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## Lesser Lights of the Book of Mormon: Jarom

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**Abstract:** This article is a description of the life of Jarom and his father, Enos. Enos rose to prominent leadership through his humility, faith, and concern for others. This is evidenced by his prayer while hunting in the forest.

be regarded merely as an advisory institution in the matter of heraldry and State ceremonials.

Now-a-days the chief work of the college consists in preparing coats-of-arms for those who figure in the honors list. The Heraldic college exacts a fee of £67 10s. for designing a coat-of-arms, and granting letters patent. Privy councilors, knights, and all those who appear in the colonial and Indian honors list, are called upon to hand over £30 to the treasury, a baron pays £150, a viscount £200, an earl £250, a marquis £300, and a duke £350. These fees do not include the stamp duty, which has to be paid when taking out coats-of-arms, nor the fees exacted by the Heralds College for issuing letters patent.

The Duke of Norfolk is hereditary Earl Marshal, and the appointments at the College of Heralds are in his hands. In order to obtain a grant of arms it is necessary to approach a member of the college, and through him present a memorial to the Earl Marshal, praying that his grace will issue a warrant to the King-at-Arms empowering him to grant armorial bearings. Such requests are not unprofitable, from the point of view of national revenue, for all letters patent issued by the college conferring the right armorial bearings must have a £10 stamp.

That the College of Heralds is not an anachronism in these so-called democratic days is proved by the amount of work which it is called upon to perform. Not a little of this comes from democratic America, where a great interest in genealogical research has grown up, leading people of wealth and distinction to covet the honors of Arms authenticated by the College of Heralds. The pride of ancestry is not dead, and the love of armorial bearings is as pronounced as ever.—SELECTED.

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## LESSER LIGHTS OF THE BOOK OF MORMON.

### JAROM.

IT is a somewhat strange characteristic of human nature, that when kinsmen quarrel and refuse to be reconciled they become the most bitter, the most unrelenting enemies. This is not only the case with individuals and families in private life, but frequently is the same with kindred races. No peoples have shown greater vindictiveness towards each other than those claiming a common ancestry, reverencing as their forefathers the same historic heroes, and each looking back along the record of the distant past with like feelings of pride and veneration. Never had this bitter feeling a more remarkable manifestation than that given in the annals of the Nephites and Lamanites. The sole owners of half the world, they quarreled and separated when unitedly they numbered but a score or two of souls, and before their numbers had grown to many hundreds they were engaged in actual warfare. This does

not seem to have been the fault of the Nephites, for soon after the separation of the two families they gave up their homes and took their lonely march to an immense distance northward; but, notwithstanding the whole continent was open to them, the Lamanites were contented only in following up and harrassing their brethren, who, for the sake of peace, had removed so far from them. Even so early in the history of the two races, the Nephites had made many attempts to bring about a reconciliation. While Jacob, the son of Lehi, was yet alive, many means were devised to reclaim the Lamanites and restore them to a knowledge of the truth, but all in vain; they delighted in wars and bloodshed, and had an eternal, abiding hatred against their Nephite brethren. Nor were these efforts slackened in the days of Enos the son of Jacob. The Nephites, inspired by the love begotten of obedience to heavenly principles, sought diligently to restore the Lamanites unto the true faith in God, but without success; the hatred of the latter was fixed, and they swore in their wrath that if it were possible they would destroy the Nephites, and their records also, that they might no longer be compelled to listen to their warnings, or be tormented by their appeals for reconciliation.

The picture that Enos draws of the degradation into which the Lamanites had fallen at this early day is a very pitiable one. He says: "They were led by their evil nature that they became wild and ferocious, and a bloodthirsty people, full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat."

On the other hand, the Nephites at this time were a rural, pastoral people, rich in grain and fruits, flocks and herds. They were industrious in their habits, law-abiding and committing but few serious offenses. They observed the law of Moses, but were lacking in faith, hard to understand gospel principles, wayward and stiff-necked. The terrors of the word had to be sounded in their unwilling ears more often than the gentler strains of gospel invitation. Again we use the words of Enos: "There was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death and the duration of eternity, and the judgments and the power of God; and all these things stirring them up continually, to keep them in the fear of the Lord. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going speedily to destruction." Such were the people, now for the man.

Enos, if not the leading spirit of the age amongst his people, was undoubtedly one of the most conspicuous and zealous servants of the Lord who ministered and prophesied to the early Nephites.

The son of Jacob, the priest and historian of the colony, he succeeded his father in these sacred offices, and appears to have inherited his faith, gentleness and devotion. Of his personal life we have no particulars, but it is evident that he was a very aged man at the time of his departure from the scenes of mortality. His father, Jacob, was the elder of the two sons born to Lehi in the Asiatic wilderness, between the years 600 and 590 before Christ; let us place the event about B. C. 594. Enos, in the closing of his record, states that one hundred and seventy-nine years had passed since Lehi left Jerusalem. Supposing Enos was born when Jacob was thirty years old, it would make his age one hundred and forty-three years at the date of his writing. But we have no direct statement either of his birth or the exact time of his death; all we know is that when he left this earth he gave the records and the sacred things associated therewith into the hands of his son Jarom.

One incident is recorded of Enos' life, which affords a deep insight into the purity and strength of his uncorrupted character. On one occasion, when he went into the forest to hunt, his whole soul was completely filled with the prophecies and teachings of his devout father, and he greatly hungered for more light and intelligence regarding eternal things. In this fitting frame of mind, environed by the vast solitude of the forest, he bowed down before the Lord and in supplications long and fervent he sought His face. All day long he raised his voice to heaven, and when the night came he did not cease. His steadfast faith and godly yearnings prevailed. There came a heavenly voice of comfort to his heart, saying:

"Enos, thy sins are forgiven thee, and thou shalt be blessed."

"Lord, how is it done?" he anxiously asked.

The answer came: "Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest Himself in the flesh; wherefore, go to, thy faith hath made thee whole."

Enos continued struggling with the Lord for promises from Him who cannot lie, in behalf of both the Nephites and the Lamanites, and received many precious assurances of things yet to be; amongst others, that the Lord would preserve the holy records and bring them forth unto the Lamanites in His own due time. Of these things Enos gladly testified to the people, going about in their midst prophesying of the mighty events yet in the womb of time, and bearing record of that which he had both seen and heard. Truly it may be said of Enos that "he saw our day and was glad."—GEORGE REYNOLDS.

"SEEK wisdom when thou art young, nor grow weary in the search thereof when thou art old. For no age is too early nor too late for the health of the soul."—EPICURUS.