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The Book of Mormon, and the End of the World

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Abstract: This is a six-part series discussing how Mormonism fulfills biblical prophecy concerning the last days: the coming of Elijah, restoration of the gospel, and correct ordinances such as baptism by immersion and the sacrament, Church organization, and continuing revelation. The sixth and final part concludes the series.

get ready to go on the next vessel. We have commenced our out-door meetings with favorable prospects. Last Sunday we advertised a meeting at Whittington, near Chesterfield, and we had a full house and good attention. The anti-'Mormon' organization of Sheffield and some from Chesterfield were present and held a meeting outside, between our afternoon and evening meetings, and harangued the people in their usual style. In the evening Elder Collet occupied the whole of the time, and very ably set forth our principles, and at the close of his remarks one of the 'anti' leaders arose and asked if he had the privilege of asking some questions? He was told he could after we had dismissed. The people all took their seats and he proceeded to ask his question, which was answered by Brother Collet and seemed to be satisfactory to most of the audience, and then a Josephite elder arose and challenged a debate on polygamy, saying that Joseph Smith never received the revelation on celestial marriage. He was met by Brother Hart's letter in the last STAR and by other evidences that seemed rather discomfiting to him, but he and Mr. Hardy, the secretary of the anti-'Mormon' association of Sheffield, both behaved very gentlemanly in the meeting and all went off very quietly, and I think our labors will result in good. The landlord had assured us that there should be no disturbance, that the hall was his property and he would not allow us to be disturbed on his premises."

THE BOOK OF MORMON, AND THE END OF THE WORLD.

BY ELDER L. F. MONCH.

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[CONCLUDED FROM PAGE 271].

"In the mouth of two or three witnesses every word may be established."—Matt. xviii, 16.

Let us now compare this organization, the Church of Jesus Christ, with the various sects existing and opposing it, at that time, by the aid of which we may perhaps be able to throw a little light upon the sects existing at the present time, and claiming to be the true churches of God.

The principal denominations so far as we can ascertain from the New Testament were the Jews, the Sadducees, the Pharisees and the Samaritans. The first, of course, represented the true church of God up to the time that our Savior entered upon His ministry, after which, as we are informed, old things passed away, and a new order of things was introduced; a fact acknowledged by all leading sects existing at the present time, excepting, of course, the Jews. This organization, *i. e.* the Jews, therefore, after this time was as imperfect and incorrect as those of the Sadducees

and Pharisees. It consisted of High Priest, Elders and Priests.

The latter sects were offshoots from the Jewish Church, differing from it in some important points of doctrine, and also in organization as is always the case when one church dissents from another. The Sadducees, we are told, denied the resurrection, spirits and angels, reducing therefore to the simplest form all ideas of deity, and believing simply, as many do today, that all things came by chance, and that when we close our eyes in death, all things have an end with us so far as a future state is concerned. Their organization was as simple as their belief, hence we read of no orders among them beyond that of men going around among the people, advocating these theories and styling themselves teachers or philosophers. The Pharisees, on the other hand, were strict in keeping the law of Moses, with the exception of adding the much

washing of hands and kettles, and also changing, or rather adding some points of doctrine handed down from their forefathers, whom they particularly venerated. From this fact it is reasonable to suppose that the same orders of officers existed among them as with the Jews, in accordance with the demands of the Mosaic law, viz: High Priests, Elders and Priests. The Samaritans, we are informed, worshiped idols, for which ceremonies they had ordained priests among them.

Such, in short, were the organizations of these various sects at that time. They were very zealous in promoting their doctrines, a fact sustained by the remark of the Savior, when he said, "Ye compass sea and land to make one proselyte." And according to the testimony of Josephus they would to-day be considered a good people, for of the Pharisees he says: "All the people of the cities bear witness that they are busy in word and deed in that which is for the best good of the people," while of the Sadducees he remarks: "They are such as occupy the highest and most honorable positions in the land." Of the Essenes, another sect existing at that time, he says: "They live a pure life, depending entirely upon the cultivation of the soil for their living. Indeed, one is surprised at their righteousness, in which none can surpass them, not even those who, under other circumstances earnestly seek to cultivate virtuous habits, including even the Greeks as well as all other people; and such has not only been their condition for a recent period but for a long time."

Yet with all their pure desires, honorable positions, and virtuous habits, our Savior warned His disciples against their doctrines, denouncing them in the severest language, and branding them as hypocrites and whitened sepulchrs; declaring also in another instance, "except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven." In another passage He gives us the cause for these harsh rebukes: "But woe unto you Scribes

and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." And how did they shut up the kingdom of heaven? We have shown that our Father in heaven established a plan called the Gospel, through which mankind, by obeying the laws of honesty and virtue, as well as believing in the Redeemer, could be saved according to the words of the Savior, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven." According to the words of Josephus they obeyed that part of the law referring to honesty and virtue, but failed to comply with the whole law, the plan of salvation, for James tells us, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:" hence they could not get into the kingdom of heaven, and by preaching their own plans they prevented others from going in.

Let us now turn to the present religious sects, and see how far they harmonize with the true or false pattern of the past; and as it would be impossible to examine all of them, we will simply select two or three of the leading ones as a pattern for the rest.

The Catholic Church, the mother of all the reformed churches, exhibits the following organization: (1) a Pope as the head of the Church, a name nowhere found in the Bible: (2) a college of Cardinals varying in number at different times from 8 to 72, supposed to occupy the place of the Twelve Apostles, but like the former nowhere found by name nor number in the Bible: (3) Archbishop, again void in the Bible: (4) Bishop: (5) Presbyter: (6) Priests: (7) Deacons. Now what have we here according to the Scriptures? An organization complete to take care of the money and property of the church but scarcely a scintilla of the higher part of the true pattern, necessary to save men's souls.

The Church of England stands as follows: (1) the Government as the head of the Church; (2) Archbishops:

(3) 24 Bishops : (4) Ministers : (5) Deacons.

In the Evangelic or Lutheran we have : (1) the Government as the head of the Church : (2) Superintendents : (3) Consistorium : (4) Ministers : (5) Assistants : (6) Sacristans.

Following is a pattern of the Swiss or Zwingli Church : (1) Government : (2) Ehegaumer, a body of men authorized to regulate marital relations : (3) Deanery : (4) Synod : (5) Ministers : (6) Sacristans.

And last, but not least, we find

Calvinism with the following order : (1) Government : (2) Pastors : (3) Doctors : (4) Elders : (5) Deacons.

This will be sufficient to answer our purpose. There may also be and are in fact minor divisions, which we have not space to mention, neither have we space to define the duties of these officers, an obligation we also deem unnecessary as nearly everybody is acquainted with their duties.

If we now arrange these in columns side by side, and compare them with the true Church of Christ, we will find the following exhibit :

Church of Jesus Christ.	Jews.	Sadducees.	Pharisees.	Church of Rome.	Church of England.
1. Apostle, Prophet and High Priest.	High Priest.		High Priest.		
2. 12 Apostles.					
3. Seventies.					
4. Elders.	Elders.		Elders.		
5. Bishops.				Bishops.	Bishops.
6. Priests.	Priests.		Priests.	Priests.	
7. Teachers.					
8. Deacons.		Teachers.		Deacons.	Deacons.
9. Evangelists.					

Besides these there are the Lutheran, or German Reformed, and the Zwingli, or Swiss Reformed churches, which have none of the officers noted as being in the Church of Jesus Christ; and there is also the Calvinistic, or church of Scotland, which has only the Elders and Deacons.

Following is an exhibit of officers that are not found in the New Testament, either not at all, or at least not in any sense as constituting part of the church organization :

Church of Rome.	Church of England.	Lutheran, or German Reform.	Zwingli, or Swiss Reform.	Calvinistic, or Church of Scot.
Pope.	Government.	Government.	Government.	Government.
Cardinals.	Archbishops.	Superintendent.	Ehegaumer.	Doctors.
Archbishops.		Consistory.	Deanery.	
		Assistants.	Synode.	
		Sacristan.	Sacristan.	

Now if, as we have asserted, and indeed as everyone must acknowledge, difference in ordinances, belief and organization constitute the difference between one church and another, comment on the above churches as being either or any of them the true Church of God, as organized by our Savior and His Apostles, is unnecessary, as the exhibit speaks louder than words ; and if our Savior rebuked in the severest language the Pharisees and Sadducees, notwithstanding their many points of excellence, what would He say, were He to come, of the present sects. And if the words of the

Savior, "in vain do they worship me teaching for doctrines the commandments of men" applied to those sects, how fittingly they apply to the present sects. Verily the time has fully come, spoken of by Paul, in 2 Timothy, iv : 3, 4 : "For the time will come when they will not endure sound doctrine : but after their own lusts shall they heap to themselves teachers having itching ears ; and they shall turn away their ears from the truth and shall be turned unto fables." We have proven that these churches have done away with the gift of the Holy Ghost, the source

from which the gifts and blessings of God come, and here our table plainly exhibits that they have scarcely one officer of the true organization of the church of Christ left.

But says one, we believe in Christ, and the Jews and Sadducees and Pharisees did not. How do you know you do? Does the mere mention of the name of Christ authorize you to make that assertion and entitle you to an entrance into the kingdom of God? The Savior himself does not so inform us; we read: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii; 21, 22, 23). The Jews, Sadducees and Pharisees were rejected because, as we have previously shown, they did not receive baptism as God had commanded through His servant John the Baptist, neither did they believe in Christ and His organization. Now as Christ is not on the earth, there is but one way that mankind can show their belief in Him, and that is in obeying His gospel as established by Him and His Apostles; if not they are precisely in the same condition as these Jews, Pharisees and Sadducees, for they also believed in a Christ, but they did not manifest their works by their faith, hence they were rejected. The present sects believe in a Christ, precisely as they did, but they do not manifest their faith by their works, hence they are precisely in the same condition. Verily, history repeats itself.

Now in the words of Isaiah we would ask the remaining sects: "Who among them can declare this, and show former things? Let them bring forth their witnesses and be justified." We have searched among them, but, alas! we have searched in vain. We have weighed in the balance the strongest and heaviest, and we are sorry to say we have found them wanting; yea we have found

"Mene, Mene, Tekel, Upharsin," written upon all of them. Again we ask is there none on the face of the earth that "can declare this and show us former things"? An answer comes from distant Utah, "Yes, we have a Church in exact similitude to the one established by the Savior and His Apostles, and we are ready "to bring forth our witnesses that we may be justified." And accordingly we find here the following organization (1) Apostle and High Priest: (2) 12 Apostles: (3) Seventies: (4) Elders: (5) Bishops: (6) Priests: (7) Teachers: (8) Deacons: (9) Evangelists.

A comparison will show that this organization is in exact harmony with the one recorded in the New Testament, and as given above. The question undoubtedly will be asked now, Do your members enjoy the gift of the Holy Ghost; do they have visions and dreams; speak in new tongues and prophesy; do they lay hands on the sick, and do they afterwards recover, according to the words of Jesus? Yea, hundreds and thousands can testify that the same gifts and blessings enjoyed in the days of the Savior and His Apostles are enjoyed in this Church. The author of this article can truthfully testify before God and angels that he has seen the dying restored to life again; that he has heard the speaking in tongues under the sweet influence of the Holy Ghost; that he has had dreams and visions; yea and that he himself has been raised up from the bed of affliction through the administration of the holy ordinance, the laying on of hands. He knows therefore that these gifts and blessings are in the church, and he is willing to meet all who shall read these words before the bar of God, in the morning of the resurrection, to answer for this testimony.

"But you are hated and despised as a people, and they are banishing you, and casting you into prison." We know it, and this is one of the greatest proofs that this is the true Church of God; for Jesus said to His Apostles: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the

world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." When Paul was brought before the court of Rome, the Judge said: "But we desire to hear of thee (Paul) what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." Verily, history again repeats itself, for so it is with the true Church at the present time.

If the question be now asked from whence did you Latter-day Saints commonly called Mormons, obtain this Gospel? We answer: an angel brought it from heaven in 1823, to a youth called Joseph Smith, living at that time in America, State of New York; and which event was in accordance with the words quoted in the second number of this article, but which we will here reproduce: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." (Rev. xiv: 6, 7).

We say to all mankind that this angel has come in accordance with this remarkable prophecy, and that he has restored "the everlasting gospel," the same Gospel which our Savior and His Apostles preached when they were on the earth, with all its gifts and blessings enjoyed at that time. And as will be observed it is "to every nation, and kindred, and tongue, and people;" it is, therefore, designed to reach the ears of the Catholics, the Lutherans, the Calvinists, the Church of England, and, in short, it is designed for every church or being that dwells under the canopy of heaven. We would, therefore, admonish every one who has a soul to save, to give heed to the warning voice of this angel, and to give glory unto Him that made heaven and earth and the fountains of water.

It would give us pleasure now to give an historical sketch of this, one

of the most remarkable events of the 19th century, but in consequence of the subject already extending beyond the ordinary limits of articles published in the STAR, we will content ourselves with a few explanatory words, referring the reader to the book itself for further information.

This Gospel, brought by this angel, is known as "THE BOOK OF MORMON." It is a short history of two peoples who have successively inhabited the American continent, led there by the power of God. The first, when the Lord confounded the language of the people at the tower of Babel; this people were destroyed in consequence of their wickedness about the time of the Jewish captivity. The second were led there about the time the first were destroyed, and, like their predecessors, were in consequence of their wickedness also many of them destroyed, while part of them dwindled away through transgression, until they have become the low, degraded, wild race of beings, now known as the "American Indians." Connected with this historical sketch is the hand-dealing of God with these peoples, the appearance of the Savior to the last nation, after His crucifixion, the preaching of the word of God among them by men ordained by the Savior and their successors who left on record many marvelous and wonderful predictions, some of them having been fulfilled since the publication of the book, thus establishing its own divinity, while many more marvelous ones are yet to be fulfilled.

Its teachings are entirely in harmony with the Bible; but it portrays more closely the organization, ordinances, and doctrines of the Church as established by our Savior and His Apostles. Many precious principles, such as baptism, the Lord's supper, and the organization of the Church, are, without the aid of the Holy Ghost, difficult to be clearly defined from the Bible by the wisdom of man, in consequence of which much discussion has arisen, and the present many religious sects established. These points are so clearly defined

in this book, brought by this angel, that a child can comprehend them. And as the divine commandment requires that those making such profession "should bring forth their witnesses that they may be justified," we here produce part of the testimony of three witnesses who beheld this angel as he descended from the courts of heaven with the golden record, containing the words of this book, and who also heard the voice declare that what their eyes beheld was true. We would like to present the whole testimony, but space forbids.

"And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandment of God, we bear testimony of these things."

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Two of these are dead but one still lives, and may be consulted by those who may doubt these words, or who may have the curiosity so to do. His address is, David Whitmer, Richmond, Ray County, Mo., U. S. A.

Next follows the testimony of

eight witnesses who call upon God as a witness that they have seen and handled the plates.

We have in the first number of our article proven that the angel, spoken of by Malachi, has come and that his warning voice was to all the world: "The great and dreadful day of the Lord is near, even at the doors." And here, in this number, we have proven that this second angel, spoken of by John the Revelator, has also come, "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

"By the mouth of two witnesses every word may be established, and hence with the testimony of these two immortal witnesses from the regions of glory we close our subject, leaving each one to form his own conclusion as to the time in which he is living, and as to the course necessary for him to pursue to save his own soul. We bear an honest testimony that this book is true and of God, and he that will read it with an honest heart, "shall know of the doctrine, whether it be of God, or whether I speak of myself." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

DIED.

KNAPTON.—In Salt Lake City, April 6, 1886, Lydia J., wife of W. T. Knapton; born at Folkstone, England, August 7, 1861; embraced the Gospel in London, December 23, 1880. She was a faithful Latter-day Saint, a devoted wife and loving mother.

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