

means. The value of the sisters as means for the accomplishing of God's purposes and the rolling on of the great work in which they in common with the brethren are engaged is scarcely less than the value of the men; and we are certain that if the immense value of our brethren and sisters as means was thoroughly understood and generally appreciated, and the *quantity* of the means realized and properly used by the presiding men in these lands, much—very much more would be done for the success and rapidity of the work of God.

TESTIMONIES OF OLIVER COWDERY AND MARTIN HARRIS.

The following testimonies in relation to "Mormonism" and the Book of Mormon, which are well worth preserving for future reference, will doubtless be perused with considerable interest by all our readers.

(From the *Deseret News*.)

"At a special Conference at Council Bluffs, Iowa, held on the 21st of October, in the year 1848, brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:—

'Friends and brethren,—My name is Cowdery—Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfil the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes and handled with my hands the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting Gospel to preach to every nation, kindred, tongue, and

people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us or restored the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood was then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority we then conferred upon many, and is just as good and valid as though God had done it in person. I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.'

In the early part of November following, as brother Miller relates, brother Hyde called a High Council in the Tabernacle to consider the case of brother Cowdery. Having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body brother Cowdery said—

'Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to

be one in your midst. I seek no station; I only wish to be identified with you. I am out of the Church. I am not a member of the Church; but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing as I do that its decisions are right and should be obeyed.'

Brother George W. Harris, President of the Council, moved that brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said—

'If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member, through the door, covers the whole ground. I acknowledge this authority.'

Brother Hyde moved that brother Oliver Cowdery be received into the Church by baptism and that all old things be dropped and forgotten. Seconded and carried unanimously. We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at four o'clock a.m., March 3, 1849. Elder Young says, 'His last moments were spent in bearing testimony of the truth of the Gospel, revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration.'

(From a manuscript found in the *Millennial Star* Office, written by Elder D. B. Dille.)

“ADDITIONAL TESTIMONY OF MARTIN HARRIS (ONE OF THE THREE WITNESSES) TO THE COMING FORTH OF THE BOOK OF MORMON.

Sept. 15, 1853.

Be it known to all whom this may concern that I, David B. Dille, of Ogden city, Weber County, Salt Lake, *en route* to Great Britain, having business with one Martin Harris, formerly of the Church of Latter-day Saints, and residing at Kirtland, Lake County, Ohio, did personally wait upon him at his residence, and found him sick in bed; and was informed by the said Martin Harris that he had not been able to take any nourishment for the space of three days. This, together with his advanced age, had completely prostrated him. After making my business known to Mr. Harris, and some little conversation with him, the said Martin Harris started up in bed, and, after particularly inquiring concerning the prosperity of the Church, made the following declaration:

—'I feel that a spirit has come across me—the old spirit of Mormonism; and I begin to feel as I used to feel; and I will not say I won't go to the Valley.' Then addressing himself to his wife, he said—'I don't know but that, if you will get me some breakfast, I will get up and eat it.'

I then addressed Mr. Harris relative to his once high and exalted station in the Church, and his then fallen and afflicted condition. I afterwards put the following questions to Mr. Harris, to which he severally replied with the greatest cheerfulness:—'What do you think of the Book of Mormon? Is it a divine record?'

Mr. Harris replied and said—'I was the right-hand man of Joseph Smith, and I know that he was a Prophet of God. I know the Book of Mormon is true.' Then smiting his fist on the table, he said—'*And you know that I know that it is true.* I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For,' continued Mr. Harris, 'did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph, when we went to bury them in the woods, that the enemy might not obtain them? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate. Then describing their dimensions, he pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long, or about eight inches, and about so thick, or about four inches; and each of the plates was thicker than the thickest tin.'

I then asked Mr. Harris if he ever lost 3,000 dollars by the publishing of the Book of Mormon? Mr. Harris said—'I never lost one cent. Mr. Smith,' he said, 'paid me all that I advanced, and more too.' As much as to say, he received a portion of the profits accruing from the sale of the book.

Mr. Harris further said—'I took a transcript of the characters of the plates to Dr. Anthon, of New York. When I arrived at the house of Professor Anthon, I found him in his office and alone, and presented the transcript to him, and asked him to read it. He said, if I would bring the plates, he would assist in the translation. I told him I could not, for they were sealed. Professor Anthon then gave me a certificate certifying that the characters were Arabic, Chaldaic, and Egyptian. I then left Dr. Anthon, and was near the door, when he said, 'How did the young man know the plates were there?' I said an angel had shown them to him. Professor Anthon then said, 'Let me see the certificate!'

—upon which, I took it from my waistcoat pocket and unsuspectingly gave it to him. He then tore it up in anger, saying there was no such thing as angels now—it was all a hoax. I then went to Dr. Mitchell

with the transcript, and he confirmed what Professor Anthon had said.

Mr. Harris is about 58 years' old, and is on a valuable farm of 90 acres, beautifully situated at Kirtland, Lake County, Ohio."

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 514.)

(From the *San Francisco Weekly Herald*.)

The past few years have been rich in the discoveries of the remains of ancient grandeur. How sad the comment upon humble pride are the ruins fast coming to light, that tell us of mighty nations far surpassing us in the splendour of their monuments and the magnitude of their works, that have flourished, disappeared, and left not a record of their existence, save these dumb witnesses of their greatness! The learned have for years been exploring the seats of ancient empires in the East, and wonderful have been the revelations that have rewarded their search. America is as rich, and as yet an almost untried field for the researches of the antiquarian. Monuments everywhere exist, which show that this continent was once peopled by a race of rare attainments, far advanced in the arts, and numerous as the sands of the ocean. Who were they?—what has become of them?—are questions that none can answer.

(From Julius Froebel's "Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States," published in London, 1859.)

"The place, indeed, [Carrizal, North Mexico,] is full of ruins, and lies on a raised platform consisting of hard red clay, with pebbles and fragments of sandstone, evidently changed by the influence of heat, red porphyry, black scariaceous lava, yellow and green scoriæ, much resembling pumice, and numerous pebbles of chalcedony. . . . The town of Chihuahua derived its ancient wealth and splendour from the rich mines of Santa Eulalia, and the decline of the town has followed that of the mines. . . . The whole design of the town, with its pleasant streets and many noble edifices, marks the past periods of its splendour; and even in its present decay it is far more beautiful, as a whole, than any town of similar pretension in the United States. The reader may form some idea of the vast quantities of silver ore formerly smelted here, when I mention that hundreds of houses and the walls of all the gardens and fields in the environs are built of the scoria, in which, according to trustworthy analysis,

enough silver remains to make fresh smelting, under better and more scientific management, a profitable undertaking. Forty-three millions of marks of silver have been the produce of these mines in 130 years.

. . . . On the Gila, figures and characters ["hieroglyphics"] are cut on rocks which cannot be climbed without difficulty; also on precipitous sides of rocks which could not be reached without mechanical contrivance. It is scarcely to be imagined that men would take the trouble to get at such places, and there to carry out a difficult and laborious work, unless they had some important end in view; and the more so, since rocks and masses of stone abound close by, where the operation might have been effected easily, had it been undertaken merely for amusement. I saw at the summit of a lofty and steep mountain near the Gila, below the region of the lava terraces to which I have above referred, ["A broad terrace of doleritic lava, with perpendicular sections towards the valley,"] the rocks covered with these characters. Old footpaths, in places trodden into the rock, occur in great numbers along the side of the mountains, all tending to the summit. In my opinion, these footpaths could only have been formed during many centuries of constant use; and it is impossible not to draw the conclusion that some important object was connected with them and with the characters carved on those rocks. . . .

One of the carvings by the Gila is particularly interesting, as occurring on a rock on the precipitous side of lava terraces, the present position of which, half covered by another mass, hiding part of the carving, proves that the changed position of the rocks, through some natural phenomenon, is of later date than the figures. Other engravings, also taken from the lava walls along the Gila, have more the character of an inscription, or of the communication of connected thoughts, than any other that I saw. A desert covered with pebbles and fragments of granite, porphyry, syenite, greenstone, jasper, &c., &c., extends above the lava terraces, on each side of the Gila."

(To be continued.)