

Why not reveal themselves as they did in ancient times, personally and bodily, so that the eye of the individual to whom they administer may behold them? We can see nothing whatsoever that indicates, in the least degree, that these privileges are to be withheld from the children of men. Many, at the present period, believe the testimony recorded in the Scriptures concerning the ancient ministrations of beings called angels. They know not why they believe this, only because it is popular, and it is recorded in the Bible that they did appear. Ask these persons if they believe in the ministration of angels at the present time and they will tell you "no." They cannot give you any reason why they disbelieve in their ministration now, only it is unpopular. It is popular to believe in the ministration of angels, anciently, but unpopular to believe in such a thing in modern times, consequently people go along with the popular mind and believe in former-day administrations of those heavenly messengers, but latter-day administrations of the same nature they reject.

If persons raised up in ancient times had a knowledge, by the ministration of angels, concerning the message which they communicated to the human family, and their testimony condemned the generation to whom they were sent, I ask, will not the same knowledge, communicated in the same manner, in our day, condemn this generation, inasmuch as the message is not received? Judge this for yourselves.

When the Book of Mormon was printed, early in the year 1830, with these witnesses' names attached to it and presented to the human family, they had the testimony, not only of these three witnesses, but

also the testimony of Joseph Smith, the translator, to the ministration of angels, and concerning the existence of these plates. Here then was the mouth of four witnesses, at least, that God gave to this generation. Besides these four, we have it recorded here that eight other men, men with whom I am, or was, well acquainted, some of them are now dead. Eight other persons besides these four, knew of the existence of the metallic plates, from which the Book of Mormon was translated. Their testimony is also prefixed to this work, their names given. They testify that they saw these plates, that they handled them with their own hands, that they saw the engravings upon the plates; that they took them in their hands, and that they knew of a surety of the existence of those plates. They did not bear testimony that they had seen an angel, but they bore testimony to that which they did know, namely, the existence of the plates, that Joseph Smith, the translator, was the person who exhibited the plates to them, and that the characters or letters contained upon the plates had the appearance of ancient work and of curious workmanship, and they bear their testimony in the most positive manner to this thing, declaring in the closing sentence that they bear testimony of these things, and "we lie not, God bearing witness of it." Here then is the testimony of twelve witnesses, four of whom saw an angel of God. Is not this sufficient to justify the children of men in having faith in the Book of Mormon? Faith is not a knowledge, but faith is the evidence of things not seen. Now, I may not have seen the plates, you may not have seen the plates, but we have the evidence or testimony of things not seen, by a great number of witnesses who did see them.