

minations, many of them no doubt sincere, say to their congregations, "I will be a swift witness against you in the day of judgment." Ask these Christian ministers, "Have you ever received a revelation from God yourself?" "Oh no." "Has God ever spoken to you?" "Oh no." "Have you ever had a heavenly vision?" "Oh no." "Has the Holy Ghost given you a new revelation?" "Not at all." "When did God last speak to the human family?" Says the Christian minister, "He has said nothing for about eighteen hundred years; the last he said or spoke to the human family is recorded in the New Testament." Such a minister might preach all the days of his life, and so far as his evidence or testimony is concerned, it would not condemn a solitary individual. Such men are not witnesses for God. He never sent them, he never spoke to or revealed anything through them; they have never seen his face or heard his voice, consequently they know no more about him than the people in the congregation to whom they are speaking. When, therefore, we speak, in the language of our text, that "in the mouth of two or three witnesses every word shall be established;" when these witnesses are divine witnesses, sent forth to bear testimony of divine things, they must have a knowledge of those things; not merely a faith, not a speculative idea or opinion, but they must know, just as well as they know concerning their own existence, of the things about which they speak, and of which they bear testimony to the people. Then in the great judgment day God will say to that people, "Did I not declare my words unto you by my messengers whom I sent unto you, to whom I revealed myself, and who had a knowledge of the things they bore testi-

mony of?" And that will condemn the people.

In order to apply this to one particular subject, which now occurs to my mind, I will take the Book of Mormon, for instance. This book professes to be a divine revelation; it professes to be the writings of a succession of ancient Prophets, the same as the Bible contains the revelations and writings given in different ages to inspired men; and while the Bible contains the writings of inspired men who lived on the eastern hemisphere, the Book of Mormon professes to be the writings of inspired men who lived in ancient times on the western hemisphere. One is called, if we may so speak, the Bible of the East; the other may be termed, with great propriety, the Bible of the West, both of them being of the highest antiquity.

Now, if these books are divine, what evidence is necessary to convince us of that fact? If the Book of Mormon is really a divine revelation, containing the writings of ancient Prophets who dwelt on this American continent before and after Christ, it is important that every man and woman in the four quarters of the earth should understand this; for if it be the word of the Lord, we shall be judged out of the Book of Mormon as much as out of the eastern Bible. If it be not a divine record and not the word of the Lord, it is absolutely necessary that we should know it, in order that we may reject it, and reject it understandingly. Take it either way, then, whether it is or is not a revelation from God, it is equally important that we should know it.

Now what evidence have we that the Book of Mormon is a divine revelation? I will bring forth some evidence upon this subject. Before this book was permitted to be presented