

I were an outsider and really desired to know whether the Book of Mormon was a divine revelation or not, I should examine the nature of this evidence which I have referred to, and then I should examine the contents of the book. If I found the book contradictory in its history, prophecies or doctrines, I should set down these twelve witnesses, whose names are prefixed to the book, as impostors; but if, after a careful perusal of this book, I found no contradictions or inconsistencies in the prophecies interspersed through its different parts, if I found that the doctrine was plain and simple and easy to be understood, and not contradictory, then the next thing with me would be to compare these prophecies with those in the Bible, and the doctrines of the Book of Mormon with those of Jesus and his Apostles. If I found no contradictions between the two records, but that the same Gospel is taught in both, and that both contain the same great chain of prophecy in regard to the events of the latter days, only more fully exemplified and illustrated, perhaps in different language, in the Book of Mormon from what it is in the Bible, I should have no evidence whatever to condemn the book, or the witnesses contained in it.

Furthermore, if I found certain promises in the Book of Mormon, to the effect that all persons, in all the world, who would receive it, and the message that God has sent forth by the administration of his servants, and would repent of their sins, and be baptized by immersion for the remission of their sins, and have hands laid upon them in confirmation, should receive the Holy Ghost; inasmuch as I could find no testimony against the book, but all these things in favor of it, if I

should repent of my sins, there would certainly be no harm in it. If I should reform my life from every evil, according to the requirements of the book, there would be no harm in that; if I should go forth and be baptized, by those having authority, for the remission of sins, I see no harm in that. If I should have hands laid upon my head, by those messengers, for the baptism of fire and the Holy Ghost, I should see no harm in this outward performance. If I did not receive the forgiveness of my sins, and did not receive the baptism of fire and the Holy Ghost, I should think there was no divinity in the book, or else that there was some fault on my part, one or the other. And if I examined myself and found that I had sincerely repented of my sins, that I had lacked nothing on my part, and did really receive the manifestations of the Holy Ghost, as they did in ancient days, then I should have a testimony for myself, independently of these twelve witnesses, and independently of the correctness of the doctrine contained in the book, as compared with the Bible: independently of these external evidences, I should have a testimony from God myself, by the baptism of fire and the Holy Ghost, that the book was true.

"But," inquires one, "how are we to know when we receive the baptism of fire and the Holy Ghost?" I think that every person may know this, for there are certain manifestations that accompany the Holy Ghost, that are of such a nature that they cannot be mistaken. I will mention some of them. I do not mean those manifestations we sometimes hear of under the name of "spirit rappers," "table turners," "writing mediums,"