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A New Testimony for Jesus

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FOREWORD

"It is an additional cause of gratitude to the God of providence and of revelation, that even at this remote distance of time from the date of the sacred oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjure; but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics or the desert sand, or the dusty manuscripts to confound the adversaries of his word, and to 'magnify it above all his name'" (*Historical Evidence of the Truth of the Scripture Records*, by George Rawlinson, M. A., American Edition, 1885).

GREETINGS "RASHA", THE JEW

I have in former papers written a two-part answer to your objections to Jesus the Christ, as the Messiah of the Jews*. I have no means of knowing what the effect of these answers to your objections may have upon your mind "Rasha", the Jew. These answers were fashioned in the main, from the writings of your prophets of the *Old Testament*; but this I know, that Christian appeals made to your race from somewhat the same source of argument have not made much of an impression. Only here and there one has been reached by the presentation of the cause of the Christ to your race during the two thousand years since his birth. And it is not much to be marvelled at that it should be so, when all things are taken into account that have

*See the *Redeemed Hebrew*, December, 1926, and January, 1927.

happened between your race and the "Christians" since the third century of the Christian Era. Whether my humble effort in the two previous papers above referred to will make any better appeal, I do not know. It may be too much to even hope that they will. But this much that effort and this one will have to recommend them to your race: they proceed from a heart that is in profound sympathy with your people; from one who is confident of a glorious future for Israel in the world's affairs—in Jehovah's scheme of things for the human race.

ABRAHAM

Jehovah's promise to the great ancestor of your race—Father Abraham—still holds: **"In thy Seed shall all the nations of the earth be blessed"** (*Gen. xxii:18*).

Furthermore, in addressing "Rasha", the Jew, and all Jews, I am exercising the rights of a kinsman; for I, too, am of Israel, though not of the House of Judah, but of the tribe of Ephraim. I tell you this not to boast, but to give you assurance that I address you from the standpoint of one who is in sympathy with you, and with all the House of Israel. Besides, I have experienced personally such helpfulness from my brethren of Judah, in certain crises of my life, that it links me to you, and I am much bounden to your tribe. Certain happenings have persuaded me that the time is coming, and perhaps now is, when the prophecy of Isaiah will be realized:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (*Isa. xi:13*).

Jehovah grant that it may be so!

A word in passing upon my remark above that it is not much to be marveled at that the message of the Christ as fulfilling your Messianic hopes has not made much of an appeal to your race, when all things are taken into account that have happened between the Jews and the Christians since the early cen-

turies of the Christian Era. It makes up a melancholy history in those many centuries—this treatment of the Jews by the Christians. Centuries of cruel persecutions; of ostracisms, of the denial of civil rights in Christian nations, extending even into modern times; the rack, the gibbet, the torture chamber, fire, sword, massacre; terror by day and horror by night have been evoked against you; expatriation often repeated, has left you without a country, and you have been denied the right of domicile in many lands, until the fate of Ahasuerus, ("the Wandering Jew") has come, for most minds, to symbolize the Jewish race. And all of this has been done to the Jew in the name of that gentlest of all Jews, and greatest of religious teachers—Jesus of Nazareth! No wonder the very name became hateful to your tribe, and the religion for which the name stands contemptible, largely because of the disparagement between its precepts and the practice of them, as related to your tribal experience. How your fathers must have hated all that goes by the name of Christianity! I can understand that, "Rasha", the Jew. But may it not be that all this has arisen in quite a different way from that in which you have conceived it to have come about? Not as a legitimate result, certainly, of the Christian religion, but by reason of a perversion of it? It was a pseudo Christianity that conceived the right and "duty" to persecute you, and an apostate church and churches that inflicted their ostracisms and other cruelties upon your race.

The question is too large to be argued here, of course, but the proof of the matter may not be far to find.* I hold it as a self-evident truth that the true Christian religion is not a persecuting religion; and that the true Church of Christ is not a persecuting church. When the Samaritans would not receive the Christ, some of the apostles would have them consumed by fire from heaven; but the Master turned and rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them" (*St. Luke ix:54-56*). It is true that Messiah said:

*See the writer's *The Falling Away—Or The World's Loss of the Christian Religion and Church*, sixteen Radio Addresses on the subject, published 1931.

“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household” (*St. Matt. x:34-36*).

This, however, is but a prediction of the result of the proclamation of the gospel, not an authorization to force the acceptance of Christianity by the sword; nor does it authorize the church to invoke the arm of the civil authority to execute by force her doctrinal decrees. The Gospel of Jesus Christ, it is true, did not bring peace but a sword; the sword, however, so long as Christianity remained true to her principles—and the church forsook not the Spirit of her Lord—the sword was found in the hands of those who rejected the gospel, and who sought to hinder its progress in the earth; and not in the hands of those who accepted the gospel, and preached it as the authorized servants of God. When the church departed so far from the Spirit of the Christ that she grasped the sword in her own hands, or dictated the civil authority to wield it in her behalf, and as she directed—to wage war against heretics and to persecute the Jews in the name of, and for the glory of Christ, and that became the policy of the church—the adoption of that policy proclaimed her apostate condition to history and to the world, in a manner to be known and read of all men.

ISAIAH’S PROPHECY OF APOSTASY

Running parallel with the rising tide of that persecuting policy of the “Christian Church”, was also the departure from the doctrines and ordinances and spirit of the gospel, until the “Christians” even in the early centuries of their era did what your prophet Isaiah said they would do, “Rasha”, when in the spirit of prophecy he said:

“The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; * * * the haughty people

of the earth do languish. The earth also is defiled under the inhabitants thereof; because they **have transgressed the laws, changed the ordinance, broken the everlasting covenant.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left" (*Isa. xxiv:1-6*).

This prediction as to the destruction of the earth and the inhabitants thereof has not yet been wholly fulfilled, for a curse hath not yet devoured the earth, and they that dwell therein are not yet desolate; the inhabitants of the earth have not yet been "burned", and but "few men left". Those judgments are yet future, but the earth and her inhabitants are preparing for it, "Rasha". They have transgressed the laws of the Christian religion by departing from them; they have changed the ordinances of that religion; they "have broken the everlasting covenant" in which it is founded; and the decree of Jehovah will be followed by judgments which will fall upon the world's inhabitants, and few men only will be left!

Mark also, "Rasha", these judgments will be brought about, not through any departure from the Mosaic law, but because people in the latter days will transgress the laws, change the ordinance, **and break the everlasting covenant**, of which the blood of the Christ is spoken of as the "blood of the everlasting covenant" (*Heb. xiii:20*).

ST. PAUL'S PROPHECY OF APOSTASY

Also has come to pass, "Rasha", the great prophecy of that Christian-Jew, St. Paul, on the same subject. A lively expectation was entertained by the Christian Church of St. Paul's day, that the Christ would soon reappear among men in glory, and he thought it needful to warn them against the expectation of an early fulfillment of this hope. In that warning and prophecy, he clearly portrayed "the falling away" from the Christian faith and religion: and as clearly predicted the usurpation by an evil power of dominion over the minds and lives

of men that is every way foreign to the divine purpose. Here follows the prediction:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except **there come a falling away first, and that man of sin be revealed the son of perdition**; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] until he be taken out of the way—[i. e., the true servants of God, the apostles of the church—the true priesthood of God, resisting the encroachments of the evil power—until they should be taken out of the way, by persecution and death]. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (*II Thes. ii:1-12*).

It was from this usurping and apostate power within the pseudo Christian churches, perverting both letter and spirit of the Christian faith and religion—from this your people and many others have suffered, “Rasha”, and not from true Christianity or from the Christ.

I commend this thought of the matter to you, “Rasha”, and to all Jews.

Meantime, I must return to the immediate purpose of this writing, viz., the introduction of a New Witness to you, to speak for the Messiah of your Hebrew prophets.

A "MANUSCRIPT RECORD" DISCOVERED

We will say for the purpose of this writing that the previous papers I have written are judged by you to be inadequate to their purpose—your conversion to the belief that Jesus of Nazareth fulfills the requirements of the prophecies of your Scriptures. So let it stand for the present. But I have another Witness for my truth; and "Rasha", the Jew, hearken to this Witness, I pray you.

For the sake of effectual presentation I will ask you to suppose something. I will ask you to suppose that within the ruins of an ancient temple,—say in Central America—of which there are many in that land, bearing witness to the existence of a high state of civilization in ancient times in America—long before the discovery of the continent by Europeans. There was found in this temple—in our supposition—a "Manuscript Record" written in strange characters, and yet by some means at last it was translated into understandable language—into the English language. We will suppose that the "find" was indubitably genuine, the characters of the "Record" real, and the translation is attested as true.

The contents of this "Record" disclose the fact that early in the reign of Zedekiah, king of Judah, and about eleven years before the destruction of Jerusalem, and the captivity of her people and her king in Babylon, a prophet contemporary with Jeremiah, evidently acquainted with him, and familiar with the Messianic hopes of that prophet, and of the hopes of the whole Hebrew race—under divine guidance led a colony from Jerusalem to America, and there the colony grew into a great people. These colonists were descendants of Joseph through both his sons, Ephraim and Manasseh. A second colony, about ten or twelve years after the departure of the first, also left Jerusalem. This after the fall of Jerusalem; and they were also led to America and ultimately the descendants of these

two colonies met sometime in the third century B. C. and formed one people, occupying large areas of the continents of America; dividing and sub-dividing into various political and ecclesiastical divisions, and experiencing the varied fortunes which wait upon all human affairs.

The second colony coming from Jerusalem were Jews and brought with them one of the sons of Zedekiah—this may be of interest to modern Judah. What is of more interest than anything else, however, is the fact that according to the "Manuscript Record" the first Hebrew colony brought with them to the western world copies of the Hebrew Scriptures extant in Palestine 600 years B. C. The *Five Books of Moses* are mentioned, and also "a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah"; the prophecies also of Jeremiah and of Isaiah. The latter being quoted more frequently and more extensively than any of the other prophets, or parts of the Hebrew writings, especially those parts that relate to the covenants, hopes and future glories of Israel.

These colonies then, be it remembered, were in possession of the Hebrew Scripture literature, and with the Messianic predictions of Israel's prophets.

KNOWLEDGE OF THE CHRIST IN THE NEW WORLD

These Scriptures inspired America's own men of spiritual insight and faith to seek God, and they found him for he is not far removed from anyone who seeks him. They reinforced their knowledge obtained from the Hebrew Scriptures of the coming and the Mission of Messiah by the revelations which they obtained from God, and thus built up for themselves a Messianic literature of high prophetic value. So clear was the pre-vision of their prophets relating to the Christ, that prophecy seemed like history reversed, and they lived in an almost perfect knowledge of Messiah's mission. Said one of their prophets:

"There is save one Messiah spoken of by the prophets, and that Messiah is he who shall be re-

jected of the Jews. For according to the words of the prophets, the Messiah cometh in six hundred years from the time my father left Jerusalem [the speaker was a direct descendant of the leader of the first colony that left Jerusalem] and according to the words of the prophets, and also the word of the angel of God [who had given the knowledge to the speaker] His name shall be **Jesus Christ, the Son of God.** * * *

"We labor diligently to write, [continues this inspired American prophet] to persuade our children, and also our brethren, to believe in Christ; and to be reconciled to God. * * * Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law [i. e., of Moses] shall be fulfilled. * * * And we talk of Christ, we rejoice in Christ, we preach of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins" (*Book of Mormon, II Nephi xxv:18-26*).

As the time drew near for the fulfillment of the words of the prophet respecting the advent of the Messiah, signs in heaven and earth were promised to herald it. One prophet, five years before Messiah's birth, predicted as a sign of his birth, that there should be great lights in heaven:

"Insomuch that in the night before he cometh there shall be no darkness; insomuch that it shall appear unto men as if it were day. Therefore, there shall be one day and a night and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall be a new star arise, such an one ye never have beheld; and this also shall be a sign unto you" (*Book of Mormon, Helaman xiv:3-5*).

Signs were also to be given of Messiah's death, and of his resurrection, according to the "Manuscript Record":

“Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. * * * And behold, there shall be great tempests, and there shall be many places which are now called valleys which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many. And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth [i. e., land of America] for the space of three days” (*Book of Mormon, Helaman xiv:20-27*).

In due course of time all these signs were given, and all the prophecies vividly detailed in our “Manuscript Record” were fulfilled. The light—sign of Messiah’s birth—was given, a day and a night and a day of continuous light—“the day of the three suns”—of native Central American traditions. The awful judgments, storm and tempest; of the sea heaving beyond its bounds; the three hours of earthquaking that rent the mountains and upheaved the plains, buried cities and burned others. Then impenetrable darkness, so dense that it could be felt—black mist which could not be dispelled by the sun’s rays, or any artificial means, known to the people—blackness! Blackness and silence! Silence, save for the shrieks, and the dirge-like moaning of the stricken people, and the voice of God heard tremulously throughout the land in every part of it, proclaiming the extent of the destruction, and the cause of it—the wickedness of the people; and testifying also of, and tendering the ever-recurring mercy of Jehovah—now the Jehovah-Christ; for he had now completed his redemption of the sons of men, Jehovah had become incarnated in a body of human form. As to

that human form, he had died—had been crucified to death, and buried in the earth, and now he was raised from the dead—the graves of men had been opened and the earth had cast out her dead, even according to the prophecy of *Isaiah* (xxvi:19). And now the voice of this triumphant Jehovah-Christ was heard penetrating the ears and hearts of the remnant of the people—saying:

DEITY OF THE CHRIST PROCLAIMED

“All ye that are spared because ye were more righteous than they [i. e., those who had perished in storm and earthquake], will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name; for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. * * * Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have

taken it up again; therefore, repent, and come unto me ye ends of the earth and be saved" (*Book of Mormon, III Nephi ix:13-22*).

What a testimony is this for Jehovah-Christ! For his mission, for the Gospel of Christ as the power of God unto salvation! Let all the earth pray God that the "Manuscript Record" of the supposed Central American temple be a genuine, Christian document; and its testimony true!

THE APPEARING OF CHRIST IN AMERICA

This "Manuscript Record", the existence of which I am assuming gives an account of the resurrected Christ, in person, visiting the people of the western world—the ancient people of America. And why not? The ancient inhabitants of America were human, the children of God, of the House of Israel, according to our "Manuscript Record"—and serious historians have held them to be so; and why not the risen Messiah visit them? During forty days, between the resurrection and Pentecost, the resurrected Christ made eleven appearances to his disciples in Judea; appearances most palpable, involving personal contact, and eating and drinking with them (*Acts x:40, 41*). Then why not an equally matter-of-fact visitation to so important a land and people as the western continents and their inhabitants?

According to our "Manuscript Record" this appearing came about in the following manner:

Sometime after the signs of the Christ's death and resurrection had been given, a multitude of people were gathered about a temple somewhere in Central America, which had survived the storms and earthquakes above described, and as the people were noting the changes wrought by tempest and earthquake, and were conversing about this same Jesus whose death, burial and resurrection had been attested by these recent tremendous happenings—then came a voice as out of heaven, speaking, though what was said could not be understood. Then again the voice: It was not a harsh voice which they heard; and yet, though it was not a harsh voice, nor loud, it pierced

them to the center, "insomuch that there was no part of their frame that it did not cause to quake" because of it; and it caused "their hearts to burn". Then a third time they heard the voice, and they understood the words spoken, and looking upward whence came the sound thereof, they beheld a man descending out of heaven; and he was clothed in a white robe. And this is what the voice out of heaven said:

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

Then came to the multitude this heavenly Visitant so strangely presented, and before whom the multitude was silent, for "they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them." Then he who had been so wonderfully heralded to the multitude "stretched forth his hand and spake unto them, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And, behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven."

The multitude was also given St. Thomas' privilege of testing by touch the reality of Messiah's wounds in hands and feet and side; that they might know that it was he of whom the prophets had spoken, and who should atone for the sins of the world; and when they had done this, they cried out with one accord:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him" (*Book of Mormon, III Nephi xi*).

The testimony as to the Deity of the Christ is here complete. It is proclaimed by God's own voice from heaven; it is witnessed by the miraculous appearance of the Son of God among the people of the western continent; confirmed by his own declaration to them, that he was the Christ of whom the prophets had spoken. The vision of him, and its reality was attested by touch as well as by sight and hearing; and his Deity is also acclaimed by the act of worship by the multitude.

It was to do all this that the "Manuscript Record" was written and is preserved and brought forth—to testify of the Deity of the Christ, and that he was, and is, the Savior of the world.

On the title page of the "Manuscript Record", and placed there by the ancient prophet who wrote it as a Preface to the "Record", is a statement of the purpose for which the book was written and preserved, viz.:

"To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever—and also to the convincing of the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting himself unto all nations."

Referring again to the body of the "Manuscript Record", it is said:

"Now these things are written unto the remnant of the House of Jacob; * * * and behold they shall come forth according to the commandment of the Lord, when he shall see fit in his wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God, that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the House of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant; and also that the seed of this people may more fully believe his gospel" (*Book of Mormon, Mormon v:12-15*).

There is much more in this "Manuscript Record" of the western world: much of history, of biography, of doctrine, of civil governments, of the rise and fall of parties, and even of nations; much about wickedness and intrigue, and strifes, and of wars. Perhaps excess of all this in detail. But what is here set forth as to this ancient "Manuscript Record", bearing witness to the identity of the Christ of the *New Testament* and the Messiah of the *Old Testament*, is sufficient for my purpose, namely, to get consideration of the value of such a Witness, should such a document as the "Manuscript Record" really be found, and it should be proven that it represents things that happened anciently in America; that its characters are really historical figures, not false creations of the mind. Then behold what a treasure the world—and especially the Jews and the Christians—would have in this "Manuscript Record"!

HUNGER FOR THE KNOWLEDGE OF THE CHRIST

A few years ago the Rev. John Watson, D. D. (Ian Maclaren) wrote in the prologue of his *Life of the Master*, this statement:

"Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art."

I believe that to be true. It represents the world-hunger for actual knowledge of the Christ—the desire really to know if he was and is the Son of God and the Savior of the world. Well, the argument here is, that if that is or would be true as to a "parchment six inches square", containing "fifty words which were certainly spoken by Jesus", then what would be the value, and what the place in the world's literature of this "Man-

uscript Record"? I have asked you, "Rasha", the Jew, and all Jews, to suppose that there has been discovered a Witness in America, containing many chapters of his sayings—words surely spoken by him? Truly it would be a pearl beyond price! If such a real Witness should testify, then all doubts would disappear as to many things. Jesus of Nazareth would be enthroned as the Son of God, and in him God wholly revealed; for it was part of the Christ's mission to represent God to men in the world—to be God "manifested in the flesh" (*I Tim.* iii: 16); the incarnation of Jehovah, his obtaining a body, as foreshadowed in the prophecy of *Isaiah* (xxvi:19)—all this would be established; the fact of the physical resurrection of men—the fact that as in Adam all die, so in the Christ would all men be made to live. All this would be assured; Christ as the Savior of men, not only Savior of the race from the consequences of Adam's transgression, but the Savior of men from their individual sins would be confirmed as a glorious truth to consciousness; the fatherhood of God and the brotherhood of men would be, not only a more or less vague sentiment, but reality. Immortality would be assured, and with immortality assured, would follow the necessary corollary of eternal progress of intelligences—of men; and with that the assurance of the worth-whileness of existence—the justification of life. With all this established by the reality of the Christ and the confirmation of his whole mission, the Christ becomes "The Master Key" of the universe for man; and he may learn all things, solve all mysteries, be in harmony with all divine purposes, and be secure from all evil. The conviction arises that—and it may be stated in the formula of the "Manuscript Record"—

"All things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are that they might have joy" (*Book of Mormon, II Nephi ii:25*).

Is all this worth while "Rasha"? Worth while to you, a Jew? To all men? Behold, what zest all this would give to

life! What courage in affliction, what hope in despair (could there be such a thing as despair?); what confidence in the hour of death; what scorn of temporary defeat! With all the above in consciousness, men could face life and its trials with calm confidence of winning a glorious victory. They might lose battles, but they would win the war. With Paul, we could say—paraphrasing his words:

“For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And though men may have this treasure in earthen vessels, that the excellence of the power may be of God, and not of men—though they may be troubled on every side, they shall not be distressed; though perplexed, they shall not be in despair; though they may be persecuted they shall not be forsaken; though cast down, they shall not be destroyed. (*II Cor. ix:6-9*).

Nay, (as Paul assures us, in another place)—In all these things we are more than conquerors, through him that loves us; and we may be persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus (Jehovah-Christ) our Lord (*Rom. viii:37-39*).

FROM “SUPPOSITION” TO FACT

And now “Rasha”, comes the serious part of my message to you, and to all my brethren of Judah. The thing I have been “supposing” respecting the “Manuscript Record”, and its testimony here considered is reality, though under slightly different conditions than those named under the “supposed case”. Instead of a “Manuscript Record” the Record was, and is engraven on metallic plates—gold plates. Instead of being discovered in a temple in a Central American state, it was revealed by the coming of an angel from God, who made known its existence to be in a prominent hill, in western New York state, called by the ancient people of America “Cumorah”; and

those gold plates were given into the temporary possession of one Joseph Smith, to be translated; not by the learned lore of men, but by the power of God, by means of Urim and Thummim—being a divine instrument, a means of revelation "Rasha", for making known the things of God, not unknown among the prophets and seers of our ancient Israel. This revelation of the American Witness to the Lord Jesus Christ, and to his being the Holy One of Israel, the Messiah of the *Old Testament*—Jehovah incarnate—through whom is to come, nay, through whom has come—resurrection from the dead, forgiveness of sin and redemption of the world,—this Record was given to Joseph Smith of Palmyra, New York, in the third decade of the 19th century; and he translated this ancient American Scripture and published it under the title of *The Book of Mormon*, because it is a compilation of abridged documents, made by an ancient prophet of the western continent by the name of Mormon—about 400-420 A. D.

Of the origin and character of this book, and how he became possessed of it, Joseph Smith gives the following account:

THE APPEARING OF MORONI, AN ANGEL OF GOD

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room—indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was

chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

THE BOOK OF MORMON

"I was also informed concerning the aboriginal inhabitants of this country [America] and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where were deposited some plates on which were engraven an abridgment of the Records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the Records into my hands.

"These Records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the Records was found a curious instrument which the ancients called '*Urim and Thummim*' which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate. Through the medium of the *Urim and Thummim* I translated the record by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian Era. We are in-

formed by these Records that America in ancient times has been inhabited by two distinct races of people. The first was called Jaredites and came directly from the Tower of Babel. The second race came directly from the City of Jerusalem about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century (A. D.). The remnant are the Indians that now inhabit this country.

“This book also tells us that our Savior made his appearance upon this [the American] continent after his resurrection; that he planted the gospel here in all its fulness, and richness and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the *Bible* for the accomplishment of the purposes of God in the last days” (“Wentworth Letter” *History of the Church*, Period I, vol. iv, pp. 536-8).

IS THE NEW WITNESS A TRUE WITNESS?

In my “supposed case” of the “Manuscript Record”, I confined myself to the “Nephite” part of it because this had to do with the distinctly Israelitish part of the *Book of Mormon* the Hebrew colonies brought to the western world, and is the part of the book which, both prophetically and historically, deals more especially with the Christ, and the intent of the book, which is to “convince both the Jew and the Gentile, that Jesus is the Christ, the eternal God, manifesting himself unto all nations.”

This *Book of Mormon*, then, this new volume of Scripture, revealed of God, in the manner above detailed, is **God’s New**

Witness to the world of the truth that Jesus is both Lord and Christ—Jehovah incarnate, God manifested in the flesh. He came to the earth in order to redeem men from sin, and to bring to pass man's spiritual re-birth into fellowship with God; and also to bring to pass man's resurrection from the dead—the reuniting of spirit and body into an immortal, physical life, in which life man will be capable of receiving a fulness of joy, and without such immortal life—the union of spirit and element into one sole being—a personal entity—men can not receive a fulness of joy.

The only thing that now remains to be considered is the truth of this revelation, for the glory and importance of such a book—of this book, if true, will be conceded.

The truth of Joseph Smith's statement is confirmed by the testimony of Three Special Witnesses. These Witnesses testify to the fact of seeing these ancient Records—the gold plates filled with engravings; they were revealed to these Witnesses by the power of God, and not by the power of man. Their solemn testimony appeared in the first edition of the book, and in all the authorized subsequent editions, and stands as follows:

TESTIMONY OF THE THREE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this Record, which is a Record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. 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 commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, Amen.

Oliner Cowdery
David Whitmer
Martin Harris

To this testimony these Three Witnesses remained constant. While they had their trials in the midst of persecution and sore afflictions which befell them, and even periods of separation from their brethren in the church, yet to their testimony they remained true. The gold plates from which the *Book of Mormon* was translated, existed; they saw them and the engravings upon them. An angel of God appeared before them, and laid the Records before their eyes. The Record was translated by the gift and power of God; for his voice had declared it unto them, hence they knew it. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of God into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; and they heard his voice. Joseph Smith could never have produced such a scene as that which they beheld. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to

admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straight-forward series of facts that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover it occurred after such religious exercises as were worthy to attend upon such an event, viz., after morning devotional exercises in the Whitmer home common to all really religious families of that period—the reading of a Scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer again by the prophet and each of the then-to-be-Witnesses. The revelation then followed. There exists no possibility of resolving their testimony into delusion or mistake.

In addition to the Three Witnesses, Eight other Witnesses saw and handled the plates, not in connection with any supernatural display, but in a plain, matter-of-fact human way, as will be seen in their testimony, published in the first and all subsequent editions of the *Book of Mormon*—It here follows:

THE TESTIMONY OF THE EIGHT WITNESSES

“Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.”

Christian Whitmer,
Jacob Whitmer,
Peter Whitmer, Jr.,
John Whitmer,

Hiram Page,
Joseph Smith, Sr.,
Hyrum Smith,
Samuel H. Smith.

As already remarked this testimony of the Eight Witnesses differs from that of the Three Witnesses in that their testimony is not attended by any remarkable display of glory or power of God. It was just a plain matter-of-fact exhibition of the plates by the prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite Record, and saw and marveled at its curious workmanship. No brilliant, supernatural light illuminated the forest where the plates were shown to them; no angel was there to awe them by the splendor of his presence; no piercing voice of God from a visible glory to make them marvel by its power. All these supernatural circumstances present at the view of the plates by the Three Witnesses were absent at the time when the Eight Witnesses saw them. Here all was natural, matter-of-fact, plain. Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just straightforward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight—doubtless considerable, that idea being conveyed by the words of their testimony—“We have seen and hefted and know of a surety, that the said Smith has got the plates.” They could look upon the engravings, and observe calmly how different they were from everything modern in the way of record-making known to them, and hence the conclusion that the workmanship was not only “curious” but “ancient”.

The fact that Joseph Smith had the ancient American Record is established by these Witnesses. Nothing beyond this for my present purposes is necessary. The value of the testimony of these two groups of Witnesses—and the manner in which their testimonies interlock and mutually supplement each other, and make the evidence for the existence of these plates containing the Record translated by Joseph Smith impregnable, is considered in detail in this writer's *New Witnesses for God*, vol. II, chapters xv-xxi inclusive, pp. 237-311.

A TEST OF THE TRUTH OF THE NEW WITNESS

It is beyond the space allowed in this writing to consider the evidence for the truth of the *Book of Mormon*, external and internal. This evidence, however, is also considered somewhat thoroughly in the work cited above—*New Witnesses for God*, vols. II and III. I shall in this matter—dealing with proofs of the truth of the *Book of Mormon*—content myself with putting those who read this “Message to ‘Rasha’, the Jew, and to all Jews”—I shall content myself by putting all these whom I address in this writing in the way of ascertaining the truth of this New Witness for themselves. And that by a means set forth within the *Book of Mormon* itself, viz:

“And when ye shall receive these things, [that is the knowledge contained in the *Book of Mormon*] I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things” (*Book of Mormon, Moroni x:4-5*).

Here is a means by which men, each for himself, may test the truth of this New Witness for God. Will you, “Rasha”, and all my kinsmen of Israel, will you make the trial to ascertain the truth of this Witness I offer you? Will it not be worth while? Ask Jehovah if it is true. Ask if Jesus of Nazareth is indeed your promised Messiah, as the *Book of Mormon*, as well as the *New Testament* reveals him to be. Would you not want to receive him, if he is Jehovah incarnate? I beseech you, as one who loves you, and believes in you, and in the greatness and future of your race. I beseech you, make this trial of faith, “Rasha”. Ask Jehovah if these things be not true!

A PROPHETIC PAGE FROM THE BOOK OF MORMON

Under this title I am presenting items of prophetic matter which fill less than a page from the first edition of the *Book of Mormon*. It will be found in the current edition of that book, namely on pages 101 and 102; and I judge the matter to be of very high importance to the Jews and the whole House of Israel. The several predictions to be noted carry with them a convincing power that is nothing short of being wonderful. Prophecy always has had a peculiar force as evidential value in testing the genuineness of a prophet's claims. For instance, it is written in *Deuteronomy*, chapter xviii:21-22:

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

I ask the consideration of the following predictions and their fulfillment, that is, if the prophecies are fulfilled they become evidence of the truth of the prophecies, and in this case, the truth of the *Book of Mormon*, and the claims of its translator.

1. MANY SHALL BELIEVE IN THE NEPHITE RECORD

It must be remembered that the *Book of Mormon*, "Rasha", was published in the month of March, 1830. This is noted because it is of the essence of a true prophecy that the prophecy must precede in time the event predicted; and also the event must be of such a character that no merely human foresight or judgment, unaided by divine inspiration or a revelation could foretell the event or of its development. Also I may add that one's belief in the inspiration of a prophet may be greatly increased if his prophecies are of such a nature—either to individuals, the nations, or to the races to which they may be addressed—that they are worth while to those to whom they are addressed and worthy of God to reveal. All the prophecies

dealt with in this Prophetic Page of the *Book of Mormon*, you will observe, "Rasha", possess all these characteristics.

At the time of the publication of the *Book of Mormon* it was the universal belief that all revelation, in the *Bible* sense, had ceased, never to be renewed: and how this book which had come forth as a revelation from God would be received in and by the world was very problematical. Yet this *Book of Mormon* boldly proclaims—notwithstanding these conditions that—many shall believe the book.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written" (*Book of Mormon, II Nephi xxx:3*).

The latter part of the closing sentence making reference to the American Indians, descendants of the ancient and enlightened Israelites whence they sprang, and among whom was this prophet Nephi who is writing this Prophetic Page in about the sixth century before Christ, and revealed, and sent forth to the world by Joseph Smith, in March, 1830, before he had a dozen converts to his *Book of Mormon*.

Well, many have believed the *Book of Mormon* notwithstanding the Christian world's attitude which then and now rejects all revelation outside of the *Bible*.

The total membership of the so-called "Mormon Church" is now (1932) about 600,000; but to these figures must be added all those who have believed the book and identified themselves with the church, and who have died in the first century of that church's existence, and the hundreds of thousands also who have believed the *Book of Mormon*, but have not had the moral courage to forsake the things of the world and accept it, and publicly announce their faith in it by joining the church. This truly will bring those who have believed the book beyond the million mark already, and everywhere the number of those believing are increasing.

2. THE BOOK TO BE TAKEN TO THE AMERICAN INDIANS

“And they shall carry them forth, [namely the words of the book] unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews” (*Book of Mormon, II Nephi xxx:3-4*).

Or, it is somewhat characteristic of this *Book of Mormon* to use the expression, “the Jews” for the whole House of Israel—hence descendants of Israel. Continuing the prophecy says:

3. THE GOSPEL OF CHRIST AMONG THE INDIANS

“And the gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

“And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people” (*Book of Mormon, II Nephi xxx:5, 6*).

The first mission of the Church of Jesus Christ of Latter-day Saints that was sent forth into the world was a mission to the “remnants of the land”, the American Indians. Oliver Cowdery, Parley P. Pratt and Ziba Peterson were the men chosen before the church had been organized six months, and they were sent forth to carry this book and its message to the remnants of the land. In their westward journey they halted first and visited the tribes of Indians located near Buffalo, New York; thence proceeded to Kirtland, Ohio; and on westward to the western borderland of the United States, where at that time the policy of the United States government was to assemble the tribes of Indians from Florida and in other southern states and locate them in what afterwards became the Indian territory (afterwards made the state of Oklahoma).

These tribes the mission merely visited, introduced the

Book of Mormon to them and read portions of it at council meetings of their chiefs. But sectarian bigotry in the form of Christian missionaries and Gentile Christian Indian agents combined to expel them from among these Indian tribes and their mission was somewhat circumscribed by these untoward events, though their purpose was only to announce Jesus the Christ once known to their fathers; and to proclaim to them that though in a present fallen state, and estranged from the world, God had not forgotten them nor the promises unto Abraham "his friend". These promises he was going to make good to them in bringing them again to the knowledge of their fathers and to a knowledge of their Redeemer, Jesus Christ—Jehovah-Christ, "Rasha".

It is rather thrilling, however, to recall that while the mission designed for the enlightenment of the Indians was thwarted for the time, by the above events, yet God removed his whole church through and into the midst of a land where for a 1000 miles Indian tribes were all about them, and here in contact with them the church preached the gospel to them from Canada in the north to Mexico in the south, where thousands of the Indians have heard of the promises of God to their fathers, and rejoice in them, and believe the gospel. There is today a Mexican Mission with a large number of native missionaries carrying the *Book of Mormon* and the gospel to the native tribes of that land, and large numbers of them are believing the message of the *Book of Mormon* and rejoicing in it.

May we not hope for the realization of the "promise" as well as the fulfillment of the "prophecy" that "many generations shall not pass away among them, save they shall be a white and delightsome people."*

4. THE SCATTERED JEWS SHALL ALSO BEGIN TO BELIEVE IN CHRIST

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ: and they

*For larger information on this theme see the author's *Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Century I*, (six vols.), vol. ii, ch. xlii and vol. v, ch. cxxix and cxliv, *passim*.

shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people."

This *Book of Mormon*, it must be remembered, "Rasha", was published early in the spring of 1830, that was before there began to be any change in the mind-attitude of Judah toward Jesus of Nazareth; and before Dr. Herzal, of Hungary had started the Zionite movement for the redemption of Palestine as the gathering place for the Jews, with a view to that people resuming their national life. Hence, though it might be denied that this *Book of Mormon* prophecy respecting the Jews was of such ancient date as the *Book of Mormon* ascribes to it—about the sixth century B. C.—yet it cannot be denied that the passage above is prophetic since it was published long before the modern changes began to take place in the modern Jewish mind in relation to Jesus; and before the modern movement known as Zionism—the re-establishment of the Jews in Palestine, the creation of a Jewish state there, and the resumption of national life by Judah was urged upon the attention of the modern world.

It is true, however, that a marked change has taken place in the mind of Judah respecting Jesus, since the spring of 1830. This can best be witnessed by the testimony of prominent Jewish rabbis. For instance Rabbi Isidor Singer, Ph. D., of New York City, on March 25th, 1901, said:

Rabbi Isidor Singer

"I regard Jesus of Nazareth as a Jew of Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I can not better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our Synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not a strange thing in many Synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protest-

ing—in fact, we are all glad to claim Jesus as one of our people.”

Rabbi Stephen A. Wise: Jesus Not a Myth

The above is singularly in harmony with an utterance of Rabbi Stephen A. Wise, of the Free Synagogue, New York City, about a year ago. Standing before a capacity congregation in Carnegie Hall, Dec. 20th, 1925—

The rabbi declared that Jesus of Nazareth “was a man and not a myth”, as he had been taught in his earlier manhood. “Jesus was,” said the rabbi [i. e., he existed]. “I accept this despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be—Jesus was, and we must accept this fact at once.”

In this same address the rabbi added:

“Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward” (*New York World*, Dec. 12, 1925).

This deliverance brought on a widespread discussion throughout Jewry in the United States and elsewhere, which brought out the fact that among Jews everywhere there had developed within the last generation a very widespread feeling of respect for Jesus of Nazareth, along the lines set forth in the above quotations from these two prominent and learned New York Jews.

From my collection of such expressed changing opinions, gathered during the last thirty years, I can easily increase such testimonies to over an hundred, and will here increase the number, not to that extent, but will add some of the choicest of them. Not for the purpose of saying that the Jews are just now accepting Jesus as the Son of God, or as God “manifested in the flesh”, Jehovah incarnate, and the world’s

Redeemer. No, not that; but they are, as the terms of our *Book of Mormon* prophecy requires, "beginning to believe in Christ". They are saying now, "This Jew is soul of our soul, and that the soul of his teaching is Jewish and nothing but Jewish. The teachings of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward." This now is the tone of Jewry instead of the universal anathema of Jesus of but a generation ago!

The first quotation I give from my collection has in it still some of the flavor of bitterness against Christians for their treatment of the Jews; but it is helpful in that it shows even in the case of the author quoted, a turning from the injustice of the Christians toward the Jews to an appreciation of Jesus. This statement is from Rev. Hugh Robert Orr, from a discourse preached by him in All Souls Unitarian Church, Evanston, Ill., Jan. 16, 1921, and published in *B'Nai B'Rith News*.

**Rev. Hugh Robert Orr: Judaism vs. Christianity—
A Unitarian View**

"And so there came to be what was known to be a 'Christianity as a system'—Christianity as a system is not and never was the religion of Jesus. Christianity as a system is an agglomeration of absurd theological dogma infiltrated with all kinds of Pagan superstition, all gathered about the person of Jesus, so surely obscuring the great teacher with its falsehoods, that it is only with difficulty that the probable Jesus can be discovered at all.

"What Christian theology has done to Jesus is worse for the world than what his crucifiers did. It stole Jesus the Jew from Judaism, dressed him up in a strange and bewildering costume more disgraceful than any crown of thorns, fabled a false pedigree for him and then audaciously insisted that the Jewish race must accept this impossible caricature in place of their kinsman of Nazareth. And if the Jews would not fall down and worship this strange Pagan Christ that the Christians had substituted for the real Jesus, then they and their children should be sought out and tortured unto death.

"Many orthodox Jews, knowing little of the real Jesus, but knowing well how for centuries their race

has been excluded and hounded and murdered in the name of one Jesus Christ, have a horror of that name as of some spectral devil who is responsible for all their centuries of suffering. Can you blame them? And whose fault is it?

"To be sure, Christianity does profess to embody the teachings of Jesus, and in a way it practices them; that way may be judged, in part at least, from some of the things I have already pointed to. And true it is to-day, Christian theology is beginning to divert itself very cautiously of some of its Pagan superstition. Some of its younger and better educated ministers do come dangerously near repudiating some of the falsehoods of the Christian theology at times. But when you remove from Christianity all the ignorant superstitions, **what do you have left?** Why you have left simply the teachings of Jesus, which are no more **Christian** than they are **Jewish**, for they are **Judaism at its best**. Is it not about time that Christendom should lay aside its superstitions and be converted to the religion of Jesus? When it does it will then realize how far it was from the way of the great teacher when it was murdering his kinsmen."

Rabbi Kohler's View of Jesus

"The Jew of today holds in Jesus an inspired ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the *Old Testament* characters, the firmness of self-assertion so necessary to the full development of manhood, all those social qualities which build up the home and society, industry and worldly progress, he is the unique exponent of the principle of redeeming love. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence."

"KAUFMANN KOHLER."

Ph. D. Rabbi of Temple Beth-El, N. Y.
August 23, 1899.

Moritz Friedlander's View of Jesus

Always higher, on to unapproachableness, grew his personality, including all that is beautiful, lofty,

sublime, and divine, and forcing everyone to adoration and self-nobilization. This divine 'Son of Man' became the world-ideal, and this sublime ideal has been originated in Judaism, which will ever be remembered as having been predestined by Providence to bring forth such a creation."

"MORITZ FRIEDLANDER."

November 6, 1899.

Ph. D. of Vienna, Austria.

Morris Jastrow, Jr.'s View of Jesus

"From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, he lays the chief stress upon pure conduct and moral ideas, but he goes beyond the prophets in his absolute indifference to theological speculations and religious rites. It is commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? Neither our social nor our political system rests upon the principles of love and charity, so prominently put forward by Jesus.

"The long hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct."

"MORRIS JASTROW, JR."

Ph. D. Prof. Semitic Lang, U. of P., Phil.

November 6, 1899.

David Castelli: Jesus a Fulfiller of Jewish Prophecy

"Jesus in a certain sense fulfilled in his person the prophecies of the *Old Testament*; they reached in him a height beyond which it is impossible to go. He was not the magnificent worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations the principle of love and humanity which, until then, had remained confined within the limits of Jerusalem."

"PROF. DAVID CASTELLI."

September 23, 1899.

Of Florence, Italy.

James H. Hoffman: In Reverence of Jesus

"I revere him [Jesus] for having brought home by his own life and his teachings, to the innermost hearts and souls of mankind, of all times, in every station, the eternal truths as first embodied in the Mosaic code and proclaimed in undying words by the prophets. I recognize in him the blending of the divine and human, the lofty and lowly, showing the path for the dual nature of man, by divine aspirations to gain the victory over the earthly life, tending to draw him downward—the Son of God triumphing over the child of the earth."

"JAMES H. HOFFMAN."

Hebrew Technical Inst. N. Y.

October 6, 1899.

Adolf Bruell: The Gospels the Doctrines of Judaism

"In Christianity, as it is represented in the *Gospels*, the sublime doctrines of Judaism, if we subtract the dogmas, find their most beautiful expression. If we deduct the purely human additions, as well in Judaism where they take the form of observances, as in Christianity, where they crystallize themselves into dogmas, we find that there is no real antagonism between the two. And how could it be otherwise, for did not Jesus stand upon the ground of biblical and prophetic Judaism?"

"The fact that love, the highest religious principle, has not yet fully penetrated Christianity, as is shown by the awful fanaticism of the middle ages and the odious anti-Jewish movement of our own time, does not alter the fact that Jesus promulgated a sublime doctrine which is in full harmony with Judaism, and with which Christianity must be entirely imbued before it can be seriously called the religion of Christ. * * *
Meanwhile, it would be appropriate that honest and enthusiastic men might form an alliance in order to reconcile Judaism and Christianity; and for this purpose Jesus and the prophets would be rather genial helpers than detractors."

"ADOLF BRUELL."

Ph. D. Editor Frankfort-on-the-Main, Germany.
October 10, 1899.

**Theodore Reinach: Jesus the Continuator
of the Prophets**

"Although we know very little with certainty concerning the life and teachings of Christ, we know enough of him to believe that, in morals as well as in theology, he was the heir and continuator of the old prophets of Israel. There is no necessary gap between Isaiah and Jesus, but it is the misfortune of both Christianity and Judaism that a gap has been effected by the infiltration of heathen ideas in the one, and the stubborn (only too explainable) reluctance of the other, to admit among its prophets one of its greatest sons [meaning Jesus]. I consider it the duty of both enlightened Christians and Jews to endeavor to bridge over this gap."

"THEODORE REINACH."

December 17, 1899.

Ph. D. Paris.

M. Lazarus: Jesus to be Reclaimed for Judaism

"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim him for Judaism."

"M. LAZARUS."

Ph. D. of the University of Berlin.

January 24, 1901.

**Rabbi Marcus Jastrow: Jesus as Depicted
in the New Testament**

"Thoughtful Jews of all days, and especially of modern tendency of thought, see in Jesus, as depicted in the *New Testament*, the exponent of a part of the ethics of Judaism, and more especially of its milder side-love and charity. * * * We Jews of our modern days, speak of Jesus with that respect which all high-minded dreamers of all ages and nations inspire, even though we cannot accept all their ideas and ideals, and are mindful of the fact that it is to noble dreamers that humanity is indebted for its most precious possessions."

"MARCUS JASTROW."

Ph. D. Rabbi and Author of *Dictionary
of Talmud*, Philadelphia, Pa.

September 4, 1899.

Rabbi Emile Levy: Service of Christ to Humanity

"In exhorting mankind in a touching and poetical language, ever trying to come nearer the divine example by a charitable, humble, modest, and pure life, Christ has rendered immense services to humanity and to the cause of progress and civilization, for he thus spread the Jewish doctrine, which aims at a continual improvement of the individual and of society, and contributes to the preparation of the Messianic Era and of the brotherhood of nations."

"EMILE LEVY."

Chief Rabbi of Bayonne, France.

October 24, 1899.

Max Nordau: Jewish Philosopher on the Christ

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man'. * * * Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the gospel—flowers of Jewish literature and only Jewish'."

"MAX NORDAU."

M. D. French Philosopher.

Rabbi Isadore Harris: The Christ vs. Formalism

"It seems to me that the truest view of Jesus is that which regards him as a Jewish reformer of a singularly bold type. In his days, Judaism had come to be overlaid with formalism. * * The rabbinical doctors of the law were inclined to treat it (ceremonial) as an end in itself, and this Jesus saw was a mistake. In taking up this position, he was simply following in the path that had already been marked out centuries before by the Hebrew prophets."

"ISADORE HARRIS."

M. A. Rabbi of West London Synagogue
of British Jews.

October 17, 1899.

Joseph Reinach: Jesus the Source of Love

"Humanity, since its first day and to its last day, was and will be thirsty for love, and Jesus is and will remain one of the highest, if not the highest, type of humanity, because his words, and his legend, and his poetry are and will be an eternal source of love."

"JOSEPH REINACH."

Paris—Editor-in-chief *La Republique Francaise*.
November 28, 1899.

Jecheskiel Caro: Primitive Christianity the Same as Ethical Judaism

"Primitive Christianity, as Jesus of Nazareth taught and preached it, is not at all different from the ethical principles of Judaism. He himself proclaimed that he did not come to destroy the law. In morality and the love of God and man (*Deut. vi:5; St. Matt. xxii:37; Lev. xvii:18; St. Matt. xxii:39*) are contained the real essence of the categorical imperative of religion."

"JECHESKIEL CARO."

Ph. D. Chief Rabbi of Lemberg, Australia.
October 18, 1899.

Rabbi N. Porges: Jesus Claims Highest Respect

"The fact that Jesus was a Jew, should, I think, in our eyes, rather help than hinder the acknowledgment of his high significance, and it is completely incomprehensible to me why a Jew should think and speak about Jesus otherwise than with the highest respect, although we, as Jews, repudiate the belief in his Messianic character and his divine humanity with the utmost energy, from innate conviction."

"N. PORGES."

Ph. D. Rabbi, Leipsic, Germany.
September 18, 1899.

Rabbi Lazon On Understanding Jesus

As late as October, 1930, a Jewish writer, Rabbi Lazon, a scholarly and profound interpreter of Judaism, in *Scribner's Magazine* is quoted as saying:

"Jesus, the man, is the object of the love of Jew and Christian alike. * * * When you died, most unselfish of men, you died as a Jewish martyr; not the first nor yet the last of many Jewish martyrs. You sprang from our loins. We understand you, Jesus. * * * It is your people who know and understand you best" (Article by Charles Hall Perry, *Scribner's*, for October, 1930, p. 419).

Rabbi Joseph Klausner, Ph. D.: What Jesus is to the Jewish Nation—Testimony from Jerusalem

"But Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable. He is the moralist for whom, in the religious life, morality counts as—everything. Indeed, as a consequence of this extremist standpoint his ethical code has become simply an ideal for the isolated few, a 'Zukunfts-Musik', an ideal for 'the days of the Messiah', when an 'end' shall have been made of this 'old world', this present social order. It is no ethical code for the nations and the social order of today, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the 'kingdom of the Almighty' spoken of by the Talmud, an ideal which is of 'this world' and which, gradually and in the course of generations, is to take shape in this world.

"But in his ethical code there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables. The shrewdness and sharpness of his proverbs and his forceful epigrams serve, in an exceptional degree, to make ethical ideas a popular possession. If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the *Book of the Ethics of Jesus*, will be one of the choicest treasures in the literature of Israel for all time."

"JOSEPH KLAUSNER." Ph. D.
Jerusalem, 16 Marcheswan, 1922.

(From *Jesus of Nazareth—His Times, His Life and His Teaching*, original translated from the Hebrew by Herbert Danby D. D., Canon Residentiary of St. George's Cathedral, Jerusalem).

This testimony by so distinguished a Jew, writing in Hebrew at so late a date—1922—the translation from which I quote in 1926—may well close this collection of testimonies giving evidence that the scattered Jews are “beginning” to believe in Christ.

5. THE JEWS TO GATHER TO THEIR LAND— JERUSALEM, PALESTINE

“And they, [the Jews] shall begin to gather in upon the face of the land” [meaning to gather in upon the land of promise], to their fathers—the land of Palestine, and especially to Jerusalem, for the re-establishment of their city, their temple, and the resumption of their national life. This the whole spirit of the gathering of the Jews mentioned in the *Book of Mormon*.

According to the British consular reports for 1876, but about fifteen or twenty thousand Jews were present in all Palestine. Twenty years later, according to the same authority, the Jews in Palestine had increased to between sixty and seventy thousand. Then came the Zionite movement led by Dr. Herzal of Hungary, with the subsequent developments throughout the world for the redemption of Palestine, and the gathering of the Jews to it, with ever increasing numbers and interest until they numbered 83,794 (census of Oct. 23rd, 1922). But on June 1st, 1925, the Jewish population according to British government figures, increased to 115,151. Later official estimates—1930—place the number at 162,000 (*World Almanac*, 1932).

All this is common knowledge, and needs no more than calling attention to it in order for you, “Rasha”, the Jew, and all Jews, to be sure of the fulfillment of this *Book of Mormon* prophecy—“The Jews shall begin to gather in upon the face of the land” (i. e. their land of Palestine).

IS GOD MOVING BEHIND THESE EVENTS?

What think you is behind, and underneath all these things, “Rasha”? This softening of the hearts of the Jews toward Jesus of Nazareth; this “beginning to believe in him”: and this



ORSON HYDE

gathering of the Jews to Jerusalem and Palestine? And let us hope also for the realization of the promise attached to the prophecy, as well as to the fulfillment of the prophecy itself, viz.—“And as many as shall believe in Christ shall become a delightsome people.”

What is behind and beneath these movements, “Rasha”? You may not know or understand until I tell you. Listen, therefore, “Rasha”, and listen all Israel, for the matter concerns all of you—all of the tribes of Israel.

JOSEPH SMITH'S VISIONS AND AUTHORITY FOR THE GATHERING OF ISRAEL

In a series of visions given to Joseph Smith in the temple at Kirtland, Ohio, April 3, 1836, Moses the great prophet of Israel appeared, and committed unto Joseph Smith “the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north” (*Doctrine and Covenants*, sec. cx).

It is by virtue of this authority that the following events have taken place:

ORSON HYDE, A JEW, AND APOSTLE OF THE NEW DISPEN- SATION, SENT UPON A MISSION TO PALESTINE

In the year 1840, April the 6th, at a General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Ill. Joseph Smith called upon Orson Hyde, a Jew, to go upon a mission to the Holy Land—Palestine—and dedicate that land for the return of the Jews to it, and the bringing of that people and that land once more under the favor and blessings of Jehovah. Elder Orson Hyde, appointed to this mission, was one of the Twelve Apostles of Jesus Christ, in the New Dispensation of the gospel, which the Church of Jesus Christ of Latter-day Saints was then, and is now bringing forth.

Orson Hyde fulfilled this mission, arriving at Jerusalem in October, 1841, and on Sunday morning of the 24th of that month, from the Mount of Olives blessed the city and also the

land of Palestine, and solemnly dedicated it for the return of the Jews; and blessed the Jews that they might have the inclination to return; and blessed the nations that should assist them in gathering unto their city and to their land. The whole prayer was written on the Mount of Olives, and appeared in the church periodicals of that day, and has been many times republished. I give here important excerpts from it.

FROM ORSON HYDE'S DEDICATORY PRAYER

"O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land [America]: and under the shadow of thine outstretched arm he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. * * *

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. * * * Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. * * * Let the land become abundantly fruitful, when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills.

"Let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Son of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their win-

dows. Let the large ships of the nations bring them from the distant isles; and let the kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the power of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto.

“Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in thy sight. Let their enemies not prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—yea, those nations shall be utterly wasted” (*Millennial Star*, January, 1842).

ENGLAND’S PART IN FAVORING JUDAH IN THIS MODERN MOVEMENT

It is an item of interest also, “Rasha”, that this same apostle returning from his long journey, when at Alexandria, Egypt, wrote to the *Millennial Star*—a Latter-day Saint periodical published at the time, and now, in Liverpool, England—wrote an account of his mission in the course of which he said:

“It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion that by **political power** and influence they will be gathered and built up; and further that **England** is destined in the wisdom and economy of heaven to stretch forth the arm of **political power** and advance in the front ranks of this glorious enterprise” (*L. D. S. Millennial Star* for March, 1842).

Remember, “Rasha”, that this prediction was made and published in 1842!

The defeat of the Turks by the British forces under the English General, Sir Edmund Allenby, in the World War, and

the official entrance of General Allenby into Jerusalem on December 11th, 1917, and the subsequent course of England in respect of Palestine—the fact that Great Britain now holds the Mandatory administration of the affairs of that land under the appointment of the League of Nations, fills out the story of Elder Orson Hyde's mission and prophecy.

The policy of England in respect of its administration of the affairs of Palestine was foreshadowed in the declaration by Lord Balfour, when on the 2nd of November, 1917, he said officially, and with the approval of France, Italy and President Wilson of the United States:

“His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object.”

England has ever since consistently pursued that policy; and is now pursuing it.

6. THE WORK OF THE LORD TO COMMENCE AMONG ALL NATIONS

And now we come to the climax of the Prophetic Page of the *Book of Mormon*:

“And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked” (*Book of Mormon, II Nephi xxx: 8-9*).

The passage here quoted on the movement of the work of God in all its phases, and in all the world, follows in this Prophetic Page of the *Book of Mormon*, immediately after the prophecy that the Jews shall begin to gather to their land—Palestine.

I call to witness the progressive fulfillment of this mighty prediction, the changes that have overtaken the world in the last half century: The development in knowledge, in science, in knowledge of the earth and the heavens—the universe—the immensity and grandeur of it; the progress in arts and mechanics—in transportation on land and on the sea, and under the sea in the very depths thereof, transportation in the air, the conquest over distance by man; progress in chemistry—conquest of the nature of things; knowledge of physics, biology, sociology: knowledge of laws, controlling human intercourse; building, civilization, in political changes and revolution including what was wrought by the world's war with its awful record of the slain, the wounded and missing: the destruction of mighty empires, the shifting of national relations; the founding of a League of Nations to settle inter-national controversies by the wisdom of peaceful councils instead of by the dreadful arbitrament of war. The progress made towards the sentiment of disarmaments and the adjustments and readjustments that we are witnessing in inter-national affairs. Behind and underneath all these things that are looking forward to still mightier changes—these are but the “fig tree putting forth its leaves”, showing that a coming summer is nigh when God shall fulfill his mighty purposes for the introduction of the era of “peace on earth and good will to men”—the dream of poets and prophets, and especially the dream of the poets and prophets of Israel. Surely God will not disappoint the world!

May the day of Jehovah-Christ's appearing—and his reign in righteous judgment, and in mastery, to rule over the nations—be hastened, giving this world assurance of the coming of the kingdom of peace. So come, Lord Jesus, Jehovah-Christ!