

ask, would you naturally expect that if he—this unlearned youth—did this by his own wisdom, that it would agree with the Jewish record in all the doctrines taught, or said to be taught in the translation of this record? Would it be reasonable to expect that this unlearned, inexperienced youth could be able to sit down and in a very short period of time translate a book two-thirds as long as the Old Testament, without contradicting himself in some way? Would it be reasonable to suppose or to conclude that he would get all the doctrines, contained in that book of nearly 600 pages to agree in every respect with the ancient Gospel as it was taught in the New Testament, especially when there were several thousand different notions in regard to that doctrine? We could not expect any such thing. The more inexperienced a man is the less qualified he is to write, by his own human wisdom, and get into proper shape, a history said to extend over a thousand years or a little more—a history commencing with the colony that came from Jerusalem to this continent, down until the records were sealed and hid in the earth—a thousand years' history of a nation, of two nations that were opposed to each other, of their wars and their travels to and fro upon a large continent, like ours—we would naturally expect that a young man, so inexperienced, would, by his own human wisdom, get that country awfully muddled up as regards places, as regards the location of cities, and location of countries. We would naturally expect, I say, such contradiction to occur in the writings of an unlearned youth.

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 open-

ing 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. 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 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 the Book of Mormon, so far as the prophetic writings are 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. I am familiar with this; and I have read it, perhaps, more carefully than any other man that has ever lived in this generation, and probably ten or fifteen times more than any other man has done. Why, when I was a boy, 21 years of age, I had, for the two years during my first acquaintance with the book, read it so much that I could repeat over chapter after chapter, page