

that dispensation as the word of God, and was referred to by them as "the law and the prophets." This is evident from the fact of their frequently appealing to those scriptures, to sustain their own doctrine and teachings. Nearly every book of the Old Testament is quoted in the New, and therefore all the evidence which may be amassed in support of the divinity of Christ and the inspiration of the New Testament, sustains also the authenticity and inspiration of the Old; for the inspired writers of the former appeal to the latter as an unquestioned authority in matters relating to God. Hence, whatever evidence sustains the New Testament, supports also the Old. I trust the reader will bear this in mind, and when I have considered and proved, as I hope to do, the authenticity and credibility of the New Testament, remember that it is a witness for the Old Testament, an important, I might say, an infallible one, since it is inspired; it comes as from God.

In our day the evidences which support the authenticity of the Jewish Scriptures have accumulated in a most remarkable manner. In 1835 the two rolls of papyrus, one filled with the writings of Joseph, who was sold into Egypt, and the other with those of Abraham, came into the hands of Joseph Smith. The roll containing the writings of Abraham was translated by the prophet, at least in part, and is published in the Pearl of Great Price under the title of the Book of Abraham. The manner in which these rolls of papyrus came into Joseph Smith's possession is as follows:

In 1831 the celebrated French traveler, Antonio Sebolo, penetrated Egypt as far as the ancient city of Thebes, under a license procured from Mehemet Ali—then viceroy of Egypt—through the influence of Chevalier Drovetti, the French consul. Sebolo employed 433 men for four months and two days; and entering the catacombs near ancient Thebes on the seventh of June, 1831, they procured eleven mummies. These were shipped to Alexandria, and from thence the great traveler started with his treasures for Paris. But *en route* for the French capital, Sebolo put in at Trieste, where he was taken sick, and after an illness of ten days, died. This was in 1832. Previous to his death he willed his Egyptian treasures to his nephew, Michael H. Chandler, who was then living in Philadelphia, Pennsylvania, but whom Sebolo believed to be in Dublin, to which city he ordered the mummies shipped.

Mr. Chandler ordered the mummies forwarded to New York, where he took possession of them. There the coffins for the first time were opened, and in them were found two rolls of papyrus covered with engravings. While still in the customs house, Mr. C. was informed by a gentleman, a stranger to him, that no one in the city could translate the characters, but was referred to Joseph Smith, who, the stranger informed him, possessed some kind of gift or power by which he had previously translated similar characters.

Joseph Smith was then unknown to Mr. C. The mummies were shipped to Philadelphia, and from

there Mr. C. traveled through the country, exhibiting them and the rolls of papyrus. He finally passed through Kirtland, where Joseph Smith was residing. Joseph, seeing the rolls of papyrus and the record upon them, had the Saints purchase them, and they were translated as before stated.*

This Book of Abraham, while it has no direct reference to the works of Moses, gives an account of the creation of this earth, which, substantially, is the same account as that given by Moses (Pearl of Great Price, pp. 41—45); and is, at least, a strong collateral evidence to the correctness of the account in Genesis.

In the year 1830, the visions of Moses, through which he was enabled to write the account of the creation in Genesis, and the history of the world down to the time of the Flood, were revealed to Joseph Smith. This part of the world's history, as given to the prophet Joseph, is substantially the same as that in Genesis, only more full and perfect than that; the Lord pointing out here and there where the record of Moses, as we now have it in the Bible, has been marred because of changes made by wicked men. Still, as I say, the accounts substantially agree, and in the revelations to which I have called attention the Lord says over and over again that these things he revealed to Moses, and that Moses bore record of them.†

* The above I have condensed from the account given of this matter by Joseph in his history.

† Pearl of Great Price, pp. from 1 to 31.