

people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

“And then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

“And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.”

These predictions are parallel; they point to the same period; they describe the same events, the same condition of affairs—one uttered 600 years or thereabouts, before the other, and yet they are precisely similar in their tenor, describing that which should be done with the Gospel among the Gentiles. I wish you all to remember—you Latter-day Saints, you young men and you young women, you little children who are capable of understanding my words—I wish you all to remember that at the time this was written, or rather at the time this was translated into the English language—say somewhere about the year 1828—Joseph Smith himself, had not received, or at least obeyed, the Gospel. He had derived some knowledge of it through the ministration of angels, and from that portion of the record that he had translated; but there was not a Latter-day Saint upon the face of the whole earth that we know anything about, or that he knew anything

about. No man or woman had received the Gospel; no church had been organized; no Priesthood from the eternal worlds had been bestowed; not a man among all the children of men had been clothed with the power of the eternal Priesthood of the Son of God to administer the ordinances of life and salvation unto the children of men. Yet the Prophet Joseph Smith in this translation, showed forth with great clearness, that the Gospel would be revealed, and that it should be received by some of the Gentiles; that when it should be received by the Gentiles, it should be carried by them to the descendants of Nephi and his brethren, who by that time should have become a filthy and a loathsome people. The Indians of our continent should receive the message of life and salvation. The Gospel should be carried to them. They would receive it with gladness. They would come to a knowledge of their Redeemer, as well as to a knowledge of the principles and doctrines and covenants which their fathers understood, and which their fathers had received. Wonderful prediction! And most wonderfully has it been fulfilled. 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 the 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