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A New Witness for God, VI and VII

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Abstract: A discussion of the origin of the Book of Mormon. It is an abridgment by Mormon from many other writings of ancient prophets and was hidden by Moroni in the Hill Cumorah; its location was revealed to Joseph Smith and he translated and published the book. An explanation of why Joseph Smith never displayed the golden plates for public view to prove their authenticity. The Lord works by faith and establishes truth through the testimony of witnesses. Includes the testimonies and stories of the Three Witnesses and Eight Witnesses.

A NEW WITNESS FOR GOD.

VI.

An angel from on high,
 The long, long silence broke;
 Descending from the sky,
 These gracious words he spoke—
 Lo! in Cumorah's lonely hill,
 A sacred record lies concealed.
 * * * * *
 It speaks of Joseph's seed,
 And makes the remnant known
 Of nations long since dead,
 Who once had dwelt alone.
 The fulness of the Gospel, too,
 Its pages will reveal to view.

P. P. Pratt.

THE reader will want to know how the facts detailed in our last chapter, respecting the peopling of America, the leading events of their history, and the character of their civilization, came to be known. It is our purpose in this chapter to deal with this question.

Shortly after the arrival of Lehi's colony on the western continent, his son Nephi, who it will be remembered was a leading spirit in the colony, a great prophet—really the founder of the Nephite nation and its first king—was commanded to make plates from ore, most probably gold, and engrave thereon the history of his people. This he did; recording the history of the departure of the colony led out from Jerusalem, and their subsequent history in the land of promise up to the time of his death. He engraved on those plates the genealogy of his father, who was a descendant of Joseph, the favorite son of the patriarch Jacob. He also recorded many prophecies of his father's, and some of his own, but gave most prominence to the wars and contentions with their brethren, the Lamanites, and their colonizing enterprises, etc. These plates were kept in the possession of succeeding kings; but when the form of government changed to a republic, they were kept by the chief judges; each king or judge engraving, or causing to be engraved upon them, the historical events of his own day, generally giving to such history his own name—hence in course

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of time there was the Book of Nephi, the Book of Mosiah, the Book of Alma, etc., contained in these plates. They were preserved in the manner described down to the close of the fourth century A. D. These plates we shall know as the larger plates of Nephi. On them was engraven a secular, or political history of the people inhabiting America for a period of about one thousand years.

I am now under the necessity of calling the reader back to this first Nephi again. After he had made the larger plates of which I have spoken, he received another commandment of the Lord to make another set of metallic plates, on which he should be particular to record more especially the revelations of God, the teachings of the holy prophets, and their prophecies; and commanded that they should be kept by the prophets for these sacred purposes. This last set of plates were smaller than the first set, and are known as the smaller plates of Nephi.

In them was given prominence to spiritual instruction and doctrine and revelation and prophecy, especially when such revelation and prophecy related to the coming and mission of the Messiah. Still upon them was recorded also a brief but succinct history of the departure of Lehi's colony from Jerusalem; the arrival upon the promised land; the rise of the Nephite and Lamanite peoples; some of their contentions and the development of the civilization of the Nephites, for a period of about four hundred years. By this time the plates were filled with engravings, and one Amaleki, having them in charge at that time, delivered them up to the reigning king, and they were kept by the succeeding kings, as the larger plates were, but no more was added to them. There were other records kept by the Nephites also; but it is with these plates of Nephi that we have to deal here.

About the middle of the fourth century, A. D., these plates of Nephi, both

the larger and the smaller set, came into the hands of a prophet and leader among the Nephites, by the name of Mormon, and he engraved upon the larger plates of Nephi, the chief historical events of his day. But that was not all he did. He made an abridgment from these same plates of Nephi, giving to each part of his abridgment the name of the book from which he condensed it—hence in that abridgment was found what is called the Book of Alma, the Book of Heleman, etc.; but the work as a whole, he called the Book of Mormon. Being exceedingly pleased with the contents of the smaller plates of Nephi, because of the prophecies and spiritual instruction they contained, and being impressed by the Spirit of God to do so, he attached them to the bunch of plates containing his own abridgment of the larger plates of Nephi; so that in that collection of plates there was a double history of the Nephites from the time they left Jerusalem, to two hundred years B. C.—a period of four hundred years.

Mormon may not inappropriately be called the last of the Nephites. He was their great commander in those terrible battles near the close of the fourth century, which resulted in the annihilation of the Nephite nation, and he himself was slain. But previous to his death he left his abridgment of the plates of Nephi, together with some other records, with his son Moroni.

Moroni survived the overthrow of his people; he lived to see their utter destruction, and the Lamanites themselves split up into innumerable parties or tribes, at war among themselves. He closed up the abridgment made by his father, by adding the items of interest which happened after Mormon's death, together with a discourse of his father's, some letters from the same to himself, etc. But he did something more.

In the second century B. C., a company of Nephites wandered into North America, and there discovered evidences of that land having been formerly inhabited by a numerous people, many of whose bones were bleaching on the plains, and amid the ruins of their cities,

and a wasted, desolate land. But what was most important, they brought back with them, twenty-four gold plates they had found filled with engravings, and these were kept by the Nephite kings and judges, as the plates of Nephi were, and with the other records of which I have spoken, finally came into the hands of Moroni. He made an abridgment from them, and as these plates were made and filled with engravings by one Ether, he calls his abridgment the Book of Ether, but joins it to his father's abridgment of the Nephite records.

From this source we learn that the forefathers of those people, whose ruins were found by the Nephites in North America, were led to that land by the Lord, from the Tower of Babel, at the confusion of languages: that for a time they flourished and became a powerful nation; but falling into gross wickedness they were divided into numerous parties, and soon embroiled in war with each other. These civil feuds ended ultimately in the destruction of the entire people; and their ruins, and these twenty-four plates of Ether, were found by the Nephites.

After Moroni had completed the record of his father, Mormon, and abridged the plates of Ether, he concealed the whole work in a stone box in a hill known among the Nephites as Cumorah—its location is in the western part of the State of New York—where it remained until its existence was revealed to Joseph Smith. The manner in which it was revealed to him is as follows:

In September 1823, Moroni—the same personage who had concealed the Nephite records in Cumorah, 421 A. D., and having been raised from the dead—appeared to Joseph Smith and revealed to him the existence of this history of the Nephites. He was told that it not only gave an account of the source from which the aborigines of America sprang, but contained also the fulness of the Gospel, as taught to the people of that land by the Son of God. In vision he was shown the place where the Book of Mormon was concealed, and so vivid was the vision that when he visited the

place the next day, twenty-second of September, he easily recognized it.

He succeeded in removing the soil and grass from about the edges of the stone box, the convex surface of the cover appearing above the surface, and with a lever he fixed under the edge of the stone, he succeeded in raising the cover, and there beheld the plates containing the precious records of the ancient inhabitants of America, and the Urim and Thummim, which consisted of two stones set in silver bows and fastened to a breast plate—a means prepared by the Lord for the translation of the book. Each plate was about seven inches in width by eight in length, and a little thinner than common tin, filled on both sides with engraving, the characters being small and beautifully executed. The whole volume was about six inches in thickness.

Joseph Smith was about to take the plates from the box, when Moroni again stood at his side, and forbade him doing it, saying that the time had not yet come for the record to be given to him, and instructed the youth to meet him at that place in one year from that time, and he would receive further information in relation to the work the Lord was about to commence on the earth. He continued to go on the same date in each year, until 1827, when the messenger met him, and delivered into his keeping the sacred record, which he was to translate. He was made responsible for its safety; but was told that if he would use all his endeavors to preserve it until the same heavenly messenger called for it, it should be protected. He was also strictly commanded not to show the plates or the Urim and Thummim to any one except those to whom the Lord commanded him to show them.

He proceeded with the work of translation, but in consequence of his lack of means and the want of a scribe, the progress was slow. Finally a respectable farmer of the neighborhood, Martin Harris, came to his assistance by furnishing him some means, and also by writing for him occasionally as he translated. By February, 1829, they had

translated enough to fill one hundred and sixteen pages of manuscript, foolscap paper, and Joseph, listening to the importunities of Martin Harris, allowed him to have what had been written, to show to some few of his friends. They by a stratagem succeeded in getting the manuscript out of his hands, and he never recovered it.

The course pursued by Joseph in letting the manuscript go out of his hands, displeased the Lord, and the Urim and Thummim was taken from him for a season. On his sincere repentance, however, it was restored, and the work of translation continued. Satan put it into the hearts of those men into whose hands the hundred and sixteen pages of manuscript fell, to change what had been written; and then, intending to wait until Joseph should re-translate that portion, they would produce the first translation, which they had altered, and claim that he could not translate the same record twice alike, and therefore would prove to the world that his claims to inspiration were vain pretensions. This was a deep laid plot to destroy the work of God, but the Lord's wisdom was greater than Satan's cunning. He commanded His servant Joseph not to translate again the first part of Mormon's abridgment, but instead thereof, to translate the smaller plates of Nephi, of which I have before spoken, as containing a brief history of the Nephites, from the time the first colony left Jerusalem to two hundred years B. C. The history the smaller plates of Nephi contained, thus took the place of the first part of Mormon's abridgment. It occupies the first hundred and fifty-seven pages of the Book of Mormon, and is connected with Mormon's abridgment of the larger plates of Nephi by the words of Mormon, which he wrote, on finding the smaller plates and attaching them to the abridgment he was making.

In April 1829, Oliver Cowdery, a school teacher, living in the vicinity where the Smiths resided, having heard the account of Joseph obtaining the plates, came to see him, and being convinced that he had the plates, he re-

mained to assist him in the work, acting as his scribe. The translation was at last completed, and the Book of Mormon was published in the winter of 1829-30

It was thus that the history of the ancient people of America was given to this generation. It rolls back the clouds of mystery which otherwise effectually enshroud the western continent. From it we learn something of that people who have long centuries ago become extinct. We know their origin; we know something of their fortunes; how they became powerful; and what causes led to their destruction. We know something of the character of their governments and civilization. The ruins of their temples and cities, roads and mighty aqueducts no longer astonish us. But better than all this we learn how it is that they became acquainted with the principal incidents in Bible history—they had the Jewish Scriptures among them. We know how it is that traces of certain principles of the Gospel are to be found in their mythology—the Son of God visited their forefathers and taught them the truth, the way, the life, and organized among them His Church; and they have preserved in their traditions distorted accounts of these glorious events, and have also preserved to some extent the rites and ceremonies connected with the Gospel taught to their fathers, and which is so clearly set forth in its fulness in the sacred pages of the Book of Mormon.

It is in this last respect that the Book of Mormon is of so much worth to the children of men. It is as a new witness for God and Christ that most importance attaches to it. It is the voice of a whole continent speaking low out of the dust of the earth, testifying to this unbelieving generation that the Lord is God; that Jesus of Nazareth, who was rejected and crucified by the Jews, is indeed the Messiah—the Redeemer of mankind; and that the Gospel is the power of God unto salvation to those who believe and obey its precepts and ordinances.

As foretold by one of old, (Isaiah xxix—read it all I pray you,) because of the

increased evidence it gives of these great truths, fundamental in religion, the meek may increase their joy in the Lord; the poor among men may rejoice in the Holy One of Israel for the terrible one is brought to nought, the scorner is consumed; they that watch for iniquity and make a man an offender for a word are cut off, they that have erred in spirit may come to understanding; and they who have murmured may learn doctrine—for God has brought forth a New Witness for Himself—one that speaks with a familiar voice, so easy to be understood, that he who runs may read, and yet whose testimony cannot be impeached.

VII.

“In the mouth of two or three witnesses shall every word be established.”—*2 Cor. xiii, 1.*

“Without doubt, human testimony is to be duly and strictly sifted, and every defect in its quantity or quality is to be recorded in the shape of a deduction from its weight. But as there is no proceeding more irreverent, so there is none more strictly irrational than its wholesale depreciation. Such depreciation is an infallible note of shallow and careless thinking, for it generally implies an exaggerated and an almost ludicrous estimate of the capacity and performances of the present generation as compared with those which have preceded it.”—*Gladstone.*

It may well be supposed by the reader that in giving such an important volume of revelation to the world as the Book of Mormon is, the Lord has given to us more than one witness to testify of its truthfulness. He who gave the law that “in the mouth of two or three witnesses shall every word be established,” will surely not require mankind to receive the Book of Mormon on the testimony of one witness alone. No indeed! He has given other witnesses; and their testimony, I think, scrutinize it as closely as you may, will be lacking neither in quantity nor quality. Before adducing the testimony of these other witnesses, however, a few remarks about a question that some unbelievers have asked about the plates from which the Book of Mormon was translated may not be out of place.

“If Joseph Smith really had in his

possession the plates on which the history of ancient America was written," it is asked, "why, after he had translated them, did he not place them in some museum, or institution of learning, that the whole world might have examined them? This would have dispelled all doubts respecting the matter." In the first place, Joseph Smith was at liberty to pursue no such course. The heavenly messenger who gave the plates into his keeping, charged him strictly not to allow them to go out of his hands; he was required to keep them sacred and allow no one to see them, but those to whom God should command him to show them. This covenant under which the Prophet Joseph was placed, he kept; and after the work of translation was completed the plates were given to Moroni, who doubtless has them to this day in his possession. Secondly, a part of the book of plates was sealed up, and according to the words of the angel, the time for it to be translated had not yet come. Thirdly, it would appear that the Lord designs that men should walk by faith, and not by sight, in this probation: that they should only come to a knowledge of things through exercising the power of faith. In proof of this we may refer to the history of the past: When the Son of God was suffering upon the cross, His tormentors, the Scribes and Pharisees, mockingly said to Him—"Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. * * * He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."—Matt. xxvii, 40-42. The writer, in conversation with unbelievers in the New Testament, has frequently been told by them, that Jesus, in not accepting that challenge lost His grand opportunity of at once proving His divinity. If He was the Son of God, in their judgment, He ought to have come down from the cross, and by that act convinced His traducers that His pretensions were valid. But the world seems slow to learn that the ways of

God are not man's ways, nor His thoughts as our thoughts. Failing to come down from the cross at the demand of His murderers, unbelievers think, at least, that after He arose from the dead, He should have shown himself to the whole people. Instead of that, however, after His resurrection, He associated only with a few of His faithful disciples, for a limited period, and then departed. Respecting this matter the Apostle Peter says:

"God anointed Jesus of Nazareth with the Holy Ghost and with power, * * * and we are witnesses of all things which he did both in the land of the Jews and in Jerusalem: whom they slew and hanged on a tree: him God raised up on the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts x, 38-42.

So it is with the Book of Mormon. The Lord did not show the original records to everybody, but He caused them to be exhibited to certain witnesses, and gave commandment that they should testify of these things to the world.

In the Book of Mormon itself, is contained a statement that when it should be brought forth it should be shown by the power of God unto a number of witnesses—the prophetic language of Nephi is:

"At that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of His word unto the children of men."—// Nephi, xxvii, 12, 13.

Moroni says, in one of those numerous explanatory passages to be found in connection with his abridgment of the Book of Ether:

"Ye may be privileged that ye may shew the plates unto those who shall assist to bring forth

this work. And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true."—*Ether v, 2, 3.*

When the work of translation was in progress, and those engaged in it learned that it was to be the privilege of three to behold those plates by the power of God, Oliver Cowdery, David Whitmer, and Martin Harris desired to be those witnesses. It was ascertained by a revelation from the Lord through the Urim and Thummim that they might be on condition of their faith. A few days afterwards they retired to the woods, and after calling on the Lord in faith and mighty prayer, received an open vision in which they beheld the heavenly messenger, and the plates and the engravings thereon, and at the same time they heard the voice of God breaking through the silence, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation which you have seen of them is correct, and I command you to bear record of what you now see and hear."

In obedience to that commandment those three men published to the world on the fly-leaf of the Book of Mormon, and it is printed with every copy that has been issued, the following statement:

"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 shewn 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."

*Oliver Cowdery,
David Whitmer,
Martin Harris.*

The subsequent history of those witnesses gives a peculiar force to their testimony.

Let us here observe that seeing a heavenly messenger or hearing the voice of God, by no means places men beyond the power to do evil, or gives them an immunity from the temptations of the Adversary. Noah received revelation from God, and yet after being preserved from the flood, he so far forgot himself as to get drunk. David, a man after God's own heart, after enjoying sweet communion with God, and receiving many revelations from Him, was at last guilty of the heinous sin of defiling another man's wife. Peter, after going into the mountain and witnessing the glorious ministration of Moses and Elias to the Messiah, and hearing the voice of God declare that Jesus was His beloved Son, was so weak that he afterwards denied having any knowledge of Him. I do not refer to these incidents in the lives of these characters to weaken the esteem any one may have for them, but to show that neither a revelation from God nor the visitation of angels takes from man the power of doing wrong. It was so in the case of Oliver Cowdery and his fellow witnesses. They transgressed the laws of God, and the Church was in duty bound, and did withdraw fellowship from them.

The theory of the world in relation to the Book of Mormon is, that Joseph Smith, Oliver Cowdery and the others conspired to deceive mankind by palming off upon them this book as a revelation. Suppose for a moment, in order to bring out the force of the

testimony of these witnesses, that that theory is correct. Then when these men were in transgression, violated Church discipline, would Joseph Smith dare to break friendship with them by excommunicating them? Would he not, on the contrary, say in his heart, "It matters not what these men may do, I dare not raise my hand against them; for if I do they will divulge our secret compact, and I shall be execrated as a vile impostor by the whole world, and shall be driven out from society as a vagabond. At whatever cost I must cover up their iniquity, lest I myself by them be exposed to shame." Such, doubtless, would have been his course of reasoning; and had he with them conspired to deceive mankind, such, doubtless, is what would have taken place; for I maintain that men who would be base enough to concoct such a deception, would also be base enough to expose it all, when they became disaffected towards each other. But nothing of the kind took place. When these men violated the law of God and would not repent and forsake the evil they did, Joseph Smith nor the church would any longer fellowship them, but boldly excommunicated them.

By that act Joseph Smith virtually said to them—"Gentlemen, God has made you witnesses for Him in this age of spiritual darkness and unbelief, but you refuse to keep His laws, therefore we must withdraw the hand of fellowship from you. This may fill you with anger and malice; you may raise your hand against me and this work to destroy it; Satan may put it into your hearts to deny the testimony you have borne; but I know you received that witness from God, I was with you when you received it, I saw the glorious messenger from heaven show you the plates; I heard the voice of God bear record to you that the translation was correct and the work true—now deny that testimony if you dare—this work is of God, and He can sustain it even if you should turn against it; therefore we will not fellowship you in your wickedness—you are cut off from our association—do your worst." That

is what that action said; but though Oliver Cowdery and David Whitmer became the pronounced enemies of Joseph Smith, and sought his overthrow, yet they never denied that testimony they bore to the truthfulness of the Book of Mormon. Through all the vicissitudes of life they remained true to that trust committed to them of God. In my opinion they dared not deny that which God had revealed; it drew with it consequences too weighty for them to meet—the eternal perdition of their souls!

Both Martin Harris and Oliver Cowdery just previous to their death humbly repented of their sins and returned to the Church, and died in it. David Whitmer never sought his way back, but always remained true to his first statement. The writer called upon him some three years ago, and heard his testimony from his own lips, and many particulars connected with the coming forth of that marvelous work. He said that he had nothing to add to his statement on the fly-leaf of the Book of Mormon; nor had he anything to take from it—"There it is," said he; "and it is true in every particular." He died on the 25th of January, 1888, in his 84th year, and to the last was faithful to his trust. On the 22nd of January he called his family and a number of his friends to his bedside that they might hear his last testimony. Addressing his attendant physician, when all had gathered around him, he said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my last testimony? The Doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you." He then directed his words to all who surrounded him, saying:

"Now you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon), are true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

The Richmond *Democrat* of January 26, 1888, in giving an account of David Whitmer's last testimony concerning the visitation of the angel and his revealing the plates, says:

"While describing this vision to us, all traces of a severe cold, from which he was suffering, disappeared for the time being, his form straightened, his countenance assumed almost a beautified expression, and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting, and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him, awed in the divine presence. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."

Such is the testimony of the three witnesses. But in addition to their statement is the one made by eight other witnesses to whom Joseph Smith was permitted to show the plates. That, too, is found on the fly-leaf of the Book of Mormon, and is as follows:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., 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."

<i>Christian Whitmer,</i>	<i>Hyrum Page,</i>
<i>Jacob Whitmer,</i>	<i>Joseph Smith, Sen.,</i>
<i>Peter Whitmer,</i>	<i>Hyrum Smith,</i>
<i>John Whitmer,</i>	<i>Samuel H. Smith.</i>

This testimony is of peculiar force, for the reason that those who bear it could not have been overawed by the dazzling splendor of an angel from heaven. Joseph Smith, whom they well knew, and with no demonstration of super-

natural powers, showed to them the plates, which they handled and examined to their heart's content; they could not have been deceived, and they solemnly testified to what they had seen and handled.

It seems to me that if human testimony can establish anything, then the fact of the existence of the plates from which the Book of Mormon was translated is established, and he who will not allow belief to take hold of him, from such testimony, would not believe though one should rise from the dead and declare the same things. What these men say they saw, heard and handled, cannot be resolved into delusion or mistake. They could not have been deceived in the appearance of the angel, his visitation was in the open air—in a wood convenient to the home of David Whitmer, and in the broad light of day; they heard his voice and distinctly saw his person, and stood near enough to him to see the characters that were engraven upon the plates. Nor could the eight be mistaken, since they held in their hands the plates and examined them for themselves. Let the testimony of these eleven witnesses be scrutinized as closely as it is possible to examine testimony, and it will be found unassailable and utterly irrefutable. It lacks nothing, neither in quantity nor quality, and for that reason it will condemn those who reject it.

B. H. Roberts.

INDIAN HORSEMANSHIP.

A CORRESPONDENT of the Omaha *Herald* has been among the Indians, and this is how he tells of what he saw:

In the Indian camp of the Arapahoe chief Friday, we saw many curious scenes and learned much of Indian life. One day Friday said to me he would like to show off his young men and let me see how well they could ride. At first I expected some treachery, as the whole herd of ponies was in the hands of the troops. The old chief, however, was so earnest and apparently honest about it, I told the captain, who had the herd in charge, he might let Friday have fifty ponies for his young men. In about an