus Christ. Spiritual Israel is to gather the Saints preparatory to building Zion, the New Jerusalem, by

1See John 8:39; Galatians 3:29; Abraham 2:10.
taking the message of repentance and salvation to all nations. Predictions of sorrow and destruction give warning to those who refuse to accept the gospel of Christ.

The messages from the Book of Mormon contained in the chapters which follow offer hope to those who repent and come unto Jesus but woe to those who reject the words of life.
PART II

BOOK OF MORMON PROPHECY AND
ITS FULFILLMENT
CHAPTER IV

THE BOOK OF MORMON

The Book of Mormon prophesies of its own destiny. The "Book" was to come forth by the gift and power of God and was to be taken to all nations. It was to contain the message of salvation, and many people would be converted to the truth by reading prayerfully its pages. This book was to become a companion volume of scripture to the Bible, and together the two books would confound false doctrines and bring peace to many souls.

There seems to be sufficient evidence available to say that the above predictions have been fulfilled. The full destiny of the Book of Mormon, particularly its acceptance by the Lamanites and the Jews, has not been completed. However, many of the prophecies which relate to the Book of Mormon itself have come to pass.

The fulfillment of these prophecies gives evidence to the truthfulness of the book. "The coming to pass of these great prophecies of the Book of Mormon is an evidence of its divinity which the world cannot destroy," states Marion G. Romney, of the Council of the Twelve.¹ Parley P. Pratt said that anyone could easily recognize that many Book of Mormon predictions have been fulfilled:

¹Conference Report, April, 1949, p. 39.

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Twenty-six years ago, that book was published in English, and within those years have been progressively fulfilled many plain and definite predictions, that are therein recorded, insomuch that a professed infidel, one who had not before believed in Jesus Christ nor in the Bible, may easily comprehend that the things predicted in the Book of Mormon, many of them, have demonstrated themselves by their plain, literal, simple fulfillment.¹

George Q. Cannon expresses the idea that prophecies made in the Book of Mormon began to be fulfilled immediately following publication:

There were predictions recorded in this book and published to the world in the winter of 1829 and 1830, which are being fulfilled today, and which have been fulfilled, or have been in the process of fulfillment since the day that the work was issued from the press.²

The prophecies considered in this chapter relate to the Book of Mormon itself. Evidence of fulfillment is now presented.

The Book of Mormon to come forth
by the gift and power of God
and by way of the Gentile

(The book was/ 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.

(Book of Mormon prophets were concerned about the sacred records they possessed and were desirous that they be preserved. As an example Enos wrote:

I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time. . . . And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.³

¹Journal of Discourses, V, 197.

²Ibid., XXII, 254.

³Enos:16-18.
The Book of Mormon has come forth—it is in print. It claims to be "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." If the claims of Joseph Smith and the witnesses to the Book of Mormon are true, then the gift and power of God was manifest in the coming forth of this sacred scripture. Eldin Ricks, who is an assistant professor in the College of Religion at the Brigham Young University, says:

... the coming forth of the Book of Mormon is regarded by many as the most significant religious event since the time of Christ, an event no less important to the world than the warning message of Noah to the generation before the flood or the preparatory work of John the Baptist before Christ's earthly ministry.

In a general sense the term "Gentile" refers to those who are not of Israel. The Book of Mormon seems to use the term more specifically to mean the Christian nations of the world. Thus, Joseph Smith and the Latter-day Saints could be considered Gentiles. A more complete discussion on the topic of "Who are the Gentiles?" will be found in Chapter VII of this thesis.

*Book of Mormon to come forth in a day of wickedness*

It shall come in a day when it shall be said that miracles are done away ... when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness ... when the power of God shall be denied ... there shall also be

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1Title page of the Book of Mormon.

heard of wars, rumors of wars, and earthquakes in divers places. (Mormon 8:26-30; cf. II Nephi 26:14-22.)

The time of the coming forth of the Book of Mormon is placed in a historical setting by Nephi. In relating his vision, Nephi apparently describes future events in a chronological order. In chapter thirteen of First Nephi, this ancient prophet speaks of the foundation of a great and abominable church, the discovery of this land (America) by a man "wrought upon" by the spirit of God, the coming of colonizers to this land and the winning of their political independence, and the terrible treatment of the Indians by the new inhabitants. Following these events, Nephi tells of the coming forth of the book known to us as the Book of Mormon.

In the reference from Mormon quoted above, Moroni appears to be giving a general description of the age when the Book of Mormon would come forth and be taken to the nations of the earth. There appears to be sufficient evidence to show that we are living in a day of wickedness and of secret combinations.¹ In reading the works of many of the so-called religious scholars of the day, one can recognize that miracles are no longer accepted by them as actual occurrences and that in reality the power of God is being denied.² There seems to be little question as to the fulfillment of this prophecy.

Parley P. Pratt was convinced of the fulfillment of the prophecies made by the Book of Mormon:

¹A discussion of secret combinations, of wickedness, and of the saints crying from the ground will be given in the chapter entitled "The Gentiles."

²The denial of miracles and the power of God will be discussed in the chapter called "Two Churches Only."
Just as sure as the things in the Book of Mormon have been progressively fulfilling until now, and as sure as all the powers of the Saints and of their enemies have tended to that point, just so sure will every remaining item be fulfilled in its time and its place.

The Book of Mormon shall go forth unto all nations

These last records . . . shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved. (I Nephi 13:40.)

The Book of Mormon is forthright in its predictions. Church leaders have said that only under the inspiration of God could such predictions be made with the expectancy of fulfillment. Joseph Fielding Smith, President of the Quorum of Twelve Apostles and a theologian of repute, says that were it not for the spirit of prophecy, a prediction that the Book of Mormon should be taken to all nations would not have been made:

The promise was made that the contents of this record would be made known among all nations. Nephi wrote that the day would come "that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ."

Joseph Smith and the witnesses to the Book of Mormon were deeply impressed with this fact, for in giving to the world their testimonies they worded their address as follows: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come;" and then follows their positive statements concerning the record. Had it not been for the spirit of prophecy they would not have dared to have made their address in such manner, nor would Joseph Smith have dared to have declared that the book would be distributed in all the world as a witness for Christ. He had no power in himself, even with the help of 11 witnesses, to bring to pass such a bold and remarkable prediction. Had the Book of Mormon been a fraud and these men deceivers, it is very probable that the book would not have been known beyond a radius of a very few miles from Palmyra.

1Journal of Discourses, V, 199.
Moroni, when he appeared to Joseph Smith, in September, 1823, told Joseph Smith that his name should be known for both good and for evil among all peoples. Today no one will say that this has not been fulfilled. So also has knowledge of the Book of Mormon penetrated the nations of the earth. Wherever the name of Joseph Smith is known the Book of Mormon is also known. Those who have sincerely read it accept it as a divinely inspired record; among those who reject it, it may be looked upon in ignorance as a cunning fraud. However, the word of the Lord spoken anciently has been, and is still being, fulfilled.1

Orson Pratt listed the nations to which the Book of Mormon had then been taken. Even in that day, the sacred record spoken of had been taken to a great number of the nations of the earth.2

You will find that the Gospel message has been carried out by our missionaries to the nations of Great Britain and Ireland, to France, Germany, Italy, Switzerland, and the countries of Scandinavia, to Austria and Russia, to Asia and Africa, to Australia and the island of New Zealand, and the various islands of the South Pacific Ocean, as well as to the Sandwich and Society Islands. Among all these nations, this work has gone in fulfillment of prophecy, published before there was any Church of Jesus Christ of Latter-day Saints.3

In 1953, when the Book of Mormon Message and Evidences was printed, the Book of Mormon had apparently been printed in twenty-seven different languages:

The book is still a best seller, with 25,000 copies a year produced in English by the Church of Jesus Christ of Latter-day Saints alone, and over two and a half million copies of the book printed during its history in most of the twenty-seven different languages into which it has been translated.4

1 Joseph Fielding Smith, Doctrines of Salvation (Salt Lake City: Bookcraft, 1956), III, 211-12.

2 This discourse was given in 1876.

3 Journal of Discourses, XVIII, 223.

As early as 1851, the Book of Mormon had been translated into a foreign language. Says Joseph Fielding Smith:

The first edition to be published in any foreign tongue was that published by Elder Erastus Snow, in Danish, in 1851. It was published in Welsh, French, German, and Italian in 1852; Hawaiian, in 1855; Swedish, 1878; Spanish, in 1886; Maori, in 1889; Dutch, in 1890; Samoan, in 1903; and since 1903, in Tahitian, and Armenian, and other foreign languages.¹

Jack H. West, a lecturer during a Leadership Week at Brigham Young University, says there have been fifty-five English editions and thirty-three foreign editions of the sacred record.²

Franklin S. Harris, Jr., educator and Mormon writer, has pointed out the faith Joseph Smith and his associates must have had in the acceptance of the Book of Mormon to print a first edition of five thousand copies:

Curiously the Book of Mormon in First Nephi 13:40 predicts its world-wide distribution. Yet with all the large reading public of today and the publicity techniques, publishers now rarely print, even for a very promising book, an initial edition of 5,000 copies. In Palmyra, New York, in 1830, it was daring indeed, to do so with the Book of Mormon. People in Palmyra wondered why such a large edition was printed when only a few copies would meet the local demand for a long time. If to the daring of such a large edition is added the boycotting of local citizens and the caustic and reviling opposition which immediately developed, it seems a miracle that the edition would ever be sold.³

The Book of Mormon is universal. It is for "all kindreds, tongues, and people." This concept is also enlarged by Franklin S. Harris, Jr.: ¹

¹Joseph Fielding Smith, op. cit., p. 222.


³Harris, op. cit., pp. 7-8.
One of the most important concepts in the book is the universal concern of God with all mankind. This is not a vague sentiment. It may be expressed by saying explicitly, first, that the book's message is for all people who have lived on the earth, and for all who now live on the earth. Alma says that a record of the Book of Mormon peoples "should go forth unto every nation, kindred, tongue and people, that they should know the mysteries contained therein." The book makes a similar expression on its title page. Alma further explains: "We see that God is mindful of every people, whatsoever land they may be in." "The one being as precious in His (God's) sight as any other." And Nephi avers: "There is one God and one Shepherd over all the earth.""}

"Many shall believe the words which are written"

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written. (II Nephi 30:3.)

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.)

These two prophecies relate to the acceptance of the Book of Mormon as the word of God. Some writers believe that there is some difference in the meaning of the two prophecies quoted above. A very interesting article was written on this topic for the Improvement Era by Roy W. Doxey, an assistant professor in the College of Religion at Brigham Young University. Quotations are taken from this article to illustrate the idea just mentioned:

It would be safe to say that every day a non-Latter-day Saint verifies the truth of the Book of Mormon. Latter-day Saint missionaries are witnesses to this fact.

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1Ibid., p. 19.
But it is not generally known by the membership of the Church that another Nephite prophet centuries before Moroni's time made a prophetic utterance probably just as remarkable and which also confirms the truth of the book. It is this prophecy which is having its daily fulfilment.

Given approximately 550 years before Christ, this prophecy not only includes those who have a knowledge based upon spirit testifying to spirit, but it also embraces another group, those who will believe but who do not necessarily know by the testimony of the Holy Ghost.

... The fact that truth bears evidence of itself is the basis for the acceptance of the Book of Mormon. Hundreds of thousands of witnesses have testified to the truths in the Book of Mormon. Some of these may be said to be silent testators who "believe" but who do not go the full way along the way to perfection. These are they who fulfill Nephí's prediction. It is believed that if all the foreign and stake missionaries of this Church were to report the instances of Nephí's prophecy being fulfilled today, whether the person accepted the gospel or not, the number would undoubtedly be very great. The fulfilment of this prophecy is but one of the many ways in which God is verifying his word as spoken by his holy prophets.¹

One other contribution made on this subject by Brigham H. Roberts is here given:

There shall be many which shall believe the words which are written.

The only question is, has it been fulfilled? In answer we have only to point to the present membership of the Church in all the world, say three hundred thousand people. But to the number of those who now believe it, and hold it to be a volume of sacred scripture, there must be added all those who have died in the faith; and again those who once accepted it in their faith and afterwards, by transgression, lost the spirit of the work and departed from the Church; but who, singularly enough, in the majority of cases, still continued to assert their faith in the truth of the Book of Mormon. And then to all those numbers there must be added that still greater number of people who have been brought to a belief in the Book of Mormon, but who have not had sufficient moral courage to forfeit their good standing among their fellows, and make other sacrifices involved in public profession of their faith.

Let the numbers of these several classes be added together and beyond question the prophecy has been fulfilled. Many have believed in the Nephite scriptures.²


²Roberts, New Witnesses for God, III, 284.
This statement is even more true today than at the time Elder Roberts wrote it.

Reference is now made to the scriptural passage quoted above from the tenth chapter of Moroni. This promise seems to be a bold one indeed. Brigham H. Roberts cites the trials the Saints were willing to endure as proof that many have known the fulfillment of this prophecy:

I do not hesitate to pronounce this one of the boldest prophecies of Holy Writ, and certainly one which no imposter would dare place in a book he was palming off upon the world as a revelation from God, since it affords such immediate means of testing the truth of his pretensions.

The only question to be considered after this is, has the prophecy of a promised testimony been fulfilled. Hundreds of thousands are ready to answer in the affirmative; scores of thousands who have died in the faith have left on record their testimony that the prophecy has been fulfilled in their experience; and back of the testimony of these thousands is their life of sacrifice, toil, suffering; together with the contumely and persecution which they have endured for that testimony. Some of the witnesses to the fulfillment of this prophecy have even sealed their testimony with their blood—can evidence of a higher or more solemn character be pointed to in attestation of any truth?1

The formula given by Moroni is said to be the only real key to unlock the mystery; it is last of all the only method whereby one may know for himself that the Book of Mormon is indeed the word of God. The real kernel of the matter is stated by Franklin S. Harris, Jr.:

Much more important than the book's role in provoking discussion of its claims is its role in carrying conviction to its readers of the divinity of Christ and his work for mankind. Did and does the book make converts to its message and the church which teaches it? That is the key to its value and of much greater importance than its usefulness as an ancient history of part of mankind, or even of its confirmation of much Biblical history and teaching, or yet its appealing elaboration in clarity of many doctrines not agreed on by the Christian world. Did and does it bring men to accept Christ and join his Church?

1Ibid., pp. 234-35.
The greatest value of the Book of Mormon is then its value as a witness for Christ and its effectiveness in convincing people of his message to a point where they will try to live his teachings and commandments.\(^1\)

The testimony of two witnesses who have become prominent figures in the Mormon movement are given below. First a statement by President Heber J. Grant:

I rejoice in the wonderful spirit of the Book of Mormon. I believe that it is one of the greatest missionaries in the hands of the elder that it is possible for him to have. I believe that no man can open that book and read it with a prayerful heart and ask God, in the name of Jesus Christ, for a testimony regarding its divinity, but what the Lord will manifest unto him by His Spirit the truth of the book.\(^2\)

Joseph Fielding Smith adds his testimony:

There are hundreds of thousands who have put this promise to the test and can in all sincerity say that they have received that knowledge.

I am just as firmly convinced that this Book of Mormon is the word of God and was revealed, as Joseph Smith declared it was revealed, as I am that I stand here looking into your faces. Every soul on the earth who has intelligence enough to understand may know that truth.\(^3\)

The discounting of the many witnesses to the truth of personal testimony given by the Holy Ghost seems extremely difficult if not impossible. Orson Pratt has made a pertinent statement on this subject:

This great cloud of witnesses know with the greatest certainty that the Book of Mormon is true: they know it with as much certainty as the ancient apostles and prophets knew their respective messages to be true. The nature of their testimony is such that it precludes all possibility of their being deceived themselves. Before mankind can be justified in calling these thousands of witnesses impostors, they must prove that none of them have seen and heard as they boldly testify.\(^4\)

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\(^1\)Harris, op. cit., pp. 165-66. \(^2\)Conference Report, April 1908, p. 57.
\(^3\)Joseph Fielding Smith, op. cit., p. 231.
The Book of Mormon to be a standard for God's people

The words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. (II Nephi 29:2; cf. Moroni 10:27-29.)

Joseph Smith said that the Book of Mormon was the keystone of the religion of the Saints of God:

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.¹

The Doctrine and Covenants stresses the point that the Book of Mormon contains the fulness of the gospel:

The Book of Mormon . . . contains . . . the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also.²

The priesthood bearers are to teach the principles of the gospel found in the Bible and the Book of Mormon.³ The Church is under condemnation when the members do not remember the new covenant, the Book of Mormon and former commandments of the Lord, and live according to the precepts which have been given.⁴ The Book of Mormon is one of the standard works of the Church of Jesus Christ of Latter-day Saints. Its teachings are binding upon the Latter-day Saints.

Book of Mormon shall establish the truth of the Bible

These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve

¹Documentary History of the Church, IV, 461.
²Doctrine and Covenants 20:8-9.
³Ibid., 42:12.
⁴Ibid., 84:54-57.
The book which "proceedeth out of the mouth of a Jew" (I Nephi 13:23) and is evidently the Bible is the word of God, according to many of the prophets of the Book of Mormon. Nephi wrote that this record of the Jews "contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets." (I Nephi 13:23.)

The Book of Mormon not only declares that the Bible is a record of the revelations and teachings of God's prophets, but the newer scripture also verifies many of the historical events recorded in the Jewish record. Some of the happenings recorded in the Bible have been questioned by modern scholarship. Especially have the miraculous events been discarded as fictitious by many who claim to be students of the Bible. The Book of Mormon makes mention of a goodly number of these "questionable" events in a manner that indicates the events are historical fact. The Nephite people on the American continent had the brass plates of Laban which contained a near-parallel account of the material found in the Old Testament down to the days of Jeremiah the Prophet.¹ Book of Mormon prophets quoted copiously from this ancient record.

The Book of Mormon speaks of the creation, verifying many of the teachings of this account found in the Bible. "Man was created after the image of God." (Mosiah 7:27.)² Adam and Eve were in the garden of Eden, according to the Book of Mormon, and they partook of the

¹I Nephi 5:10-16.
²See also Alma 18:34; 22:12; Ether 3:15.
forbidden fruit and were cast out.¹ "God placed cherubim and a flaming
sword . . . lest our first parents should . . . partake of the fruit of
the tree of life, and live forever." (Alma 12:21.)

The murder of Abel by Cain is mentioned in Helaman 6:27. The
"flood" was a reality and covered the earth.² The Book of Mormon also
speaks of the "tower" and that the people "were scattered at the time
the Lord confounded the language of the people."³

Genesis states that Abraham paid tithes to Melchizedek.⁴ Alma
speaks of Melchizedek as king over the land of Salem and as a great
prophet; also that Abraham paid tithes to Melchizedek.⁵ Abraham, Isaac,
and Jacob were men of God, according to the Book of Mormon record.⁶
The great covenant which was made with Abraham and his seed is accepted
as true in many passages in the sacred record of Mormon.⁷ Jacob, the
son of Lehi, brings to mind the obedience of Abraham in being willing
to offer his son Isaac.⁸

Jacob, son of Isaac, is spoken of in the Book of Mormon.⁹ The

¹Alma 42:2; II Nephi 2:18, 19.
³Title page of the Book of Mormon. See also Omni 22; Mosiah
28:14; Helaman 6:28; Ether 1:3.
⁶I Nephi 17:40; Mosiah 7:19; Alma 5:24.
⁷I Nephi 15:18; 22:9; II Nephi 29:14; III Nephi 20:25, 27;
Mormon 5:20; Ether 13:11.
⁸Jacob 4:5.
Lehites are descendants of Jacob or Israel and are a remnant of the seed of Joseph. Alma even mentions the coat of Joseph, "rent by his brethren into many pieces." (Alma 4:23.) Joseph was sold by his brothers and taken to Egypt.

Moses was considered a key figure in the Bible, according to the Book of Mormon record. Lehi said that Joseph prophesied of Moses, who should be raised up to deliver the House of Israel from Egypt. The five books of Moses are mentioned in I Nephi 5:11. The rod of Moses was worthy of comment as well as the fact that a spokesman would be given to Moses. The miracle of the dividing of the waters of the Red Sea and the destruction of the Egyptian army is verified in Book of Mormon accounts. Mount Sinai and the receiving of the Ten Commandments is a topic of discussion in both the Book of Mormon and the Bible. The Law of Moses plays an important part in the lives of the people of Nephi. The miracles of the Israelites being led by a pillar of light, being healed by looking upon the serpent of brass, obtaining water from the rock, and receiving manna are mentioned in the Book of Mormon.

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4 I Nephi 4:2; 17:26-27; Helaman 8:11.
8 I Nephi 17:28-30, 41.
The Book of Mormon confirms the fact that the Lord told Joshua's people to destroy the Canaanites. 1 The Book of Jacob mentions by name two of the kings of Israel, David and Solomon, and also talks of their many wives. 2 Another king of the Israelites is called to mind in the Book of Mormon: Zedekiah was king when the families of Lehi and Ishmael left Jerusalem. 3

The writings of the great prophet Isaiah became an inspiration to the ancient prophets of America. Nephi and Jacob quote at length the words of Isaiah. 4 Abinadi and Jesus himself quote passages from Isaiah. 5 Jeremiah is also a prophet recognized in the Book of Mormon. 6 Other Old Testament prophets mentioned are Elijah and Malachi. 7 The Babylonian captivity of the Jews was also known by the Nephite prophets. 8

Christ is the central figure in the Book of Mormon as well as in the Bible. That He is the God of this world and Redeemer and Savior of men is the oft repeated testimony of both scriptures. The Book of Mormon verifies the work of the forerunner of Christ who should baptize

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1I Nephi 17:32-38.  
3I Nephi 1:4; 5:12-13; Omni 15.
4See the following chapters: I Nephi 20; 21; II Nephi 7; 8; 12 to 24.
5See Mosiah 14 and III Nephi 22.
7III Nephi 24:1; 25:5.
Him and testify of His Messiahship.  

Jesus, the Son of God, was born to Mary, a virgin. Mary was overshadowed and conceived by the power of the Holy Ghost. The prophets in America saw in vision the earthly ministry of the Savior. He chose twelve Apostles, was mocked and persecuted by the people, and performed miracles. The Book of Mormon confirms that Jesus Christ fulfilled the Law of Moses and the law of circumcision was brought to an end. According to the Book of Mormon, Jesus suffered to the point of blood coming from every pore in His sacrifice for men. He was crucified, buried, and rose from the grave on the third day. Thus, the Book of Mormon like the Bible testifies of the ministry of Christ and of His atonement.

The fact that John was one of the Twelve chosen by Jesus and that he wrote concerning the last days is shown to be true in I Nephi 11:20-27. The Gospel of St. John intimates that John is not to taste death but tarry until Christ comes again. The Book of Mormon confirms this as being true.

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1 I Nephi 10:7-10; 11:27; II Nephi 31:4-8.  
3 Alma 7:10.  
5 III Nephi 15:5-8; Moroni 8:8. See Matthew 5.  
Undoubtedly the Book of Mormon is a great witness that the Bible is truly the word of God. The Book of Mormon testifies that the Bible is true. This American volume of scripture also bears witness to many of the important historical events recorded in the Jewish scripture. Brigham Young said that no honest person, having read both the Bible and the Book of Mormon, could say that one book is true and the other false:

No man can say that this book [laying his hand on the Bible] is true, is the word of the Lord, is the way, is the guideboard in the path, and a charter by which we may learn the will of God; and at the same time say that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the gospel of Jesus Christ from these two books, that can say that one is true and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false.¹

Heber J. Grant also said:

All my life I have been finding additional evidences that the Bible is the book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published.²

Book of Mormon to restore "plain and precious truths" of the Gospel

These last records . . . shall make known the plain and precious things which have been taken away from the Bible. (I Nephi 13:40.)

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written

¹Journal of Discourses, I, 38.

²Improvement Era, XXXIX, 660.
by the fruit of thy loins, and also that which shall be written by 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 my covenants, saith the Lord. (II Nephi 3:12.)

George Q. Cannon made an interesting comment on this latter passage:

Now, here is a very remarkable prediction connected with the coming forth of this Book. . . . when these two Books should be united, it should have a remarkable effect—that is, their union should. They should confound false doctrine; they should lay down contentions, put an end to them and establish peace; and they should be the means of bringing the people to the knowledge of the covenants of God with those ancient Prophets, with His ancient servants and people. Now all those who know anything about the effect of the Book of Mormon . . . know that these words have been fulfilled to the very letter. False doctrines have been put down. Contentions have ceased. Peace has been established, and the people have been brought to the knowledge of the covenants which God made with His ancient servants. Those who have read this Book know how precious are the words of God, contained in it—how plain the doctrine of Jesus Christ is set forth in it. There are no mis-translations; there is no mysticism infused into it by men who have had their own peculiar views of the doctrine of Christ; for in consequence of the taking out from the ancient records (the Bible) of many plain and precious parts of the Gospel of Jesus Christ, the whole religious world is in confusion as to the meaning of certain texts. So far as baptism is concerned there is no end to contention. . . .

Now, the Book of Mormon comes forth, and it speaks in exceeding great plainness upon this point. It not only gives the mode of baptism which Jesus gave to His ancient disciples on this continent; but the very words to be used. It says that they shall immerse candidates in the water; and it gives particular directions about the laying on of hands, and about all the doctrines of the church of Christ, or of the Gospel. No man who reads the Book of Mormon, need be at a loss to know the doctrine of Christ. It is as plain as it is possible for the English language to make it, and everybody can see it. Therefore, most wonderfully, when united with the Bible, has it fulfilled this prediction—the writings of the descendants of Joseph, of which this Book is the record. 1

The Book of Mormon and the Bible have grown together in many ways to confound false doctrines. Some of the doctrines that seem to

have been clarified are listed below with references from the Book of Mormon:

The nature and personality of God


The fall of man


The atonement


The free agency of man


The Gospel


Faith


Repentance


Baptism

The mission of the Holy Ghost


The sacrament

III Nephi 18:1-12, 27-29; Moroni 4: 5.

The reality of the devil

II Nephi 2:17, 27; 9:8-9; Alma 5:39; 31:35; Helaman 6:26, 30; III Nephi 9:2; 11:29.

The resurrection


The judgment


The two sacred records, the Bible and the Book of Mormon, appear to have grown together and to have become one in the hands of the Lord's servants.¹ Mormon, the abridger of the record of the Book of Mormon peoples, suggests the proper use of both sacred volumes:

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them. (Mormon 7:8-9.)

And Nephi, one of the great Book of Mormon prophets, testifies

¹See Ezekiel 37:16-20.
to the truth of both sacred records:

The records of the prophets and of the twelve apostles of the Lamb are true. . . . And . . . all men . . . must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth. (I Nephi 13:39-41.)

Greater things made known to those who accept the Book of Mormon

And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. (Mormon 8:12.)

According to Orson Pratt, the Book of Mormon is a great and wonderful book. It is outstanding in the teachings it contains on the first principles and ordinances of the gospel. However, there are some additional revelations, which purportedly came from God, which enlarge the understanding of men. Examples of these might include Section 76 of the Doctrine and Covenants on the "glories of the celestial, the terrestrial, and the telestial states"; Sections 20, 84, and 107 of the same book on the organization and function of the priesthood; the Book of Moses in the Pearl of Great Price on the history of the creation of the world as given to Moses. Orson Pratt gives his interpretation of the passage in Mormon 8:12 in the following quote:

... I would ask, if the Latter-day Saints know of anything greater than that which is contained in the Book of Mormon. What a wonderful thing the Book of Mormon is, to be brought forth by an angel sent from heaven to be translated from the ancient languages of this country into our English language, to have the Urim and Thummim given to the translator by which the words were translated. What a great and wonderful thing the Book of Mormon is so far as its history and its doctrine are concerned; and so far as its predictions of things which are immediately in the future are concerned, what a great benefit it has been to us Latter-day Saints to read our own history before it comes to pass.
... What greater things have we learned? We might have searched the Book of Mormon from beginning to end, and we never could have learned the perfect organization of the Kingdom of God upon the earth, such as we now find it in the midst of this people.

Then again, what could we learn from either the Bible or Book of Mormon in regard to three glories—the celestial, the terrestrial and the telestial glories?

... You have upon your shelves the Book of Covenants and Commandments, the revelations of heaven; you also are in possession of the Pearl of Great Price, containing the vision of Moses, that great and glorious vision which he received on the mount, revealing to him the history of the creation of the world.

There are many things in the new translation besides the vision and revelation in regard to the creation, written by Joseph Smith, which are far greater than anything contained in the Bible, or the Book of Mormon, or in the Doctrine and Covenants. I bring up these things in order to show you that God has fulfilled his promises to the present time, by giving us greater knowledge concerning the creation of our globe.

By revelations given in ancient days, and renewed through this young Prophet of God, we learn that we, ourselves, did not begin to exist when we were born into this state of existence; we learn that we are of higher origin than that assigned by poor, unbelieving man.

Here then is another thing in which the Lord has fulfilled our test. He has told us of our pre-existence; he has told us of the glory and greatness of our ancestor, even the Supreme Being; he has told us when we existed, that it was before this world was brought into existence. Are not these greater things than are contained and explained in the Book of Mormon or the Bible?

The Book of Mormon to teach men to do good

And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, ... and they teach all men that they should do good. (II Nephi 33:10.)

The Book of Mormon has affected the lives of thousands of people. Has the effect been good? The answer lies in the activities and accomplishments of the converted members of the Church since its organization in 1830 to the present day. Have the accomplishments of the Saints

1Journal of Discourses, XX, 69-76.
tended toward making the world a better place in which to live? Does the Church stand for peace and for human progress? Are members of the Church apt to be more law abiding by accepting gospel principles as taught in the Book of Mormon? Is an active interest taken in the government of the society to which the Church members belong? Are the instructions of the Church leaders such that make the members more self-reliant and desirous of helping each other? Such questions could be multiplied. A study of the history of the Church can only lead to an affirmative answer to each question.

President Joseph F. Smith has considered the effect of the Book of Mormon on those who accept it and has made a decision:

I have read it many times since, and I have asked myself scores of times, have you ever discovered one precept, doctrine, or command within the lids of that book that is calculated to injure anybody, to do harm to the world, or that is in contradiction to the word of God as contained in the Bible? And the answer invariably came, No, not one solitary thing; every precept, doctrine, word of advice, prophecy, and indeed every word contained within the lids of that book relating to the great plan of human redemption and salvation is calculated to make bad men good, and good men better.²

Brigham H. Roberts relates specific ways in which the Book of Mormon has brought "good" into the lives of those who have read it:

In common with all books, the Book of Mormon has its spirit, produces its effects upon the minds of men; and as it claims to be a work originally written and also translated through the inspiration of God, and deals primarily with sacred things, it is to be expected that the spirit of this book will have not only a good, but even a divine influence; that it will be of a faith-promoting, doubt-dispersing, comfort-bringing character. Its effects upon the minds of men, therefore, may be another test of its claims to a divine origin; and to that test I now submit it.

Men have gone to the Book of Mormon in despondency, and have

²Journal of Discourses, XXIV, 14.
come away cheered; they have gone to it in sorrow, and have come away comforted; they have gone to it at times when overwhelmed for the moment by the mists which the speculations of men sometimes throw over truth, and have come away from it enlightened—with faith and hope and charity renewed. It created for them a firmer faith in God. In the presence of its spirit doubt took wings. Its moral and spiritual standards they find to be the highest and noblest. Indeed so perfect is its morality that no one has yet been able to bring a complaint against it on the ground of moral defect.

Whatever power it possesses to cheer, comfort and encourage men; whatever power to build up hope, create faith or promote charity, exists not by virtue of its human excellencies, but in spite of their absence; therefore such influence for good as it possesses must be attributed to the Spirit of God in which it was written, and by which it is permeated; and by reason of the presence of that spirit in it, the book itself must be accorded a divine origin.  

Summary

Many of the Book of Mormon prophecies concerning itself have every appearance of having been fulfilled or of being in the process of fulfillment. The book has been distributed to nearly every nation in the world by the missionaries of the Church. The Nephite record has been accepted as the word of God by hundreds of thousands of people. Many declare that they have received heavenly witness that what it says is true. The Book of Mormon has been accepted as scripture by the Church of Jesus Christ of Latter-day Saints ever since it was officially organized. The leaders of the Church continue to claim that the Book of Mormon is a companion volume of scripture to the Bible and that together the two books testify to the reality of God and His concern for mankind. The Book of Mormon has had great influence among men.

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1 Roberts, New Witnesses for God, III, 325-31.
CHAPTER V

JOSEPH THE SEER

"A seer, shall the Lord my God raise up."\(^1\) According to the Book of Mormon, the Lord promised Joseph of old, who was sold into Egypt, that out of his loins or from his posterity "a choice seer" should be brought forth.\(^2\) Leaders of the Church have declared this choice seer to be Joseph Smith. The Book of Mormon even designates his name. "His name shall be called after me [Joseph]; and it shall be after the name of his father."\(^3\)

In the third chapter of Second Nephi, many predictions were made concerning this seer that were yet to be fulfilled when the Book of Mormon was published. If Joseph Smith is the choice seer spoken of, then evidence should be available to substantiate this claim. The prophecies which relate to the mortal life of the seer, if they refer to Joseph Smith, would now have been fulfilled. This chapter will consider the evidence.

A choice seer

Yea, Joseph [Son of Jacob\(^7\)] truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins. (II Nephi 3:7.)

It would appear that in prophesying of a particular individual

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\(^1\)II Nephi 3:6.  \(^2\)II Nephi 3:7.  \(^3\)II Nephi 3:15.
who would be great in His own eyes, the Lord would know who that individual was that should be sent to earth to perform such a great task. That this is the case was the firm conviction of Brigham Young:

It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he (Joseph Smith) should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fullness of the keys and power of the priesthood of the Son of God. The Lord had His eye upon him and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was foreordained in eternity to preside over this last dispensation.1

Brigham Young said that Joseph Smith was of the tribe of Ephraim. "The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite."2 The Doctrine and Covenants indicates that Joseph Smith was "a descendant of Jesse as well as of Ephraim" (D and C 113:3-6), and the Book of Mormon speaks of the translator of the record as being a Gentile.3 Evidence indicates that Joseph Smith was of the loins of Joseph, who was sold into Egypt by his brothers.

It is suggested by Hyrum L. Andrus, who wrote his doctoral dissertation on the topic of Joseph Smith as a modern prophet, that Joseph was chosen and foreordained because he was particularly suited to the work to be accomplished:


2Ibid., II, 268.

3The fact that Joseph Smith and the Saints could be both Gentile and of Israel is discussed in Chapter VII under the heading, "Who are the Gentiles?"
Joseph the Prophet and the Seer was chosen and foreordained of
God to usher in the last and greatest dispensation of gospel truth
and power ever revealed to man on earth. The work he was instru-
mental in establishing is here to purify the world of unrighteous-
ness, to establish the millennial society of peace and prosperity
throughout the earth, and to prepare all things for the reign of
Christ. To initiate this titanic task and to lay the foundation
upon which the perfected superstructure will one day rest, God
chose a select seer, with spiritual, mental, and moral powers suited
to the work at hand, and with personality and physical strength to
bear the burden of that great responsibility.¹

Mention has been made in the last two citations of the last
dispensation. According to Mormon thought, Joseph Smith was the prophet
called to head the dispensation of the fulness of times "in the which,"
said a revelation, "I will gather together in one all things, both
which are in heaven, and which are on earth."² This choice seer was to
hold the keys of the last dispensation before the second coming of
Christ.

The seer shall do a work of
great worth to the Lamanites

And unto him will I give 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. (II Nephi 3:17.)

Undoubtedly the work of greatest worth unto the seed of Joseph
or the Lamanites was the translation and publication of the Book of
Mormon. This is their book. Many Lamanites, known as the Indians,
have been converted to the gospel and a "knowledge of the covenants"
through the Book of Mormon. It is prophesied that it will be the means

¹Hyrum L. Andrus, Joseph Smith, the Man and the Seer (Salt Lake

²Doctrine and Covenants 27:13.
of converting many more of the Lamanites. A discussion of the proselytizing done among the Indians by the missionaries of the Church is found in Chapter VIII of this thesis.

Joseph highly esteemed—able to convince the Lamanites

He shall be esteemed highly among the fruit of thy loins.... unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. (II Nephi 3:7, 11.)

Joseph Smith was concerned with his responsibility to take the gospel to the Lamanites. Late in 1830 (the year the Church was organized) a missionary expedition was sent from the state of New York to Missouri. Contact was made with several tribes of Indians and the gospel was preached to them.1 Joseph Smith was visited several times by Indian tribes while the Saints resided at Nauvoo. In the Comprehensive History of the Church, Brigham H. Roberts reports a visit by Chief Keokuk, and about one hundred chiefs and braves of the Sac and Fox tribes, together with their families. They were royally welcomed and told of their forefathers from the Book of Mormon. Chief Keokuk's reply to the speech was:

I have a Book of Mormon at my wigwam that you gave me a number of moons ago. I believe you are a great and good man. Keokuk looks rough, but I am a son of the Great Spirit. I have heard your advice. We intend to quit fighting, and follow the good talk you have given us.2

On April 18, 1843, three Indian chiefs of the Pottawattamie

1See Documentary History of the Church, I, 118-25, 182-85.
2Roberts, Comprehensive History of the Church, II, 88-89.
tribe came to Joseph for advice on what to do about theft of their horses and cattle. Several Pottawattamie chiefs again visited the Prophet in July of 1843. Joseph was absent; the Indian chiefs preferred to wait for his return rather than talk to some of the other Church leaders. During an interview the Indian "orator" said:

*We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indians left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses have become poor traveling, and we are hungry. We will now wait and hear your word.*

The Indians were instructed in conduct and informed about the Book of Mormon. They were fed and furnished with some horses, and they went home satisfied and contented.

Another visit was made by the Sac and Fox Indians on May 23, 1844. Joseph suggested they sell no more land and cultivate peace with all men.

These recorded experiences indicate that the Indians who knew Joseph Smith held him in high regard. He was able to convince them of righteous conduct and to tell them of the truths of the Book of Mormon.

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1*Documentary History of the Church, V, 365.*

2*Ibid., p. 480.*

3*Ibid., p. 481.*

4*Ibid., VI, 402.*
Joseph "shall do none other work"

And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. (II Nephi 3:8.)

The history of the Church of Jesus Christ of Latter-day Saints portrays the great call and mission of Joseph Smith. Apparently, the work required of him in this responsibility took all of his time. The organization of all phases of the Church, the direction of the building of temples and cities, the revision of the Bible, the translation of ancient records, the editing of printed instructions, the directing of extensive missionary activities, and the guidance of all Church functions seemed to occupy his time completely. President Joseph F. Smith summarizes what appear to be amazing accomplishments for a short lifetime:

Joseph Smith was martyred in Carthage, Illinois, on the 27th of June, 1844--14 years after the organization of the Church. What did he accomplish in these 14 years? He opened up communication with the heavens in his youth. He brought forth the Book of Mormon, which contains the fullness of the Gospel; and the revelations contained in the Book of Doctrine and Covenants; restored the holy Priesthood unto man; established and organized the Church of Jesus Christ of Latter-day Saints, an organization which has no parallel in all the world, and which all the cunning and wisdom of men for ages has failed to discover or produce and never could have done. He founded colonies in the States of New York, Ohio, Missouri and Illinois, and pointed the way for the gathering of the Saints into the Rocky Mountains; sent the Gospel into Europe and to the islands of the sea; founded the town of Kirtland, Ohio, and there built a temple that cost about a quarter of a million dollars; he founded the city of Nauvoo in the midst of persecution; gathered into Nauvoo and vicinity some 20,000 people, and commenced the building of the temple there, which when completed cost one million dollars; and in doing all this he had to contend against the prejudices of the age, against relentless persecution, mobocracy and vile calumny and slander that were heaped upon him from all quarters without stint or measure. In a word, he did more in from 14 to 20 years for the salvation of man than any other man save Jesus only, that ever lived, and yet he was accused by his enemies of being an indolent and worthless man!  

1Journal of Discourses, XXIV, 14-15.
Probably no greater responsibility has ever been given to any of God's prophets. According to Wilford Woodruff:

Joseph Smith was chosen to stand at the head of the work of the Lord in the last days, and his work was assigned to him through the fore-knowledge of our Eternal Father in the eternities before he was born. He came in the spirit of Elias to prepare the way for the coming of our Lord. No prophet since the days of Adam, save, of course, our Redeemer, has been given a greater mission.¹

Joseph asserted that he was guided in his work and that angels sent from heaven visited him. According to Wilford Woodruff, the Prophet Joseph was given all the heavenly assistance necessary in carrying out his great assignment:

There has been more prophecy fulfilled in the last forty-three years upon the face of the earth, than in two thousand years before. These mighty prophecies, as I said before, like a band of iron, governed and controlled Joseph Smith in his labors while he lived on the earth. He (Joseph Smith) lived until he received every key, ordinance and law ever given to any man on the earth, from Father Adam down, touching this dispensation. He received powers and keys from under the hands of Moses for gathering the House of Israel in the last days; he received under the hands of Elijah the keys of sealing the hearts of the fathers to the children and the hearts of the children to the fathers; he received under the hands of Peter, James and John, the apostleship, and everything belonging thereto; he received under the hands of Moroni all the keys and powers required of the stick of Joseph in the hands of Ephraim; he received under the hands of John the Baptist the Aaronic Priesthood, with all its keys and powers, and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation of the greatest work and dispensation that has ever been established on the earth.²

Joseph Smith was to devote his life to the work of God. His mission in life is summed up by Brigham H. Roberts in this statement:

What was Joseph Smith's mission? It was the mission of Joseph Smith, under God's direction, to establish the Church of Christ and

¹Joseph Fielding Smith, Doctrines of Salvation, I, 916-17.
²Journal of Discourses, XVI, 267.
Kingdom of God upon the earth; and to the accomplishment of this work he devoted the whole energy of his life, and was faithful unto death.\(^1\)

Wilford Woodruff said that Joseph's life work was completed to the extent that the dispensation that was begun under his direction would be perpetuated:

Joseph Smith lived until he gave his testament to the world, and when he had sealed all these keys, powers and blessings upon the head of Brigham Young and his brethren; when he had planted these keys on the earth so that they should be removed no more forever; when he had done this, and brought forth that record, that book of revelation, the proclamation of which involved the destiny of this whole generation—Jew, Gentile, Zion and Babylon, all nations of the earth, he sealed that testimony with his blood in Carthage jail, where his life and that of his brother Hyrum were taken by the hands of wicked and ungodly men.\(^2\)

The seer to be great

like unto Moses

And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses. (II Nephi 3:8, 9.)

After the martyrdom of Joseph Smith, the men who knew him best expressed their feeling as to his greatness in these words:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood.\(^3\)

\(^1\)Tbid., XXV, 130. \(^2\)Tbid., XVI, 267. \(^3\)Doctrine and Covenants 135:3.
A similar expression has been given by one of the Church leaders many years after Joseph's death. Orson F. Whitney, who was a member of the Quorum of the Twelve, made this statement:

This man was the most wonderful human being that has walked the earth in two thousand years. He was a light shining in darkness, and the darkness comprehended him not. Great as Seer, Revelator and Prophet, he was also great as a far-seeing and philanthropic statesman, a patriot par excellence, a thinker without peer.1

Joseph's life has been compared to the life of Moses. To those who accept both men as prophets, there have not been greater prophets sent to earth than Moses and Joseph Smith.

The Prophet Joseph Smith is here compared to Moses. The comparison is striking. (1) Both saw and spoke with Jehovah. (2) Both were liberators who led multitudes in exodus for the sake of liberty from oppression. (3) Both were law-givers by divine inspiration. (4) Both were prophets and seers. (5) Both performed mighty miracles. (6) Both encountered opposition, from "friends" and enemies. (7) Both depended largely on a brother for success: Moses on Aaron; Joseph on Hyrum.2

Another comparison of Joseph with Moses is made in that both were affected in physical appearance when they communicated with the Lord. It is recorded in Exodus that after Moses had returned from Mount Sinai, "behold, the skin of his face shone."3 Anson Call said of Joseph Smith:

I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white.4

1Improvement Era, XXXII, 819.

2George Reynolds and Janne M. Sjodahl, Commentary on the Book of Mormon (Salt Lake City: Deseret News Press, 1956), 1, 253. Both Reynolds and Sjodahl have been recognized for the quality of their writings on the Book of Mormon.

3Exodus 34:35.  

4Andrus, op. cit., p. 114.
And Brigham Young adds:

Those who were acquainted with him knew when the Spirit of revelation was upon him for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face.¹

The prophets of the Book of Mormon were not the only ones who knew of the calling and mission of this great seer of the latter days. The dispensation of the fulness of times was of such importance in the fulfillment of God's plans, that undoubtedly prophets of all ages were told of the important work of the prophet who would be called to head this last dispensation. Reference has been made to the 113th Section of the Doctrine and Covenants in which an explanation is given of the first five verses of Isaiah, chapter eleven. This would indicate that Isaiah knew of the great latter-day prophet.

According to the Pearl of Great Price, Moses knew of another like himself who should bring forth the word of the Lord to the people in the latter-days:

And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.²

Joseph Smith gave to the world the word of the Lord in the form of new scriptures. He was the translator of the Book of Mormon, and the main instrument through whom the Lord revealed His word to this generation as found in the Doctrine and Covenants. Joseph claimed to have translated from papyrus "some ancient Records, that have fallen into

¹Journal of Discourses, IX, 89. ²Moses 1:11.
our hands from the catacombs of Egypt." This new scripture is known as "The Book of Abraham" and is found in the Pearl of Great Price. Another portion of this same book is a revelation given to Joseph Smith known as "The Book of Moses." Le Grand Richards indicates the extent of this new scripture in this statement:

Therefore, by the power of the Lord, this new prophet of this dispensation has given us some one hundred and thirty revelations direct from the Lord, which are recorded in the Doctrine and Covenants, a book of some 250 pages. These revelations were given to direct this prophet and his successors in the establishment of the Church and Kingdom of God upon the earth in these latter days to prepare the way for the second coming of the Messiah.

This "choice seer" has also given us the Pearl of Great Price, which contains the word of the Lord to Abraham, the friend of God; also the word of the Lord to Moses as revealed to this latter-day prophet.

This new prophet has brought forth more of the word of the Lord unto Israel than any other one prophet of the past of whom we have record.1

That Joseph was a "seer" in the true sense is well expressed by Hyrum L. Andrus:

Joseph Smith was indeed a mighty seer. Through that divine gift he gave the world other volumes of sacred scriptures, to be new witnesses for Christ and for his gospel in modern times. By vision he viewed the past and the future of man's eternal existence and contemplated his relationship to God and to Christ's eternal bar of judgment. Joseph saw the latter-day Church and Kingdom, in every detail of organization, and beheld their relationship to the past and to the future. The great exodus of the church to the West, the establishment of the Saints as a mighty people in the Rocky Mountains, and the future redemption of Zion—all these events, with their attending developments, came within the scope of his vision. To him the past, the present, and the future were one immediate moment; and the end of that moment is not yet.2

One of the great contributions made by this modern prophet is a correct interpretation of the scriptures so that men may know how to

1Richards, op. cit., p. 124.
2Andrus, op. cit., p. 120.
achieve salvation and exaltation in God's kingdom. Joseph F. Merrill, educator and Apostle, said:

But it is very largely to the teachings and labors of the Prophet Joseph Smith that the modern world is indebted for a correct interpretation of the plan of life, salvation, and exaltation that the Lord has provided for his children to follow if they would come to return to his presence.¹

Joseph's greatness came not from his own effort alone. As has been pointed out, he was called by God to a great work as head of this important final dispensation before the coming of Christ in His glory. Help and guidance was given from above. He was taught by messengers sent by God. Said Wilford Woodruff:

... Joseph Smith was a Prophet of God. He was a man raised up by the power of God. He received the testimony of the Gospel of Jesus Christ by visions and revelations as did John the Revelator. Angels appeared unto him and taught him the ways of life. Those men who held the Priesthood--who were put to death in the flesh for the word of God, and the testimony of Jesus Christ--visited Joseph Smith.²

A claim is made that it was not by the wisdom of the world that Joseph taught the words of life. It was the belief of President Joseph F. Smith that the equivalent of what Joseph Smith gave to the world could not have been duplicated by any man or combination of men, in and of themselves:

When he had finished translating the book he was still only a boy, yet in producing this book he has developed historical facts, prophecies, revelations, predictions, testimonies and doctrines, precepts and principles that are beyond the power and wisdom of the learned world to duplicate or refute. Joseph Smith was an unlearned youth, so far as the learning of the world is concerned. He was taught by the angel Moroni. He received his education from above,

¹Conference Report, April, 1947, p. 137.
²Journal of Discourses, XXV, 7-8.
from God Almighty, and not from man made institutions; but to charge him with being ignorant would be both unjust and false; no man or combination of men possessed greater intelligence than he, nor could the combined wisdom and cunning of the age produce an equivalent for what he did. He was not ignorant, for He was taught by Him from whom all intelligence flows.  

The greatness of a man is exhibited in his tenaciousness to purpose. Joseph suffered extreme persecution because of the work that he was doing and the determination with which he stood by the claims he made. He did not lack for courage or willingness to sacrifice self for the cause he had espoused. George Q. Cannon suggests that the Almighty gave Joseph unusual power to remain steadfast in the face of ridicule and persecution:

... Think of what he passed through. Think of his afflictions, and think of his dauntless character! Did any one see any lack in him of the power necessary to enable him to stand with dignity in the midst of enemies, or lacking in dignity in the performance of his duties as a servant of the living God? God gave him peculiar power in this respect. He was filled with integrity to God; with such integrity as was not known among men. He was like an angel of God among them.  

Greatness is pronounced upon those who affect the minds of men for good, even though it may be long after they have passed from the mortal scene. John Henry Evans, noted Mormon author, makes an interesting observation on this point:

Very great men are men of ideas. In the long run it is not emotion rules the world, for emotion is always short-lived and generally non-creative; nor is it even personal character, since this operates only while a man is alive; but the force that in the end gives shape, direction, and push to things is ideas, thoughts. To the extent that Jesus has affected the course of history since his time it has been chiefly through his teachings. Inasmuch,

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1 *Journal of Discourses*, XXIV, 14.

however, as ideas, thoughts, must of necessity filter to each of us through the mind of some individual person, the real measure of a man lies in the number and importance of his ideas, the firmness with which he grasps them, the clarity and vigor with which he expresses them, and his application of them to his own life and that of others.

Now Joseph Smith, when he reaches his niche in the Hall of Fame, as he assuredly must some day, will do so as a man of ideas primarily. For it is doubtful whether any one before him (excepting of course Jesus) has laid down so complete and perfect a pattern of life as the Mormon prophet.

The truth is, as everyone knows who has had any dealings with learners, that you cannot put a big idea into a small mind, any more than you can put a gallon of water into a pint cup. That Joseph Smith was able to hold so clearly and firmly a large group of deeply fundamental ideas, is all the proof we need of the greatness of his intellect. His mind was exceptional in its clarity, its range, its penetration, and its solidity. It is on this basis of ideas that Joseph Smith will be increasingly regarded in the estimation of mankind.\(^1\)

Other writers of the period recognized greatness in the man Joseph Smith. Citations are given below of a few of the comments that have been written. John Greenleaf Whittier said:

Once in the world's history we were to have a Yankee Prophet, and have had in Joseph Smith. For good or evil he has left his track on the great pathway of life, or to use the words of Horne 'knocked out for himself a window in the wall of the nineteenth century' whence his rude, bold, good-humored face will peer out upon the generations to come.\(^2\)

Many authors have quoted the statement of Josiah Quincy:

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men

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\(^2\)John Greenleaf Whittier, Howitt's Journal, as quoted in Millennial Star, X (October 1, 1846), 302-03.
now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets.1

The newspapers took note of the influence of Joseph Smith in the lives of men. A portion of an article published in 1842 from the New York Herald is here quoted:

This Joe Smith is undoubtedly, one of the greatest characters of the age. He indicates as much talent, originality, and moral courage as Mohamet, Odin, or any of the other great spirits that have hitherto produced the revolutions of past ages. In the present infidel, irreligious, material, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joe Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic States, Joe Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race.2

The truths revealed through Joseph Smith will undoubtedly continue to influence the minds and actions of men. William E. Berrett forcefully states this proposition in the following quotation:

The influence of Joseph Smith is indeed being felt in wider and wider circles as the years progress. Today, less than one hundred years from the time of his death, nearly one million people revere his memory and testify that he was a Prophet of the living God. These followers represent nearly all the civilized nations of the earth. Perhaps no man, aside from Jesus of Nazareth, can claim disciples from so many lands.

... At the end of a century the missionary movement is more wide-spread and better organized than ever before. Wherever the gospel is preached, the name of Joseph Smith is known. It divides men into two camps, those who revere his memory and those who ridicule and scorn his claims.


The critic may not thrust lightly aside one who wielded such an influence during his life as did the Mormon Prophet. The historian cannot forever brush lightly past the account of a man whose influence grows stronger with the years. The religionist cannot long cast the shadow of ridicule upon a system of religion which has produced such remarkable results.

Today, as in the day Joseph Smith lived, thousands and tens of thousands would die rather than relinquish the religion he established.¹

Franklin D. Richards, who originally published the contents of the Pearl of Great Price under that name, was impressed with the greatness of Joseph Smith:

Nor do we conceive it possible for any unprejudiced person to arise from a careful perusal of this work, without being deeply impressed with a sense of the Divine calling, and holy ordination, of the man by whom these revelations, translations, and narrations have been communicated to us. As impervious as the minds of men may be at present to these convictions, the day is not far distant when sinners, as well as Saints, will know that Joseph Smith was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fulness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth.²

The Doctrine and Covenants states that Joseph Smith was ordained an Apostle of Jesus Christ and given the same keys of the ministry that were held by Peter, James, and John:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in which I will gather together all things, both which are in heaven, and which are on earth.³

¹Berrett, The Restored Church, p. 285.

²Clark, op. cit., p. 195.

³Doctrine and Covenants 27:12, 13.
Out of weakness the seer shall be made strong

"And out of weakness he shall be made strong." (II Nephi 3:13.)

Joseph was initiated into the Lord's work at an early age. He was but fourteen years of age at the time the vision of the Father and Son was given to him. He received little formal education—indeed he was weak as to the things of this world. It has not been unusual for the Lord to select men with little secular education to accept great religious responsibilities. Wilford Woodruff points out that history indicates the Lord usually selects the humble men to be His prophets:

Go through the whole history of the world, and you will find that whenever God wanted a servant, an Apostle or a Prophet, he chose the very humblest man that could be found. The Lord called Joseph Smith because he was foreordained before the world was to build up this Church and Kingdom, and he came through the loins of ancient Joseph. He was an illiterate youth, but the Lord used him, and he lived to fulfill the measure of his appointment.¹

That Joseph did rise from a lowly condition is given in a description by George Q. Cannon:

How was it with the Prophet Joseph Smith? Whose origin could be more lowly in a land like ours than his, springing from the humblest ranks of life, of parents that were not distinguished, or of any family that was known particularly, bearing a name more common than any other name in our language. Yet this man, because God had chosen him, manifested extraordinary power. Those who saw him, those who listened to him, those who witnessed his acts, know how mighty he was in the midst of his fellow men, and how mightily God wrought through him. God chose and ordained him. He gave unto him His everlasting Priesthood. He gave unto him the full authority to organize His church. He did so—organized this Church, the most glorious fabric that ever was established upon the face of the earth; because it is God's Church; it is the Church of Jesus Christ, unparalleled by anything else.²

¹Journal of Discourses, XVIII, 118.

²Ibid., XXVI, 59.

In concluding his essay on Joseph Smith, Josiah Quincy observed that while the Mormon leader had been "born in the lowest ranks of poverty, without booklearning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth." Nor did the Prophet's martyrdom, in Quincy's estimation, mark the end of his influence. "Of the multitudinous family of Smith," he observed, "none had so won human hearts and shaped human lives as this Joseph."\(^1\)

Those who seek to destroy the seer shall be confounded

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded. (II Nephi 3:14.)

Subsequent to receiving the "first vision" until the end of his life, Joseph Smith was persecuted, falsely arrested and tried before courts of justice, and continually harassed. On one occasion he and Sidney Rigdon were brutally beaten, then covered with tar and feathers.\(^2\) "During his career some fifty times he was dragged before the tribunals of his country and as many times were the judges compelled to dismiss him.\(^3\) For six months, Joseph, with some of the other leaders of the Church, suffered cold and hunger in the Liberty Jail in Missouri.\(^4\) Much of the work of the ministry, particularly in Illinois, had to be done out of public view, but the responsibility

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placed upon the Prophet by the Lord was fulfilled. Through the labors of Joseph Smith and those who were called to assist him, the Church was founded solidly so that no earthly antagonist could jar it loose.

George Q. Cannon explains:

But God preserved his life until every key, every authority, every power and every gift that he had received from the eternal worlds, through the ministration of angels, from the days of Adam down to the days of Moroni, was again restored to the earth and sealed upon the heads of men, and then it proved more difficult for Satan to accomplish his purpose. He slew Joseph; but it was too late to prevent him communicating that authority which he had received; and the Church organization was preserved on the earth. Joseph lived long enough, as did our Elder Brother Jesus, to accomplish the work God sent him to do. He laid the foundation of the Church. He laid it so deep that it will never be overthrown. He bestowed upon man the everlasting Priesthood, with all its authority, from the Apostleship down to the authority of a Deacon, with every key, every endowment and every ordinance necessary to accomplish the work of God upon the earth.1

Joseph was martyred on the 27th of June, 1844. His life was taken, but the enemies of the Church were disappointed. The work he inaugurated continued to roll forth. Le Grand Richards says:

The enemies of the "choice seer" did seek to destroy him as the wicked have done with many of the prophets of the past, thinking that if he were destroyed the work he had commenced under the power and direction of God would fail. Persecutions and imprisonment were heaped upon him, until he was martyred at the hands of a cruel mob, led by ministers of religion. But his enemies were confounded. The Lord had so directed this new prophet in the establishment of His Church upon the earth that there must be a Quorum of Twelve Apostles, who held, with this "choice seer," all the keys of the Kingdom. Therefore, when the prophet was martyred, June 27, 1844, the Quorum of Twelve Apostles carried forward the great work God had established in the earth until his successor was appointed.2

Brigham Young confirms the fact that Joseph completed his God-given assignment here on earth:

1Journal of Discourses, XXIV, 375.

The Lord never let a prophet fall on the earth until he had accomplished his work: and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum God could bestow to take them away, for they had suffered enough.¹

A statement is recorded in Hebrews concerning the necessity of the death of a testator:

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.²

In explanation of this passage, quotations are given from Brigham Young and Brigham H. Roberts:

It may be urged that Joseph Smith did not escape death from the hands of his enemies, while the ancient Apostles and servants of God escaped the edge of the sword, etc. Neither did Jesus Christ escape from the hands of his enemies, but died an ignominious death upon the cross. Why was this? Because God so ordained it, for no testament is in force, until after the death of the testator; he sealed his testimony with his blood, and so he has permitted many of the Prophets to do.³

Joseph was the instrument through which God ushered in the dispensation of the fulness of times—the greatest of all dispensations—in which God will complete His work, pertaining to the salvation of men on the earth; it was a great work—Joseph was to testify of it—and "where a testament is there must needs be," says Paul, "the death of the testator." So when Joseph Smith fell by the old well-curb at Carthage jail, pierced by the bullets of assassins, he placed the cap-stone upon his mission by sealing it with his blood—and from that time henceforth it is in force on all the world.⁴

¹Documentary History of the Church, VII, 302.
²Hebrews 9:16-17.
³Journal of Discourses, XX, 326.
⁴Ibid., XXV, 113.
"I will make for him a spokesman." (II Nephi 3:18.)

Like Moses, Joseph was to have a spokesman. The Doctrine and Covenants designates who this spokesman was:

And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph.

George Q. Cannon testified to Sidney Rigdon's ability to be a spokesman:

Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a mighty man in the hands of God, as a spokesman, as long as the prophet lived, or up to a short time before his death. Thus you see that even this which many might look upon as a small matter, was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God, through his servant Joseph, as was predicted should be the case, and at a time, as I have said, when there was not a man upon the earth who was a member of the church of Jesus Christ of Latter-day Saints.

Summary

This chapter is concluded with the testimony of four men to the truth that Joseph Smith was indeed a prophet of God. Two of these men were personally acquainted with Joseph.

First, Orson Pratt testifies:

I then became intimately acquainted with the Prophet Joseph Smith, and continued intimately acquainted with him until the day of his death. I had the great privilege, when I was in from my missions, of boarding the most of the time at this house, so that

1Doctrine and Covenants 100:9.

2Journal of Discourses, XXV, 126-27.
I not only knew him as a public teacher, but as a private citizen, as a husband and father. I witnessed his earnest and humble devotions both morning and evening in his family. I heard the words of eternal life flowing from his mouth, nourishing, soothing, and comforting his family, neighbours, and friends. I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus.

And what now is my testimony concerning that man, founded upon my own personal observations? It is the same to-day as it was when I first received the testimony that he was a Prophet. I knew that he was a man of God. It was not a matter of opinion with me, for I received a testimony from the heavens concerning that matter; and without such a testimony it is difficult for us always to judge; for no man can know the things of God but by the Spirit of God.1

Parley P. Pratt bore his testimony:

I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator— an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. He will hold the keys to judge the generation to whom he was sent.2

President Heber J. Grant makes plain his witness:

In many places I have met people who have studied our faith. Some of them would say: "I could accept everything that you people teach were it not for this man Joseph Smith. If you would only eliminate him!"

The day can never come when we will do that. As well might we undertake to leave out Jesus Christ, the Son of the living God. Either Joseph Smith did see God and did converse with Him, and God Himself did introduce Jesus Christ to the boy Joseph Smith, and Jesus Christ did tell Joseph Smith that he would be the instrument in the hands of God of establishing again upon the earth the true

1Ibid., VII, 177-78. 2Ibid., V, 195-96.
gospel of Jesus Christ—or Mormonism, so-called, is a myth. And
Mormonism is not a myth! It is the power of God unto salvation.
It is the Church of Jesus Christ, established under His direction,
and all the disbelief of the world cannot change the fundamental
facts connected with the Church of Jesus Christ of Latter-day
Saints.1

Finally, John Henry Evans erects in words a monument to the
life of Joseph Smith:

Here is a man who was born in the stark hills of Vermont; who
was reared in the backwoods of New York; who never looked inside a
college or high school; who lived in six States, no one of which
would own him during his lifetime; who spent months in the vile
prisons of the period; who, even when he had his freedom, was
hounded like a fugitive; who was covered once with a coat of tar
and feathers, and left for dead; who, with his following, was
driven by irate neighbors from New York to Ohio, from Ohio to
Missouri, and from Missouri to Illinois; and who, at the unripe
age of thirty-eight, was shot to death by a mob with painted faces.
Yet this man became mayor of the biggest town in Illinois and
the state's most prominent citizen, the commander of the largest
body of trained soldiers in the nation outside the Federal army,
the founder of cities and of a university, and aspired to become
President of the United States.

He wrote a book which has baffled the literary critics for a
hundred years and which is to-day more widely read than any other
volume save the Bible. On the threshold of an organizing age he
established the most nearly perfect social mechanism in the modern
world, and developed a religious philosophy that challenges any-
thing of the kind in history, for completeness and cohesion. And
he set up the machinery for an economic system that would take the
brood of Fears out of the heart of man—the fear of want through
sickness, old age, unemployment, and poverty.

In thirty nations are men and women who look upon him as a
greater leader than Moses and a greater prophet than Isaiah; his
disciples now number close to a million; and already a granite
shaft pierces the sky over the place where he was born, and an-
other is in course of erection over the place where he received
the inspiration for his book.2

1Heber J. Grant, Gospel Standards (Salt Lake City: The Deseret
News Press, 1943), p. 3.

2John Henry Evans, Joseph Smith, An American Prophet (New York:
CHAPTER VI

AMERICA—LAND OF PROMISE

Now, I like the Book of Mormon, and you will like it, because it is a great American book. It was written in America, by Americans, for Americans. It has peculiar application to America. It is not full of foreign ideologies and uninspired interpretations of men. I believe that I am within the mark when I say that between the pages of that great book there is more ultimate truth about the overall history of America than there is in any other book and, I will go so far as to say, more than in all the libraries of the world where there isn't a Book of Mormon.¹

The above statement is a declaration by Marion G. Romney. The Book of Mormon claims to be the American book of ancient scripture. According to this book, America was the land of promise to the peoples of the Book of Mormon. Two great civilizations prospered on this land and then crumbled to the dust. The Jaredites were led here from the tower of Babel, and the Nephites came from Jerusalem. Now the peoples of the present civilization on American shores, according to the Book of Mormon, were also guided to this land through the inspiration of the Almighty. Columbus was "wrought upon" by the "Spirit of God" and "he went forth upon the many waters" to the "promised land."² The colonizers of America were also inspired by the Spirit to come here and "they did prosper and obtain the land for their inheritance."³ Lehi even prophesied "that there shall none come into this land save they shall be

¹Conference Report, April, 1949, p. 38.
²1 Nephi 13:12.
brought by the hand of the Lord. The Book of Mormon asserts that this is a land of promise, the choicest land in all the world.

A choice land above all other lands

After the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord. (Ether 13:2.)

In the first chapter of Second Nephi there is an apparent explanation as to how this land is choice above all others. Lehi is reported as saying, "If it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity." The promise is also written that through obedience, "they shall prosper upon the face of this land." The blessings of the righteous upon this land appear to be those of freedom and prosperity. History indicates that these blessings have been enjoyed in America. The land has been productive and the opportunity for progress has been great. The natural resources are here and the breadth of the land has allowed for expansion and growth. The inhabitants of this land have prospered.

William E. Berrett suggests that at the time of the publication of the Book of Mormon it was not so apparent that this was such a choice land. However, he points out, any land is a land of promise that is blessed of the Lord:

1II Nephi 1:6.  2See II Nephi 1:5; Ether 13:2.  3II Nephi 1:7.  4II Nephi 1:9.
As one views the wealth of the Americas today, both in developed and undeveloped resources, he has little objection to calling the American hemisphere "a land of promise." It was not so apparent in 1830 that this land would outstrip the rest of the world in its production of earthly goods. While Americans of that day had little objection to the statement in the Book of Mormon that this was a land, choice above all other lands, they must have considered it an over-statement, while European and Asiatic peoples would have called the idea absurd.

America had in colonial times been looked upon by the politically and religiously oppressed of Europe as a land of promise, but it was a promise of life and liberty rather than the promise of a rich land which ordinarily beckoned them. Perhaps such a promise is the greatest promise of all. Religious and political freedom would make of any land a land of promise.

Scripturally speaking, any land is a land of promise if the inhabitants thereof have promises of the Lord to bless them therein. In such a sense America is spoken of as the land of promise by two ancient peoples who dwelt upon it, and is considered as such by the Latter-day Saints today.¹

Lehi prophesied that only those groups of people who were guided by the Lord would come to this land.² The colonizers of America were protected and blessed by the Almighty with a specific purpose in view, according to Brigham Young:

There is not another nation under heaven but this, in whose midst the Book of Mormon could have been brought forth. The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that Book from the bowels of the earth, to be published to the world, to show to the inhabitants thereof that he still lives, and that he will, in the latter days, gather his elect from the four corners of the earth. It was the Lord who directed the discovery of this land to the nations of the old world, and its settlement, and the war for independence, and the final victory of the colonies, and the unprecedented prosperity of the American nation, up to the calling of Joseph the Prophet. The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days.³

¹Berrett, Teachings of the Book of Mormon, p. 227.
²II Nephi 1:6.
America a land of liberty

This land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.
And he that fighteth against Zion shall perish, saith God.
And he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:11-14.)

America has been proclaimed as the land of the free. A new concept of government was instituted in the Americas. The nation has grown and prospered under the Constitution. The Doctrine and Covenants indicates that the Lord had His hand in the establishment of the Constitution of the United States:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.¹

A pertinent statement has been made by James E. Talmage, an Apostle and renowned scientist, to the effect that the Nephite prophets knew that the government of this land in the latter days should be a democracy:

In the economy of God, America, which is veritably the land of Zion, was aforetime consecrated as the home of a free and independent nation. . . . For a wise purpose this promised land, the American continent, was long kept from the knowledge of men, and the hand of the Lord has been potent in directing its discovery and in the establishment of the nation of promise and destiny thereon. Nephite prophets reiterated this solemn assurance, and proclaimed as the will and purpose of God that the government of the land should be a government of the people and not the tyranny of kings.²

It must be kept in mind that the whole of the Americas, both North and South, is the Book of Mormon land of promise. Joseph Smith

¹Doctrine and Covenants 101:80.
²Improvment Era, XX, 515.
said, "the whole of America is Zion itself from north to south."

And Brigham Young asserts: "The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph."

The prophecy under consideration predicted that there would be no kings unto the Gentiles in this land. This is a daring prediction to make in regard to all of North and South America that "he that raiseth up a king against me shall perish." Wesley Ziegler suggests the boldness of the prophecy. He is also of the opinion that the Monroe Doctrine was one means of fortifying this land against other nations:

It was no small assumption in the early days of Mormonism to declare that there would be no kings raised up unto the Gentiles upon this land, that this land would be fortified against all other nations and that he that fought against this land would perish. Any patriotic American, especially one close to the revolution, might have voiced such sentiments. But prophecies based on sentiments frequently fail. Moreover, the United States is not the only country in the western hemisphere. This prophecy would apply to any nation in North and South America and each of them gained independence from foreign powers. Even Canada which maintains traditional respect for the royal family of the British Empire is virtually a self-governing nation. The Monroe Doctrine may be considered a fortification of this land against all other nations. It was conceived immediately before the Book of Mormon plates were discovered, but its effectiveness was not proven until tested over the course of years.

The Monroe Doctrine is an unusual instrument, as is pointed out in the following statement by Nephi Lowell Morris:

It is remarkable that so few attempts have been made to establish thrones in America. Perhaps the most substantial barrier has been the Monroe Doctrine, although, there has, for the most part, been so little real force behind that "doctrine" that its very

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1. Documentary History of the Church, VI, 318-19.
weakness has invited more than one European monarch to attempt to "smash it." Be that as it may, it is a very remarkable thing that the Book of Mormon decree against kings should find such extraordinary confirmation as this very historic pronouncement affords. It defied all the world to attempt to set up any authority of their own, or to interfere with any of the independent governments then existing in North or South America... In a word the real meaning of the Monroe Doctrine is, "Hands off" and that too, to all the world.

One could imagine that the Book of Mormon prophet might have been standing at the elbow of President Monroe when he signed the document as it was handed to him by his Secretary of State, John Quincy Adams. For the Monroe Doctrine is nothing more than the Book of Mormon prophecy put in the form of a state paper. It has been tested and tried. It has been called the "most magnificent bluff in history, and so far the most successful." At any rate, it has stood. It has been affirmed and re-affirmed by President after President until it is now upheld and proclaimed as with the voice of a hundred millions of people.1

Two notable attempts have been made to establish monarchies on American shores. One was in Brazil and the other in Mexico.

The area of South America known to us as Brazil was a colony of Portugal until 1822, when Dom Pedro, son of King John VI of Portugal, with the support of the people, declared independence. He was crowned as emperor, but his rule was short-lived. In 1831 the people forced his abdication. His son, though but six years old, was made emperor as Dom Pedro II. After attaining his majority, Dom Pedro II ruled in a liberal and humane fashion. However, in 1889, he acquiesced in the wishes of the people and abdicated his throne. Brazil became a republic.

In 1862, Napoleon III considered conditions in Mexico favorable for the establishment of a monarchy. Archduke Maximilian, brother of the Austrian emperor, accepted the invitation of the crown. At the close of the Civil War, the United States demanded the withdrawal of

1Morris, op. cit., pp. 136-38.
the French army stationed in Mexico. The French emperor complied, leaving Maximilian at the mercy of Juarez, the deposed president of Mexico, and his people. Carlotta, wife of Maximilian, lost her reason in trying to get European rulers to assist her husband. Maximilian was shot as a usurper in 1867.¹

B. H. Roberts is of the opinion that the two incidents referred to above do not nullify the prophecy found in Second Nephi 10:11-14; the prophecy does not say that there will not be attempts made to establish kings unto the Gentiles in the land, but that they will not prosper.

The foregoing attempts in Brazil and Mexico to found monarchies in the New World cannot properly be regarded as proving the failure of the Book of Mormon prophecy. The monarchies existed for a short time only, and were so precarious while they lasted, and ended so disastrously for those making the attempt to establish them, that they emphasize the force of the prophecy rather than prove its failure. They are as slight exceptions tending to prove a rule. It is not said in the Book of Mormon that attempts would not be made to set up kings, but that such attempts should end disastrously for those making them; and that no kings should be established, that is permanently established, in the new world. Surely no candid mind will read this prophecy and consider all the facts involved in the attempts to establish monarchies in America, but will say that they have ended disastrously, and that this prophecy has been verily fulfilled.²

J. M. Sjodahl sees in these events the fulfillment of the prophecy "he that raiseth up a king against me shall perish." His comment follows:

Those who were engaged in the efforts to establish Archduke Maximilian, of Hapsburg, a brother of the late Emperor Francis Joseph, of Austria-Hungary, on a Mexican imperial throne, fared

¹Roberts, New Witnesses for God, III, 277-79.
²Ibid., p. 280.
no better. The proposition, in all probability, came, with the consent of the pope, from Napoleon III, who, at any rate, furnished the military force for the enterprise. Marshall Bazaine was the commander of these troops. The outcome of it was one of the great tragedies of history. Maximilian, abandoned by Napoleon and betrayed by some of his generals, was captured and shot to death, June 18, 1867. His wife, Princess Carlotta, a sister of King Leopold, of Belgium, became insane. Napoleon early in the war with Germany, 1870-1, was captured at Sedan and died in exile. Bazaine was captured with a force of 173,000 men, and he was, subsequently, tried by a court martial and condemned to degradation and death, although the death sentence was commuted to life imprisonment. Verily, "he that raiseth up a king against me"—in this land of liberty—"shall perish."\(^1\)

Another example of the fulfillment of this prophecy is given by Joseph A. West:

Germany and Austria-Hungary, two of the greatest and most powerful empires of Europe, attacked our ocean commerce and compelled us to go to war with them to protect the lives, property, and rights of our citizens upon the high seas. As a result both of these great imperial powers have ceased to be, and their sovereigns and leading statesmen are either dead or exiles in foreign lands. These events also occurred 2,400 years after the above prediction was made and 88 years after its publication to the world.\(^2\)

"The heritage of righteous occupancy of the land of America is perfect freedom."\(^3\) This is the promise made in the Book of Mormon:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.\(^4\)

In conclusion of this topic which relates to the prophecy that


\(^2\)Joseph A. West, "Present World Conditions and Prophecy," *Improvement Era*, XXIII, 142.


\(^4\)Ether 2:12.
there shall be no kings unto the Gentiles in the land of America,
Brigham H. Roberts is again quoted:

A rather bold prediction this, whether the utterances be ac-
credited to Jacob, in the first half of the 5th century B.C., or
to Joseph Smith in 1830. In any event the prophecy, so far, has
been fulfilled; and today from the frozen north, Alaska, to the
straits of Magellan in the south continent, the "new world" under
the consecration of God, is blessed with freedom, and republican,
not monarchial, institutions.¹

The next two topics relate to the period of 1830 onward, but
apparently pertain to the future; therefore no attempt has been made
to discuss these topics.

A warning to America

And now, we can behold the decrees of God concerning this
land, that it is a land of promise; and whatsoever nation shall
possess it shall serve God, or they shall be swept off when the
fulness of his wrath shall come upon them. And the fulness of his
wrath cometh upon them when they are ripened in iniquity.
(Ether 2:9.)

The city of Zion, a New Jerusalem,
will be built in America

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.
(III Nephi 20:22.)

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. (Ether 13:8.)

As a concluding statement to this chapter on America, the words
of Orson F. Whitney are quoted:

¹Roberts, New Witnesses for God, III, 276-77.
America is fulfilling her mission . . . for she has fostered and in a sense brought forth the Church of God, which represents the lifting of the ensign for the gathering of scattered Israel.\footnote{Conference Report, October, 1918, p. 43.}
CHAPTER VII

THE GENTILES

Who are the Gentiles?

The term "Gentile" is used frequently in the Book of Mormon. In order to understand the prophecies relative to the Gentiles, one must come to know who the Gentiles are. The Book of Mormon uses the word "Gentile" in a restricted sense—in a rather special way. The explanation of F. Kent Nielsen is a good description:

Let us say something about the word "Gentile." It is used in several different ways. I have tried my best to find the way that the Book of Mormon uses it most consistently. Being a Gentile is not an insult by any means, although sometimes we think of it as such. The term "Gentile" originally simply meant "the people" or "the nations" and was used by the Jews to mean anyone who did not come under the covenants of their fathers, anyone who did not live and understand their law. . . . A Gentile is in the broad sense, in the general sense, anyone who does not come under the covenant of Abraham.

Now the Book of Mormon uses the term "Gentile" in a more restricted sense. . . . almost invariably the Book of Mormon uses the term Gentile as referring, not to all nations of the world who are not of Israel, but to the Christian nations. . . . Almost always the Book of Mormon refers to the Christian nations as the Gentile nations, those whose fathers accepted Christianity. These are the nations of Western Europe and America, the nations that have been running the world, the nations from which our ancestors came. The United States, of course, is one of these as are England, Germany, Denmark and the rest of Scandinavia, Holland, Belgium, France, Italy and Spain, etc. These are the nations which have received Christianity, nations which have come under that influence to some degree.1

The Book of Mormon was to be restored through the medium of the Gentiles and the gospel contained therein was to be taken to the House of Israel by the Gentiles. In the prayer at the dedication of the Kirtland Temple, Joseph Smith said the members of the Church were "identified with the Gentiles."¹ Joseph Fielding Smith has said:

Let us also remember that we are of the Gentiles! By this I mean that the Latter-day Saints have come to their blessings through the Gentile nations. President Brigham Young, as has been mentioned, said that Joseph Smith was a pure Ephraimite. This is true; yet Joseph Smith came also of Gentile lineage. So do most all members of the Church. We may boast of our lineage, and rejoice in the fact that patriarchs have declared us to be of Ephraim, but at the same time let us not despise the Gentiles, for we are also of them. If it were not so the scriptures would not be fulfilled.²

This may seem to be a paradox—that Joseph Smith and his associates were both Gentile and also of the lineage of Israel. Elder Nielsen explains how Joseph and the Saints are Gentiles and are also descendants of Joseph, the son of Jacob or Israel:

We Latter-day Saints are of Joseph, and we are also of the Gentiles, and this fulfills the prediction of the Book of Mormon and the promises given both to Joseph and the Gentiles in the last days. Most of you who have done genealogy can surely see how this could come about. I suspect our pedigrees would be mostly Gentile—that is where we came from—and nevertheless we would be literal descendants of Ephraim. Then the promises might be fulfilled that the priesthood belongs to the literal descendants of the body. As the Lord informed the Prophet and his associates in the Doctrine and Covenants, Section 86, "Ye are lawful heirs according to the flesh," heirs of the priesthood by right. So we have the promise to Joseph fulfilled in two ways: (1) by the Gentiles becoming identified with him and (2) by Joseph being scattered among the Gentiles in the first place. Even though we are of Gentile extraction primarily—there is no question but that the United States is a Gentile nation, and the nations of Western Europe where almost all of our ancestors

¹Doctrine and Covenants 109:60.

came from are Gentile nations—nevertheless, there is a mixture of the seed of Joseph there also.

And the prophecy of the Book of Mormon, the promise of the Book of Mormon, is that in the last days the gospel shall come through the Gentiles. It shall be translated by the Gentiles, and it shall come by the hand of the Gentiles. Joseph Smith, you see, is referred to in the prophecies of the Book of Mormon as a Gentile, as are those associated with him in the work. On the other hand, the same book prophesies that he shall be a descendant of Joseph and that his name shall be Joseph. So we have here, made quite plain, the double fulfillment. We are Gentiles by culture, by extraction, by our national origins, yet most of us learn that we have some of the blood of Joseph in us through Ephraim nevertheless. The promises to the Gentiles are fulfilled, and the Promises to Joseph are fulfilled at the same time.¹

There is another phase to the use of the word "Gentile." Eldin Ricks explains that there is a lineal Israel and a spiritual Israel referred to in the Book of Mormon. As "Gentiles" in one sense are non-Israelites, the use of two meanings of the House of Israel has effect on the use of the word "Gentiles."

The repeated reference to "Gentiles" in Nephi's writings is a reference to non-Israelitish people in contrast to Jews and American Indians who are Israelites. ("Israelites," in the lineal sense, designates the descendants of Abraham's grandson, Jacob, whose name was changed to Israel.) Many Gentiles have a strain of Israelitish blood through the intermarriage of their ancestors with Israelites but still are accounted Gentiles until they enter Christ's Restored Church and thus gain membership in spiritual Israel. Thenceforth they are no longer classed as Gentiles but as Israelites. Gentiles, who have no Israelitish blood at all, become numbered by the same process among the House of Israel. In short, mainly out of the remnant of Israel among the Gentiles, a new Israel, a lineal-spiritual Israel, is being formed in these last days.²

smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance. (I Nephi 13:11, 15.)

The Lord blessed the Pilgrims and the early settlers in America. The Indians were driven from their lands and the Gentiles took possession. The scattering of the Indians and the terrible treatment they received at the hands of the Americans is treated in a subsequent chapter entitled "The Lamanites."

The Gentiles become a mighty nation in America

The Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land. (I Nephi 22:7.)

Unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all. (III Nephi 20:27.)

The United States of America is one of the leading world powers. Following World War I and through World War II, the United States was probably the most powerful nation on the earth. This was not true when the Book of Mormon came off the press. It was a bold statement in 1830 to say that this nation would be one of the "mighty" ones. Jack H. West makes an interesting comment in this regard:

Imagine a book coming off the press in 1830, and making a fantastic statement that in the latter-days the greatest nation upon the face of the earth would be built up upon this continent. A youngster on the street today would not think that was a fantastic or ridiculous statement, would he? He would say, "Why anyone knows, even in the fifth grade, that that statement is true." But in 1830, they were still calling the United States "that great and foolish American experiment." Europe didn't even give us the status of a nation. There was not a vestige of evidence in 1830, that there would be a nation on this continent greater than any nation upon the face of the earth. I'll use this as just one example. . . .

Let us go back about 12½ years and get a quick picture.
Chicago was known as little Ft. Dearborn, way out on the western frontier, with sixty-five inhabitants, most of them military men who slept with their rifles within their reach for fear the savage Indians would scalp them in their sleep. We had only three miles of steam railway. We were so poor as a nation that the president and his cabinet had to borrow on their personal finances to pay the cost of government in the year of 1830. In that year, many of our people went hungry because we did not raise enough food to feed them in this land that was supposed to be a choice land above all other lands.

Now let us get the comparison today in this land of the United States, with only 1/20th of the landed area of the world and only 1/16th of the population of the world. Even after World War I, we were producing 1/3 of all the coal, doing 1/3 of all the manufacturing of the earth, producing 1/2 of all the steel of the earth, 2/3 of the cotton, and 4/5 of the corn. We had 1/4 of all the wealth of the earth, did 1/3 of all of the banking, had 1/2 of all the railroads of the earth, and did 1/2 of all the printing in the earth. Chicago was not way out on the "western frontier" but in the eastern part of our nation. Its sixty-five inhabitants had grown to over three million. We had over 350,000 miles of steam railway instead of three. The closest nation to us was over 200 billion dollars behind us in national wealth. We had just finished hitching our belts to feed a good part of the world with our surplus. Yet it was sixty-eight long years after this prophecy was made in the Book of Mormon before we even stepped into fourth place among the nations of the earth—after the war with Spain; then in 1904, into second place after the Russo-Japanese agreement; and nearly one hundred years after the prophecy was made, after the war ended in 1917, before we stepped into first place as a nation of the earth. The statement that this was "a land choice above all other lands" sounded fantastic in 1830. Today we know it is absolutely true.1

There can be little question that the United States has become a "mighty" nation. To those who accept the Book of Mormon as the word of God, the blessing of the Holy Ghost has made this possible. Elder F. Kent Nielsen is quoted on this point:

Sometimes I think that we are a bit too narrow in our interpretations of the workings and powers of God and the Holy Ghost upon the world. This should broaden our view. Although the same Book of Mormon speaks of the great and abominable church and the wickedness of the Gentiles, and their corruptions and apostasy, yet, nevertheless, it is the influence of the Holy Ghost upon the

1Jack H. West, op. cit., pp. 46-47.
TABLE 1
A COMPARISON OF THE UNITED STATES WITH THE WORLD
IN SOME PHASES OF PRODUCTION AND HOLDINGS

<table>
<thead>
<tr>
<th>Item Considered</th>
<th>United States Totals (in units)</th>
<th>World Totals (in units)</th>
<th>Percentage of United States Totals to World Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electric energy produced</td>
<td>797,354</td>
<td>2,054,350</td>
<td>38.8</td>
</tr>
<tr>
<td>(million kilowatt hours)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cotton (million 500 lb. bales)</td>
<td>14.5</td>
<td>47.5</td>
<td>30.5</td>
</tr>
<tr>
<td>Wool (million pounds)</td>
<td>291.7</td>
<td>5,575</td>
<td>5.2</td>
</tr>
<tr>
<td>Rayon (million pounds)</td>
<td>1,167.8</td>
<td>5,560.3</td>
<td>21.0</td>
</tr>
<tr>
<td>Wheat (1,000 metric tons)</td>
<td>39,782</td>
<td>180,000</td>
<td>22.1</td>
</tr>
<tr>
<td>Sugar (centrifugal raw sugar in 1,000 short tons)</td>
<td>3,060</td>
<td>54,413</td>
<td>5.6</td>
</tr>
<tr>
<td>Steel (1,000 short tons)</td>
<td>112,715</td>
<td>315,600</td>
<td>35.7</td>
</tr>
<tr>
<td>Petroleum (crude in thousands of 42 gallon barrels)</td>
<td>2,574,590</td>
<td>7,127,310</td>
<td>36.1</td>
</tr>
<tr>
<td>Telephones in use</td>
<td>66,645,000</td>
<td>124,800,000</td>
<td>53.4</td>
</tr>
<tr>
<td>Radio and television sets</td>
<td>220,500,000</td>
<td>399,100,000</td>
<td>57.8</td>
</tr>
<tr>
<td>Motor vehicles in use (1,000's)</td>
<td>67,135</td>
<td>103,970*</td>
<td>64.6</td>
</tr>
<tr>
<td>Railway freight (short ton miles)</td>
<td>621,175</td>
<td>1,922,600</td>
<td>32.3</td>
</tr>
</tbody>
</table>


*USSR not included.
Gentiles that makes them the mighty people that they have become. The fact that they are Christian nations is no coincidence. It is because they are Christian nations that they have become the world power, according to the Book of Mormon. Through the pouring out of the Holy Ghost upon them, they have become the mightiest of all, mighty even to the scattering of Israel, which they have done.¹

The Gentiles to receive the gospel and the Church to be established among them

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. (I Nephi 13:34.)

But if they will repent and hearken unto my words, and will harden not their heart, I will establish my church among them. (III Nephi 21:22.)

Nephi speaks of a marvelous work and a wonder which will take place among the people of the latter days.² The marvelous work among the Gentiles has been interpreted to mean the coming forth of the Book of Mormon, the restoration of the gospel, and the re-establishment of the Church of Jesus Christ on the earth.³

The translation of the Book of Mormon was completed in 1829.⁴ It was published and ready for distribution in the spring of 1830.⁵ The Aaronic Priesthood was allegedly restored to the earth by John the Baptist, the same who baptized Christ, when he appeared to Joseph Smith and Oliver Cowdery on May 15, 1829, and bestowed upon these two young men the Aaronic Priesthood by the laying on of hands.⁶ The Melchizedek

Priesthood was also purportedly given to Joseph and Oliver a short time later by Peter, James, and John, the Apostles of Christ.¹ The Church of Jesus Christ of Latter-day Saints was formally organized on the 6th of April, 1830, in Fayette, New York.²

The leaders of the Church since 1830 have consistently claimed that the fulness of the gospel was restored through the medium of the Book of Mormon; that many additional truths were restored by direct revelation to the Prophet Joseph Smith and are available in the Doctrine and Covenants and the Pearl of Great Price; that the priesthood or the authority to act in the name of God was bestowed upon Joseph Smith and Oliver Cowdery and has been authoritatively transmitted to worthy men in the Church; that the Lord has authorized and directed by His Spirit the missionary work that has been done and is being done throughout the world; and that the saving ordinances necessary to man's salvation have been and are being performed for both the living and the dead.

Rey L. Pratt, formerly a President of the First Council of Seventy, states that the restoration of the gospel fulfills the prophecies which are here being considered:

The glorious restoration of the gospel through the prophet Joseph Smith, in the year 1830, fulfils in every detail the prophecies uttered in regard to the restoration of the gospel to the Gentiles. The gospel in all its fulness and purity, with all the powers and gifts, and blessings that have ever pertained to it in any age of the world, has again been restored to man through the instrumentality of that youthful, though mighty, prophet.³

¹Roberts, Comprehensive History of the Church, I, 183-84.
²Documentary History of the Church, I, 75-79.
³Improvement Era, XVI, 797.
Then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed [the Lamanites]. (I Nephi 15:13.)

That through the fulness of the Gentiles, the remnant of their seed [the Jews] . . . may be brought to a knowledge of me, their Redeemer. (III Nephi 16:4.)

In the late chapters of this thesis on the Lamanites and the Jews, this subject will be discussed in greater detail. There have been several concerted efforts on the part of the Church and its leaders since this dispensation was opened to preach the gospel to the Lamanites. The greatest Lamanite proselyting program ever made by the Church is now in progress.

Some missionary work is being done with the Jewish people; however, it appears that the great awakening of the Jews remains in the future.

I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers. (I Nephi 21:22, 23.)

This topic will also be discussed in detail under similar headings in the chapters relating to the Lamanites and the Jews. A great deal of assistance in opening the doors for the return of the Jews has been given by the Gentile nations, particularly England and the United States.

The plight of the Lamanites has been recognized by the United
States Government, the Church, and other groups. These groups have rallied to their cause, and the Lamanites are responding. The present generation of the Lamanites is offered great opportunities which were not available to past generations.

The gospel to divide the Gentiles

For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporarily and spiritually, according to the captivity of the devil, of which I have spoken. (I Nephi 14:7.)

It is claimed that the Angel Moroni on the night of his first visit told Joseph Smith that his name should be had for good and evil among all nations, kindreds, and tongues.¹ Most of those who have accepted the Book of Mormon as the word of God and entered into the covenant have been staunch in their belief and willing to undergo any sacrifice to be true to their faith. Great is the number who reject the message and who labor energetically against the Church and what it stands for. The Church Historian's Library contains approximately fifteen hundred published books which devote a large share of their pages to an attack upon the Book of Mormon.²

George Q. Cannon has said that because of falsehoods which have been spread, the Book of Mormon has become a stumbling block in the way

¹Pearl of Great Price, Joseph Smith 2:33.

of many who might otherwise accept the gospel:

Today there is probably no greater stumbling block in the way of the people regarding this latter-day work than this record. Everything has been done that could be done to blind the eyes and darken the understanding of the children of men concerning the Book of Mormon. Every conceivable falsehood, almost, has been put into circulation concerning the origin of that work, and the inhabitants of the earth have been led to believe that it is one of the greatest impostures that was ever palmed upon mankind. And the name "Mormon" has been applied, in consequence of this, in derision to us because of our belief in that work.¹

There is evidence that the gospel has divided into two groups many of the Gentiles because the name of Joseph Smith is known for good and evil throughout the nations of the earth. Eldin Ricks makes the following comment on the passage of scripture under consideration:

"Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts." In these strong, uncompromising words Nephi declares the implicit challenge of the gospel, which is also the challenge of the Book of Mormon. It is an invitation to accept or reject. There is no middle course for the indifferent, no allowance for those who would say, "maybe so."²

"A Bible! A Bible! We have got a Bible"

Many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. (II Nephi 29:3.)

Nephi, in speaking of the coming forth of the Book of Mormon, predicted the above response by many of the Gentiles when they were introduced to this new volume of scripture. The way in which these Gentiles would react generally would be by saying: "We have got a Bible, and we need no more Bible."³ The fulfillment of this prophecy

¹Journal of Discourses, XXII, 252-53.
is well described in the following comment by George Q. Cannon:

    ... But there are some things which Nephi wrote, that could
not have been written by a modern man who did not have the spirit
of prophecy, ... If Joseph Smith—if the divinity of his mission—
his claims to be a Prophet rested upon this chapter alone, or this
portion of the chapter that I have read in your hearing, according
to my view his claims would be fully and indisputably established,
for the reason that at the time that he translated this chapter he
had no conception, neither could any human being have any concep-
tion, unless inspired of God, as to the effect the publication of
the Book of Mormon would have upon the Gentile world. But Joseph,
inspired of God, translated the prediction of Nephi, which predic-
tion states that when the Book of Mormon should be published, it
should be received by the Gentiles with this expression: "A Bible!
A Bible! We have got a Bible, and there cannot be any more Bible."
How many times has this expression been made by clergymen, by pro-
fessors of religion, and by Christendom generally, since the publi-
cation of the Book of Mormon? Ye Elders who have traversed sea and
land, who have gone from continent to continent, who have visited
the isles of the ocean, who have lifted up your voices in the
cities of the Gentiles, and in their congregations; ye Elders, who
have thus labored, know full well, that in every land, and among
every people where you have labored, when you have spoken about God
having restored another record, the Book of Mormon—you know that
you have been met with these expressions, the literal words that
Nephi said, would be used in the last days by the Gentiles, in re-
gard to this work. You Latter-day Saints, who have endeavored to
teach your friends the doctrines that God had revealed, and endeav-
ored to show them that God had restored this ancient record—you
know how your testimonies have been received concerning the Book
of Mormon. These remarkable expressions have come from thousands
of lips in many, many lands, and in many, many languages, confirma-
tory of the Book itself; and of its divine origin, and of its in-
spired translation. You read all the words of Nephi in the 29th
chapter, and you will find that he describes with wonderful, and I
might say, photographic accuracy and minuteness, the condition of
the so-called Christian world—the spirit that they possess, the
crimes of which they are guilty, the condition in which they are
placed, and all the circumstances connected with them.¹

Wesley Ziegler says there are some who believe Joseph Smith
inserted the passage under consideration just to induce people to ac-
cept the Book of Mormon. To Ziegler this does not seem a very logical

¹Journal of Discourses, XXV, 121-22.
... Many suggest that this passage was inserted as a clever effort to induce people not to reject it. If he expected to persuade the readers not to reject it, then the prophecy that it would be rejected would have been false. Smith might have been too stupid to think of that, but such a conclusion could only be based on the view that he did write the book—or plagiarized it from another stupid person—and the innumerable checks on authenticity reveal the author to be anything but stupid. Since it is necessary to consider other points of cleverness to determine the intelligence of the author, the above passage cannot be advanced on its own merits either for or against the validity of the Book of Mormon. But it definitely is a prophecy and one that was fulfilled.¹

According to B. H. Roberts, the Christian denominations, at the time of the publication of the Book of Mormon in 1830, were generally of the opinion that the Old and New Testaments were the only books of divine authority in the world. Elder Roberts quotes a positive assertion to this effect by Alexander Campbell to show the sectarian notion of the cessation of revelation from God to man.² Those who held to this tenet of faith could only answer: "There cannot be any more Bible," when the Book of Mormon was presented to them as a new revelation from God.

Wars and rumors of wars among all nations

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. (I Nephi 14:15.)

"Wars and rumors of wars"—this phrase is very descriptive of the present day. Two great world wars have drawn nearly every nation of the earth into the conflicts. In a section of his book entitled

¹Ziegler, op. cit., p. 40.
²Roberts, New Witnesses for God, III, 254-55.
"The World War Predicted," J. M. Sjodahl asserts that this prophecy was fulfilled:

The prediction is here /I Nephi 14:15-17/ made that the time would come, when the whole world would be involved in war, and that the countries identified with "the great and abominable church" would be particularly affected; and that, when that war came, then, "the work of the Father shall commence, in preparing the way" for the fulfilling of his covenants with Israel.

We have lived to see that war. On July 28, 1914, the Austrian archduke, Ferdinand, and his morganatic wife were killed by a Serbian student, at Sarajevo, Bosnia, where the archduke had gone to attend military maneuvers, and a month later Austria declared war on Serbia. That was the beginning. Then, as impelled by an invisible power, Germany, August 3, invaded French territory and, the next day, hurled defiance at Russia. Then Great Britain declared war on Germany. Soon war raged in Europe in all its fury, and every nation on earth was affected by it.

This war was poured out upon the great church of the world, for Austria was the main political support of that church. Its effects were felt most heavily there, since Austria was entirely broken up by it. Russia, too, the nearest relative of Rome, from an ecclesiastical point of view, suffered total collapse. The mighty German empire, more than half Catholic, suffered and was shaken on its foundations. It certainly was a war in which the so-called Christian world was involved.

So this prophecy in the Book of Mormon has been literally fulfilled in our day and generation.¹

The Gentiles drunken with iniquity

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, ... will be drunken with iniquity and all manner of abominations. (II Nephi 27:1.)

After quoting the above reference, Joseph Fielding Smith says,

"Any man is blind indeed if he cannot see and realize that this prophecy is being literally fulfilled."²

¹Sjodahl, op. cit., pp. 207-08.
²Joseph Fielding Smith, Doctrines of Salvation, III, 278.
Joseph Smith said that in his day the Gentiles had departed from the faith of their fathers and instead were proud and high-minded:

... the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (see Isaiah 24:5); and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case.1

Wilford Woodruff labeled the period in which he lived as a day of spiritual darkness in which the Christian world had lost faith in God:

... We live in a day of darkness; unbelief and infidelity are covering the whole face of the earth, until it seems as though the whole Christian world had lost all hold of faith in God and in his Son Jesus Christ, and in the Bible, the revelations of God to man.2

In speaking of the "Communist Threat to the Americas," Ezra Taft Benson has listed many of the evils that beset us. There are many reasons why communism with its warped philosophy has made such gains in the world. "But is it not perhaps true that the biggest reason of all is the failure of western civilization to live up to its Christian ideals?" Elder Benson asks.

He reminds the people that this is a land of great favor and opportunity, and yet these very blessings could prove to be our greatest problem. Elder Benson inquires if some of the nation's sins are not as follows:

1Documentary History of the Church, I, 313-14.
2Journal of Discourses, XVIII, 186.
Are not many of us materialistic? Do we not find it well-nigh impossible to raise our sights above the dollar sign? Are not many of us pragmatists—living not by principle but by what we can get away with? Are not many of us status-seekers—measuring the worth of a man by the size of his bank account, his house, his automobile? Are we not complacent, given to self-satisfaction and self-congratulation—willing to co-exist with evil . . . so long as it does not touch us personally?

If the answer to these questions is, "Yes"—and who can honestly give a different answer?—then surely these are among the many reasons why this is truly an era of peril.

Many of us have a tendency to forget the Gracious Hand which has preserved our nation, enriched it, strengthened it. Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue. Too many of us have been so drunk with self-sufficiency as no longer to feel the need of prayer. Too many have forgotten the necessity of courage, of sacrifice, of vigilance, of devotion to the cause of freedom.

This is a sad commentary of a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.¹

Those who are not members of the Church of Jesus Christ of Latter-day Saints recognize the nation's downward trend and the evil that is among us:

President Hoover himself, in an address at the annual luncheon of the Associated Press, in New York City, on April 22, 1929, said: "I am wondering whether the time has not come to realize that we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations . . . No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world."²

The crime index of the nation continues to rise much faster than the population increases. To show this condition, a report of the

¹Conference Report, October, 1960, pp. 103, 105.
Federal Bureau of Investigation is quoted:

Crime volume continued unabated in 1959. Last year of the fifties registered a new all-time high with 69 percent more crime than 1950 and 128 percent over 1940. Crime continues to outpace population growth 4 to 1.

... .................................................................

Arrests of persons under 18 have doubled since a post-World War II low in 1948, while population of young people age 10 through 17 has increased by less than one-half.

Criminals did not slacken their activities in 1959. They rolled up an awesome crime total for the last year of the decade. By the end of the year, police had counted 1,592,160 serious crimes. They listed increases in the vicious crimes of murder, forcible rape, and assault to kill or to inflict serious injury. Auto thefts and other major thefts increased while burglaries remained unchanged and robberies declined.1

The latest report available from the Federal Bureau of Investigation indicated another alarming increase of crime in 1960:

The crime Index for 1960 recorded an alarming twelve percent increase in serious crime in the United States over 1959 according to reports received from the police in cities over 25,000 population. All individual offense classifications showed increases led by the property crimes with robbery up eighteen percent, burglary fifteen percent, major larcenies eleven percent and auto theft seven percent. Murders and forcible rapes rose four percent and aggravated assaults showed an increase of three percent. All cities over 25,000 when grouped by population size reported total crime increases from nine to fourteen percent.

... Arrests of persons under 18 continued their upward climb, rising six percent in 1960, while adult arrests were up two percent.2

Venereal disease is on the rise throughout the Christian nations. The widespread prevalence of this disease indicates the degree of transgression of one of God's commandments. An article in the

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Readers' Digest is cited to show that this disease is on the increase:

The cities of Washington, Boston, Houston, Los Angeles, Chicago and San Francisco report increases of up to 200 percent in infectious syphilis during the past two years; between 1955 and 1959, new cases of syphilis in New Orleans rose 818 percent. In the country as a whole there was a 23-percent increase in the number of early syphilis cases from 1958 to 1959.

The figures for 1960 are shocking: a rise of 72 percent in reported new cases.

Public-health authorities estimate that instead of the reported 378,000 new cases of VD in the United States in 1959, there were actually between one million and two million. These figures make VD probably our most widespread adult communicable disease.

"The rise is absolute," says Dr. William J. Brown, chief of the VD branch of the U. S. Public Health Service, "in every category across the country--male and female, poor and rich, young and old, negro and white, urban and rural."

Abroad, conditions are not much better. At a recent World Health Organization conference, 15 countries and territories reported a frightening comeback of gonorrhea. In Italy infectious syphilis cases have tripled. In Denmark they have doubled. England seems to have kept syphilis from increasing a great deal, but its gonorrhea rate has gone up faster than the rate in the United States.

... ........................................

Any ultimate solution lies with ourselves. VD among the young is only another symptom of the malady we call juvenile delinquency--the failure of family and community to provide discipline and a healthy, sanely happy pattern of living. There are failures we must correct, if we are to wipe out this dread disease.1

The Gentiles to beware of secret combinations

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye awake to a sense of your awful situation, because of this secret combination which shall be among you. . . .

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people. (Ether 8:24, 25.)

Secret combinations were plagues to the two civilizations that previously existed upon this continent, according to the Book of Mormon.

The widespread influence of secret combinations in these two great civilizations finally resulted in their destruction. Both the Jaredite and the Nephite nations were destroyed by war. Moroni, while abridging the record of the Jaredites, felt impressed to warn the Gentiles of this day against the dangers of such combinations.¹

As early as 1881, John Nicholson, formerly vice-president of the Genealogical Society of Utah and an associate editor of both the Millennial Star and the Deseret News, warned of the existence of secret societies among the civilized nations of the earth. He said:

"... There is a question on a subject that is clearly described in this record, that is drawing the attention of the ablest minds of the age. It is an influence that is shaking the governments and nations of the earth from center to circumference—I refer now to the "secret societies" that are filling the heads of governments with fear, that commit all kinds of diabolical depredations among the nations, and that are even threatening their very existence. These societies, which are inspired by a desire to throw off every kind of legal restraint, exist, in some form or another, in almost every nation under heaven, and especially in those nations claiming to be civilized.²"

Communism is classified as one of the "secret combinations" referred to according to James H. Anderson and many of our modern-day leaders in the Church. Elder Anderson says:

Prophetic language could not more definitely describe Russian communism known as the Third Internationale than do these words /Ether 8:23-26/. The prevalence of that secret oath-bound and murderous combination extensively in the United States is beyond dispute. It is not a fraternal organization, but an assailant of existing governments. That it has the backing in this country of certain disloyal aggregations of capital already has been openly charged in the halls of Congress, with good reason therefor. This Third Internationale had its formal organization in March, 1919. Its leaders then were Nicolai Lenin, Leon Trotsky and Joseph Stalin. Its first headquarters was Moscow—the Meshech

of Ezekiel 38:2. Its present leader in the Old World is Joseph
Stalin, actual head of the Soviet government. Its membership is a
close oath-bound organization whose proceedings are kept secret
under penalty of death to any member who divulges them. It aims
to destroy even by violent methods such as it uses in Russia, all
so-called capitalistic governments, including the United States of
America, also notable the British government in the Old World. It
has effective branches in the United States, called Young Workers'
party, Civil Liberties Union, etc. It is the identical secret
oath-bound combination warned against in the Book of Mormon.1

President David O. McKay has often spoken of the evils of com-
munism. He says, "Today there are in this country enemies in the form
of 'isms.' I call them anti-Americanisms. Only a few of the leaders
fight openly--most of the army carry on as termites, secretly sowing
discord and undermining stable government."2

Ezra Taft Benson, formerly Secretary of Agriculture in the
Eisenhower administration and a member of the Quorum of the Twelve, is
also quoted to show the concern our leaders have in regard to this
menace:

We live today in an age of peril. It is an age in which we are
threatened with the loss not only of wealth and material prosperity,
but also of something far more precious--our freedom itself. The
very thing that distinguishes man from the beasts--Man's freedom to
act: freedom to choose--is threatened as never before by a total
and atheistic philosophy of life known as communism.3

The daily news indicates the concern of our national leaders
over the threat of communism. The Book of Mormon has warned us of the
peril that faces us when these secret combinations are found in our
midst. In commenting on the passage in Ether 8:24, F. Kent Nielsen said:

2Improvement Era, XLII, 715.
That must not have made much sense in 1830. Does it today? This is a warning and a message to our time, very definitely, a warning and a commandment to get rid of it lest it rise above you for it "shall be among you." "For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries." In the last days this secret combination is world-wide. It is an international combination. "It seeketh to overthrow the freedom of all nations, lands, and countries." This shall be among the Gentiles and if they do not overthrow it, it shall be the means of their destruction.  

The gospel to be taken from among the Gentiles

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 shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. (III Nephi 16:10.)

At least a partial fulfillment of this prophecy occurred when the Saints were driven from their homes in Illinois. Both Orson and Parley P. Pratt explained that the coming of the Saints to the Salt Lake valley was the fulfillment of this prophecy.  

Orson Pratt is quoted below:

... Seventeen years after the rise of this Church circumstances rolled round by which the Lord fulfilled this prophecy in taking the main body of the people from among the Gentiles. . . . little did we think then that we were fulfilling a prophecy in the Book of Mormon, such a thought had not entered into our hearts. But we were brought out west here to these mountains, and I do not know of another place on the face of this vast continent where we could have been so completely isolated from the Gentiles, the wicked who had rejected the Gospel, as we were by coming out en masse to this land. "If the Gentiles shall sin against the fulness of my Gospel, behold, saith the Father, I will bring the fulness of my Gospel from among them." It was done, the prediction was fulfilled to the very letter. You might have passed through the land there for hundreds and hundreds of miles, from city to city, and

1Nielsen, op. cit., p. 38.

inquired for an Elder who had authority to baptize for the remission of sins and to build up the Church and kingdom of God, and the answer would have been—"There is no such person here." "Where are they?" "They have gone away beyond the Rocky Mountains," more than a thousand miles away from civilization as they called it. When we got here and again searched the prophecies we found that the Lord had been as good as his word, and had literally fulfilled that which he had spoken concerning taking his Gospel from the midst of those who had sinned against and rejected it.¹

The blood of the Saints
to cry from the ground

The Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not. (Ether 8:22.)

The "blood of his saints" in this passage of scripture undoubtedly means the deliberate killing of worthy members of the Church of Christ. After the blood of many of the Saints is shed, the Lord will be the one to take vengeance upon the murderers, according to the prophecy. On numerous occasions the fulfillment of this prophecy was referred to by Parley P. Pratt and his brother, Orson Pratt.² Orson said that under the Constitution of the United States no group of people had suffered death because of their religious beliefs, nor was there any likelihood of this happening before the time of the publication of the Book of Mormon. Yet the book predicted it would happen. Orson Pratt declared:

... This has been literally fulfilled. We have no need to refer you to the scores of Saints that were shot down in cool blood, who, while emigrating with their wives and children in order to locate in another country, were fallen upon by mobs, chased into a blacksmith's shop, and there some eighteen or twenty of them were

¹Journal of Discourses, XVII, 298-99.

shot down by their persecutors, who pointed their guns between the
logs of the shop, it being a log building. Then, when they had got
through with these murders they began to rob them of their clothes
and pulled off their boots and put them on, and while in the act of
doing this they discovered two or three little children who had
crept under the bellows in the hope of escaping. What did they do
with these children? Called them out, and placing their guns to
their heads shot them down and destroyed them. All these things
have transpired within the past forty years upon this great and
glorious land of ours. The constitution is good, that is not to
blame, that gives us the privilege of religious liberty; but those
who have lived under this free government have seen proper to thus
persecute and murder the Saints, and their blood has been shed, and
it now cries from the ground for vengeance on the nation.

Says one—"Why on the nation?" Because it was not done by a
private mob, but by the officers of a State; it was done by the
highest authority and power of a State, by individuals who were or-
ganized under State authority to go against an innocent people. We
had never broken a law, and the records of their courts could not
show one case wherein this people had transgressed the laws of the
land."

The early Church leaders were familiar with the reason given
for the persecution of the Saints. Orson Pratt again tells us what
that reason was:

The people thus organized to drive the Latter-day Saints, of
course, had their reasons for so doing, everybody has, or endeavors
to find a reason for the course he pursues. One reason assigned
for persecuting the Saints was that they believed in the gifts that
the ancient Saints believed in. Some may be disposed to doubt the
truth of this statement, but to such I say, go and read their docu-
ments and there you will find the reasons they set forth for this
murderous work, and among those reasons they say—"A certain people
have come amongst us who believe in speaking in tongues, in the
interpretation of tongues, in the healing of the sick, and in the
various gifts that were in existence in the ancient Church, and we
pledge ourselves and our property and all that we have that we will
remove them from our midst, peaceably if we can and forcibly if we
must."2

In view of the guarantees of the Constitution, the prediction
referred to was a daring one. B. H. Roberts, however, lists a large
number of occasions when the Saints were murdered in cold blood. He

1Ibid., XVII, 276.  
2Ibid.
points out that none of the perpetrators were ever brought to trial.

Thus if their crimes were to be avenged, the Lord would have to do it:

... Was it not the boast of our statesmen that a nation had at last been founded where religious freedom was recognized as the chief corner stone in the temple of liberty? How bold indeed must that man be who would—while the people were yet enjoying this very feast of liberty—rise up and say that the blood of Saints should cry from American ground to God for vengeance! Yet such is the prediction of these old Nephite writers, whose words were translated into the English language by Joseph Smith. And the only question to be considered here is—since the reality of the prophecy cannot be questioned—has the prophecy been fulfilled? Let the blood of those Saints who were killed and who died from the effects of exposure during the expulsion from Jackson county, in 1833, answer. Let the blood of David W. Patten, one of the twelve Apostles in this last dispensation, together with the blood of young Patrick O'Banion and Gideon Carter, slain at Crooked River, Missouri, in 1838, answer. Let the blood of the innocent men, and children martyred at Haun's Mill, in Missouri, answer, let the innocent blood of all those whose lives were sacrificed at DeWitt and in and about Far West and during the expulsion of some twelve thousand Latter-day Saints from the state of Missouri in 1839, answer. Let the innocent blood of the Prophet Joseph Smith himself and that of his brother Hyrum slain at Carthage prison, in June, 1844—while under the plagued faith of the state of Illinois for their protection—let their blood answer. Let the blood of many others that were slain in Nauvoo and vicinity during the two years following, and also the martyrdom of many who died from exposure and want in the enforced exodus from Nauvoo to the Rocky mountains—the victims of "Christian" tolerance—answer. Let the blood of Elder Joseph Standing, killed by a mob in the state of Georgia, 1879,—answer. Let the blood of Elders John P. Gibbs and William Berry who were murdered in Tennessee while in the very act of opening a meeting for the preaching of the gospel, answer; as also the blood of their two friends, the Condor brothers, who were shot down in their father's house while trying to protect these Elders from their assailants. Let all these instances of martyrdom testify of the truth of this prophecy of the Book of Mormon; for these martyrdoms were endured for the word of God which it contains, and not for any crime alleged against those who suffered. Nay, in nearly all these cases crime was not even alleged.

A singular thing connected with these martyrdoms is the fact that in no instance have the perpetrators of these murders been brought to justice. Perhaps it is fitting that it should be so. It seems to make the martyrdom more complete; and more fully meets the terms of the prophecy since, according to that prophecy, the blood of Saints in the day when the Nephite scriptures should be brought to light, was to cry unto the Lord from the ground for
vengeance, clearly foreshadowing the fact that man would not avenge it.

The times of the Gentiles fulfilled

Joseph Smith stated that an angel called Moroni visited him on the night of the twenty-first of September, 1823, and that among other things Moroni said, "the fulness of the Gentiles was soon to come in." In commenting on this passage, Joseph Fielding Smith says:

Moroni said the times of the Gentiles were about to be fulfilled. Today we are living in the transition period; the day of the Gentiles has come in, and the day of Judah and the remnant of downtrodden Israel is now at hand. The sign for the fulfillment of this prophecy has been given.

The gospel was taken to the Gentiles following the death of Christ by His Apostles and disciples. The gospel was lost, however, through transgression, and the times of the Gentiles was to come in when the gospel was restored, according to the Doctrine and Covenants:

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel.

After the Gentiles have had an opportunity to receive the gospel and reject it, then "shall the times of the Gentiles be fulfilled." The fulfillment of the "times of the Gentiles" will result in an "overflowing scourge" and a "desolating sickness" covering the land.

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1Roberts, New Witnesses for God, III, 251-53.
2Pearl of Great Price, Joseph Smith 2:41.
3Joseph Fielding Smith, Doctrines of Salvation, III, 259.
5Doctrine and Covenants 45:28. 6Ibid., vs. 29-30.
Earthquakes and desolations will not be sufficient warning to prevent men from warring one with another.¹ Wars will continue to plague men "until the consumation decreed hath made a full end of all nations."²

Following is a summary of the ideas just presented:

1. The times of the Gentiles came in when the gospel was restored.

2. The Gentiles are being given opportunity to accept the restored gospel.

3. The times of the Gentiles is fulfilled after they have had sufficient opportunity to accept the true gospel.

4. The Gentile nations will be broken and finally consumed through warfare and desolations. The times of the Gentiles then will be fulfilled.

Orson Pratt discussed the times of the Gentiles, pointing out that after the Gentiles have been taught sufficiently, then the missionaries will devote their efforts to the House of Israel:

What do you mean by their times being fulfilled, and the fullness of the Gentiles coming in? I mean just what the Lord means, that this gospel, which God sends by the ministration of "another angel" from heaven, must be preached to all nations, kindreds, tongues and people, to the Gentiles first; and when they get through with them, it will go to Israel, for the times of the Gentiles will then be fulfilled; in other words, when God shall speak to his servants,--and say unto them--"It is enough, you have been faithful in your ministry, you have warned the nations, kindreds and tongues of the Gentiles sufficiently, now I call you to a still greater work, and will give you a new mission, not to go and preach to the Gentiles, but go to the remnants of the House of Israel wherever they can be found, and let your testimony be to them. Hunt them up from the four quarters of the earth, gather them out with a mighty hand and with an outstretched arm, and bring them back to their own

¹Tbid., vs. 31-33. ²Tbid., 87:6.
land. When that time shall come Israel will be gathered and not till then. ¹

There is another point of view in regard to the meaning of the times of the Gentiles. It has been pointed out by F. Kent Nielsen that the leading nations of the world have been the so-called Christian nations. A spirit of revolt against foreign domination is being felt throughout the world. Elder Nielsen describes this condition in connection with the "times of the Gentiles" becoming fulfilled:

Now is the great day of the Gentiles, and it has been for centuries since the Savior's first coming when Israel was rejected by him. From that time forward world history has been centered in the Gentile nations, largely in the Christian Gentile nations. Certainly all modern history has been centered in the Christian Gentile nations, which are the ones the Book of Mormon speaks of. The whole colonization of the world, all of the major wars, have concerned the Gentile nations. The Germans, the British and their allies, fought World War I. All of them were Christian nations. Who fought the second World War? Essentially the same division. What nations are now fighting the war that is going on in the world continually? Russia which was a Christian nation although her government has now rejected Christianity, and the United States and their allies. This is the time of the Gentiles. The Gentiles still speak of their various spheres of influence, but the number of uncommitted nations of the world is growing. The time of the Gentiles obviously is coming to an end. No longer does what the European nations say go without question from the Orientals, the Africans. Can you imagine the Egyptians taking over the Suez Canal fifty years ago or even twenty years ago? But today they have done it. Can you imagine the Africans rising up in revolt against their masters? They have done it. Or the people of Indonesia, formerly the Dutch East Indies, rising up against the Dutch and throwing them off? Again they have done it. This is the time of the end of the Gentile domination of the world. Historians recognize this.²

Many of the prophecies of the Book of Mormon concerning the Gentiles have already been fulfilled. As a number of the Church leaders have said, the time of the Gentiles will be fulfilled and the gospel taken to the House of Israel.

¹Journal of Discourses, XVI, 352. ²Nielsen, op. cit., p. 27.
Believing Gentiles made heirs of the promise

If the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. (III Nephi 16:13.)

This appears to be a promise to all those who are neither Jew nor Lamanite, as this is the general way in which the Book of Mormon uses the term "Gentile." Those who have accepted the principles and ordinances of the gospel appear to have been blessed according to the covenant. The promise also apparently refers to all Gentiles who will yet repent and accept Christ.
CHAPTER VIII

THE LAMANITES

Mormon, the main author of the Book of Mormon, was very specific as to his purpose in abridging the records of his people. The "title page" was written by Moroni, but he undoubtedly reflected the teachings of his father in this composition. The "title page" expresses the purpose of the Book of Mormon in this way: "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." First and foremost, then, was the concern of the writers of the Book of Mormon for the remnant of their own seed. Moroni goes on to say that these things were written "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." Again preference is given to the Lehites, whom we know as the Indians or Lamanites. Jarom also gives emphasis to this idea: "These things are written for the intent of the benefit of our brethren the Lamanites."¹ The primary purpose of the coming forth of the Book of Mormon appears to be the bringing of the word of the Lord to the

¹Jarom v. 2.
Lamanites from their forefathers.

Melvin J. Ballard, in discussing this topic, points out that the original purpose for writing the Book of Mormon has not yet come to pass:

The Book of Mormon has not yet fulfilled the great purpose for which it was originally written. Incidentally, of course, it has brought a knowledge of the dealings of God with that ancient branch of the House of Israel on this American continent to the Church and to the world but the Church is merely a custodian of this sacred book to carry it to its real mission.

The primary purpose for which the Book of Mormon was originally prepared is set forth in Mormon's preface to the book, in which he says that the purpose of writing the book 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."

In the third section of the book of Doctrine and Covensants the Lord said to the Prophet Joseph Smith that the chief purpose for which the Book of Mormon was written was that the testimony shall go to the knowledge of the Lamanites and other branches of the House of Israel concerning their forefathers (19th verse) and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled which He made to His people, and that the Lamanites might come to the knowledge of their fathers and that they might know the promises of the Lord and that they may believe the Gospel and rely upon the merits of Jesus Christ and be glorified through faith in His name."

The Lamanites are of Israel, and thus entitled to all the blessings promised to Jacob (Israel) and his grandfather Abraham. The Savior himself, when He was here upon this continent, told the people that they were a remnant of the house of Joseph. Jesus also used the terms "house of Jacob" and "house of Israel."

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2III Nephi 15:12.
Who are the Lamanites?

The Lamanites are the living descendants of Lehi and those who united with his family. Lehi was directed by the Lord to take his family and the family of Ishmael and lead them out of Jerusalem in 600 B.C. With the help of the Lord, Lehi's group arrived in America several years later. The title of Lamanite is first used in the Book of Mormon to designate those who did not follow the leadership of Nephi when the sons of Lehi separated following his death. The sons of Lehi were Laman, Lemuel, Sam, Nephi, Jacob, and Joseph. Originally the Lamanites were the children of Laman, Lemuel, and some of the family of Ishmael.

The Book of Mormon relates the appearance of the resurrected Christ in America some time following His ascension described in Acts 1:2-11. The people known as Nephites lived in righteousness and peace following Christ's visit. Amos, who died a hundred and ninety-four years "from the coming of Christ," was a Nephite record keeper. During Amos' lifetime, "a small part of the people . . . revolted from the church" and took upon themselves "the name of Lamanites; therefore there began to be Lamanites again in the land." Thus the name came to designate a group in opposition to those called Nephites rather than the descendants of given progenitors. George Reynolds gives a concise description of the Lamanites, in these words:

The people who, in connection with their kindred, the Nephites, occupied the American continent from B.C. 590 to A.C. 385, in which latter year they destroyed the Nephites and remained possessors of the entire land. The American Indians are therein /sic/ degraded descendants. These people were of Hebrew origin, and are called

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1See IV Nephi vs. 19-21.
Lamanites, from Laman, the eldest son of Lehi, who was the leading spirit in the events that led to their separation from the Nephites and their formation as a distinct people. Originally, the Lamanites were the children of Laman, Lemuel, and some of the family of Ishmael; but as the centuries passed there were many defections in both nations, when the dissatisfied would join the opposing race and affiliate and intermix with them, so that the two names at last became more an indication of religion and civilization than of birth.¹

The Lamanites were cursed because of rebellion and disbelief in Christ and His teachings.² Mormon describes the condition of the Lamanites who would remain following the destruction of the Nephite people:

"For this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry."³

The Lamanites, then, are the seed of Lehi and Ishmael, who were of the tribe of Joseph, and of Mulek and his companions, who were probably of the tribe of Judah. "Perhaps, then, it is correct to say that the Lamanites have in their veins blood from Lehi, Ishmael, and Mulek, who represent the tribes of Manasseh, Ephraim, and Judah.⁴ They are called the remnant of Joseph and heirs to the promises made to Israel. Sidney B. Sperry makes this statement: "Latter-day Saints have concluded too readily that our American Indians are direct descendants of

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²II Nephi 5:20, 21. ³Mormon 5:15, 16.

⁴Leland H. Monson, Ancient America Speaks (Salt Lake City: Deseret Book Company, 1958), p. 25. Elder Monson is a member of the General Board of the Sunday School and a professor at Weber College.
Laman and Lemuel. Actually much Nephite blood flows in their veins, not to mention the blood of the Mulekites.\footnote{Sidney B. Sperry, Knowledge Is Power (Salt Lake City: Bookcraft, Inc., 1958), p. 131.}

The Lamanites not to be utterly destroyed

Thy seed shall not utterly be destroyed. (II Nephi 3:3.)

The Lord will be merciful unto them and prolong their existence in the land. (Alma 9:16.)

When the Book of Mormon was published it was the prevailing opinion that the Indians were a perishing race and finally would become extinct. Book of Mormon prophecy is to the contrary. History has thus far proven this position to be right. The Indian population is increasing and the condition under which the Indian lives is improving. It seems evident that the Indian is to remain in the Americas.

George Q. Cannon gives an insight into the opinions of the general public at the time the Book of Mormon came forth. He says:

At the time that the Prophet Joseph Smith translated this Book of Mormon, I suppose the impression was general, as it is today, that the Indians were a perishing race, that they would soon disappear from the face of the land. But before Joseph had translated this, he had found in previous predictions that the Gentiles—that is, our nation—that we as a race and nation to which we belong, should not have power to destroy the Indians. This was a most remarkable statement to make when we consider where Joseph was brought up, and the circumstances surrounding him. If he had not been inspired of God, he would not have dared, in my opinion, and no man would have dared to have made such a prediction.\footnote{Journal of Discourses, XXV, 123.}
around the year 1907.

When the United States became an independent nation, the number of Indians in North America was estimated at three millions, and in the year 1876 at only one million three hundred thousand. In 1907 the decrease had been checked, and an increase to one million four hundred and seventy-four thousand was reported.¹

As to the Lamanite population in the whole of the Americas, Spencer W. Kimball has said, "We have about a half million children of Lehi in the islands of the sea, and about sixty million of them in North and South America, about a third of them perhaps, being pure-blood Indians, and about two-thirds are mixtures, but they have the blood of Jacob in their veins."² Table 2, which follows, shows the Indian population in the United States from 1492 to 1960.

The Lamanites to be scattered and smitten by the Gentiles

The wrath of God was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten. (I Nephi 13:14.)

The histories of the Indians relate the scattering and mistreatment of the aborigines upon this continent. Rey L. Pratt, formerly a President in the First Council of Seventy, said that the history of the Indian is the saddest history written and they have become broken in spirit because of the treatment they have received. In some areas of Mexico, the Indians were sold into slavery and actually worked to death in a matter of a few short years. Pratt, who was President of

¹Hyrum M. Smith and Janne M. Sjodahl, The Doctrine and Covenants Containing Revelations Given to Joseph Smith, Jr., The Prophet with an Introduction and Historical and Exegetical Notes (Rev. ed.; Salt Lake City: Deseret Book Company, 1955), p. 287. Hyrum M. Smith was a member of the Quorum of the Twelve, and Janne M. Sjodahl was recognized as a scholar in the Book of Mormon area.

²Conference Report, April, 1947, p. 145.
### TABLE 2

**INDIAN POPULATION IN THE UNITED STATES**

<table>
<thead>
<tr>
<th>Year</th>
<th>Indian Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1492</td>
<td>816,000 (Estimate)</td>
</tr>
<tr>
<td>1865</td>
<td>294,574</td>
</tr>
<tr>
<td>1890</td>
<td>226,253</td>
</tr>
<tr>
<td>1900</td>
<td>237,196</td>
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<tr>
<td>1910</td>
<td>265,683</td>
</tr>
<tr>
<td>1920</td>
<td>244,437</td>
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<tr>
<td>1930</td>
<td>332,397</td>
</tr>
<tr>
<td>1940</td>
<td>333,969</td>
</tr>
<tr>
<td>1950</td>
<td>343,410 or 357,499</td>
</tr>
<tr>
<td>1960</td>
<td>523,591</td>
</tr>
</tbody>
</table>

**Notes:**


The first total given on the year 1950 is from the Statistical Abstract of the United States: 1960 and the total excludes Alaska and Hawaii. The second or larger total for 1950 and the 1960 total were obtained from Advance Reports of the 1960 census. The later source shows a 46.5 per cent increase in Indian population in 1960 over 1950.

The method of ascertaining the race classification for the non-white population during the census is described in the Advance Reports:

*Persons of mixed racial parentage are classified according to the race of the nonwhite parent, and mixtures of nonwhite races are classified according to the race of the fathers, with the following exceptions: Persons of mixed Indian and Negro parentage are classified as Negro unless the Indian blood very definitely predominates or unless the individual is accepted in the Community as Indian. Persons of mixed white and Indian blood are classified as Indian if the proportion of Indian blood is one-fourth or more, or if they are regarded as Indian in the community.*

Indian land holdings in the United States were about 56,000,000 acres in 1949. In 1887 they had 137,000,000 acres. The Indian population of Canada has increased from 135,000 to 160,000 in the last ten years. (World Almanac 1961.)
the Mexican Mission, claims to have been close enough to the situation

to know this to be true. He describes the way in which the Indians

were handled under these conditions in the following excerpt:

Conditions even worse than these, up till very recently, at
least, have prevailed on some of the tropical plantations in south-
ern Mexico, where men, on account of the rigors of the climate, are
loath to work of their own free will. A system of slavery and traf-
fic in human beings has been carried on, right in the face of the
whole world, and in this civilized and enlightened age, that was
far worse than any of the conditions of slavery that existed in the
south of the United States. Unscrupulous labor contractors plied
their trade right in the heart of the great cities, and in every
place. Men and women were enticed into signing contracts that they
could not read nor understand, and in so doing virtually sold them-
selves into lifelong slavery, because, in connection with signing
the contract, they were induced to receive a small amount of money,
and the contract stipulated that as long as this was not repaid the
signer must stay in the employ of the contractor, or anyone to whom
he might sell his contract; and the law upheld the contractor in his
claim! The contractors were sure to see to it that the poor, de-
ceived one was never given a chance to pay back the amount. Thus he
continued to entrap unsuspecting ones until he had enough gathered
together to make a car load. And, to hold the first ones until he
had secured the number that he wanted, they were held prisoners, not
even being allowed the freedom of the streets. When his number was
complete he would charter a car and put his human cattle aboard and
never let them set foot on the ground again until they were unloaded
on the plantation, or near it, of some plantation holder who had
contracted for a certain number of laborers from the contractor, and
then paid him an agreed price per head for them. The contractor
would then return to ply his trade in human souls once more.

Once on the plantation these poor unfortunates are starved and
beaten and made to work in the tropical sun so hard and so long
that few of them survive more than one or two years. When asked why
they do not take better care of their men, the plantation holders
say it is cheaper to work them for all they are worth while they are
strong, and buy more when these are dead. The horrors of what they
pass through cannot be described in a short article like the present
one.

Perhaps some of my readers will think that the picture presepted
is overdrawn, but having seen and heard, I know whereof I speak.1

Even the priests of the local church экспloited the native Indians

in Mexico, according to Elder Pratt:

1Rey L. Pratt, "The Gospel to the Lamanites," Improvement Era,
XVI, 583.
... Not an ordinance nor a rite of their religion is administered unto them without they pay the officiating priest for the performance of it. The priest will hold over them the horrors of the awful hell into which their children will be hurled unless they are baptized, but will persistently refuse to perform the ordinance unless the baptismal fee is forthcoming, even from the poorest and most humble. The same may be said of marriage, and of the performance of the last, sad rites for their dead. I have known priests to refuse a resting place in the burying grounds of the church, outside of which no true Catholic would think of burying his dead, to those whose relatives could not raise the money necessary to pay the priest for performing the rites of the burial. The people are taught to be doubly sinners by being made to believe that if they can only get the necessary money together to pay the priest, there is no sin for which they cannot obtain forgiveness, and that, too, no matter how many times it may be repeated. They are taught to make great pilgrimages to little chapels and churches, away off in remote parts of the country, where some saint is supposed to have performed some miracle, or where the Savior is supposed to be buried, and that by so doing they gain divine favor, and get absolution from all their sins, past, present, and future; provided, they take enough money and candles along with them as offerings to the saint or Savior. I have seen whole families go hundreds of miles, bare-footed and in rags, carrying costly wax candles, sometimes weighing eight or ten pounds, and which, in many cases, represent the value of all their earthly belongings that were sold before they left home to buy these same candles to burn at the shrine of the saints in whose honor they are making the pilgrimage. The candles are lighted at the shrines, all right, but trust to the priest in charge of the church to see to it that they are not burned up there, because wax is costly and valuable, and these candles may be sold to other pilgrims who may want divine favor, and the coffer of the priests may be the fuller because of the oft-repeated selling of the same candle. All of these are only means by which the church drag out of the poor victims what the landholders have not been able to squeeze out of them; and, as a result, they are a people so bowed down, so trodden upon, and so smitten by the Gentiles, that they have almost ceased to hope.

This brief description of conditions that have existed and that do now exist, in Mexico, may be said to describe very well conditions throughout all Latin America.¹

Paul Radin, formerly professor of anthropology at the University of California, says the Anglo-Saxons were more ruthless in the destruction of the Indians than were the Spaniards. Radin writes:

¹Ibid., pp. 686-87.
The Pilgrim fathers, thorough in everything, fell upon their knees, and then, as the saying goes, upon the aborigines. Within a few years of their landing New England was pretty thoroughly freed from the harmless natives. The descendants of the South English who settled in the southeast of the United States among an Indian population that could have taught them quite a number of things, were almost as ruthless as the Puritans. The organized cruelty with which they exterminated the Creek is one of the most infamous incidents in a record that few of the Spanish conquistadors have equalled. The Spaniards and the French enslaved the natives but they never broke their spirit. That was reserved for the Anglo-Saxon. To the latter Indian warfare was essentially a man-hunt.¹

Thus, according to the Book of Mormon, the wrath of God was upon the Lamanites and the Gentiles mercifully scattered and destroyed the Indian inhabitants of America.

The lands of their possessions to be taken from the Lamanites

"He will take away from them the lands of their possessions."
(II Nephi 1:11.)

An excellent example of how the Indians were deprived of the lands of their possessions by the Gentiles in the United States has been described by Spencer W. Kimball:

The Cherokee nation is a good example and typical of the many peoples who suffered the wrath of the Gentiles which were to come and possess their land. . . .

At first the Cherokee nation occupied many of the states in the southeastern part of the United States. Parts of Georgia, South Carolina, North Carolina, Tennessee, Kentucky, and Alabama were acknowledged as their land. By treaties which were written "in water and in the air," they were dispossessed of half of that area back in the beginning of the nineteenth century. And then from time to time, their land was reduced until it was called by their chiefs, "The Last Little."

When the state of Georgia began to press for the removal of the Cherokees, they resisted. . . .

The Cherokees, with others of the five civilized nations, had an alphabet, an educational program, a constitution, and a

democratic government, and they resisted, not with swords and
spears, but in legal and peaceful ways. . . they brought an in-
junction against the state, but they lost their suit. . .

Time and time again, they sent delegations of their members to
Washington, D.C., to secure redress for their wrongs. . . Andrew
Jackson, as the President of the United States, was not friendly
to their cause. . . .

Even when the 550 surveyors came to divide their land, the
Cherokees did not rise in armed rebellion. They took the matter
to the Supreme Court, where they were sustained. . . But not
enforced. . . .

The state laws suspended all Cherokee laws in that state . . .
the homes which the Indians had built, the crops they had planted,
the livestock they had raised were taken by new people--whites
from the South. . .

President Van Buren came into the presidency . . . and in
effect, he said: "Your cause is just, but I can do nothing for
you." A group of the Cherokees was put on flatboats and sent
down the Tennessee and Mississippi rivers, up the Arkansas River
to the insect-infested Arkansas country, later known as the Indian
Territory. . . One half of the survivors at Little Rock died be-
fore the first year ended.

The final roundup began May 23, 1838 . . . and the unopposed
state militia, with bayonets in their guns, gathered up these de-
fenseless property owners and moved them up the road away from
their homes, toward a new world. This mass movement was called
"The Trail of Tears." . . .

The census of 1835 in Georgia showed 16,542 Cherokees . . .
these were removed . . . to a swampy and mosquito-infested coun-
try. . . . This Indian Territory already belonged to tribes of
Indians . . . but the government now reallocated and gave it to
these many other tribes.

In their trek to the new land, one missionary said, "This is
the most painful and expensive way of putting people to death."
. . . It is estimated that by October two thousand had died in the
camps alone. . . .

And now that the Cherokees were evacuated from their lands,
President Van Buren issued an article "congratulating the nation
that the Indian removal had at last been peaceably achieved." The
weary, heartsick, and bedraggled survivors began to arrive in the
Indian Territory from early January to late in March. It was es-
timated that 4000 of them had died en route, and another 600, who
had escaped into the hills in their own country, had passed away.
More than one-fourth of the nation had paid the supreme price, and
all had been subjected to heavy prices of sorrow, pain, and bitter-
ness. . . .

And as it was with the Cherokees, so it was with the Sioux, the
Navajos, the Apaches, and others of the tribes.1

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1S. W. Kimball, "The Lamanite," Improvement Era, April, 1955,
pp. 226-28, 246.
Indian Territory was to have been the permanent possession of the Indians, never to be usurped by the whites. Oklahoma, the area known as Indian Territory, became the forty-eighth state of the Union, notwithstanding the promises made to the Indians.¹

John Collier, United States Commissioner of Indian Affairs, described some of the policies used by the government to break up family units and reduce the land holdings of the Indians. He wrote an article for the Improvement Era, published in 1934, entitled "The Indian and the New Deal," in which he said:

I can best state the new program for the Indians by describing some of the past policies—policies which made the laws under which Indians are even now compelled to live.

The United States commenced by making treaties with the Indians. Hundreds of treaties were made, with lavish promises. They were broken, with perfect recklessness. It was the Government itself which broke them.

The Indians lived as tribes and held their land as tribes, and their ability to resist the depredations of whites was largely an expression of their tribal strength and loyalty.

Hence, it became the official policy to destroy Indian tribal life. The same policy called for the destruction of Indian tribal land-holdings.

Tribal life was rooted in family life; hence, it became a sort of war measure on the part of the United States to destroy the Indian family.

The destruction of tribe, tribal lands, and family was sought through a number of devices which are with us even today.

The first of these devices was the government boarding school, through which the child was divorced from his family and his community. The object of these schools was to destroy the relationship between the older and younger generation of Indians, and to root out of the Indian child the memories and loyalties which make him, spiritually and emotionally, an Indian.

Along with the boarding school, there was set up a more far-reaching scheme of forcing upon each individual Indian a parcel of land, while leaving the family, as a family, in possession of no land at all. Forced allotment was made general in 1887. In that

¹Nielsen, op. cit., p. 21.
year the Indians had 133,000,000 acres of land. Today, as a result of forced allotment, the Indians own 47,000,000 acres of land. Half of the residual lands are desert or semi-desert areas. Allotment, in other words, has cut down the Indian land wealth in the amount probably of 80%.

The total effect of these past policies was to push the Indian down to the lowest round of the social scale. More than 100,000 of the Indians were made totally landless, and a greater number than that are practically pauperized today.¹

History verifies the fact that the Indians were literally scattered and smitten, and that their lands were usurped by the whites.

The Lamanites to be slain, cast out, and hated

I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them. (III Nephi 16:9.)

Fulfillment of the greater part of this prophecy has been discussed in the previous sections; however, there is yet to be considered the matter of hatred of the Indians by the white inhabitants. The Indians were considered to be no more than savages by many of the early settlers of the west. They were shot and killed much like animals would be destroyed.

That hatred for the Indian was a reality is here expressed by Orson Pratt:

Have the Indians been hated? Have they been cast out and trodden under foot? Have they been despised? The people who are acquainted with the history of the Indians can answer this question.²

Further comment on this point is given by F. Kent Nielsen:

¹ Improvement Era, XXVII, 136-37.
² Journal of Discourses, XVII, 297.
The Latin American countries are the nations that were promised to be descended from Lehi, and consequently from Joseph. They are the downtrodden nations that the Gentiles have pushed underfoot, and it is certainly true that this has been the case. Our history as a nation or as a collection of nations against the American Indian has been deplorable to say the least. Anyone who is at all concerned with the welfare of the Indians, and has done any studying at all about the way the Indians have been treated in America, would be, I am sure, ashamed of the policies of ourselves and our ancestors. Things are changing a little now.

Literally the prophecy has been fulfilled of many of the Book of Mormon prophets that the Indians should be a hiss and a by-word. They should be driven, persecuted, killed, and afflicted.1

Yes, the Lamanites have been a hiss and a by-word. They have been hated much as the Jews have been hated. Both the Lamanites and the Jews are of the House of Israel, and both of these races have been smitten and scourged by the Christian Gentiles of the world.

The Lamanites to know they are of the House of Israel and will come to a knowledge of the Gospel

And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer . . . and the very points of his doctrine, that they may know how to come unto him and be saved. (I Nephi 15:14.)

Church leaders have had an active interest in the Indians from the beginning. How could it be otherwise? The Book of Mormon is said to be their book. A recognition of the responsibility of the Church to take the gospel to the Lamanites was inevitable.

As early as September, 1830, Oliver Cowdery was instructed to carry the gospel to the Lamanites.2 At a conference of the Church,

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1Nielsen, op. cit., p. 20.

2Doctrine and Covenants 28:8.
held in September, 1830, "a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west."\(^1\)

Further direction was said to be given by revelation. Peter Whitmer, Jr., Parley P. Pratt, and Ziba Peterson were to accompany Oliver Cowdery on this missionary assignment.\(^2\) Frederick G. Williams later joined this group at Kirtland, Ohio. These men travelled from New York to Missouri and back. Contact was made with the Catteraugus tribe near Buffalo, New York; the Wyandot tribe near Sandusky, Ohio; the Shawnees and the Delawares in Missouri. The Delawares expressed intense interest. Missionary labors were discontinued among the Indians in Missouri, however, because of an order by the Indian agents.

Parley P. Pratt reported the following: "Thus ended our first Indian mission, in which we had preached the Gospel in its fulness and distributed the record of their forefathers among three tribes."\(^3\)

Contact was had with the Church leaders, particularly Joseph Smith, during the Nauvoo period. Reference has been made to this in a previous chapter.\(^4\)

In 1855, after getting established in the Rocky Mountains, the Church called approximately 150 missionaries to labor among the Lamanites. These missionaries were assigned to five fields of labor; the

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\(^1\) _Documentary History of the Church, I, 118._

\(^2\) _Doctrine and Covenants, Sections 30 and 32._

\(^3\) _Documentary History of the Church, I, 185._

\(^4\) _See Chapter V, pp. 61-63._
Elk Mountain Mission, located at the present site of Moab, Utah; the Las Vegas Mission in Nevada; the White Mountain Mission near the Utah-Nevada line in Millard County; the Salmon River Mission at Fort Lemhi in Idaho; and the Indian Territory Mission in Oklahoma. A brief summary of this early missionary endeavor among the Lamanites is given by Albert L. Zobell, Jr.:

Among the Indian fields of labor "near home" opened up in pioneer days were these: among the Shoshones on the Green River in 1854—few went, but little was done; the Las Vegas Mission in Nevada—begun in 1855, abandoned in 1857; the Elk Mountain Mission near Moab, Utah—begun in 1855, and abandoned after three months; the Salmon River Mission at Fort Lemhi in northern Idaho—active from 1855 to 1858; the White Mountain Mission near the Utah-Nevada line out in Millard County—here it was mostly reconnaissance and the missionaries were soon transferred to Moab; Carson valley, in western Nevada—this one thrived for a season, then the settlers were called home at the outbreak of the Utah War. (The Utah War and the troubles of the 1850's recalled a lot of Church colonists from areas to which they never returned.) The Southern Mission was begun in 1854, and welfare work was done among the Indians here until 1891, when they were transferred to the Indian reservation in Utah Washington County.¹

The Indian Territory Mission was the most successful of the missions opened in 1855. Five missionaries were called to go among the Cherokee and Creek nations in Indian Territory. A report was made of this mission in November of 1856 by Elder Henry W. Miller:

There is a branch of the Church on Prior Creek, another on Fourteen Mile Creek, numbering twenty souls, also one in the Creek Nation numbering fifty souls. Some ten or twelve elders have been ordained to the priesthood and are now preaching the gospel in the Indian Territory.²

The mission was closed in May of 1860 by order of the Indian

²Ibid.
agents. Attempts to do successful proselyting in Indian Territory were made in 1877 and 1883. The mission was again opened in 1885 by Elder Andrew Kimball and James G. West, but in a few years the effort was transferred to the whites. A report for the year 1898 of the Indian Territory Mission gave the following statistics: 348 officers and members, 571 children under eight years, 953 total souls, 153 baptized new members, and 28 baptized children.¹

One purpose of establishing settlements at distances from Salt Lake City among the Indians was to make contact with Indian tribes. Improved relations resulted from these contacts. Jacob Hamblin, a scout among the Indians, did much to cement good relations with the Indians of Utah and Arizona.

In 1869 William Lee, who has been an Indian agent for ten years, was sent by Brigham Young to locate a farm for the Lamanites in the western part of Tooele County. The success was phenomenal—within a matter of a few years there were over a thousand Lamanite members.²

Elders Anthony W. Ivins and Erastus Snow labored among the Navajo and Pueblo Indians in Arizona and New Mexico in 1878. Work was also done among the Indians of this area in the 1870's by Wilford Woodruff, Lot Smith, Ira Hatch, Ammon M. Tenney, Peter C. Christopherson, and Llewellyn Harris.³ In the Mexican Mission, established in


³Zobell, op. cit., p. 243.
1876, proselyting was done among the Lamanites. There seemed to be an intensified effort made by the Church to take the gospel to the Lamanites in the 1870's. Spencer W. Kimball summarizes it in this way:

There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tel-Lo from the Snake River, who with his entire band, was baptized into the Church. . . . There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River country came down and were baptized into the Church. . . . Orson Pratt baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh's band who were baptized in the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country.1

There is evidence that many of the baptisms of Lamanites of the 1870's were influenced by the miraculous power of God. Elder John Nicholson, speaking in 1881, had this to say:

About seven years ago there was a movement among some of the tribes of the people to whom I allude. They came forth and made statements to the effect that the Great Spirit had directed them to come to the Elders of this Church and be baptized for the remission of their sins. There is an Elder in this congregation, Brother George H. Hill, who sits in the gallery, who has, as well as others, been instrumental in doing much in this direction. As many as 300 of these people at one time solicited of him the administration of this ordinance. Was it the influence and power of man that accomplished this? No, it was not; it was the influence and power of the living God, who, according to the Book of Mormon, made a promise to the father of these people that he would visit the remnants of their posterity and restore them to a knowledge of their progenitors. . . . It is true that comparatively few of that people have received the truth and forsaken their idle habits and evil practices, and are endeavoring to live as peaceable and respectable citizens; but the work of reclamation has commenced.2

Orson Pratt also made comment in regard to the Lord taking a hand in the conversion of the Lamanites:

1Conference Report, October, 1947, p. 17.
2Journal of Discourses, XXII, pp. 21-22.
It seems that the Lord is working among that people, and that he is determined this prophecy shall be fulfilled whether we take it in hand or not. What do my ears hear? What do we all hear? Messengers are visiting these wild tribes in the basin, and in the regions round about hundreds of miles apart. These messengers come to them, and they speak in their own language in great plainness, and tell them what to do; they tell them to repent of their sins and to be baptized for the remission thereof; tell them also to cease roaming over the country and to cultivate the land; tell them to go to the Elders of this Church and receive the ordinances under their hands.

Who are these messengers? Read the Book of Mormon and you will find what God promised to do for the remnant of Joseph fourteen hundred years ago, about the time that most of them were becoming wicked and corrupt. The Lord said when their record should come forth in the latter days that he would send his messengers to them, and among these messengers he mentioned three persons who lived some eighteen hundred years ago, three of the Twelve who were chosen on this land. The Lord made a promise to these three that they should administer, as holy messengers in the latter days, for and in behalf of the remnants of the house of Israel . . . that they should be instruments in his hands in bringing these remnants to the knowledge of the truth. We hear that these messengers have come, not in one instance alone, but in many instances. Already we have heard of some fourteen hundred Indians, and I do not know but more who have been baptized. ¹

Another reference to the belief that the Indians had received heavenly direction is made by Annie W. Holdway:

When Elder Melvin J. Ballard visited the Ft. Peck and Blackfoot reservations he said he met many who knew him as soon as they saw him and asked for the "Book" which he was to bring them. They said they had seen him in dreams, bringing to them a "Book." When he handed them the Book of Mormon they adopted it gladly, and could read and understand it. He declared that it was his belief that one of the "Three Nephites" had been laboring among them for years teaching them the gospel and preparing them for our missionaries when they should come. ²

Missionary contacts with Indian tribes were also made in Idaho and Wyoming in 1880. The Catawaba Indians in South Carolina were

¹Ibid., XVII, 299-300.

²Annie W. Holdway, "Redemption of the Lamanites," Improvement Era, XXVII, 421.
visited in 1883.\(^1\)

In 1943 the Church organized the Navajo-Zuni Mission. Later, in 1947, this mission was enlarged to include all of the Indians in Arizona and New Mexico with bits of Utah, Colorado, Nevada, and California included. It was made a full-time mission and the name was changed to the Southwest Indian Mission. In 1945 there were only ninety-four members of the Church in that mission. By 1955 there were 4,600 members with over seventy missionaries preaching the gospel. The mission had fifteen small chapels and ten branches presided over by Lamanite men and women. Members of the Church can be found from the following tribes of Indians: Navajo, Apache, Hopi, Zuni, Hualapai, Papago, Laguna, Isleta, Pima, Acoma, Cherokee, and Piute.\(^2\)

In 1947, Spencer W. Kimball reported that there were 169 missionaries working among the Lamanites in South America. Also previous to this time, the stake missions had been instructed to work with the Lamanites residing within stake boundaries. Elder Kimball made the following observation:

The 1946 report of the missions discloses the fact, that among the Lamanites there are six times as many converts for each missionary, as in all the other missions of the world, and there are twenty times as many converts for each missionary in the Lamanite missions as in some of the missions in Canada and the United States.\(^3\)

A map in the Improvement Era of April, 1955, designating Indian

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\(^1\) Zobell, op. cit., pp. 273-74.


\(^3\) Conference Report, October, 1947, p. 20.
reservations and missions in the United States, disclosed that there were thirty-one Indian wards and branches of the Church in the states of New York, South Carolina, Wisconsin, Montana, California, Arizona, New Mexico, and Utah.¹

The Improvement Era of September, 1948, carried a report that the First Presidency of the Church had appointed an Indian Relations Committee for the Church. This committee consisted of Elders Spencer W. Kimball, Matthew Cowley, and Antoine R. Ivins, with Elder Gordon R. Buchanan as coordinator. Elder Kimball in his conference address of April, 1949, said: "We are doing good work in practically every mission in the Americas with the children of the covenant, and now a new program is being introduced in the stakes of Zion."²

In commenting further on the Lamanite missionary work within the stakes, Spencer W. Kimball made the following observation:

That work has continued with some interruption through the century. Now the Lord has made another step. It seems to me he is bringing the Lamanite back to us. They were sent onto the reservation all over the west, and now the largest, the Navajo Reservation, will not support its people. The Navajos are being starved out. They are coming back among us into the beet and cotton fields, on the railroads, and in the mines to find employment. They are coming back into the stakes of Zion where we have stake missions and where we have thousands of good Latter-day Saints who live the gospel, and thousands of devoted stake missionaries who will teach them the truth. Here is our great opportunity. The Lord seems to have planned everything for our sake. If we fail our opportunity, I am sure the Lord will not easily forgive us.³

A second mission for work to be done exclusively among the

¹Improvement Era, LVIII, 248-49.
²Conference Report, April, 1949, p. 105.
³Ibid., October, 1950, p. 66.
Indian people was created in 1949. Arthur W. Hall was set apart as the president of the Fort Hall Indian Mission on the Fort Hall Indian Reservation in Idaho. This will allow for more intensive proselyting among the Shoshone and Bannock tribes.¹

It would appear that increased missionary labor among the Lamanites is producing outstanding results. The following information was given by Elder Spencer W. Kimball:

You will be interested to know that there are some forty thousand Lamanite members of the Church in the world, including the islands of the sea. There are probably ten thousand Lamanite members in North America and in the Mexican missions and the Indian mission. ... We have baptized 1823 Lamanites in the last two-and-a-half years in the three missions that specialize in Lamanite proselyting in North America. ... We have approximately seventeen hundred Indian members in the stakes of Zion. ... We have about fifty-one Lamanite missionaries in the mission field now.²

Later Elder Kimball, in reporting the accomplishments for the year 1952, said: "We have baptized 2,500 Lamanites in the Church, and we have approximately 45,000 of them on the records of the Church."³

A unique program for bringing Indian children into Latter-day Saint homes during the school term each year has been instituted. In August of 1959 there were approximately 360 Indian children in the program. This is not a proselyting program because Indian children who are already Church members are taken from the reservations. The children return "home" to the reservation each summer "to keep welded the natural family ties." An explanation of the program was given by

¹Improvement Era, LII, 132.
³Ibid., April, 1953, p. 107.
Spencer W. Kimball in his Conference address of October, 1956. Elder Kimball said this was "our most perfect program and unselfish adventure in human relationships." Indians working among the whites a few years ago pled with their employers to keep their children so they could go to school, while the Indian parents returned to the reservation. The experiment began and "grew like Topsy." "Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought the Utah State Department of Public Welfare, children's service, through the state license of the Relief Society." The Indian children are accepted for the school term into some of the finest families of the Utah communities and the "new child" "becomes a real part of the family." The Indian child enters into all activities of the family, the school, the Church and the community as do their white brothers and sisters. "Case workers visit every child and family monthly and visit schoolteachers and principals often and assure themselves that harmony and understanding prevail."\(^1\)

Indian children and teen-agers are receiving character building and religious training at government schools in Kansas, Oklahoma, Oregon, California, Nevada, New Mexico, and Brigham City, Utah. The Department of Education of the Church has established an Indian program. It was reported in 1960 that 2,200 Indian students were signed over for their religious training to the program of the Church at sixty-one federal Indian schools.

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\(^{1}\)Conference Report, October, 1956, pp. 53-55.
It should be kept in mind that Latter-day Saints believe the natives of the south sea islands are of Lamanitish descent. The gospel has been taken to them and they have received it much more readily than have the Lamanites on the American continent. Wesley Ziegler has made a statement on this point:

Probably the true fulfillment of this prophecy, however, occurred in the south sea islands. The small plates of Nephi do not explain how Lehi's descendants inhabited the Pacific isles, but the plates of Mormon account for it. Attempts to convert Hawaiians to Christianity had failed repeatedly until Mormon missionaries visited them, but the Hawaiian natives took to Mormonism as enthusiastically as the Irish took to Catholicism. Missionaries first arrived in 1850, six years after Joseph Smith's death and three years after the pioneers entered the Salt Lake valley. Today Mormonism remains the major denomination among natives, supported also by large white and Japanese followings. One of the eight Mormon temples, buildings in which special ordinances are performed, is located there. In Samoa the predominating religions are Catholicism and Mormonism, while the Book of Mormon has been accepted as a true record of ancestry by natives of most of the south sea islands.¹

Appearances indicate that the time for large numbers of the Lamanites to receive the gospel has come or is near at hand. The most intensive program of proselyting among the Lamanites is now going forward and many of the Indians are responding. That we must convert greater numbers of the House of Joseph is suggested by F. Kent Nielsen:

So the establishing of Zion is before the great gathering, and it is to be established in this land by the remnant of Israel. We have to do some converting of the Indians before they are in much of a position to help build Zion, haven't we? This has been a concern to the Church from the beginning. The first mission of the Church was to the Lamanites, but we still have not done much. I think in our day we are finally seeing a turn to where much work is being done among the Lamanites. In Brigham Young's day they thought, "Here we are, out in the middle of Lamanite country. This is the great time now." In fact, there seems to be some reason to

¹Ziegler, op. cit., pp. 36-37.
believe that the leaders of the Church at that time felt that the
time of the Gentiles was over then. They had been driven out of
the United States literally; they were ready to turn to the Indians.
But if they so thought, they were a little early. The time of the
Indians had not yet come. It is beginning to come now, I think, in
our own day, because we can see the signs. But the gospel must be
taken to the Indians in greater numbers by far than it has been,
because they must assist in the building of this city.¹

Lamanites to rejoice upon
receiving the gospel

And then shall they rejoice; for they shall know that it is a
blessing unto them from the hand of God. (II Nephi 30:6.)

B. H. Roberts has said, "This declaration, of course, indicates
that the native American races would believe the message of the Book of
Mormon; and so indeed they have, as witnessed by the fact of many of
them joining the Church of Latter-day Saints."² Upon receiving the gos-
pel, the Lamanites, as all others who fully accept the gospel of Christ,
rejoice in the truth. A few quotations are given to show the joy that
has come into the heart of the Lamanite who has received the gospel with
all his heart.

By Rey L. Pratt:

Thousands of them now rejoice in the knowledge of the true gos-
pel, and in the knowledge that they are of the house of Israel, so
it would seem that the sign that was to mark the time when the
Father was to begin his work among his people for their redemption
has been fulfilled.³

By George Q. Cannon:

The Gentiles did receive the Gospel of the son of God, when it
was revealed. Burning with zeal to carry this Gospel to every

¹Nielsen, op. cit., p. 33.
²Roberts, New Witnesses for God, III, 288.
³Improvement Era, XVI, 801.
nation, kindred, tongue and people; inspired by the Holy Ghost, they went out among the Indian races as well as others, and fulfilled the predictions of the Book of Mormon in this respect. And strange to say—if anything can be said to be strange connected with the work of God—the descendants of those ancient covenant people of the Lord, have gladly received the testimony of the servants of God. Wherever we have gone and mingled with those people, with those Red Men, and been able to communicate to them the truths of which we are in possession, which God has revealed to us, they have received the same gladly; not only upon this continent, but upon the islands of the sea, throughout Polynesia, the Sandwich, the Marquessas, the Society and the Navigator Islands—yes, and everywhere where those men with red skins dwell, they have gladly received the testimony of God's servants concerning the Gospel, and they rejoice in its fullness and in the knowledge that their fathers once possessed, and of the redemption that Jesus Christ has wrought out for them. Most wonderful has this prediction been fulfilled in this respect!

By Spencer W. Kimball:

We called for a picture of the Indian elders. Twenty of them came—five full blood Navajo boys, and fifteen who were part Navajo and Apache and Ute and Sioux.

... at last the Indians are suitable for missionary service. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw the Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago.

To show this joy in the acceptance of the gospel and the recognition of the Lord's blessings, it seems appropriate to include a testimony of one of the Lamanites to the truthfulness of the Book of Mormon. J. J. Galbreath lives in Browning, Montana, and is part Scotch and part Indian; his mother was a full blooded Blackfoot woman. His Indian name is Kee-pi-po-Kayo, meaning One Hundred Bears. He writes:

The Book of Mormon leaves nothing out and has taught me to realize the importance of my Lamanite parents and my fellow tribesmen.

1Journal of Discourses, XXV, 124-25.

2Conference Report, October, 1960, pp. 33-34.
I know the Book of Mormon has loosened the bonds of the poor
and lowly Indian. Too much cannot be said in its favor.
The Book of Mormon has become a part of my life, because I have
received consoling satisfaction, with a certainty which the soul
yearns for. I have divine knowledge of the truthfulness of the
Book of Mormon; and that Jesus Christ is our Redeemer, and Joseph
Smith was a true prophet of the Gospel.¹

Lamanites to come into the
true fold of Christ

"Tea, will they not come unto the true fold of God?" (I Nephi
15:15.)

By 1953 there were approximately 45,000 Lamanite members of the
Church.² This was reported by Elder Spencer W. Kimball of the Council
of the Twelve and a member of the Indian Relations Committee of the
Church. Elder Kimball also reported that in 1960 there were over 8,400
Indian members of the Church in the Southwest Indian Mission alone.
Fifteen years previously there had been only ninety-four members.³

Many of the Lamanites are receiving their endowments and are
making their marriage vows in the temple. An enlightening observation
of Elder Kimball is here stated: "In the temple, in the June excursion,
were a Navajo groom and a Pima bride, a Cherokee groom and a Navajo
bride; and these, typical of many Indians, are taking seriously to the
gospel program."⁴

¹Improvement Era, XXXVII, 139.
²Conference Report, April, 1953, p. 107.
³Ibid., October, 1960, pp. 32-33.
⁴Ibid., p. 35.
The Gentiles to give aid and assistance to the Lamanites

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. (I Nephi 22:8.)

The Gentiles apparently have made an about face in their treatment of the Lamanites. The Government, the Churches, and other groups have become interested in the Indians and have lent assistance and encouragement to them. In times of distress, truckloads of clothing, bedding, and food have been contributed by the white citizens and shipped to the reservations. Spencer W. Kimball has expressed a great love for the Indian people and in his devotion to their cause has given us a great deal of information in regard to them. The following material was taken from a talk he gave in which he pled again for Church members and leaders to exert greater effort in taking the gospel to the Indian people and in helping them free themselves from the conditions of the past:

The day of the Lamanites has come. The Indians of this country, particularly of the southwest, have many blessings which are theirs today but which were not theirs yesterday. Government agencies, other groups as well as ourselves, have been conscious of their former serious plight. But today the dark clouds are dissipating. Whereas only a decade ago tens of thousands of children were without schooling, today practically every child has some educational opportunity... .

Today there are hospitals, doctors, nurses, and dentists among the Indians. Many families live in comfortable homes, fairly well furnished. Disease is disappearing, tuberculosis much under control, and sanitation greatly improving. In our recent examination of over four hundred Indian children in our health clinic as we brought them into Utah for this fall, we found that there were no positive results from our X-Ray examinations.

In the 40's these people had an average income of about $81 a year. They lived upon land which to most of us seemed worthless, barren, and forbidding; but the desolate land is producing oil and
gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. In early days it was each family for itself; today the Tribal Council is using wisely these vast sums to build highways and hospitals and schools and to give scholarships. What a strange paradox, that the land given to the Indians, desolate and unwanted, turns out to be the source of many blessings! Was not Providence smiling on these folks and looking toward this day?

To illustrate governmental assistance to the Indian tribes, the following is quoted from John Collier’s Improvement Era article published in 1934:

What is that new program?
In the first place, we propose to substitute community day schools for boarding schools for all Indian children other than those who require institutional care. From the fiscal year 1932 to the fiscal year 1935, we will have reduced Indian boarding school attendance from 22,000 to 13,600.
Second, we propose to change the allotment system, forbidding the sale of Indian lands to whites; encouraging the Indians to put their grazing lands back into tribal ownership; buying back for the tribes the allotted lands which have passed into the heirship class; consolidating the allotments; and adding new lands where the holdings are insufficient. This is the dominant feature of the New Indian program, and nothing else will be more worth while unless the land situation is met.

The third element in our program is to permit and help the Indians to organize themselves into mutual-aid groups. Frequently these groups will be municipal corporations. In other cases they will be credit-unions or co-operative marketing societies. Definitely, we seek to put the control of Indian life back into Indian hands, while preserving the guardianship and responsibility of the United States.

The government is continuing to give financial assistance to the Indian people. In fact, government spending has increased. This is illustrated in the following quote from a newspaper article:

Those who advocate having the Indians remain permanently on their reservations as welfare wards of the government ought to take

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1 Conference Report, October, 1960, pp. 35-36.
2 Improvement Era, XXXVII, 137.
a good look at the 10,000 Indians who moved off the reservations during 1955. While they were setting this all-time record, these Indians not only went off government welfare rolls but also—and most important—they overcame their own poverty.

But despite the fact that 10,000 Indians personally improved their economic conditions by entering off-reservation employment, the Indian problem is by no means solved. The U.S. Government spent $96 millions on the Indians during 1955, a 50% increase over 1950. Most of the money went for services—primarily education and medical aid—on reservations where three of every four Indians continue to live.

The taxpayer might ask why the increased spending when Indians are moving off the reservations and making their own way. For one thing, instead of vanishing, the Indians are multiplying in numbers. The present 100,000 population is a 60% increase since the turn of the century. This steady growth has strained the limited economic resources of most reservations, increased the poverty of Indians living on them and made them more dependent than ever on government help.1

The Conference address of October, 1960, by Spencer W. Kimball is again quoted to give a review of what the Church is doing to give assistance to the Indians; to help the Lord do "a marvelous work" among them, to "nourish" them and "carry" them "in their arms and upon their shoulders."

About 320 of the 2300 Indians in Brigham City are members of the Church, and we have a delightful chapel which President McKay dedicated there.

At Albuquerque, Riverside, at Chillico and at Lawrence in Kansas, at Carson City in Nevada, at Chemawa in Oregon, at Anadarko in Oklahoma, and elsewhere, our youth—hundreds and hundreds of them—are receiving comparable seminary training. At Aztec, Gallup, Richfield, Flagstaff, Holbrook, Snowflake, and Winslow we are training them in connection with the government peripheral schools.

About 420 Indian children are receiving the superior training in Utah homes under the educational placement program. These children are being fed, housed, clothed, and loved by the selfless people of Utah who take them into their finest homes—philanthropic people who come to love the Indian children as their own, and who give them every advantage—cultural, spiritual, and educational, who train them in scouting organizational work, in family prayers,

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1Deseret News, editorial, January 5, 1956.
in seminary, and in home activities. ...

As these children complete their grade and high school work, Brigham Young University is ready to receive them, and special guidance courses and training advisers give them leadership, and each year now our Indian students parade in cap and gown with the other hundreds of graduates of this great institution.

We have follow-up programs to help the Indian youth gain employment as they complete their schoolwork.

A new class instruction program is organized on the reservation, whereby the little Indians are given religious training. At present some 2500 little fellows present themselves weekly or oftener to the young missionaries for religious instruction, assigned by the parents to the church of their choice. These little ones are being taught in about sixty classes, and young missionaries are proving their mettle in training them.

Not only the southwest Indians, but Lamanites in general, are facing an open door to education, culture, refinement, progress, and the gospel of Jesus Christ. The Church has spent its millions in Hawaii and New Zealand and other islands to provide schools for the young Lehites. Surely, no descendants need go now without an education, and schools in Mexico will be followed by schools in other nations. Surely the number of deprived ones is being reduced, and opportunity is knocking at their door. Hundreds of Lamanites are serving in mission fields in both Americas and in the islands of the sea. Lamanites are exercising their priesthood and rearing their families in righteousness. A new world is open to them, and they are grasping the opportunities. God bless the Lamanites and hasten the day of their total emancipation from the thraldom of their yesterday.¹

Lamanites to become a white and delightsome people

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people. (II Nephi 30:6.)

The Indians who are becoming enlightened through the gospel and who are taking advantage of the opportunities for advancement offered them are described as becoming "white and delightsome." Varying shades of darkness in skin coloration are observable between many of the Indian

¹Conference Report, October, 1960, pp. 36-37.
parents and their children. The two quotes which follow give evidence that this prophecy is being fulfilled literally. First from Spencer W. Kimball's sermon:

The work is unfolding, and blinded eyes begin to see, and scattered people begin to gather. I saw a striking contrast in the progress of the Indian people today as against that of only fifteen years ago. Truly the scales of darkness are falling from their eyes, and they are fast becoming a white and delightsome people.

The day of the Lamanites is nigh. For years they have been growing delightsome, and they are now becoming white and delightsome, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as Anglos; five were darker but equally delightsome. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation.

At one meeting a father and mother and their sixteen-year-old daughter were present, the little member girl--sixteen--sitting between the dark father and mother, and it was evident she was several shades lighter than her parents--on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the doctor in a Utah city who for two years had had an Indian boy in his home who stated that he was some shades lighter than the younger brother just coming into the program from the reservation. These young members of the Church are changing to whiteness and to delightsomeness.1

Another example of an Indian family becoming "white and delightsome" is described in a magazine article by C. Frank Steele, an editor of a newspaper in Canada and well acquainted with the situation he describes:

The Bloods--and other Indians, I am sure, are becoming a "white and delightsome people" as the Book of Mormon foretells. Especially are the children of the present generation of Bloods taking on an extraordinary fair color as the picture of the Indian child accompanying this article reveals. This young Indian, his wife, and child have enjoyed the benefits of this new Indian training. The child's parents are graduates of the Indian school; the child was born under the best of care in the Indian hospital; the family lives

1Conference Report, October, 1960, pp. 32, 34.
in a comfortable cottage and daily come under the influence of Christian morals and religion.¹

The Indian race is also becoming "lightened" through intermarriage with the white race. There are numerous examples of prominent citizens of the United States who have close ancestral relationship to the Indians. "The widow of the late President Woodrow Wilson, descended in line from Pocahontas, and a recent vice-president of the United States, Charles Curtis, whose grandmother was a full-blood Indian of the Kaw tribe, are well known examples."² Two of our U.S. senators boast of Indian blood in their veins: Hon. Charles Curtis, of Kansas, ... is of the Sioux tribe and was born in a 'tepee.' Senator Robert L. Owen, of Oklahoma, is a Cherokee."³ Both of the parents of Will Rogers, humorist, columnist, and actor, were part Cherokee Indian.⁴ He was very effective in breaking down prejudice against the Indian people.

Mr. Phillip Howell, editor of The American Indian Weekly, himself an educated Indian, is of the opinion that the destiny of his people is to be assimilated with the white race. Government figures, he points out, show there are only 9,000 full-blooded Indians left in the country, while the mixed Indian and white population totals 350,000.⁵

¹C. Frank Steele, "A Delightsome People," Improvement Era, XXXV, 261.
³Improvement Era, XXVII, 420-21.
⁵Deseret News, July 28, 1927.
Another aspect of a "delightsome people" is their behavior and their intelligent application of truth. According to Spencer W. Kimball, "the superstitions are giving way." Doctors and administering elders are replacing the medicine man. Where the birth of twins was looked upon as a bad omen and they were allowed to die, the twins are now permitted to live. Marriage is having a different significance as the Indians accept the gospel principles. Even their burials are changing. Cremation is being replaced by a formal burial.1

Many of the Indians are taking advantage of the opportunities offered them. A report in 1923 by Charles H. Burke, Commissioner of Indian Affairs, indicated that the Indians were rapidly becoming independent. One-third were no longer under supervision of the Indian Bureau. Approximately 43,000 Indians were farming nearly one million acres of land at that time. Fifty thousand Indian families were living in permanent houses.2

Some Indian tribes are receiving millions of dollars in royalties from their oil and mineral rights. Rather than parcel out the income to individual members, some tribes are making intelligent use of their finances for the development of their people. As an example, the Navajo Indians of Arizona, Utah, and New Mexico are receiving a monthly income of approximately two million dollars from royalties. A tribal council decides how the money is to be spent. Priority has been given to soil conservation and reclamation. A sawmill costing over seven

1Conference Report, April, 1953, p. 108.
2Deseret News, July 28, 1927.
million dollars is being constructed to provide employment. The sum of
ten million dollars is being used as a scholarship fund to help in the
education of the Indian youth in high schools and colleges. A recent
housing project will enable 10,000 Navajo families to move from hogans
into modern houses.¹

One other phase concerning "white" Indians is the existence of
tribes of Indians who may have white members persisting among the tribes
from ancient times. One such group is the San Blas, who live in the
Darien region of Central America. The whites are separated from the dark
members of the tribe, and are protected and given special privileges.²
Wilford Woodruff wrote the following while doing missionary work among
the Lamanites:

I view my visit among the Nephites one of the most interesting
missions of my life, although short. I say Nephites because if
there are any Nephites on this continent we have found them among
the Zunis, Lagumas [Lagunas], and Isletas, for they are a different
race of people altogether from the Lamanites. . . . I class the
Zunis, Lagumas, and the Isletas among the Nephites (See D & C 3:
17.)³

From the foregoing evidence it is apparent that many of the
prophecies of the Book of Mormon concerning the Lamanites are being
fulfilled. The day of the Lamanites seems to be dawning.

There are other Book of Mormon prophecies that apparently re-
late to the future destiny of the Lamanites. The Lamanites are to be
as a lion among the beasts of the forest and will tread down the

¹Blanding Outlook (weekly newspaper), May 13, 1960.
²Josiah E. Hickman, The Romance of the Book of Mormon (Salt
³Cited in Milton R. Hunter, Archaeology and the Book of Mormon
unrepentant Gentiles\textsuperscript{1}; the records of the Jews, the lost tribes of
Israel, and the Lamanites will be made available to each other\textsuperscript{2}; and
together the Lamanites and the Gentiles who have accepted the gospel
will build the New Jerusalem.\textsuperscript{3} Even though the Lamanites have been
scattered and smitten, they will yet become a blessed people of the
Lord, according to the Book of Mormon.

\textsuperscript{1}See III Nephi 16:14-15; 20:15-19.

\textsuperscript{2}II Nephi 29:13.

\textsuperscript{3}See III Nephi 20:22; 21:22-23.
CHAPTER IX

THE JEWS

The long-suffering of the Lord in the treatment of His wayward people is exemplified in His consideration for the House of Israel. They are His chosen people, "a chosen generation, a royal priesthood, an holy nation," as Apostle Peter expresses it.¹ One purpose for which the Book of Mormon was given to the world was to declare that God's ancient covenant concerning Israel is still in force; and thus He will in this day gather the remnants of Israel and make them again His people.² The patient, persistent efforts of God to keep Israel productive in good works is the theme of an extended allegory which comprises the fifth chapter of Jacob. It is a history of the past and a prophetic utterance of things to come.³

The House of Israel compared to an olive-tree

Lehi and Nephi, as well as Jacob, make the comparison of the House of Israel to an olive-tree. The allegory of the tame and wild

¹I Peter 2:9.

²Title page of Book of Mormon; see also I Nephi 15:14; II Nephi 9:2; 25:16-17; III Nephi 5:25-26.

olive-tree must have been written on the brass plates of Laban as Jacob indicates having read it from the writings of Zenos.\textsuperscript{1} Nephi refers to his father's illustration when he said, "Yea, even my father spoke . . . concerning the house of Israel, that they should be compared like unto an olive-tree, whose branches should be broken off and should be scattered upon all the face of the earth. . . . after the Gentiles had received the fulness of the Gospel, the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer."\textsuperscript{2}

The comparison of Israel to an olive-tree must have been an apt illustration to the Lehites and even to the Israelites in their homeland. Nephi indicated that the prophets who were their progenitors had spoken in like manner. "Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our fathers; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?"\textsuperscript{3}

One of the purposes in making the comparison mentioned above was to portray vividly to the House of Israel the meaning of the prophecies concerning the scattering and the gathering of Israel. The Jews are, of course, one of the natural branches of the House of Israel. Much is said in the Book of Mormon concerning the Jews.

\textsuperscript{1}Jacob 5:1-3.

\textsuperscript{2}I Nephi 10:12, 14.

\textsuperscript{3}I Nephi 15:12. Other references which suggest a comparison of the House of Israel to an olive-tree are I Nephi 21:1; II Nephi 3:5; 10:22.
Many Book of Mormon prophecies concerning the House of Israel are in the process of fulfillment. At the time of the publication of the Book of Mormon, the Jews had already been scattered throughout the world. It was also true that they had been hated and afflicted by the nations of the world, particularly the Christian nations. However, there was but little indication that the process of gathering was beginning to take place. This and relevant prophecies were thus largely in the realm of prophecy yet to be fulfilled. Brigham H. Roberts in commenting on the scriptural passage found in Second Nephi 30:7 had this to say:

There was nothing in the affairs of the Jews in the early decades of the 19th century that would lead any one to suppose that there was to be any marked change in the sentiments of that people towards Jesus of Nazareth; or that the time had come when there would be any disposition on their part to assemble upon the land of their forefathers—which is evidently meant by part of the prophecy just quoted. Yet the prophecy immediately before us makes both these astounding predictions; and, what is more to the point, both are now in progress of fulfillment.¹

After commenting briefly on how the Jews have been scattered and smitten, evidence will be discussed on those prophecies which appear to be in the process of fulfillment.

1Roberts, New Witnesses for God, III, 291.
entire globe. The World Almanac 1961, using the Jewish Statistical Bureau as a source, reports that there are approximately 12,650,000 Jews in the world today. The Almanac lists Jewish population figures for twenty-eight European countries, two North American countries, twenty-six South American countries, twenty Asian countries, and Australia and New Zealand. Table 3 gives the Jewish population for a number of continents, countries, and cities throughout the world.

H. C. Singer made a significant statement in regard to the Jews residing in Palestine at the time the Book of Mormon was published:

"There were not, according to available statistics, more than three thousand Jews in Palestine at the commencement of the Nineteenth Century, and practically all of them were living in the four so-called holy cities--Jerusalem, Hebron, Tiberias and Safed."¹

Jews to be smitten and afflicted for many generations

And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ. (II Nephi 25:16.)

The persecution of the Jews was probably most severe through their turbulent history at the hands of the Germans during World War II. It has been estimated that six million Jews were killed under the Nazi regime. Bartley C. Crum vividly portrays this terrible massacre:

It is one thing to read in the newspaper the story of the deliberate murder of six million people; it is another to meet the survivors. What are you to say when a man like yourself carefully

### JEWISH POPULATION BY COUNTRIES AND CITIES

<table>
<thead>
<tr>
<th>Country or Continent</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>5,370,000</td>
</tr>
<tr>
<td>Canada</td>
<td>250,000</td>
</tr>
<tr>
<td>South America</td>
<td>681,150</td>
</tr>
<tr>
<td>Europe (includes)</td>
<td></td>
</tr>
<tr>
<td>Asiatic USSR and Turkey</td>
<td>3,714,850</td>
</tr>
<tr>
<td>Asia</td>
<td>2,016,650</td>
</tr>
<tr>
<td>Australia and New Zealand</td>
<td>68,500</td>
</tr>
<tr>
<td>Africa</td>
<td>551,180</td>
</tr>
<tr>
<td></td>
<td>12,652,330</td>
</tr>
</tbody>
</table>

#### European Country:
- Austria: 10,500
- Czechoslovakia: 18,000
- France: 350,000
- Germany: 30,000
- Great Britain: 450,000
- Hungary: 100,000
- Italy: 32,000
- Poland: 41,000
- Soviet Union: 2,268,000
- Switzerland: 19,000
- Turkey: 60,000

#### Country:
- Argentina: 400,000
- Brazil: 125,000
- India: 26,800
- Iran: 80,000
- Israel: 1,880,000
- Japan: 1,000
- Lebanon: 6,000
- Syria: 5,500

#### City:
- Jerusalem: 152,000
- London: 280,000
- Montreal: 102,000
- New York City: 2,020,000
- Paris: 175,000
- Tel Aviv-Jaffa: 380,000

### Notes:
extracts a small snapshot, such as you might carry about, showing a pleasant-faced young woman with an infant in her arms and a little boy playing nearby with a pail in the sand? "This is my wife and children," he says. And he adds, in the same tone of voice, "They killed the baby with a bayonet and she and the child were burned in the crematorium."

That man in his loneliness stands as a symbol of the remaining Jews of Europe.

It is difficult to grasp immediately how scientifically the Nazis went about destroying the Jewish race. They were not haphazard. Given 5000 Jews to destroy in a community of 10,000, for example, the Nazis saw to it wherever possible that family units were broken up. Their purpose was to kill life—and kill the desire for life in those temporarily spared, by making each survivor realize that he alone of his family was alive.

They segregated the intellectuals—the scientists, artists, writers, schoolteachers, scholars, political and civic figures. These they killed off as soon as possible, to obviate the possibility of a leader rising to marshal the weak. They segregated the craftsmen—the tailors, shoemakers, carpenters, locksmiths—and allowed them to live temporarily because there was work for them. They segregated the young, able-bodied males and used them for slave labor. All who remained—the very young, the middle-aged and old, and the women—they destroyed.

Ezra Taft Benson has traveled extensively in Europe representing both the Church and the United States Government. In a Conference address he made these statements:

While in Europe, traveling through the war-torn countries, I was deeply impressed with the fact that the Lord had used, as a means of prodding the Jews and bringing about a fulfillment of his purposes, legalized persecution under the great and terrible Nazi program. The Jews were persecuted and driven, I presume, like no other people under heaven.

We visited some of the concentration camps and the crematoriums where, it is estimated, six million of the sons and daughters of Judah lost their lives, reducing their world population from seventeen million to eleven million.

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2Conference Report, April, 1950, pp. 77-78.
Jews to be a hiss and a by-word
and hated among all nations

And because they turn their hearts aside, saith the prophet,
and have despised the Holy One of Israel, they shall wander in the
flesh, and perish, and become a hiss and a by-word, and be hated
among all nations. (I Nephi 19:14.)

President David O. McKay delivered an address on October 19,
1952, in which he referred to this hatred of the Jews:

Mr. Harris Weinstock wrote a book entitled "Jesus, the Jew."

"He told them how the Jews had been made outcasts and wanderers
over the face of the earth, how for hundreds of years they had been
robbed and pillaged, tortured and plundered; how their beards had
been torn from their roots, their teeth drawn from their jaws,
their bodies cast into foul dungeons; how time and again they had
been put on the rack, subjected to the thumbscrew and burned at the
stake, all on account of Jesus."

In 1829, when that /The Book of Mormon/ was written .
Jerusalem was a waste, and the Jews were not back there. For 1,500
years or more they had wandered homeless. A hiss and a by-word!
Some would go back and drive nails in the old wall of the temple
and then bewail their fate and pray for deliverance, and so on.¹

The Book of Mormon gives the reason why the Jews shall "wander,"
and "perish," and "be hated among all nations." It is "because they
crucify the God of Israel, and turn their hearts aside, rejecting signs
and wonders, and the power and glory of the God of Israel."² Joseph
Fielding Smith elaborates on this explanation, pointing out that the
continued segregation of the Jews as a distinct people down through the
centuries is evidence of the truth of prophecy:

The Jews have remained a distinct people from the beginning of
their history. They have been spoken of as the great miracle,
bearing evidence of the divinity of the scriptures. A great miracle
they have been and are. Why have they remained intact and a distinct

¹Cited in Richards, Israel! Do You Know?, pp. 237-38.
people while scattered among the nations? The fact that they have remained a distinct race, maintaining their customs and religious beliefs, while scattered over all the earth, is evidence of the truth of prophecy. Because of the displeasure of the Father which came upon them for rejecting their Redeemer and His Gospel and crying out for the death of their King, they brought upon themselves the hatred of all people. But even this hatred would have disappeared, had not Jesus been the Christ, and had not the hand of the Almighty been heavy upon them. It has not been the Christians alone who have refused to associate with them in the past, and who have persecuted them. They have been most surely a hiss and a byword among the nations. Their strict adherence to the Jewish law, as it has been interpreted by the letter-bound Rabbis, and the indoctrinated idea that they, and they alone, are the chosen people of God, have been main factors in their continued segregation. It must be admitted that the Jews as a people stand out as one of the greatest evidences in proof of the covenants made by the Lord with Father Abraham. And, then, it is the will of the Lord that they should be kept separate, and so shall they be found at the second coming of our Lord. If these things were not so, and if Jesus were not the Christ, whom the Jews condemned, crying: "His blood be on us and on our children," they would have passed out of the picture as a distinct race centuries ago. They are today a standing miracle in their scattered condition, silently testifying to the covenant to Israel and of the divinity of Jesus Christ, yet, themselves, not believing in him.¹

Jews to be gathered to the land of their inheritance

They/7the Jews/7 shall be gathered in from their long dispersion, from the Isles of the sea, and from the four parts of the earth. (II Nephi 10:8.) I have covenanted with them that I would give unto them the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever. (III Nephi 20:29.)

Before the gathering should begin, it was evidently essential to the Lord's plan that the land of Palestine be dedicated for the return of Israel. Brigham H. Roberts points out that Joseph Smith made the assignment to Orson Hyde to dedicate the land under divine authority. Elder Roberts says:

1Joseph Fielding Smith, The Way to Perfection, pp. 133-34.
In addition to the prediction of the Book of Mormon which brought the subject of the gathering of the Jews to their land vividly before the Prophet Joseph’s mind, he claims that in the Kirtland Temple, in 1836, Moses, the great Hebrew prophet, appeared to himself and Oliver Cowdery and conferred upon them the keys of the gathering of Israel, and the power of restoring the tribes to the lands of their fathers. Acting under the divine authority thus received, Joseph Smith sent an apostle of the Lord Jesus Christ to the land of Palestine to bless it and dedicate it to the Lord for the return of his people. This apostle was Orson Hyde, and he performed his mission in 1840-2. Again in 1872 an apostolic delegation consisting of the late President George A. Smith (cousin of the Prophet) and the late President Lorenzo Snow were sent to Palestine. The purpose of their mission in part is thus stated in President Young’s letter of appointment to George A. Smith:

“When you get to the land of Palestine we wish you to dedicate and consecrate that land to the Lord that it may be blessed with fruitfulness preparatory to the return of the Jews in fulfillment of prophecy and the accomplishment of the purposes of our heavenly Father.”

A concerted effort on the part of the Jews to gather to Palestine was made in 1878. Joseph Fielding Smith gives the following information: “In 1878 an organization of Jews was formed called the Lovers of Zion, the purpose being to establish the Jews in Palestine. The Zionist Federation was commenced in 1896, and the first conference of this organization was held in Basel, Switzerland, in 1897, and the old nationalistic spirit was revived.”

The actual gathering evidently began during the latter part of the nineteenth century. B. H. Roberts included the following information in his book, New Witnesses for God:

Meantime, and quite apart from the Zionite movement, changes are taking place in the promised land that augur well for the fulfillment of this Book of Mormon prophecy. For instance, the

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1. Roberts, New Witnesses for God, III, 304.

British Consul reports for 1876 give the number of Jews in Judea at from fifteen to twenty thousand. Twenty years later, viz., in 1896, the same authority gives the number of Jews at from sixty to seventy thousand; and what was more promising for the future both for the people and the country inhabited, this new Jewish population was turning its attention to the cultivation of the soil, which but requires the blessings of God unto it to restore it to its ancient fruitfulness, and which will make it possible for it to sustain once more a numerous population.¹

The Jews began returning in earnest following the first world war. James E. Talmage indicates that this was one of the purposes of that war:

But the Jews are promised redemption, and possession of the land given to their fathers. Their return to Palestine has already been well begun; and one of the prospective results of the world war is to be the clearing of the way for their speedy gathering.²

This idea is supported in The Signs of the Times by Joseph Fielding Smith:

At the beginning of the war in 1914, there were about 80,000 Jews in Palestine. They have been returning rapidly ever since. In 1925, there were over 121,000, and ten years later there were upwards of 400,000. The progress in agriculture, manufacturing of numerous products, the development of the natural resources, had reached remarkable proportions. Schools and a university have been established; vineyards, orchards and farms have been developed all over the land of Palestine. The amount of land in Jewish ownership has risen from 644,000 dunums in 1925, to 1,332,000 dunums in 1936. A dunum is about a quarter of an acre. There are now more than 200 agricultural settlements containing 100,000 people on these plots. Yet the urban population is more impressive in its development. Tel Aviv, a strictly Jewish city, with more than 150,000 inhabitants, had less than 200 houses and 2,000 inhabitants in 1914. Other cities have also sprung up and old cities have been developed anew. Hafia in 1936 had a population of 100,000 inhabitants.

So we see that since the armistice in 1918, the Jews have been returning in great numbers, encouraged by both the United States and the nation of Great Britain, the latter taking over the great

¹Roberts, New Witnesses for God, III, 305.
responsibility in this gathering movement. The prophecies are rapidly being fulfilled.¹

Le Grand Richards quotes a great deal of valuable information in the introductory pages of his book Israel! Do You Know? This material was quoted from official pamphlets obtained from the Embassy of Israel, Washington, D.C. Elder Richards' book was published in 1954, so the statistics are more recent than those just quoted. This information is from page xvi of that book:

On the very day on which the people of Israel declared themselves independent, they flung the gates of the new State wide open for Jewish immigration from the four corners of the globe. And during the three and a half years that followed—from May, 1948 up to the end of 1951—immigrants poured into the country in a vast tidal wave that more than doubled the Jewish population. They came from almost every country under the sun, and they came at the rate of 23 per hour, each hour of the day and night for three and a half years....

From May 15, 1948 /when the British Mandate terminated/ to the end of 1953, 718,000 immigrants entered the country—nearly double the 484,000 who had entered it in the three decades of the Mandatory rule. ....

The following table makes clear the rate at which immigrants have entered the State of Israel during the past six years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Immigrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>101,828</td>
</tr>
<tr>
<td>1949</td>
<td>239,511</td>
</tr>
<tr>
<td>1950</td>
<td>169,405</td>
</tr>
<tr>
<td>1951</td>
<td>173,901</td>
</tr>
<tr>
<td>1952</td>
<td>23,375</td>
</tr>
<tr>
<td>1953</td>
<td>10,350</td>
</tr>
</tbody>
</table>

And from page 21 of the same book: "It has been estimated that the Jewish population in Palestine increased in three years (1948 to 1951) from 651,000 to more than 1,350,000."

... The ancient cities and the once fertile fields are being awakened from their long slumber: Their resurrection constitutes one of the most compelling miracles of all time....

Villages are springing up in the midst of ancient wastes. Abundant crops are harvested where only a few years ago, and for

¹Joseph Fielding Smith, The Signs of the Times, pp. 60-61.
centuries past, the shifting, burning sands held out but little promise, if any, to man or beast.¹

In the April Conference of 1950, Elder Ezra Taft Benson spoke to the subject, "The Jews Return to Palestine and Fulfil Prophecy."
The following is quoted from that talk:

I should like to speak with reference to a rather miraculous drama that is taking place today before our very eyes. . . .
The great event of which I speak is one of the signs of the times, and is very important, it seems to me, particularly to all Christian people. It is transpiring in a small strip of country about one hundred and ten miles long and fifty to sixty miles wide. . . . This little section has a population of approximately three million, divided as follows: about 1,700,000 Arabs; approximately 110,000 Christians and other relatively minor sects; and about 1,000,000 descendants of Judah, the son of Jacob.
. . . projected plans call for an eventual population of some four million in this small area.
This one and a half million to be added during the next few months according to plans, will bring approximately two hundred thousand Jews from displaced persons' camps throughout war-torn Europe, about seven hundred thousand other European Jews; some six hundred thousand now living in Moslem countries; and approximately one hundred thousand from other continents.

It is rather significant that up to 1948 more than seven hundred million dollars had been expended by American Jews alone in helping to bring about the fulfillment of this prophecy by President Wilford Woodruff. . . .
I read the other day of one authority who stated that there is more scientific "know-how" concentrated in Palestine than any similar area upon the face of the earth. I wonder if there isn't purpose behind it.²

A brief outline of important historical events which, according to Latter-day Saints, have marked the progress in the preparation for the gathering of the Jews to Palestine should be useful. Duane S. Crowther, in his unpublished thesis, "A Study of Eschatological Prophecies," gives an outline of these events:

¹Le Grand Richards, Israel! Do You Know? p. xiii.
²Conference Report, April, 1950, pp. 71-77.
1. 1836--The keys for the gathering of Israel were restored in the Kirtland Temple.

2. 1861--The land of Palestine was dedicated for the return of the dispersed remnants of Israel by Orson Hyde.

3. 1896--The Zionist Organization was organized. It held its first conference in Basel, Switzerland, in 1897, and has done a great deal to establish the spirit of nationalism among the Jewish people.

4. 1917--British forces, under the direction of General Allenby, conquered Palestine and wrested it from the grasp of the Turkish empire, which had controlled it for four centuries. England, in the armistice agreement, received the mandate of Palestine, and an Englishman of Jewish descent, Sir Herbert Samuel, was set up as governor. The Balfour Declaration, a proclamation inviting the Jews to return to Palestine was issued by England, and Palestine became a Jewish place of gathering. The Jews began to return to their native land. Large amounts of money were spent by England in helping to build up the land and its resources.

5. 1922--Because of the discovery of oil within the borders of the Arab nations, and because of her fear of driving the Arab nations into the camp of her enemies, England, under the direction of Sir Winston Churchill, issued a White Paper which seriously weakened the effects of the Balfour Declaration. The White Paper detached Trans-Jordan from the area of Zionists operations and spoke of forming a legislative council to direct affairs in Palestine. Though it still maintained that a Jewish National Home was to be formed in Palestine, it limited Jewish immigration by stating that immigration "will not exceed the economic capacity of the country to absorb new arrivals." Nevertheless, the bitterness of Arab leaders toward the immigrating Jews grew.

6. 1930--The English Lord Passfield announced that "no margin of land available for agricultural settlement for immigrants remained," and it became the duty of Great Britain as the Mandatory power to suspend immigration until the unemployed portion obtained work.

7. 1939--A British statement of policy known as the 1939 White Paper further retarded the efforts of the Jews to gather to their new home. This paper, based on the strong anti-Jewish feelings manifested by the Arabs, prohibited Jewish immigration to Palestine after a five year period "unless the Arabs of Palestine are prepared to acquiesce in it," and proposed that a joint Jewish-Arab government be set up within ten years. To the Jews this meant the defeat of the Zionist movement and the end of a Jewish home in Palestine, for they could see that the Jews would have a very restricted part in such an arrangement.

8. 1939-1945--During World War II the Jews fought on the side of Great Britain while the Arab Mufti of Jerusalem became a tool of Adolf Hitler and lent his influence towards the destruction of the Jews throughout all of the area controlled by the Axis powers.

9. 1947--The United Nations Special Committee on Palestine
called for a separation of Palestine into an Arab state, a Jewish state, and the City of Jerusalem. The United Nations General Assembly voted to partition Palestine by October 1, 1948. A Jewish and an Arab state were to be created. In addition, the City of Jerusalem (with 100,000 Jews and 105,000 Arabs, and a territory of 289 square miles) was to be governed by the United Nations Trusteeship Council with a U.N.-appointed governor. A five-nation commission was to supervise the partition.

10. 1948—The British forces withdrew, and the British mandate ended. The republic of Israel was proclaimed on May 14 and 15, 1948. The area assigned to Israel comprised about 5,500 square miles and had a total population of 935,000 (538,000 were Jews, 397,000 were Arabs). The Arab territory consisted of 4,500 square miles and had a population of 814,000 (804,000 were Arabs, 10,000 Jews). A provisional president was chosen for the Jewish republic.

On May 15 units of the regular armed forces of Transjordan, Syria, Lebanon, Iraq and Egypt, together with token troops from Saudi Arabia, were sent to Palestine by the Arabs to fight against Israel. After a short period of warfare and a temporary truce, the U.N. Security Council effected a permanent truce on July 16, 1948. Breaches of the truce by both Jews and Arabs were common. Jewish immigration immediately increased. A final truce was effected by the U.N. by July of 1949. "The Armistice lines left in Israel's de facto possession almost all the territory occupied by its troops within the boundaries of the former Palestine Mandate: the entire Galilee, the Negeb (including Beersheba but excluding al-'Awja and the Gaza strip), the Coastal Plain, and a sizable corridor to Jewish Jerusalem."


12. The events which have taken place since the formation of the Republic of Israel are summarized in this brief statement taken from Business Week:

In only 10 years, the country has converted an unproductive semi-wilderness into a modern state. It has absorbed 1.3-million immigrants. It has tripled its industrial and agricultural output (the gross national product is about $1.6-million). Per capita income has multiplied from $200 to $600. And Israel has constructed over 450 new towns, added 200,000 units of housing, expanded land transport sixfold, and built up a merchant fleet of 200,000 tons.

These demonstrations of growth, coupled with the Sinai military campaign during the Suez crisis—when Israel's forces swept into Egypt—have made Israel confident. Even so, the nation's problems seem formidable. Continuing pressure from Egypt and other Arab neighbors is forcing Israel to spend more for defense. There is little relief in sight, barring a
complete turnaround in Middle East politics.¹

The Jews who are gathering to Palestine are coming from many nations—nations whose languages are not the same. This poses an immediate and difficult problem in the formation of a new nation. The answer to this problem was given recently on the editorial page of the Deseret News:

MOST EFFECTIVE unifying force among Israel’s polyglot population is Hebrew, the dead language of the Bible, now enjoying a most remarkable rebirth. Thus, an antique tongue, in deep freeze for nearly 2,000 years, may do what the United Nations, American economic aid, and continuing strife with the Arab countries have never quite accomplished.

Ancient Hebrew has become the "re-adopted" language of more than two million Israeli citizens, reports a group of educators who have been studying conditions in Southwestern Asia. Ninety percent of the population are now speaking and writing in the manner of their forefathers.

In 1917, when the British occupied Palestine, only about 40% of the growing Jewish colony could speak or write Hebrew. Going back to 1880, in Turkish-ruled Palestine, the land from which modern Israel was to be formed, not one Jewish family residing there used Hebrew as the medium of common expression.

Yet, with Hebrew back as the revived language in Israel, it is doubtful if Joshua, Isaiah or Jeremiah, whose classic utterances of ancient days still thrill and inspire millions, could browse comfortably through a modern Israeli newspaper. The reason: The Hebrew of old contained between 7,500 and 8,000 words; modern Hebrew has upward of 50,000 words.

Strangely enough, while the language of the Old Testament was supposed to be dead or dying, it was taking on new words and new idioms. Most of these, of course, have been adopted from other modern languages without benefit of scripture at all.

AND SO IT COMES to pass that predictions and forecasts regarding the unification of the people of Israel are being fulfilled in this one respect, not by martial emergency nor industrial urgencies, but by a falling back upon the language of their fathers.²


²Deseret News (Salt Lake City), January 19, 1961.
Following is a pertinent statement made by Le Grand Richards as a summary on the gathering of the Jews to their promised land:

It was made plain to the prophet of this dispensation, early in his ministry, that the return of the Jews to their Promised Land, and the rebuilding of Jerusalem was a very definite part of the Lord's plan in establishing His Kingdom upon the earth in these latter days to prepare the way for His second coming.¹

The Jews to be assisted in their gathering

The nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers. (II Nephi 10:8-9.)

According to many of the men quoted in this chapter, it has been miraculous the way the Jews have been assisted in their migration to Palestine and in the formation of the State of Israel. Ezra Taft Benson said that even the persecution heaped upon the Jews helped to prepare them for their return to Palestine. Great Britain, after assuming power in the Holy Land, encouraged the Jews in their return. When England, under pressure, was forced to restrict immigration, the way apparently was opened up for Israel to become a free nation.

Le Grand Richards makes the following observation in relation to the Gentiles assisting the Jews in their return to the promised land:

The Jews will understand how literally this prophecy has been in the course of fulfillment in the establishment of the Nation of Israel, and the help that has been given by the Gentile nations. The part that Great Britain played in the liberation of Palestine from Turkish rule is a matter of history which occurred during World War I, in a remarkable manner.²

¹Richards, Israel! Do You Know? p. 194. ²Ibid., p. 206.
A brief explanation of the important assistance that Great Britain has played in this great drama of history is given by Joseph Fielding Smith:

When I read the Book of Mormon and the Book of Isaiah and learn that the Lord predicted that the kings of the Gentiles would be nursing fathers to the House of Israel I am greatly impressed. Have they not been nursing fathers to scattered Israel? Have they not carried them in their ships both to this land and to Palestine?

After England got possession of Palestine and after the armistice they received the mandate of Palestine, they sent a Jew down there to be governor of that land, Sir Herbert Samuel, and he had more power down there than the King of England has in England. From the days of our Lord there had never been a ruler in that land who was a Jew. This was a sign to us that the words of the Lord were about fulfilled, and the days of the Gentiles were coming to their close. The Lord does not do many things in an instant, but the sign was given for the transition of authority from the Gentiles to the House of Israel. This will naturally take some years.

To return to the saying that the Gentiles should be nursing fathers to the Jews, do you know that Great Britain has spent—well, I do not know how much, but up until some ten years ago, that nation had spent upwards of $0,000,000 pounds. A pound is about five dollars. I have here the official report of the Palestine Royal Commission. It is filled with interesting information. Great Britain has spent millions in rehabilitating Palestine, making farms, planting vineyards, orchards, building canals, reservoirs, hydro-electric plants all over the country and establishing industries. Other forces have also been at work. The ships of Great Britain and the United States have carried these people back to their ancient home.¹

A comparison has been made between the Balfour declaration and the proclamation of Cyrus found in Ezra 1:1-4. Both documents relate to the same subject—namely the return of the Jews to their homeland.

From this point of view, the two proclamations are parallel. J. M. Sjodahl states it in this way:

Great Britain has always blessed the children of Abraham by giving them their liberty, under the British flag, to worship God, and to rise to the highest positions in the state, and finally by proclaiming the policy of the government to be the protection of the

¹Joseph Fielding Smith, Signs of the Times, pp. 57-60.
Jews in their efforts at making Palestine their homeland. If for no other reason, the Lord is bound . . . by his own covenant to bless Great Britain in return for this declaration of the Balfour government, which has no parallel in history since the proclamation of Cyrus about 500 B.C. (Ezra 1:1-4.)

President David O. McKay said that in his visit to Palestine in 1921, he experienced the effect of the Balfour declaration on the peoples of Palestine and recognized the protecting hand of the Almighty through the medium of the British soldiers. A portion of President McKay's experience is related here:

I . . . carry you now to Jerusalem on the second day of November, 1921. On the previous day, Jerusalem had been all bustle and business. . . .

On November 1, 1921, Jerusalem was a typically busy oriental city; but on the following day all things were changed. David Street, so far as business was concerned, was quiet. . . . Our guide, Michael, a Greek Christian, seemed to radiate a foreboding feeling. . . .

"Don't you see that all business houses are closed?" said he.
"Yes," I replied, "what does it signify?"

"It means," he continued, "that today the Mohammedans and the Christians are uniting in protest against Mr. Balfour's declaration that Palestine shall be set aside as a Jewish State."

Well, it was like a thunderclap from a clear sky. I had not dreamed that there would be opposition to that movement. We had seen the Jews present in the city carrying on their trade evidently in peace, without molestation. We had looked up a few statistics and knew that in 1911 it was estimated that eighty thousand people were in Jerusalem, fifty thousand of whom were Jews, most of whom had come there but recently; for fifty years before that there were only twenty thousand people in Jerusalem all told. Now to hear from our guide, who seemed to know what he was talking about, that the Mohammedans and Christians were opposed to the Jews' coming back, was an astonishment to me.

As we walked back, we again passed through a group of British soldiers in full uniform, including steel helmets, muskets in hand, bayonets fixed, guarding the Jews. We knew how necessary their presence was; for, as we had come up David Street we had seen several Jews and two Jewesses, one of whom clasped a baby to her breast,

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stoned by Mohammedans and so-called Christians, their only offense being that they were Jews, who had come back to their promised land.

As we passed these British soldiers, I said: "Boys, we hope you will keep them (the Moslems) straight."

"Oh I think we can," answered one of the "Tommies"; and as we went back to our hotel, we commented upon this scene and the significant passage which I have read: "... and the nations of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers." (II Nephi 10:8-9.)

... Notwithstanding these precautions, eight men lost their lives on the streets of Jerusalem that day.

At five o'clock the order was given by Acting Governor General Samuels, the first Jew to rule in Palestine for 1600 years, that no person should be on the street after five o'clock. The order was obeyed absolutely.

We were witnesses that day of the beginning of the fulfilment of that prophecy which refers to the time, now near at hand, when the Jews will "no more turn aside their hearts from the Holy One," and when the Gentiles shall be the means of restoring them to their own land.

That prophecy is being fulfilled as the gathering of the Jews takes place is forcefully pointed out by President McKay in this comment:

It has been said by someone that we cannot see great events when we are close to them, and it may be that we are too close to the fulfillment of these prophecies to get their full significance. However, I am sure this morning that we get at least glimpses of their significance....

I grant you that the Gentile nation, Great Britain, did not go over there to get Jerusalem free for the Jews. In this great war she wanted to protect her possessions and interests in the Far East. That was simply a strategic movement in this great war, but out of it what has come? I myself heard within the last month a prominent Jew of our own state express to an audience his appreciation of what is now dawning for his people. "Under the storm and the cloud today, and today the hard peril and pain, tomorrow the stone shall be rolled away for the sunshine shall follow the rain." God's providence will bring out of this great conflict blessings to humanity of which they scarcely dream.

... In this day, the greatest in the world's history, a day toward which prophets looked with longing hearts, you and I are witnesses of the fulfilment, at least in part, of God's promises.

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2Ibid., pp. 70-71.
The Jews to begin to believe in Christ

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall become a delightsome people. (II Nephi 30:7.)

In discussing this prophecy, Le Grand Richards quotes from a talk given by President David O. McKay in which the former bitterness of the Jews toward Christ is depicted:

As an example of what intense bitterness existed even when this book [The Book of Mormon] was printed, I want to read to you a statement made by a Jew in California who printed a book in 1902, over 72 years after the Book of Mormon was printed. Mr. Harris Weinstock wrote a book entitled "Jesus, the Jew." It was put in my hands when I visited the California Mission for the first time, about 1912. This is what he says about the attitude of the Jews when he, the author of "Jesus, the Jew," was a boy.

"I recall that on one occasion one of the pupils by some chance brought [that would be about 1870] into the religious school a book containing the name of Jesus. I remember how wrought and excited the Rabbi became when he was made aware of its presence in the school room. 'Sacri-lege! Sacri-lege!' he cried indignantly, and seemed afraid to touch it. I remember how he delivered an impassioned discourse to his pupils upon the terrible sufferings to which the Jews had been subjected because of Jesus.

... .................................................................

"I remember how aroused and impassioned he became while recounting the frightful sufferings and calamities which had been inflicted upon the Jews, for all of which, in his opinion, Jesus was primarily responsible. 'How, then,' he concluded, 'can any self-respecting loyal Jew take into his hand a book containing the name of Jesus? How can the name of Jesus be thought of without connecting it, in the minds of the Jew, with the centuries of inhuman outrage and persecution heaped upon him by the followers of Jesus?'

This bitterness on the part of the Jews toward Jesus and Christianity is also referred to by Joseph Fielding Smith in the following statement:

We have seen that the Book of Mormon states that in the last days the Jews will begin to believe in Christ. You know that some

1Cited in Richards, Israel! Do You Know? pp. 236-37.
of the critics of the Book of Mormon declare that it is a stupid
work written by Joseph Smith or by someone for him, but how could
Nephi say that in the last days the Jews would be gathered again
and they would begin to believe in Christ? How could Joseph Smith
say it, even, one hundred years ago, when the Jews so bitterly
rejected all things that were Christian?1

The bitterness is being dispelled, and gradually the Jews seem
to be recognizing Jesus and what He stands for. To further quote Presi-
dent David O. McKay:

Brethren, isn't it a significant thing that today there is a
change in the hearts of the descendants of Israel in regard to the
Holy One of Israel?

Here is another picture given by a prominent Jew, Isadore
Singer, the editor of the Jewish Encyclopedia: "When I was a boy,
that my father, who was a very pious man, heard the name of Jesus
uttered from the pulpit of our synagogue, he and every other man in
the congregation would have left the building, and the rabbi would
have been dismissed at once." That is illustrative of the spirit
among the descendants of Israel when the Book of Mormon came forth
among the children of men. Even at that time no man, it seems to
me, acting upon his ordinary judgment, would dare say that the time
would come when they would accept that Holy One, but here, two thou-
sand years before, a prophet of God said the day would come when
they would no more turn their hearts aside from the Holy One, and
that he would remember the promises he made to their fathers.

Now the question is: Has that day come? That same man who
heard his teacher say, "Sacrilege! Sacrilege!" because a boy happened
to bring a book containing the name of Jesus, said:

"I began to study his teachings. I found what his teachings
were--purity, humility; 'Blessed are the poor in spirit.' 'Blessed
are they that mourn.' 'Blessed are the pure in heart, for they
should see God; blessed are the meek, for they shall inherit the
earth; blessed are they that hunger and thirst after righteousness,
for they shall be filled.'" And then he proceeds to show how Israel
today is indebted to Jesus, the Jew. In one chapter entitled, "Is
the Messiah yet to come?" he says: "The enlightened Jew says no,
but the Messianic age is what the Jews today are looking forward to."

And here in that connection let me just read one verse from that
same Mr. Singer: "I regard Jesus of Nazareth as a Jew of the Jews,
one whom all Jewish people--all Jewish people--are learning to
love. His teaching has been an immense service to the world in
bringing Israel's God to the knowledge of hundreds of millions of
mankind. The great change in Jewish thoughts concerning Jesus of

1Joseph Fielding Smith, Signs of the Times, p. 53.
Nazareth I cannot better illustrate than by this fact—"and then he relates the instance of his childhood, as I have read it.

"Now, it is not strange in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people."

B. H. Roberts in his book, New Witnesses for God, Volume III, has quoted numerous Jewish leaders respecting their feeling toward Jesus Christ. From this material, the following has been selected:

First let us consider the change which the Jewish mind is undergoing respecting Jesus of Nazareth.

... To show the feeling of that long scattered branch of the House of Israel, the Jews, I here quote a letter written by one of their number, on hearing that his son had embraced Christianity:

Rabbi Landau's Letter to His Son

Breslau, May 21st, 1839

My Dear Son—I received the letter of the Berlin Rabbi, and when I read it there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! ...

... Do not shed the innocent blood of your parents, for no harm have we inflicted upon you; ... how terribly I have been disappointed!

But to be short; your outward circumstances are such that you may finish your study or suffer pain. Do you think that the Christians, to whom you will go over by changing your religion, will support you and fill up the place of our fellow believers? Do not imagine that your outward reasons, therefore, if you have any, are nothing. But out of true persuasion, you will, as I think, not change our true and holy doctrine, for that deceitful, untrue and perverse doctrine of Christianity.

... Come, therefore, again to yourself, my son! remove your bad and wicked counselors; follow my advice, and the Lord will be with you! Your tender father must conclude because of weeping.

A. L. Landau,
Rabbi.

... The question submitted by Mr. Croly to Jewish theologians, historians and orientalists resulted in quite a large collection of Jewish opinions of Christ, all of which are published in the appendix of "Tarry Thou;" and of which the following communications are thoroughly characteristic:

... If the Jews up to the present time have not publicly rendered homage to the sublime beauty of the figure of Jesus, it

is because their tormentors have always persecuted, tortured, assassinated them in his name... Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithfulness, he cried with tenderness and admiration: "Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the gospels--flowers of Jewish literature and only Jewish."

Paris, France.

MAX NORDAU, M.D.

Critic and Philosopher

The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel of Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest.

EMIL G. HIRSCH, Ph. D., LL. D., L. H. D.
Rabbi of Sinai Congregation
Professor of Rabbinical Literature in
Chicago University, Chicago, Ill.
January 26, 1901

Later, viz. 1905, Dr. Isadore Singer, himself made such a collection of Jewish opinions of Jesus, which were published by the "New York Sun," and of which the following are typical.

... If he had added to their /The Jewish prophets/ spiritual bequests new jewels of religious truth, and spoken words which are words of life because they touch the deepest springs of the human heart, why should we Jews not glory in him? The crown of thorns on his head makes him only the more our brother, for to this day it is borne by his people. Were he alive today who, think you, would be nearer his heart--the persecuted or the persecutors?

DR. GUSTAV GOTTHEIL

The foregoing sentiments do not indicate the acceptance of Jesus by the Jews at his full value as the Messiah, or as the express revelation of God to man, or as God manifested in the flesh; but they do give evidence of a very marked change of sentiment among the Jews toward Jesus of Nazareth--and surely mark a "beginning" of belief in Christ, which has but to enlarge to become an acceptance of him as Messiah, so long expected by their race; and surely they indicate in quite a remarkable manner the beginning of the fulfillment of the part of prophecy here being considered, that declares that "the Jews which are scattered shall also begin to believe in Christ."

---

1Roberts, New Witnesses for God, III, 296-97.
Large groups of Jews have become Christians, according to James H. Anderson. One such conversion is referred to by Elder Anderson. After quoting II Nephi 30:7, he says:

... In past ages, individual Jews have embraced Christianity, but the reference here is to a more extended application. This action of beginning to "believe in Christ" has taken much more definite form since the great war than previously, among "the Jews which are scattered." This belief is devoid of the excessively bitter antagonism which once characterized unbelieving Jews toward those who believed. At a recent meeting of 400 missionary Jews in Hamburg, Germany, it was announced that in Russia, in the past seven years, 800,000 Jews had accepted belief in Christ. All of this number were Protestant, chiefly to the Church of England, no reference being made to either Roman or Greek Catholic churches. It is being facilitated and even hastened in connection with the great Anglo-Israel movement which is now sweeping through the Anglo-Saxon nations as illustrated by this announcement by a well known Jew in London, England. This incident is in strict accord with Book of Mormon prophecy.¹

The Book of Mormon makes the statement, "There are they who were first, who shall be last; and there are they who were last, who shall be first."² The gospel was presented first to the Jews by Christ, when He lived on the earth. But in the last days the Gentiles have had the first opportunity to accept the message of salvation. Many feel that the times of the Gentiles are running out and the times of the House of Israel are beginning. Orson Pratt pointed out that when the Gentile nations reject the gospel, then will the Jews and the remnant of the House of Israel begin to believe.

Now how is this book to affect the house of Israel? Is it for their benefit particularly? ... yes.... Because this book comes forth to bring to the house of Jacob from all the nations and kingdoms of the earth; and this will commence just as soon as the times

¹Anderson, God's Covenant Race, p. 169.
²Ether 13:12.
of the Gentiles are fulfilled; not until then. We must be warned first; and when we count ourselves unworthy of eternal life, and fight against this 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.  

The change of heart on the part of the Jews in their opinion of Christ was also noted by the Commission sent to Europe by England and the United States:

I noted, too, in the report of the Anglo-American Commission which was made of their study in 1946, that they commented that considerable numbers of the Jews are being converted to Christianity and their attitude toward Christ as the Redeemer of the world is rapidly changing.  

In concluding this topic, the following statement made by Ezra Taft Benson is quoted:

Yes ... this great drama goes on before our very eyes in a large measure unnoticed by the Christian world. One hardly ever hears reference to the prophecies regarding Judah's return. Yet, the promises are clear that it would be one of the great events of the last days.

The Book of Mormon prophesies that the time will come when the Jews "shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things [the Book of Mormon]."  

---

1 Journal of Discourses, XVIII, 166.  
2 Conference Report, April, 1950, p. 77.  
3 Ibid., pp. 78-79.  
4 II Nephi 25:16.
Mountain of the Lord's house to be established in the top of the mountains as an ensign

The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem:

And it shall come to pass in the last day, when 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 plow-shares, and their spears into pruning-hooks--nation shall not lift up sword against nation, neither shall they learn war any more. (II Nephi 12:1-4)

One of the contributions of the Book of Mormon to an understanding of this scripture is that it supplies a key for a better understanding of Isaiah's prophetic vision. It will be noted that the words of the above verses from the Book of Mormon are identical with the King James translation of Isaiah 2:1-4 except for the change of one word. In the second verse the word "that" (an italicized word) in the King James translation is changed to "when." The first verse says: "The word that Isaiah ... saw concerning Judah and Jerusalem." If Isaiah is talking about Judah and Jerusalem, then the word "that" in the second verse would lead one to think of the mountain of the Lord's house being established in the top of the mountains at Jerusalem. If the word "when" is used, time is indicated and not place. Thus the Book of Mormon supplies a key to understanding these passages by saying that when the mountain of the Lord's house is established in the top of the mountains, then certain events will follow. The scriptural reference
from the Book of Mormon, as quoted above, seems to indicate that the following events are to follow the establishment of the mountain of the Lord's house:

1. All nations shall flow unto this exalted place.

2. People will say, "Let us go to the mountain of the Lord, to the house of God, and we will be taught in His ways."

3. From Zion the law will eventually go forth, and from Jerusalem the word of the Lord will then be sent.

4. The Lord will judge among the nations and rebuke many people until they war no more and convert the weapons of war into instruments for peaceful pursuits.

In verse five of both texts the Lord speaks of the house of Jacob, encouraging them to "walk in the light of the Lord."

What is the "mountain of the Lord's house"? Sidney B. Sperry answers: "It would seem to mean the dwelling place or abode of God, a place where He may feel at home with His people."\(^1\)

II Nephi 21:11-12 and Isaiah 11:11-12 are also identically worded texts. Here we are told that the Lord "shall set his hand again the second time to recover the remnant of his people . . . and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Thus when the ensign is "set up," the gathering of the remnants of the ancient kingdom of Israel and those of Judah will begin to take

\(^1\)Sperry, The Book of Mormon Testifies, pp. 98-99.
place. From the scriptural references quoted, it would appear that following the establishment of the "ensign," (1) the nations of the earth will begin to crumble and disintegrate through wars until a full-fledged peace is established under a new system of things where the law shall go forth from Zion and the word of the Lord from Jerusalem, and (2) the Jews and those of Israel will begin to be built up and be established again in their own lands. The Doctrine and Covenants confirms the view that in our day war and plagues from the "chastening hand of an Almighty God" will continue "until the consumption decreed hath made a full end of all nations."¹

According to Joseph Smith, the ensign mentioned in the scriptures quoted was to be a standard to the nations and was to be the society of Zion.² A temple of God was necessary in order to raise a standard or ensign to which the House of Israel and the Gentiles would look for guidance. The Prophet Joseph said that the society of Zion could not be fully organized "until the Temple is completed, where places will be provided for the administration of the ordinances of the Priesthood."³

When the Latter-day Saints first arrived in the Salt Lake Valley, they "considered the building of a Temple in the top of the mountains as essential to their mission in ushering in a new social order."⁴

¹See Doctrine and Covenants 87:6.
²See Doctrine and Covenants 45:9; 64:42; 115:5; II Nephi 6:6-7.
³Documentary History of the Church, IV, 603.
Wilford Woodruff said: "Thoughts of pleasant meditation ran in rapid succession through our minds at the anticipation that not many years hence the House of God would be established in the mountains and exalted above the hills, while the valleys would be converted into orchards, vineyards, fields, etc., planted with cities, and the standard of Zion be unfurled, unto which the nations would gather."¹

The Salt Lake Temple was dedicated April 6, 1893. In the dedicatory prayer, Wilford Woodruff said:

In past ages Thou didst inspire with Thy Holy Spirit Thy servants, the prophets, to speak of the time in the latter days when the mountain of the Lord's house should be established in the tops of the mountains, and should be exalted above the hills. We thank Thee that we have had the glorious opportunity of contributing to the fulfillment of these visions of Thine ancient seers . . . we pray Thee, with increased faith and renewed hope, that all their words with regard to Thy great work in gathering Thine Israel and building up Thy kingdom on earth in the last days may be as amply fulfilled, and that, O Lord, speedily.²

Since the dedication of the Salt Lake Temple in 1893, movements have been crystallized toward the re-establishment of the Jewish people in Palestine, and efforts have been intensified among the nations of the world to stock-pile military supplies and to use these armaments in open hostilities.

The World Zionist Organization was established through the efforts of Theodore Herzl in 1897, marking the beginning of a concerted effort to establish a Jewish state in Palestine. Great Britain, having previously committed herself to support the Zionist cause, issued the


Balfour declaration in 1917, giving support to the movement to make Palestine a national homeland for the Jews. In May, 1948, the State of Israel was established.

During the last decade of the nineteenth century, the leading nations in the world began to build up arms; and war involving all the major powers began in 1914. Another world war was fought from 1939 to 1945. Many of the nations involved have been crushed and practically destroyed. Many of the other warring nations have lost prestige and power in the world. The present arms race and conflict of ideologies indicate further disintegration of the nations and possibly the judgment spoken of in II Nephi 12:4 and Isaiah 2:4.

Thus the evidence presented indicates that since the dedication of the Salt Lake Temple and the establishment of an ensign in the top of the mountains, the prophecies under consideration are being fulfilled. Israel is being gathered and the nations of the world are engaged in warfare that threatens ultimately their ability to survive.

Thus an ensign has been raised in the tops of the Rocky Mountains where temples of the Lord have been built, but in the Latter-day Saint view the ultimate fulfillment of all the prophecies considered will not be until the two cities are erected and dedicated to the work of God—"for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

All who fight against Zion to be destroyed

All that fight against Zion shall be destroyed. (I Nephi 22:14.) God shall deliver his covenant people . . . unto the destruction of their enemies. (II Nephi 6:14, 17.)
From all appearances, these prophecies as they relate to the Jews will be fulfilled in the future. However, there is evidence of their partial fulfillment.

Reference has been made to the miraculous element in the gathering of the Jews and their establishment as a nation. The Jews themselves, according to Ezra Taft Benson, recognize the hand of God in the events of the past: "Descendants of Judah . . . seem to look upon the events of the last four months as being nothing short of miraculous."¹

Arthur U. Michelson is quite specific in relating how God has miraculously assisted the Jews in their hours of need:

On my recent trip to Palestine I saw with my own eyes how God's prophecy is being fulfilled. In Gen. 17:8 God promised Abraham that he would give this land to him and his seed for an everlasting possession. The Jews waited 2,500 years for the fulfillment of this promise. After World War II, England, which had mandatory power over Palestine, suddenly gave it up and the Jews marched in. This was marvelous, for Palestine was one of the strongest strongholds England had in the Mediterranean Sea. Many contend today that the day of miracles is past, and that God does not intervene any more on behalf of His people, but they have learned through the events in Israel that they were mistaken.

It was marvelous what God did for the Jews, especially in Jerusalem, during the fighting with the Arabs. Though quite a few months had passed since the victory of Israel's army in Israel, they were still talking about what had taken place. Everywhere I went I heard how God had intervened in their behalf, and how He helped them to win the battles. One of the officials told me how much the Jews had to suffer. They had hardly anything with which to resist the heavy attacks of the Arabs, who were well organized and equipped with the latest weapons. Besides, they had neither food nor water because all their supplies were cut off.

The Arabs, who had a great army in strong position, were determined to destroy the Jews, while the Jews were few in number, without any arms and ammunition. The two or three guns they possessed had to be rushed from one point to another, to give the Arabs the impression that they had many of them. The Jews had quite a few tin cans which they beat as they shot the guns, giving the impression of many shots. But as the pressure was too great, they were

¹Conference Report, April, 1950, p. 73.
unable to hold the lines any longer and finally decided to give up the city. At this critical moment God showed them that He was on their side, for He performed one of the greatest miracles that ever happened. The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, "Where are the three men that led you, and where are all the troops we saw?" The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons with long beards and flowing white robes, who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouragement this was for the Jews, who realized that God was fighting for them.\(^1\)

Another similar incident in which an "old man with a long beard who was dressed in a white robe" gave warning to the Arabs, was also related by Arthur U. Michelson. Dr. Michelson quotes various Jews as saying: "If God had not intervened we would all have been killed. We could never have conquered Palestine because we were so few and without arms and ammunition."\(^2\)

The Anglo-American Committee on Palestine were told by the Jews in 1945 that they were being assisted by some mystical force:

That there is a "mystical force" working with the Jews was attested by Dr. Chaim Weizmann, President of both the Jewish Agency for Palestine and the World Zionist Organization, at Jerusalem when visited by members of the Anglo-American Committee on Palestine, appointed by President Harry S. Truman of the United States, when that committee visited Palestine in 1945. Of this fact, Bartley C. Crum, a member of that committee, reports in his book, "Behind the Silken Curtain," published in 1947 by Simon and Schuster, Inc., that when the committee visited with Dr. Chaim Weizmann, they were told by him that it was their belief in a "mystical force" that would return the Jews to the land of Israel, that had kept them alive.\(^3\)

The events of the recent past in which the Jews have taken part

\(^1\)Cited in Richards, Israel! Do You Know? pp. 229-30.

\(^2\)Ibid., pp. 232-33.

\(^3\)Ibid., pp. 233-34.
187

seem to indicate that many of the prophecies of the Book of Mormon are being fulfilled.

Prophecies are made in the Book of Mormon that many of the Jews will accept Christ as their Messiah and will worship the Father in the name of Christ as members of His true Church.¹

CHAPTER X

TWO CHURCHES ONLY

There are two churches only

Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. (I Nephi 14:10.)

Jesus said, "He that is not with me is against me." In this same light, there are but two churches. Either a person belongs to the true Church of Christ or he does not. Those churches that stand for that which is not true and prevent people from finding the true gospel because they teach falsehood are really in opposition to God's work. And any church that pretends to be the Church of God and is not, stands for that which is false. George Q. Cannon said: "It is supposed that there are a great many churches. The Lord here says there is but one church outside of his own church."2

Eldin Ricks suggests a meaning for the "church of the devil":

The "church of the Lamb" is the Church of Jesus Christ, but what here is the meaning of the "church of the Devil"? The term appears to have much broader implications than in its usage in Chapter 13, verses 4-9. It seems now to connote the error in all religious societies built up by men and unrighteousness in all of its manifestations in contrast with the Kingdom of God.3

1Matthew 12:30. 2Journal of Discourses, XXV, 127.
3Ricks, op. cit., pp. 166-67.
William E. Berrett suggests that the church of the devil is more far-reaching than any single organization, even though it is evident that a particular organization may properly be called the "abominable church." He continues by saying:

That one particular organization might properly be termed an "abominable church" does not preclude other organizations from also being under the influence of the Devil and abominable to the degree in which their organization and teachings are at variance with the true order of God. In this larger sense all error and evil are of Satan and are a part of his scheme and organization for the destruction of God's plan for His children.

Conversely, all righteousness is of God and wherever found is recognized and rewarded by him. . . .

The good which is performed by some individuals in all churches must not be ascribed to the devil. The good which the members of churches do and the truths they teach are of God, for all good cometh of God. Hence the Book of Mormon should be a warning to all people to recognize the work of God and the work of the devil wherever they may be found.¹

J. M. Sjodahl explains the use of the term "two churches only" from the point of view of there being two kingdoms or two types of government—one of God and the other of the devil:

. . . These two kingdoms are both upon the earth among the children of men. Each has its own form of government, diametrically contrary to that of the other. The government of the kingdom of God is founded on the celestial principles of righteousness, common consent and equality. The government of the adversary is founded on principles of iniquity, compulsion and despotism. These two kinds of government originated in the spiritual world before the foundations of the earth were laid; they came to the earth with the conflict between the Son of God and Lucifer. They are the only two kinds of government that exist, or can exist.²

Each of these explanations appears to mean practically the same thing. There is truth and there is error. There is good and there is evil. That which is good comes from God and that which is evil comes

¹Berrett, Teachings of the Book of Mormon, p. 166.
from the devil. Moroni gives an excellent exposition of evil and describes that which is good.¹ He said:

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.²

Thus those who follow the inspiration of the "Spirit" will be persuaded to believe in Christ, will find the truth, and will come to know "with a perfect knowledge." They will be led to the "church of the Lamb of God" and away from the "church of the devil." And "whoso belongeth not to the church of the Lamb of God belongeth to that great church, . . . the mother of abominations."

There will be a more distinct and visible separation of those who belong to the two churches, according to F. Kent Nielsen:

Many nations shall come to Zion to learn. The great issue of the last days when Zion is established is "Are you for it, or are you against it?" Nephi makes this very plain. (I Nephi 11:7, 10.) In the last days when Zion is established, there are two churches only. One is the church of the Lamb of God, and the other is the church of the devil. And he clearly distinguishes how you can tell them apart. He says that whosoever fights against Zion is of the church of the devil, whether Jew or Gentile, or free man or slave, male or female—whichever fights against Zion.

Certainly the powers that will divide the people into the churches are already here, but the separation has not yet happened. You can still be on the fence today. The time will soon come that you cannot be any longer.³

The Church of the Lamb of God

to be few in number

I beheld the church of the Lamb of God, and its numbers were few . . . nevertheless . . . were also upon all the face of the

¹See Moroni 7:5-24. ²Moroni 7:16.
³Nielsen, op. cit., pp. 64-65.
earth; and their dominions upon the face of the earth were small. (I Nephi 14:12.)

The membership of the Church of Jesus Christ of Latter-day Saints numbers 1,693,180, according to a report issued at the 1961 April General Conference.¹ By comparison, "its numbers" are "few." It is a very small proportion of the world's population, which is estimated to be nearly three billion. Comparing the membership of the Church with other denominations indicates that its adherents are comparatively few in number. From Table 4 a comparison can be made of the membership of the Church of Jesus Christ of Latter-day Saints with the membership of other Christian denominations and also with other major religions in the world.

The Church has spread so that its members may be found in all areas of the globe. There were, at the time of the last general conference of the Church, 328 stakes and 62 missions. Organized stakes are found in nearly every area of the United States, in Canada, Mexico, England, Australia, and New Zealand. In each of the missions there are members of the Church. The missions are located in all parts of the world: the United States, Canada, South America, Europe, Australia, the islands of the Pacific, New Zealand, Japan, Korea, Africa, and Hong Kong.

The miraculous nature of this prophecy found in the Book of Mormon has been discussed by Orson Pratt:

¹President McKay Leads Church Through 10 Years of Growth," Church News section of the Deseret News and Salt Lake Telegram, April 8, 1961.
### TABLE 4

PRINCIPAL RELIGIONS OF THE WORLD AND CHURCH MEMBERSHIP STATISTICS

<table>
<thead>
<tr>
<th>Religion</th>
<th>Total Estimated Membership</th>
<th>Religion</th>
<th>Total Estimated Membership</th>
</tr>
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<tbody>
<tr>
<td>Total Christian...</td>
<td>869,923,020</td>
<td>Shinto...</td>
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<tr>
<td>Roman Catholic</td>
<td>527,613,000</td>
<td>Taoist...</td>
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<td>Eastern Orthodox</td>
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<td>Protestant...</td>
<td>212,950,571</td>
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<td>Jewish (total population)</td>
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<td>Hindu...</td>
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<tr>
<td>Moslem</td>
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<td>Zoroastrian</td>
<td>180,000</td>
<td>Others or none...</td>
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<td></td>
<td></td>
<td>Grand Total: 2,793,052,000</td>
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<table>
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<tr>
<th>Name of Religious Body</th>
<th>Inclusive Church Membership in United States</th>
<th>Estimated World Membership Figure</th>
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<td>Assemblies of God...</td>
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<td>Baptist (all Baptist bodies)</td>
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<td>Church of the Brethren...</td>
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<td>Church of the Nazarene</td>
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<td>Russian Orthodox Greek Cath.Ch.of America</td>
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<tr>
<td>Serbian Eastern Orthodox Church</td>
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<td>Evangelical and Reformed Church</td>
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<tr>
<td>Evangelical United Brethren Church</td>
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<td>Jehovah's Witnesses</td>
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<td>Jewish Congregations</td>
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<td>Church of Jesus Christ of Latter-day Sts.</td>
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<td>1,693,180</td>
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<td>Lutheran (all Lutheran bodies)</td>
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<td>Methodist (all Methodist bodies)</td>
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<td>Polish Natl. Catholic Church of America</td>
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<td>Presbyterian (all Presbyterian bodies)</td>
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<td>Protestant Episcopal Church</td>
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<td>Roman Catholic Church</td>
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<td>Salvation Army</td>
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<tr>
<td>Seventh-day Adventists</td>
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<tr>
<td>Grand Total (254 bodies reporting)</td>
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Chart prepared by Dr. Daniel H. Ludlow, Provo, Utah, 1960.
But what I wish to call your attention to at this time is one event which has been in a measure literally fulfilled. It is an event that no man, unless he were a Prophet inspired by the Most High God, could have had a heart big enough to prophesy of, with the least expectation of its fulfilment; and that is, the Church of the Lamb of God that was to be raised up after the coming forth of these records of the ancient Israelites should be among all nations and kingdoms of the Gentiles.

This was uttered and printed before the Church of Latter-day Saints was in existence. How could a young man, inexperienced as Joseph Smith was, have had all this foreknowledge of future events, unless he was inspired of God? How did he know that any Church believing in the Book of Mormon would arise? He was then in the act of translating these records; the Church had not yet an existence; and he was young, inexperienced, and ignorant as regards the education and wisdom of this world. How did he know that, after his manuscript was published, a church called the Church of the Lamb would arise and be built upon the fulness of the Gospel contained in the Book? How did he know that, if it did arise, it would have one year's existence? What wisdom, education, or power could have given him this foreknowledge independent of the power of God? How could he know, if a church should arise, that it would have any influence beyond his own neighborhood? How did he know it would extend through the State of New York, where it was first raised? How could he know that it would extend over the United States, and much more, that it would go to all nations and kingdoms of the Gentiles? And how did he know that the dominions of this Church among all the nations and kingdoms of the Gentiles should be small, because of the wickedness of the great "mother of abominations"?

... Common sense tells us that this would be taking a stretch far beyond what any false prophet dare take, with any hope of fulfillment.

The Church of Jesus Christ of Latter-day Saints is expanding in membership and in its facilities. Temples have been built outside the borders of the United States, in the countries of Canada, Switzerland, England, and New Zealand. Stakes of Zion also have been organized in foreign countries including Canada, Mexico, England, Australia, and New Zealand. The significance of the organization of stakes and the building of temples in countries other than the United States is emphasized by F. Kent Nielsen:

1Journal of Discourses, VII, 182-83.
We have seen that in our own day, a marvelous change in the policy of the Church since the Second World War. The stakes of Zion outside of America mark a real change. I wonder how many of us realize the significance of it, temples of Zion outside of America. Zion is no longer restricted just to America in our day. In the time of President McKay since World War II, things have really changed. There are now stakes of Zion in New Zealand, in England, in Australia, and there will be other places throughout the world as promised. America is no longer set off by itself.

In the last day, as Nephi predicted, the members of the Church of the Lamb shall be upon all the face of the earth, but their numbers shall be small because of the wickedness of the great and abominable church that is spread abroad. Now this is beginning to be fulfilled. Although the center place is in Missouri, and the whole of Zion eventually will extend to North and South America, it is to be extended beyond also. There are stakes of Zion that have been established—to the degree that we have Zion at the present, which is not much—already in far off lands. So this is quite significant.¹

The Lord's servants to be blessed with the power of the Holy Ghost

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost. (I Nephi 13:37.)

The gift and power of the Holy Ghost have been manifest in the labors of the missionaries of the Church. Many of the missionaries have declared that they have been blessed with the gift of tongues and the interpretation thereof, with the gift of prophecy, with the gift of discernment, with protection from physical danger, and with guidance by the Spirit in contacting the "honest in heart" and in the performance of their duties. One example of the gift of tongues has been explained as the gaining of the ability to speak a foreign language in a relatively short period of time. A few examples are cited.

George Q. Cannon related an experience he had as a young

missionary in the Hawaiian Islands. The other missionaries of his group were disheartened, but Elder Cannon was determined to learn the language of the native inhabitants and preach the gospel to them:

My desire to learn to speak (the Hawaiian language) was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mat conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once, I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the side of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! And it was so. From that time forward I had but little, if any, difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence; but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord.¹

Joseph F. Smith related a similar experience:

I . . . was set apart . . . under the hands of Parley P. Pratt and Orson Hyde, Parley being mouth. He declared that I should obtain a knowledge of the Hawaiian language "by the gift of God, as well as by study." Up to this time my schooling had been extremely limited. . . . When I say, therefore, that within four months after my arrival on the Sandwich Islands--two weeks of which were consumed by the most severe sickness I had ever known--I was prepared to enter upon the duties of my ministry, and did so with a native companion, with whom I made a tour of the Island of Maui, visiting, holding meetings, blessing children, administering the sacrament, etc., all in the Hawaiian language, it may be inferred that Parley's promise upon my head was literally fulfilled.²

Erastus Snow testifies to the assistance he received in learning a language and in accomplishing difficult tasks:

The Holy Ghost was with me to assist me. In twenty-one months I published the Book of Mormon, the Book of Doctrine and Covenants,

¹Cited in Roberts, New Witnesses for God, III, 244-45.
²Ibid.
and the Hymn Book, and eight or ten pamphlets.

A gentleman upon the vessel, on my return home, having been in-
formed in how short a time I had learned the language, declared it
was impossible for any mortal man to become acquainted with the
Danish language and use it as I did in so short a time; and pro-
nounced me an impostor to some of the Saints on board who were trav-
elling in company with me to this place, for palming upon them some
miraculous thing; and expressed himself as having no doubt that I
familiarized myself with the language in college in some other
country by years of study.¹

The power to prophesy has been listed as one of the gifts of the
Spirit by which the Lord's servants would be blessed. Elder Charles A.
Callis, a former member of the Quorum of the Twelve and an experienced
missionary, cites two examples of manifestations of the gift of prophecy:

Bearing in mind that among the choicest gifts of the Holy Ghost
is the gift of prophecy, let us examine this prophecy for a moment
or two and see whether it has been fulfilled. . . . The Church had
not been organized, but God did fulfill that prophecy by the mouth
of His Holy Prophets, who spoke as they were moved by the Holy
Ghost. The Prophet Joseph Smith, by the gift and power of revela-
tion, predicted the great Civil War which raged in ferocity and
fearfulness for a number of years.²

The other example given by Elder Callis is a prophecy that was
made by President Joseph F. Smith:

. . . President Joseph F. Smith in Bern, Switzerland, declared
that "there will be churches built here [that is, in Europe], and
temples built here and there all over Europe."³

Partial fulfillment of this prediction has already been men-
tioned in this chapter. Latter-day temples have been built by the
Church in Bern, Switzerland, and in London, England.

¹Journal of Discourses, VII, 128.
²Conference Report, April, 1916, pp. 108-09.
³Improvement Era, XLVIII, 648. (See Conference Report, April
6, 1945.)
"Signs shall follow them that believe in my name" (Ether 4:18.)

He manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith. (II Nephi 26:13.)

The history of the Church records numerous examples of miracles and signs which have blessed the believers. Signs are said to be given in this day as well. The sick are healed, the missionaries speak with new tongues, and many other signs are made manifest. Numerous experiences of healings were cited by Orson Pratt, following which he made the comment below:

The few cases of miracles which are here inserted, are mentioned that the reader may understand that the faith of this Church is not founded upon human testimony alone, but upon the power of God. The Latter-day Saints know that Joseph Smith is a true prophet, and that the Book of Mormon is a divine revelation, because God has confirmed the same unto them by the miraculous manifestations of His power. The Saints among this nation have been blessed, more or less, with the miraculous signs and gifts of the Holy Spirit, by which they have been confirmed, and know, of a surety, that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, that lepers are cleansed, that bones are set, that the cholera is rebuked, and that the most virulent diseases give way, through faith in the name of Jesus Christ and the power of His gospel. These are not some isolated cases that occasionally take place, or that are rather doubtful in their nature or that have transpired a long time ago, or in some distant country; but they are taking place at the present period; every week furnishes scores of instances in all parts of this land; many of the sick out of the Church have, through the laying on of the hands of the servants of God, been healed. It is not something done in a corner, but openly, and tens of thousands are witnesses.¹

Elder Pratt also states that these signs and manifestations were necessary so that the Saints would have the courage and the fortitude to gather and build up Zion in the early days of the Church:

¹Orson Pratt, op. cit., pp. 277-78.
In the early rise of this Church, the Lord said to his servants -- "Go forth and bear testimony to the Book of Mormon and the doctrines contained therein, and I will back up your testimony by signs, by the gifts," etc. Supposing this promise had not been fulfilled, would there be any tabernacle in this desert to-day? Not any at all. Would this desert be inhabited now by a hundred or a hundred and fifty thousand people? Not at all. Would there now be a great highway cast up across this continent from ocean to ocean? Not at all. It is because God has confirmed the promise that he made to us in the early rise of this Church, that these great events have been accomplished. No people would have had the fortitude, courage and enterprise to come fourteen hundred miles from civilization, so-called, to these mountain wastes and deserts, to cultivate the land and perform the work that has been wrought by this people, unless they had a knowledge from heaven, concerning the truth of this great work.  

According to Orson Pratt, tens of thousands of people have complied with the conditions whereby they have received a witness to the truth that Joseph Smith is a prophet of God and that the restored gospel is the true gospel of Christ:

... The very fact that vast multitudes are annually being added to the Church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also.

Mother of abominations to fight against the Lamb of God

I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. (I Nephi 14:13.)

It would seem from the context of this prophecy that much of the fulfillment will come in the future. However, the early leaders of the Church felt that a partial fulfillment of these predicted events had taken place in their day. George Q. Cannon gave an extended

1Journal of Discourses, XVI, 217.

2Orson Pratt, op. cit., p. 38.
description of how he believed this prophecy was being fulfilled. He said that until the Book of Mormon was published, persecution for religious conviction was practically unknown following the acceptance of the Constitution of the United States. Yet Nephi predicted 2,400 years ago, said Elder Cannon, that combinations of people would be gathered together by religious influences against the Church of God:

... Now, what are the facts? Among the first persecutors of this church, when its members were few, were those who were themselves religious teachers. The earliest persecutors of Joseph Smith were religious teachers, and the mobs in Missouri, and the mobs in Illinois, were led by religious teachers. Even the mob that murdered our beloved Prophet and Patriarch, and wounded our revered President—that mob was led by a local Baptist preacher, and our people were driven from Nauvoo, as Brother Wells well knows, by a mob headed by a preacher. And to-day, those who are inciting mobs against this people; those who go to Congress, and incite persecutions against us; those who fulminate threats and frame petitions; those who meet together in conventions; those who gather together in conferences, are those who belong to this "mother of abominations," this "whore of all the earth," and it is through the influence of that accursed whore, that they gather together and marshal their forces in every land against the Latter-day Saints, the Church of the living God. The blood that has stained Georgia, and that cries from the ground for vengeance upon those who shed it—that blood was shed by mobs who were banded together, headed and aided and egged on by religious men; and if it were not for this "mother of abominations," and those, who are connected with her, we could dwell in peace and in safety in the valleys of these mountains. Here in this city, who has done as much or more than any one else? The religious teachers, men who came here to preach what they call the Gospel. They are stirring up strife continually, instead of making peace; going back to other religious associations in the east, and telling the most abominable falsehoods about us, exciting the public mind, in order that they may get money with which to come here and accomplish their wicked designs.

Orson Pratt said he had knowledge of events that indicate the interference of the "mother of abominations" in the latter-day work:

Here, then, was the beginning, as it were, of the fulfillment of that saying in the Book of Mormon. That abominable church,

among one of the nations of the Gentiles at least, was gathered together under a religious influence to persecute the Saints contrary to the Constitution of our country. . . .

Let us now go into Canada, and there a religious influence existed, mobs arose, multitudes were gathered together, and the Saints were stoned, hunted, and driven to-and-fro and had to flee from place to place. This persecution was raised up by the "mother of harlots," the "mother of abominations," because of what? Because we told them the Lord had revealed the same kind of religion in our day that he had eighteen hundred years ago. Go to England, and the same has happened there. Multitudes and multitudes started up against us. The Elders have had forty or fifty police to guard them from their meetings to their homes, to keep them from being destroyed by the tens of thousands of people that blockaded the streets for miles in length.

I know these things to be facts from actual experience. I have passed through them. I have had tens of thousands rush upon me with all the fury of tigers, and they were only restrained by the power of God; but as yet the Lord has spared me, and so he has the most of the Elders that have travelled abroad. Go to Denmark, and we find the same opposing power; and whenever this Church has been organized, or a Branch established, the "mother of abominations" has marshalled her host. So far the prophecy has been fulfilled in part, but not in full. 1

It will be noted in the above statement that Elder Pratt felt the prophecy had been fulfilled only in part.

All that fight against Zion to be destroyed

"And all that fight against Zion shall be destroyed." (I Nephi 22:14.)

A reference to this prophecy was made in the chapter on America. A most literal fulfillment is exemplified in an incident that occurred during the Civil War. At the height of persecution in the state of Missouri, an armed military force was sent to expel the Saints. On this occasion, Joseph Smith is reported to have said to General Doniphan:

1Journal of Discourses, VII, 184-85.
"Doniphan, I advise you not to take that Jackson County land in payment of the debt. God's wrath hangs over Jackson County. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation."

The fulfillment of this prophecy made by Joseph Smith and a partial fulfillment of the prophecy found in I Nephi 22:14 came about in 1863. Guerilla bands were attacking the Union troops from ambush as they went through the state of Missouri. The source of supply for these marauding parties was found to be in Jackson County. The whole county came to be regarded as "a nest-bed of traitors and spies." The determination to eliminate this problem led to the issuance of "General Order No. 11," which has been more widely published and quoted, because of the manner and thoroughness of its execution than almost any other order of the Civil war." The execution of the order was extremely cruel. Men, women, and children were driven from their burning homes, and the whole area was made desolate and forbidding.

Judge A. Saxey, in answer to a request for information, wrote the following letter:

Spanish Fork, Utah, August 25, 1902
Mr. Junius F. Wells, Salt Lake City, Utah
DEAR SIR:—Yours of August 22nd received. I hardly know how to write in a letter concerning the subject you inquire about. However, I will give you a little of what I know, and if you can use it, all right.

I enlisted in Kansas regiment in 1861. During the winter of 1861 and '62, my regiment was stationed at Kansas City, and we were around in Jackson County a great deal during the winter. Quantrill was operating in that locality, and we were trying to catch him. At one time, we surrounded Independence, and arrested everyone in

\[1\] Morris, op. cit., p. 189.
the town. I can testify that Jackson County contained more contemnible, mean, devilish rebels than any I came across in an experience of four years.

In the spring of 1862, my regiment went south, and it was during that time that "Order No. 11" was issued, but I was back there again in 1864, during the Price raid, and saw the condition of the country. The duty of executing the order was committed to Col. W. R. Penick's regiment, and there is no doubt but that he carried it into effect, from the howl the Copperhead papers made at the time. I went down the Blue River. We found houses, barns, outbuildings, nearly all burned down, and nothing left standing but the chimneys, which had, according to the fashion of the time, been built on the outside of the buildings. I remember very well that the county looked a veritable desolation.

I do not know that what I have written will do you any good, if it will, you are welcome. Of course, I could tell a great deal more than I can write in a letter.

Respectfully,

A. Saxey

The final destruction of the wicked will be when Christ comes again in His glory.\(^2\)

Priests to teach with their learning and deny the Holy Ghost

Their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. (II Nephi 28:14.)

A state of confusion exists in the Christian world today with over three hundred Christian denominations. In reading some of the many scholarly writings on the New Testament and the life of Christ, one can easily recognize the purely human viewpoint and the lack of divine guidance.

It appears there are several stages in the complete loss of

\(^1\)Ibid., pp. 185-90.

truth. These stages or phases might be summarized under three headings: (1) the rejection of the Bible, (2) the rejection of belief in a literal devil, and (3) the rejection of Jesus Christ as the Son of God. J. M. Sjodahl suggests the process by which the Bible has come to be rejected by many individuals:

A radical change has come to the religious world during the last century, affecting both doctrine and practice. The idea of the authority of God, as set forth by revelation, has been laid aside as obsolete. The Bible, as an infallible source of truth, has been discarded, and thereby the entire foundation of the Reformation has been blown up, as by dynamite. The defenders of the Bible were, in their timidity, first driven to the position that the Bible was unreliable when dealing with subjects belonging to geology, biology, ethnology, astronomy, and history, but infallible on matters relating to ethics and religion. But criticism did not confine itself to that which pertains to the sciences. It soon attacked the moral precepts of the Bible as impossible, or impractical. Then the defenders retreated and suggested that the Bible is not Christianity, and that whatever may be said against the Bible, does not concern Christianity. And this Christianity, without revelation and divine authority, without the word of God as the final arbiter between truth and error, is now being lauded to the skies by many modern theologians, and their followers who do not know what their leaders are talking about.

The basic teachings of the Bible have been looked upon as superstitious and old-fashioned traditions. The miraculous has been denied in the findings of an "enlightened" age:

And what have we today? What is the course and trend of change? Less than a century since the Book of Mormon was first printed, we meet in every section of the civilized world—yes, of the Christian world—a great flood of criticism and assault upon the very Bible which formerly was thought to be all-sufficient. In the educational institutions of the so-called Christian world, in its social clubs, its literary societies and its halls of justice, in its mobs and its throngs of rabble, there rings the voice of contempt, of ridicule, of scorn, of anger, at the Bible witness of Jesus of Nazareth as the Son of God, and at the Divine Source of the Bible teachings concerning the Creation, the

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1Sjodahl, op. cit., pp. 541-42.
physical resurrection, the Bible history, doctrine and prophecy, endeavoring thereby to relegate these to obscurity and suppression by man's assumed superior intelligence, until the more sincere believers in Bible Christianity stand amazed at the prospect.\(^1\)

Mormonism thus holds that the Holy Ghost is largely lost to faithless man so that what is left is man's own wisdom and intellectual capacity. The things of God cannot be understood except by the Spirit of God.\(^2\)

James R. Clark quotes a viewpoint of some of the best known Biblical scholars and then makes a pertinent comment:

\[\ldots\] "We regard it both as a right and a duty to exercise a discriminatory judgment on the Scriptures, the time-honored phrase, the Word of God, if we continue to use it, obviously calls for fresh exposition and definition. \ldots\] An example might be found in the belief held in demons and demon possession, which Christ apparently shared. Some Christians today reject this belief, and whether we agree with them in this or not, it must be conceded that they are within their rights so to do, provided only that they are prepared to maintain the position that belief in demon possession is not integral to 'saving truth,' and that the holding of this belief was part of Christ's historic humanity as a first-century Jew."

One is left to wonder if in the modern Christian world there is left any higher source of fact and truth than the sortings and rejections of the individual human mind. Perhaps the Medieval mind, with all of its limitations had one advantage—it had a lively respect for God and the Devil.\(^3\)

Over half of the ministers answering a questionnaire of a survey made in 1934 rejected the idea of a literal devil:

I doubt if there was a Christian minister in all the world who would have said there was no devil at the time the Book of Mormon was published in 1830, and yet when a questionnaire was sent out by the Northwestern University School of Religion in 1934 to five hundred Christian ministers, of the five hundred, fifty-four percent, or two hundred and seventy of them said: "There is no

\(^{1}\text{Anderson, op. cit., pp. 90-91.}^{2}\text{I Corinthians 2:11.}^{3}\text{Clark, op. cit., pp. 227-28.}\)
devil." Thirty-nine percent, or one hundred and ninety-five, said there would be no judgment day; and eighty percent were opposed to teaching that hell was a place of burning.1

Le Grand Richards suggests the effect of such a teaching on today's society:

I would like to read a few words from an article that appeared in one of our recent magazines to show how the devil, whispering in their ears, tries to lead men and women away and ensnare them in his net, as Nephi says.

I will read the first paragraph of the article entitled "Is Chastity Outmoded?"

Today we talk about sex with an unembarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty in speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say many modern people, is outmoded. (Woman's Home Companion, Sept. 1949.)

What in the world could the devil, the enemy of all righteousness, desire more than to make our young people think that chastity is outmoded? To accomplish this, he must make them believe there is no devil, and that there is no hell or judgment day. Thus "he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

.........

I read an article in the newspaper at the close of the war, indicating that in Germany there were thirteen thousand illegitimate babies whose fathers were American boys!2

The final step is the rejection of Jesus Christ as the Son of God, the Redeemer of the world. Without this belief, it would seem that Christianity can have no more influence in the lives of men than any other religious belief. The same survey already cited indicates that twenty-six percent of the ministers questioned in 1934 opposed the divinity of Christ:

It is the general knowledge that faith in Jesus Christ as the Son of God, the Redeemer of the world, is waning, both among clergy

1Conference Report, October, 1949, p. 51.

2Ibid., pp. 53-54.
and laity. In February, 1934, the Northwestern University, School of Education, Chicago, Illinois, sent a questionnaire to five hundred Protestant ministers, which revealed many modifications in religious beliefs. Of this number twenty-six percent or 130 of the five hundred ministers were opposed to the Deity of Jesus. (The Deseret News, Feb. 8, 1934.) If such be the result with the ministers, what can be expected from the laity? Such a condition would seem to indicate the great wisdom of God in providing a new witness of the divine mission of his Son, that he was in very deed "the Christ, the Eternal God, manifesting himself unto all nations."^6

To many religious leaders and their followers, Jesus was but a man who lived a near-perfect life and taught superb ideas. Albert Theodore Tuttle, presently a President in the First Council of Seventy, noted the ideas of two Christian leaders of this day in a recent talk:

Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."^2

With the rejection of Jesus as the Savior of men and the literal Son of God, such teachings as the atonement and the resurrection must also be discarded. What is the result? Is the Christian society influenced for better or for worse? James H. Anderson gives his answer:

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1Richards, A Marvelous Work and a Wonder, p. 54.

2Conference Report, October, 1960, p. 95.
This age of peace propaganda, of intellectual and scientific attainments, is characterized by unprecedented preparations for war. Church and religion have measurably lost their hold upon the multitudes. The criminal world is endowed with up-to-date resources for overriding the law.\(^1\)

Nephi described our time when he wrote:

And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day is not a God of miracles; he hath done his work.

Yea, and there shall be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.\(^2\)

The Book of Mormon predicts the final destruction of the great and abominable church and the ultimate triumph of the people of God.\(^3\)

\(^{1}\)Anderson, op. cit., pp. 416-17.

\(^{2}\)II Nephi 28:5-9.

\(^{3}\)See I Nephi 14:3, 14-17; 22:14-26; III Nephi 21:11-25; Ether 13:2-12.
PART III

SUMMARY AND CONCLUSIONS
CHAPTER XI

SUMMARY AND CONCLUSIONS

Importance of Prophecy in the Book of Mormon

Is prophecy an important segment of the material presented in the Book of Mormon? Were many of the prophets of ancient America impressed with the need of including prophecies as they undertook the laborious writings on the plates? Have the leaders of this dispensation made use of Book of Mormon prophecies in counseling and instructing the Saints and in teaching the gospel to the world? Have the prophecies of the Book of Mormon been instrumental in guiding and encouraging the Saints?

The answer to the questions above should indicate the importance of prophecy in the Book of Mormon. The pages of the Book of Mormon are impregnated with prophecies. This thesis has considered only one phase of the prophetic material in the book. A considerable portion of the prophecies in the Book of Mormon relate to the period of time previous to its publication. Many passages clearly prophesy of future events and were not included in this thesis.

The writer was impressed with the extent of prophetic utterances which relate to the period of time discussed in this thesis. The intent of the writer was to select those prophecies from the Book of
Mormon which concern the period from 1830 to 1961 and then search for evidence of fulfillment. There were more prophecies in the area selected than the writer expected to find.

It would appear that the Book of Mormon authors had a great desire to make prophetic material a basic part of their writings. It was essential to their objectives to include prophecies. For instance, a primary objective of the ancient American prophets was to testify that Jesus was the Christ, the Redeemer of the world. Before His birth into mortality, the prophets predicted many of the details surrounding this glorious event. The work of Christ's ministry was described by the prophets before the actual accomplishment took place. His death and resurrection was distinctly referred to by the Book of Mormon prophets previous to its becoming a reality. Christ's appearance to the Nephites in America was a glorious message of hope before He actually set foot on the American continent. The use of these prophecies greatly enhanced the effect of the teachings of the prophets as they attempted to impress the people with the importance of Christ's mission.

Lehi, Nephi, and Jacob are prophets of prominence whose writings are found on the "small plates of Nephi." Each of these prophets gave emphasis to the prophetic phase of the gospel. Nephi, in particular, gave a great deal of space to his prophetic words. He saw down through the stream of time in vision and recorded the essential portions for our benefit. Even though he could include but a "hundredth part" of the records he had before him, Mormon selected a great deal of prophetic material in the abridgment he wrote. It will be noted that a goodly portion of the recorded words of Christ were prophetic in their nature.
In speaking to those to whom the translated record would come, Mormon and Moroni both used prophecy to impress men with the importance of the great message of the Book of Mormon. Thus, the Book of Mormon prophets themselves made prophecy a very definite portion of the message they gave.

Have the leaders of this dispensation, the dispensation of the fulness of times, used this prophetic material to advantage? Most of the evidence used in this thesis has been taken from statements of the General Authorities of the Church. These statements have included quotations from Joseph Smith and his contemporaries down to President David O. McKay and his associates. The leaders of this dispensation have used to advantage the prophetic material of the Book of Mormon to instruct the Saints and to cry repentance to the inhabitants of the world. Those who read the Book of Mormon in sincerity and with real intent, having faith in Christ, cannot help but be impressed with the prophecies included in this sacred record.

The purpose of prophecy in the Book of Mormon

This item was discussed at length in the third chapter of this thesis. There is purpose in prophecy. The Lord has inspired His prophets to use prophecy to assist in teaching the gospel and in guiding men in the path of salvation. Prophecy gives hope. It helps the Saints to see the future and lends encouragement and strength in the face of daily trials and tribulations. Prophecy places one in position in relation to the whole gospel plan. With knowledge of the past and assurance of the future, one can see the importance of his own life and
time; and the recognition of the fulfillment of prophecy gives conviction and faith. Thus, prophecy and its fulfillment is essential to the success of the gospel plan in the lives of the Saints of God.

Prophecy gives direction to the Church as a whole, and its leaders undoubtedly consider prophecy in making many of their decisions and in directing the work of God.

Basic issues in the prophetic utterances

A conscientious effort was made by the writer to classify the prophecies of this thesis under appropriate headings. It appeared that this material pertained primarily to three groups of peoples--Lamanites, Jews, and Gentiles. The Lamanites are descendants of the people whose history is recorded in the Book of Mormon. Jerusalem, the City of the Jews, was the point of beginning for the history of these people. The Lamanites and the Jews are related through a common ancestor, Jacob or Israel. They are two of the branches of the House of Israel. The Book of Mormon has much to say about the Jews and prophesies of their future. The Gentiles were the ones to whom the record, known as the Book of Mormon, should come. The righteous Gentiles were to take this book and the restored gospel to both Lamanites and Jews. Through the instrumentality of the Gentiles, the Lord would cause both of these branches of the House of Israel to be scattered and smitten. Thus these three groups were the peoples of destiny in the Book of Mormon. "Lamanite," "Jew," and "Gentile" each seemed to be a logical classification for a chapter heading in this thesis.

As has been pointed out, the land inhabited by the peoples of
the Book of Mormon was America. This was their land of promise, and thus it is natural that many prophecies would relate to the place of occupancy. And this is true—one segment of the prophetic area selected seemed to fall under a grouping to be headed "America--Land of Promise."

As Lehi gave his son Joseph his final blessing, he was impressed to speak of two other Josephs—one of the past and one of the future. The house of Joseph was the house of the Lehites. The promises of Israel to Joseph were the promises to Lehi and his posterity. From the loins of this great ancestor, Joseph of Egypt, would come another Joseph who should be mighty in the sight of God. It seems fitting and proper that the Book of Mormon should speak of the prophet who would be the translator and the instrument in the hands of God to bring this record forth to the world. Lehi's blessing to his son Joseph prophesies of this great prophet, also called Joseph, of the latter days. Lehi designates this prophet clearly, making many distinct predictions regarding this "Choice Seer." "Joseph The Seer" was selected as a logical heading for the chapter to show fulfillment of Book of Mormon prophecies relating to Joseph Smith—the great latter-day "Seer."

The compilation of Mormon was to be a book of destiny. This record was to come forth as one of the witnesses of the God of this world. It was to contain the gospel of salvation. It was to be the means of converting millions of honest souls to the truth. Should not such a power as this testify of itself? The prophets spoke of the destiny of the record itself within its own pages. Here then was another clear-cut classification of prophecy to be designated as a chapter in
this thesis entitled "The Book of Mormon."

Finally, what about the Church that should be an outgrowth of the Book of Mormon? Would not the Lord direct the setting up of an official organization whereby the message could be disseminated to the world? Would not those who accepted the message of this "voice from the dust" naturally want to congregate together and become a part of God's kingdom on earth? Yes!--so states the record itself--the Book of Mormon. The prophecies that relate to the true Church and also of necessity the prophecies that relate to the organizations that oppose the true Church make a logical classification. Nephi said, "There are save two churches only." The title of a chapter was selected from this statement--"Two Churches Only."

It was not always easy to decide under which heading a particular prophecy belonged. In the main, however, the prophecies seemed to fall easily into one of the seven main classifications selected.

Consistency of prophecy in the Book of Mormon

Book of Mormon prophecy would lose its value if there was not consistency. All of the prophecies given on a particular topic should harmonize and add to the same basic understanding of the prophetic picture intended.

As the prophecies of the Book of Mormon were studied and classified by the writer, there came a greater realization of a unified source of inspiration to the prophets. Each prophet might express himself differently, but the information supplied on future events
verified a common viewpoint. As an example of this, consider the 
prophecy that foretells the gathering of Israel in the latter days from 
the four parts of the earth. Nephi said, "They shall be gathered in 
from their long dispersion, from the isles of the sea, and from the 
four parts of the earth." It is recorded that Jesus states, "And then 
will I gather them in from the four quarters of the earth; and then 
will I fulfill the covenant which the Father hath made unto all the peo-
ple of the house of Israel." And Moroni quoted Ether, a Jaredite 
prophet, as saying, "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."

One other example is the prophecy that the seed of Lehi should 
not all be destroyed. Lehi prophesied that the descendants of his sons, 
Laman, Lemuel, and Joseph, should not all be destroyed, "but in the end 
thy seed shall be blessed." Nephi also predicts the same thing through 
the words of an angel: "Thou seest that the Lord will not suffer that 
the Gentiles will utterly destroy the mixture of thy seed." Jacob 
repeats the promise in his own words. Enos obtained a like promise 
from the Lord. Alma told his son Helaman, "And now behold, one pur-
pose hath he fulfilled, even to the restoration of many thousands of

1II Nephi 10:8. 2III Nephi 16:5.
7See Enos 12-17.
the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.\textsuperscript{1} Samuel the Lamanite reiterated the prediction to the Nephites when he said, "Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith the Lord."\textsuperscript{2}

Numerous other examples could be given, but this is sufficient to show that the prophets may express themselves in their own words, but the meaning is the same.

One would expect to find contradictions in the Book of Mormon if it were purely a man-made production. In the book \textit{Seven Claims of the Book of Mormon}, the following statement is made on this point:

This manner of composition would lead to the expectation that if the Book were man-made, there would be contradictions here and there throughout its 522 pages. Such lack of harmony is not observable. Throughout its whole extent the Book teaches the same body of doctrine, even in details. This is in itself another evidence for the truth of the Book.\textsuperscript{3}

Orson Pratt also made a pertinent statement as to the consistency of prophecy in the Book of Mormon:

The book is full of these predictions. Would you not naturally expect therefore, could you look for any other thing than that an inexperienced, unlettered young man, unread in prophetic history, should contradict himself in different parts of the record; speak of an event on one occasion and forget and speak of something quite different on another? Then again, where did you find a young man, unacquainted with the Jewish record, that

\textsuperscript{1}Alma 37:19. \textsuperscript{2}Helaman 15:16. \textsuperscript{3}Widtsoe and Harris, \textit{op. cit.}, p. 148.
could make all these predictions and prophecies coincide with the ancient prophecies of the Jews? Would it be likely that he could do so by his own wisdom? I think not. All these things, therefore, so far as the history is concerned in this late record, so far as the doctrinal parts of that Book are concerned, it is a marvel in the age in which we live; it is a marvel in my eyes; but perhaps my eyes are not constituted as the eyes of others. To me, however, it is one of the greatest marvels of the age.¹

Should the word of God be consistent with all other truth? The answer is affirmative. If the Book of Mormon is the word of God as it is claimed, then there should be no conflict between the truths found in its pages and truths found anywhere else. It is the firm conviction of Orson Pratt that there are no such conflicts:

If the various books which enter into the collection, called the Book of Mormon, be carefully compared with each other, there will be found nothing contradictory in history, in prophecy or in doctrine.

If the miracles of the Book of Mormon be compared with the miracles of the Bible, there cannot be found in the former anything that would be more difficult to believe, than what we find in the latter.

If we compare the historical, prophetical and doctrinal parts of the Book of Mormon, with the great truths of science and nature, we find no contradictions, no absurdities, nothing unreasonable. The most perfect harmony, therefore, exists between the great truths revealed in the Book of Mormon and all other known truths, whether religious, historical or scientific.²

There is one other consideration to be given to the matter of consistency in prophecy. The Book of Mormon verifies that the Bible is also the word of God. Should not the prophecies of both sacred scriptures coincide? Orson Pratt sums up the matter in these words:

... search all its prophecies diligently—and it contains prophecies that read to the very end of the earth—search diligently those that have been fulfilled since the rise of the Church

¹Journal of Discourses, XXI, 170.
²Orson Pratt, op. cit., p. 236.
as well as before, and search those that are yet to be fulfilled from this time until the coming of the Savior, and from that time down to the end of the earth, and see if you can find one contradiction in all the record; and then compare them with the prophecies contained in the Bible, and if they do not contradict one another, have you or I any right to say that it is not a revelation from God?

... Do the Scriptures foretell the gathering of the Jews from the four quarters of the earth? The Book of Mormon does the same thing. Do the Scriptures say that the Jews should remain scattered until the times of the Gentiles are fulfilled? The Book of Mormon and Revelations given to this Church declare the same thing. Did the ancient Prophets and Apostles declare that the Gospel of the Kingdom should be preached to all nations, that the fulness of the Gentiles should come in before all Israel should be saved? This also is according to the faith of the Latter-day Saints' Church and is contained in our writings. And, finally, take up every principle, predicted by ancient Prophets, pertaining to the great preparatory work for the coming of the Lord from the heavens and see if it differs in the least iota from the belief of the Latter-day Saints.¹

The Book of Mormon prophecies are consistent within its own pages. There is no conflict between similar prophecies in the Bible and the Book of Mormon. And, finally, the teachings of the Book of Mormon coincide with truth from other sources. This section is concluded with a testimony as to the harmony of the teachings of the Book of Mormon with all other teachings of Jesus Christ. This statement is made by Heber J. Grant, whom the Latter-day Saints consider to be a prophet of God and a special witness of Jesus Christ:

It has been said that the Book of Mormon has fraud written upon every page of it. The Book of Mormon is in absolute harmony from start to finish with other sacred Scriptures. There is not a doctrine taught in it that does not harmonize with the teachings of Jesus Christ. There is not one single expression in the Book of Mormon that would wound in the slightest degree the sensitiveness of any individual. There is not a thing in it but what is for the benefit and uplift of mankind. It is in every way a true witness for God, and it sustains the Bible and is in harmony with the Bible. No group of men can write a book of six or seven hundred pages that

¹Journal of Discourses, XVII, 274, 277.
is a fraud and have it in harmony in every particular with the Scriptures that were given to us by the prophets of God and by Jesus Christ and His apostles.¹

Evidence of fulfillment of prophecy in the Book of Mormon

Evidence is usually presented in a case by the use of witnesses. Numerous witnesses have been presented in this thesis to show fulfillment of the prophecies considered. The testimonies of eye-witnesses, recorded historical material, the opinions of authorities recognized in their fields, second-hand witnesses, and the declared testimonies of those who claim to have had divine revelation—all these have been used as evidence.

The writer is of the opinion that in most instances sufficient evidence has been presented to show fulfillment of the predicted event in question.

Conclusions

To the writer it is amazing how many prophecies there are in the Book of Mormon that relate to the period from 1830 to 1961. The evidence appears to be rather conclusive in nearly every instance where it seems evident that a given prophecy should now have been fulfilled. The effort and time that the writing of this thesis has required has brought a strong conviction to the writer that the Book of Mormon prophecies have been largely fulfilled as predicted.

The Book of Mormon is a "marvelous work and a wonder." It

¹Conference Report, April, 1929, pp. 128-29.
gives assurance to many that it was not written by man alone, but is a work inspired of God. George Q. Cannon has spoken of this and of how the Lord has brought to pass in marvelous ways the prophetic words of His prophets:

... The fulfillment of these teachings and predictions has brought to us confirmation of our faith; brought to us more and more with the greatest impressiveness the truth of that which we were told, and which, as I have said, was so unlikely to be fulfilled.¹

Book of Mormon prophecy depicts the present period as a glorious age in which preparations are being made for the second coming of the God of this world, Jesus Christ, when "He will manifest himself ... in power and great glory" and "the powers of heaven shall be in the midst" of His people.²

Many of the prophecies recorded in the Book of Mormon appear to have been fulfilled and the Latter-day Saints, individually and collectively, look forward hopefully for the complete fulfillment of all its prophecies. A recognition of the prophecies of the Book of Mormon which have been fulfilled and which are yet to be fulfilled should give added light and faith to those who seek to prepare for service in the work of the Lord and to find ultimate exaltation in the Kingdom of God.

¹Journal of Discourses, XXIII, 116.

²See II Nephi 6:14; III Nephi 20:22. See also III Nephi 9:15-18; 11:14; 22:5; 27:16 in regard to Jesus Christ being the God of this earth.
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A STUDY OF PROBLEMS RELATIVE TO THE FULFILLMENT OF SELECTED PROPHECIES IN THE BOOK OF MORMON, WITH PARTICULAR REFERENCE TO THE PROPHETIC VIEW FROM 1830 ONWARD

(225 pages)

An Abstract of the Thesis of
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In Partial Fulfillment of the Requirements
For the Degree of
Master of Science
in
Department of Bible and Modern Scripture

Daniel H. Ludlow Chairman, Advisory Committee
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Brigham Young University
August 1961
ABSTRACT

The purpose of this study is to classify under appropriate headings the prophecies of the Book of Mormon relating to the period 1830 to 1961, to see what evidence exists regarding the fulfillment of such prophecies, and to summarize the findings. These prophecies have been classified under the following chapter headings: The Book of Mormon, Joseph the Seer, America—Land of Promise, The Gentiles, The Lamanites, The Jews, and Two Churches Only.

Much of the material presented as evidence has been obtained from the speeches and writings of the General Authorities of the Church of Jesus Christ of Latter-day Saints. Historical and statistical data and other pertinent material have also been included.

A number of problems have been considered in relation to this study, viz: (1) What is the definition and character of prophecy in the Book of Mormon? (2) How much importance is attached to prophecy? (3) What seems to be the purpose of prophecy? (4) Are the prophets dealing with similar basic issues in their prophecies? (5) If so, what are these issues? (6) Can a classification be made of the prophecies? (7) Are the prophecies which deal with the same subject consistent in that which is foretold? (8) Is there sufficient evidence to show fulfillment of the prophecies which should have come to pass since the publication of the Book of Mormon?

Prophecy was found to be of great importance in the Book of
Mormon because: (1) Writers within the book integrated prophecy into the basic messages. (2) The leaders of the Church in this dispensation have used the prophetic material in the Book of Mormon to instruct and counsel the members of the Church and to teach the gospel to others. (3) Those who have accepted the Book of Mormon as true have found the prophecies valuable in understanding other scriptural writings and in helping them to live the gospel.

The findings of this study indicate that the purposes of Book of Mormon prophecy are: to give additional information concerning the gospel of Jesus Christ; to guide the Saints in applying the principles of the gospel to their lives; to give faith, hope, and encouragement in facing everyday problems and trials; to orient the individual in time and place, in relation to the whole of the gospel plan; and to act as a guide for the leaders and members of the Church in making decisions to prepare for future events.

The study also indicates that the prophecies in the Book of Mormon in the area studied are consistent in nature. Contradictions do not exist between the prophetic utterances of the various writers in the Book of Mormon. The Book of Mormon prophecies are also consistent with similar Bible prophecies and with the teachings found in each of these scriptures.

The writer found many prophecies in the Book of Mormon that relate to the period 1830 to 1961. The evidence of fulfillment of these prophecies appears to be conclusive in nearly every category studied.