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Abstract: The manuals for 1903-4 and 1904-5 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration, the "Book of Mormon." It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during the two coming seasons...

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it: that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

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*Young Men's
Mutual Improvement Associations*

MANUAL.

1903—1904.

SUBJECT:

New Witnesses for God.

VOLUME II.

THE BOOK OF MORMON,

PART I.

*PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.*

No. 7.

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1903.

INTRODUCTION.

The manuals for 1903-4 and 1904-5 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration, the "Book of Mormon." It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during the two coming seasons; and references given in the lesson analysis are to the pages in the body of the manual which treat of the respective divisions of the subjects named in the lesson. It should be remembered, however, that in the margin of these pages will be found references to many works quoted by the author, and these, it is expected, the student will examine for himself.

Relative to the order in which the subject—the Book of Mormon—is treated, the student will find references made to it in the Preface of the work, and that obviates the necessity of entering into such an explanation here.

With reference to the manner in which the manual shall be used we can with profit quote what has been urged in the use of other manuals. "The different subjects have been so analyzed as to make the matter under each topic, or sub-topic, sufficient for one address. The member called upon to treat the topic should, without unnecessary preliminaries, proceed with the matter of his talk. And there should be nothing but matter in the talk.

"There is no more objectionable habit in public speaking than the making of excuses. If one is poorly prepared, his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. And as

the lessons should be studied thoroughly, so should they be thoroughly treated. It is especially necessary to urge brevity and directness in treating the lessons, because of the fact that the time of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be a temptation to talk beyond a reasonable limit.

“We again repeat these suggestions for lesson treatment: 1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless rambling discussions. 5. *Do not allow reading from the Manual by the members to take the place of lectures.* 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lesson as thoroughly as possible, and make a careful study as well of the various reference works named in connection with the subject. Do not be satisfied with “skimming.” 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.”

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it; that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

There will be found in this Manual also suggestive conjoint programs for each meeting. They have been prepared by a committee appointed from the Young Men’s and Young Ladies’ Gen-

eral Boards respectively, and have received the greatest care in their preparation. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected that they will conjointly render these programs; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises. Here we may probably say to the young men what was stated in the last year's Manual with reference to preliminary programs:

"It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Boards in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

"The programs printed in connection with the lessons, are purely suggestive. They may be changed in many of their features, and if necessary shortened, to suit varying conditions. A few general hints:

"1. The essays, declamations, recitations, and readings, should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. A comic song, reading, or recitation, or any other attempt at buffoonery, would be decidedly out of place in these programs. Not that such things do not have a certain value; but simply that this value would be entirely lost if they were used in a program introductory to a theological lesson.

"2. Whenever possible, selections of musical and literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more

or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological work, while at the same time they provide a valuable recreation.

“3. The preliminary programs should always be carried out conjointly with the Young Ladies’ Associations where the two societies meet conjointly for opening exercises; and where the associations do not so meet then by the senior and junior classes together, before the classes take up their respective lessons.

“4. Poems and selections in prose from leading English and American authors, will be printed from time to time in the *Era* and *Young Woman’s Journal*, for use in these programs. For further suggestions, the officers and members are asked to read as soon as the Manual reaches them, the footnotes printed with the preliminary programs.”

PRELIMINARY PROGRAM NO. 1.

1. Devotional Exercises.
2. Current historical events.*
3. Story of Ruth, Esther, or call of King David.
4. Music, "Holy City," or similar selection.

*It is very desirable that one of the members of the association be chosen to review, at each meeting, the important general and local events of the week. This review should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be referred to. So results following an event more remotely, may be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The Deseret News, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the Era will be found convenient at longer intervals. Some such weekly periodical as Public Opinion or the Literary Digest, and such a monthly as The Review of Reviews, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general view of the current history of the world; and if possible at least one should be taken by each association.

THE BOOK OF MORMON.

PART I.

DIVISION ONE—IMPORTANCE OF THE BOOK OF MORMON AS A WITNESS FOR GOD AND THE BIBLE.

LESSON I.

PREFACE AND FOREWORDS.

Topics.

1. The Book of Mormon as an Incident in the Latter-day Work.

- a.* Its importance as an incident.
- b.* The Burden of Proof.

2. Two Classes of Evidence.

- a.* Divine.
- b.* Human.

3. Forewords.

- a.* New witnesses for the truth of God's word assured.
- b.* The world's hunger for knowledge of Christ.
- c.* Testimony of Nephi.

References.

Preface.

Forewords.

REVIEW.

1. What is the relation of the Book of Mormon to the great work of the last days? 2. In what does its importance consist? 3. In what way would the message of Joseph Smith be affected if the Book of Mormon were proven untrue? 4. What is meant by burden of proof? 5. In any discussion on the truth of the Book of Mormon on whom does the burden of proof rest? 6. How many classes of evidence are discussed in lesson one? 7. In what does divine testimony excell human testimony? 8. On what class of evidence must believers of the Book of Mormon chiefly depend—and why? 9. What importance attaches to human testimony? 10. To what may it be compared in the divine economy? 11. Enumerate the things which may be regarded as human testimony. 12. What is inspiration? 13. May there be such a thing as unconscious inspiration? 14. Can you give an example? 15. Do the forewords under subdivision “a” in topic 3 of this lesson come under that head? 16. What of the world’s anxiety to have more of the words of Christ? 17. Repeat the assurance that Nephi gives of the coming forth of the record of the Nephites to testify of Christ.

PRELIMINARY PROGRAM NO. 2.

1. Devotional exercises.
2. Current historical events.
3. Extemporaneous addresses.*
4. Music, "One Sweetly Solemn Thought."

*It is very desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert, and renders one quickly capable of a concise, yet thorough, treatment of any subject. It is one thing to become well versed on any subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

LESSON II.

THE BIBLE IN THE NINETEENTH CENTURY.

Topics.	References.
1. Effects of Modern Criticism on Belief in the Bible.	Pages 1-6.*
<i>a.</i> Methods of modern criticism.	Pages 1-2. New Wit. Ch. 1
<i>b.</i> In what modern critics are agreed.	Page 2.
<i>c.</i> To what extent destructive criticism prevails.	Pages 3-4.
<i>d.</i> Results.	Pages 4-6.
2. Modern Evidence in Support of the Bible.	Pages 6-10.
<i>a.</i> Rosetta Stone.	Page 6.
<i>b.</i> Egyptian evidences.	Pages 7-8.
<i>c.</i> Assyrian evidences.	Pages 8-9.
<i>d.</i> Sinaitic evidences.	Page 10.
3. Necessity for Additional Evidence.	Page 11.

REVIEW.

1. What is the usual name for modern criticism of the Bible? 2. Why called "higher" criticism? 3. In what are modern critics generally agreed? 4. To what extent does this criticism prevail? 5. What name is applied to higher criticism by its opponents? 6. What is the result of higher criticism on the popular mind? 7. How will the morals of the people be affected by the destructive criticism. 8. Has the nineteenth century produced any evidence that tends to establish the divinity of the Bible? 9. Where and under what circumstances was the Rosetta Stone discovered? 10. What was the substance of its contents? 11. To what important movement did this discovery give an impetus? 12. In what has that movement resulted? 13. What incident can you cite from mod-

* Whatever the reference is simply Chapters and pages the student is reminded that it refers to the body of the Manual.

ern discoveries of the Bible's account of Melchisedek? Of Joseph in Egypt? Of the Exodus? Of the Israelites in Goshen? 14. What discoveries have been made in Ninevah? 15. When did exploration more especially begin in Palestine? 16. What results have been obtained from these explorations in Egypt, Assyria and Palestine? 17. Give the substance of the Assyrian evidences for the creation—for the Sabbath—for the Garden of Eden—the Flood—Ur of the Chaldees—Abram—Campaign of Chederlaomac—of Shishak's invasion of Judea. 18. Are the evidences from these sources sufficient to cure unbelief in the Bible?

PRELIMINARY PROGRAM NO. 3.

1. Devotional exercises.
2. Current historical events.
3. Poem.
4. Scientific progress.*
5. Music, "Life not made for sorrow."

*Science is making very rapid strides. It is a privilege, as well as a duty, for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints. Thus, Marconi's system of wireless telegraphy, Edison's new storage battery for automobiles, the discovery of a fungicide for the grasshopper plague, and a number of other matters of scientific interest are receiving wide attention in the papers. But much more complete and accurate information on scientific progress can be obtained from such periodicals as "Literary Digest," "Public Opinion," "Scientific American," "Popular Science News," "Popular Science Monthly," and others, since they devote considerable space to the consideration of scientific progress. It would be a good idea, both for this item in our programs and for the study of current events, for each association to take, if possible, one or more of these periodicals. One important object to be accomplished by providing occasionally for the discussion of scientific progress, is the gradual introduction of the study of science into the associations. There it will ultimately take its place, together with history, literature, music, etc., as an important course of study.

LESSON III.

THE WITNESS OF THE WESTERN HEMISPHERE.

(Chap. 2, pages 12-21.)

Topics.	References.
1. Western Witnesses Ignored.	Pages 12-13.
2. The Voice of the Western Hemisphere.	Page 13.
<i>a.</i> Record of the Jaredites.	Pages 13-14.
<i>b.</i> Jewish Scripture in the hands of the Nephites.	Pages 14-16.
<i>c.</i> Record of the Nephites.	Pages 16-17.
3. Testimony of Christ's Ministry among the Nephites.	Pages 17-21.
4. Eastern and Western Evidences Compared.	Page 21.

REVIEW.

1. In what light may the Book of Mormon be regarded with reference to the Bible? 2. What evidence exists that the people of the western hemisphere are of the same race as the inhabitants of the eastern hemisphere? 3. What singular thing obtains with reference to the monuments and traditions of the western world and their relation to the Bible? 4. What is the value of the Book of Mormon as a witness to the Bible in comparison with the testimonies considered in our last lesson? 5. Give an account of the origin of the Book of Ether. 6. What Biblical incidents does it confirm? 7. What records did the Nephite colony bring with them from Jerusalem to America? 8. Relate the circumstances under which this record was obtained. 9. In what particulars do these Jewish scriptures in the hands of the Nephites sustain the truth of the Bible narrative? 10. How do they affect the question of authorship assailed by the so-called higher criticism? 11. What use was made by the Nephites of the Jewish scriptures? 12. What incidents of the Bible do the words of Lehi confirm? 13. In what respect is the Book of Mormon most valuable as a witness for God? 14. In what particulars did the

hand-dealings of God with His people in the western world agree with His hand-dealings with the Jews? 15. In what manner does the Lord reason upon the matter of limiting His word to one nation or age? 16. In what respect is the Book of Mormon a witness for the gospel of Jesus Christ? 17. Under what circumstances did the Savior visit the Nephites? 18. What New Testament scripture was fulfilled in the visitation of Jesus to the Nephites? 19. What were the chief incidents of that visit? 20. What were his particular instructions to the people and what doctrine and ordinances did he establish? 21. What important truth did Jesus make known to the Nephites respecting the Ten Tribes? 22. How does the ministry of Jesus among the Nephites compare with His ministry in Judea? 23. For what length of time was there practically no wickedness among the Nephites and what was its results? 24. Give a summary of those Bible facts which the Book of Mormon would tend to establish.

PRELIMINARY PROGRAM NO. 4.

1. Devotional exercises Suggested hymn, "Think the erring one."*
2. Recitation.
3. Music, "Kind words are sweet tones of the heart."

* The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. To assist in accomplishing this, the hymns suggested in these preliminary programs have been chosen for their fitness to the respective lessons. Some of these hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns suggested in these programs are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made, to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and, if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances require. In the associations where the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good. For a further discussion of music in the associations, see footnotes to Preliminary Program No. 8 in the Manual for 1901-2, and No. 12 in this Manual.

LESSON IV.

THE PURPOSES FOR WHICH THE BOOK OF MORMON WAS WRITTEN.

(Chapter III, pages 22-27.)

Topics.	References.
1. What the Book of Mormon is.	Pages 22-26.
<i>a.</i> Statement of Moroni.	Page 22.
<i>b.</i> Statement of Joseph Smith.	Page 23.
<i>c.</i> Statement of Mormon.	Pages 23-24.
<i>d.</i> Statement of Nephi.	Pages 25-26.
2. Summary of Purposes.	Page 26.
3. Mission of the Book of Mormon.	
Commit to Memory the last sentence on page 27.	Page 27.

REVIEW.

1. From what sources are the purposes for which the Book of Mormon was written to be learned? 2. Where is Moroni's statement of these purposes to be found? 3. In what respect does the Hebrew manner of writing differ from English? 4. State the first object, according to Moroni, for which the Book of Mormon was written? the second? the third? 5. What are the purposes for which the Book of Mormon was written according to the revelations of God to Joseph Smith? 6. Do these reasons differ from those enumerated by Moroni? 7. What are the reasons set forth by Mormon for his abridgment of the Nephite records? 8. What particular thing is given in Mormon's statement not found in Joseph Smith's? 9. What is the first Nephi's testimony on this subject? 10. What particular thing does Nephi add not mentioned in the testimony of the previous writers? 11. Give a summary of the purposes for which the Book of Mormon was written from all these writers.

PRELIMINARY PROGRAM NO. 5.

1. Devotional exercises.
2. Current historical events.
3. Literary selections from Homer or Sappho. (See Young Woman's Journal for October.)
4. Reading of one of Aesop's fables.
5. Music, "Slumber Sea."

DIVISION TWO—DISCOVERY, TRANSLATION AND CONTENTS OF THE BOOK OF MORMON.

LESSON V.

HOW THE BOOK WAS OBTAINED.

(Chapter IV, pages 31-43.)

Topics.

1. Time of Publication.
2. Joseph Smith's account of the Origin.
3. Oliver Cowdery's account.
4. Place of Deposit—Hill Cumorah.

Referentes.

- Page 31.
Pages 32-38.
Pages 39-42.
Pages 42-43.

REVIEW.

1. When was the Book of Mormon published and by whom? 2. What is the date of its publication? 3. In what light was the Book of Mormon regarded by the people in the vicinity of its publication? 4. What was the time of Moroni's first visit to the Prophet? 5. Of what great revelation was the visitation of Moroni the sequence? 6. Describe the personal appearance of Moroni. 7. What was the first scripture he quoted to the Prophet? 8. What would be the probable part of the third chapter of Malachi quoted by Moroni? 9. In what particular did Moroni's quotations from fourth Malachi differ from our English version? 10. Why would Moroni quote Isaiah xi? 11. Why Acts iii, verses 22, 23? and why Joel ii from 28 to the last verse? 12. What reason would you give for Moroni appearing three times and the second and third time repeating what he said the first? 13. What important item of the angel's instructions did Joseph fail to carry out? 14. To what circumstances did this failure of the Prophet lead? 15. When Joseph followed these instructions how did his father receive his recital? 16. What moral may be drawn from this incident? 17. When did Joseph first behold the Nephite plates and the sacred in-

struments with them? 18. What arrangement was made between the angel and the Prophet for further meetings? 19. At what time and under what circumstances did the Prophet obtain the Nephite record? 20. What caution did the angel give him when placing the record in his custody? 21. From what source did Oliver Cowdery obtain his information concerning the interview of the Prophet with Moroni at Cumorah? 22. What particulars connected with the first interview of the Prophet with Moroni at Cumorah does Cowdery give which are omitted in the Prophet's narrative? 23. Where is the Hill Cumorah situated? 24. Give a description of it.

RELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Current historical events.
3. Report of scientific progress.
4. Poem, "Ultimatum of Life," E. R. Snow.
5. Music, "For All Eternity."

LESSON VI.

THE TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS.

(Chapter V, pages 44-51.)

Topics.	References.
1. Removal of the Prophet to Harmony with Records—First Efforts at Translation.	Page 44.
2. Arrival of Martin Harris—Presentation of Characters to Professors Mitchell and Anthon.	Pages 45-46.
<i>a.</i> Martin Harris' Report.	Pages 46-47.
<i>b.</i> Professor Anthon's Statements.	Pages 47-50.
3. These Statements Considered.	Pages 50-51.

REVIEW.

1. What is the course of wise men in pursuit of truth? 2. What prompted the Prophet's removal from Manchester to Harmony, Pa.? 3. What was the beginning of Martin Harris's connection with the work? 4. What purposes prompted Harris to take a facsimile of Nephite characters to Dr. Mitchell and Professor Anthon? 5. Would it be likely that the facsimile of the characters made by the Prophet would be free from inaccuracies? 6. What are the chief points of Harris' report of his interview with Professor Anthon? 7. In what particulars does Anthon's report of the interview to Howe differ from Harris'? 8. In what respect does Anthon's second statement differ from his first? 9. What effect do these contradictions have upon the testimony of Anthon? 10. What would be your opinion of writers who would so quote from Anthon's letters as to suppress these contradictions? 11. What reasons exist for believing Harris' account as against Anthon's?

PRELIMINARY PROGRAM NO. 7.

1. Devotional exercises. Hymns, "Joseph Smith's First Prayer," "Prayer is the Soul's Sincere Desire."
2. Current historical events.
3. Address or essay on a Thanksgiving topic.
4. Reading or recitation, "When the Frost is on the Pumpkin," Riley.
5. Music, "The Bright Beyond."

LESSON VII.

TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS—Continued.

(Chapter V, pages 51-58.)

Topics.	References.
1. Harris becomes Scribe to the Prophet.	Page 51.
2. Loss of Manuscript.	Page 51.
<i>a.</i> Harris' request The Lord's refusal.	Page 51.
<i>b.</i> Repeated importunities--Harris' covenant.	Pages 51-52.
<i>c.</i> Journeys to Palmyra and Manchester.	Page 52.
H. of J. S. (By Lucy Smith) Chapter 25.	
<i>d.</i> Harris breaks his Covenant.	Page 52.
<i>e.</i> The Prophet's suffering and punishment.	Pages 52-53.
<i>f.</i> The folly of repeated importunities against the expressed will of the Lord.	
3. The Restoration of the Plates and the power of Translation.	Page 53.
<i>a.</i> The purposes of the wicked with reference to the Manuscript.	Pages 53-56.
<i>b.</i> The Scheme frustrated.	} See also } Words of } Mormon, } B. of M. } Page 158. } Pages 74-75.
<i>c.</i> Evidence that a change of the Manuscript was contemplated.	
<i>d.</i> Records restored to the prophet.	Page 53.
<i>e.</i> The effect of the episode on Martin Harris.	Pages 56-58.

REVIEW.

1. What important request did Harris make of the Prophet some time after he became his scribe? 2. What answer was given to his request? 3. What was the result of this insistence against the expressed will of the Lord? 4. What moral may be drawn from this item of the Prophet's ex-

perience? 5. What was the purpose of those who stole the manuscript? 6. What incident tends to confirm the contemplated changes? 7. What effect on the Prophet's standing with the Lord did this incident have? 8. What arrangements did the Lord make for thwarting the plans of the adversary with reference to the Book of Mormon? 9. How came there to be two lines of history in Mormon's abridgment of Nephite records? (See words of Mormon, Book of Mormon, page 158.) 10. About what time were the plates returned to the Prophet? 11. What effect did breaking his covenant have on Martin Harris? 12. What was the nature of the Lord's communication in removing him?

PRELIMINARY PROGRAM NO. 8.

1. Devotional exercises.
2. Current historical events.
3. Extemporaneous addresses.*
4. Music, "Sunshine in my Soul."

* The following suggestions are offered as to the manner in which this exercise should be conducted: No one is to be notified before-hand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'The Value of Economy.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him at the moment, on the value of economy. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses whatever. It may be that he will say very little; but if that little is all on the value of economy, it will count for a great deal.

LESSON VIII.

TRANSLATION OF THE RECORD—Continued—OLIVER COWDERY AS AMANUENSIS.

(Chapter VI, pages 59-65)

Topics.	References.
1. Cowdery becomes interested in the work.	
<i>a.</i> Becomes scribe to the Prophet.	Page 59.
<i>b.</i> Oliver's first evidence of the inspiration of the Prophet.	Page 59. Pages 60-61.
2. Visitation of Angels.	Page 61.
<i>a.</i> John the Baptist.	Page 61.
<i>b.</i> Peter, James and John.	Page 61.
3. Other help received.	Page 62.
<i>a.</i> From Joseph Knight.	Page 62.
<i>b.</i> From David Whitmer.	Pages 62-63.
4. Removal to Fayette.	Pages 64-65.

REVIEW.

1. In what manner did Oliver Cowdery become acquainted with the existence of the Book of Mormon? 2. Under what circumstances did Oliver Cowdery become acquainted with the Whitmers? 3. When did he meet the Prophet? 4. What incident first confirmed his belief in the inspiration of the Prophet? 5. What is the character of the revelations given about this time as affecting the Prophet Joseph himself. 6. What does Oliver say of these days? 7. At what time did John the Baptist ordain Joseph and Oliver? 8. What further angelic ministrations did they receive? 9. In what way did the Prophet become acquainted with Joseph Knight, Sen.? 10. What assistance did he give the Prophet? 11. Why was a removal from Harmony to Fayette proposed? 12. Under what circumstances was this accomplished? 13. What evidence of the Prophet's Seership is given in connection with David Whitmer's journey to Harmony? 14. What disposition was made of the plates during the journey from Harmony to Fayette? 15. What witness was given to the mother of David Whitmer as to the existence of the plates?

PRELIMINARY PROGRAM NO. 9.

1. Devotional exercises.
2. Current historical events.
3. Selections from the Savior's Parables.
4. Music, "A Winter's Lullaby."

LESSON IX.

TRANSLATION OF THE RECORD—Continued—MANNER OF TRANSLATION.

(Chapter VII, pages 66-72.)

Topics.	References.
1. Statements regarding manner of Translation.	Pages 66-68.
<i>a.</i> By Joseph Smith.	Page 66.
<i>b.</i> By Oliver Cowdery.	Page 66.
<i>c.</i> By David Whitmer.	Pages 66-67.
<i>d.</i> By Martin Harris.	Pages 67-68.
<i>e.</i> Summary,	Page 68.
2. Translation not Mechanical.	Pages 68-72.
<i>a.</i> Proper Frame of Mind Necessary.	Page 69.
<i>b.</i> The word of the Lord on the manner of Translation.	Page 70.
<i>c.</i> Illustration in Translation of Egyptian Records.	Pages 70-71.
3. Individuality of Prophets, Seers and Trans- lators preserved.	Pages 71-72.
<i>a.</i> Language that of the Translator.	Page 71.
<i>b.</i> Justification for Verbal Corrections.	Page 72.

REVIEW.

1. What statement is given by Joseph Smith concerning the manner of translating the Nephite record? 2. By Oliver Cowdery? 3. By David Whitmer? 4. By Martin Harris? 5. What is the sum of these several statements? 6. From what general principle could one draw the conclusion that the work of translation was not merely mechanical? 7. To what particular events can you refer to prove that it was not mechanical? 8. What are the Lord's explanations concerning exercising the gift of translation? 9. To what experience of the Prophet's, aside from the

translation of the Book of Mormon, can you refer to as tending to prove that the work of translation was not mechanical? 10. May all the statements of all those who have given testimonies on the manner in which the Book was translated be harmonized with the idea that the translation was not mechanical? 11. Is it reasonable to suppose that an instrument would be everything and the Seer nothing? 12. Is it not more reasonable to think that the instrument would be merely a help and the inspiration of God acting upon the Prophet's mind the principal thing? 13. What singular thing is observable with reference to the writings of Prophets? 14. Would not the limitations of a prophet's knowledge of grammar and language likely affect the character of a translation? 15. What would have been the probable result on the language of the Book of Mormon if the Prophet had been a finished English scholar? 16. If in an inspired man's utterances there are mere verbal errors such as ungrammatical expressions, etc., would there be any inconsistency in correcting said errors?

PRELIMINARY PROGRAM NO. 10

1. Devotional exercises.
2. Current historical events.
3. Poem, "Two Lovers," George Eliot.
4. Report of Scientific Progress.
5. Music, "The Dawn of Love," or "Birth and the Resurrection."

TESTIMONY MEETING.

This meeting is to be occupied entirely in bearing testimony. This is a most important part of theological study and religious training. It should not, on any account, be neglected. Suitable hymns for this occasion will be found on pp. 366 and 415, in the hymn book.

The importance of testimony bearing conducted in the proper way, cannot be overestimated. On this account it is suggested that at least two of the meetings during the season be given up entirely to testimony bearing. It is believed that by a proper economy of effort, it will be possible to spare so much time to this purpose.

A few suggestions with reference to testimony bearing are here presented for the careful consideration of the members: Much that passes for testimony bearing is not of the most profitable kind. This arises from two causes. In the first place, the testimony may not be accompanied by the proper spirit. In this case it becomes formal and lifeless, or even actually cold and repellant. And it fails, therefore, to arouse the warmth of soul which is one of the most important objects of the work. In the second place, the testimony may be extravagant and overdrawn. This is the case if the person testifies of much more than he has reason for, or if his life falls far short of conforming to the testimony borne.

In this connection, a statement of what a testimony is will not be out of place. It may be said, in brief, that a testimony is a statement of any evidence that has come to one, of the truth of the Gospel. The testimony will gain strength as the evidence becomes stronger. This kind of evidence is essentially cumulative: i. e. every new proof may be added to those which have preceded. Thus many small evidences should produce a strong testimony. But the fact should be remembered that he who has seen even a slight evidence of the truth of the Gospel, has a testimony corresponding to that evidence, and he should not hesitate to bear it. He has a right to bear it, and he should do so. It is as acceptable to God as if the evidences were manifold and striking. The only difference is that in the latter case the testimony would simply be stronger, on account of greater evidence.

In view of these facts, the tendency so often exhibited in our testimony meetings, to exaggerate testimonies unduly, is to be regretted. The expression, "I know," is not objectionable, but commendable, if the one using it really does know. But if it is used indiscriminately, or unwarrantably, or in a sort of rivalry with some one else, it is decidedly out of place. In such a case, it would be much better for the one bearing his testimony to make a statement of his reasons for believing the work to be true, than to use without reason or thought, the old formula, "I know."

But, on the other hand, a much more serious mistake is made by him who restrains the spirit of testimony within him. He is, perhaps, afraid of being thought obtrusive, or extreme, and goes to the other limit, of not giving expression to his real thoughts and feelings. It soon happens that the spirit of testimony bearing departs from one who thus refuses to give it full recognition and exercise. Therefore, although it is a serious mistake to exaggerate testimony bearing, it is much worse to suppress that spirit.

(See Lesson XVIII.)

PRELIMINARY PROGRAM NO. 11.

1. Christmas music.—Prayer.
2. Brief Outline of Dickens's "Christmas Carol," and Selections Therefrom.
3. Song, "A Christmas Carol."

LESSON XI.

TRANSLATION OF THE RECORD—Continued—PRECAUTIONS AND DIFFICULTIES.

(Chapter VIII, pages 73-79.)

Topics.	References.
1. Time of Translation.	Page 73.
2. Precautions against Loss and Changes in Manuscript.	Page 73.
<i>a.</i> Nature of Precautions.	Pages 73-75.
<i>b.</i> Necessity for Precautions.	Pages 74-75.
3. Two Manuscripts.	Pages 75-77.
<i>a.</i> Original.	Pages 75-76.
<i>b.</i> Printer's Copy.	Pages 76-77.
4. Difficulties of Publication.	Pages 77-79.
<i>a.</i> Attempt to purloin the work.	Pages 77-78.
<i>b.</i> Effort to discourage the printer.	Page 78.
5. Promises of the Lord Fulfilled.	Pages 78-79.

REVIEW.

1. About what length of time was occupied in the work of translating the Book of Mormon? 2. When did the work of translation begin? 3. What arrangements were made for the payment of the printer? 4. What regulations did the Prophet prescribe in the preparation of the manuscript for the printer? 5. Were these precautions necessary? 6. What was the condition of the printer's copy with reference to capitalization and punctuation? 7. What disposition was finally made of the printer's copy? 8. What disposition was made of the original manuscript? 9. In what manner did a fragment of this original manuscript come into the possession of President Joseph F. Smith? 10. What effort was made to anticipate the publication of the Book of Mormon? 11. In what light

does Mr. Grandin, the printer, appear in this transaction? 12. By what means were the Prophet's enemies thwarted? 13. What other difficulty arose to arrest the progress of the printing? 14. How was the difficulty overcome? 15. State the points triumphantly accomplished in the publication of the Book of Mormon.

PRELIMINARY PROGRAM NO. 12.

1. Devotional exercises.
2. Current historical events.
3. Reading Tennyson's "Ring Out, Wild Bells," or Prentiss
"The Closing Year."
4. Song, "Laddie."
5. Instrumental Music.

LESSON XII.

ANALYSIS OF THE BOOK OF MORMON.

(Chapter IX, pages 80-85.)

Topics.

- 1. The Small Plates of Nephi.**
 - a.* Books.
 - b.* Writers.

- 3. Mormon's abridgment of the Large Plates of Nephi.**
 - a.* Nature and Extent.
 - b.* Style.

- 3. Writings of Moroni.**
 - a.* Completion of his father's Record.
 - b.* Abridgment of the Jaredite Records
 - c.* The Book of Moroni.

References.

- Pages 80-81.
Pages 80-81.
Pages 80-81
Pages 81-85.
Page 81.
Pages 81-84.
Page 85.
Page 85.
Page 85.
Page 85.

REVIEW.

1. With reference to its construction in how many parts does the Book of Mormon separate? 2. What was the character of the Smaller plates of Nephi? 3. How did they become attached to the Book of Mormon? (See words of Mormon, Book of Mormon, page 158.) 4. How many books are there in this division? 5. Name them. 6. How many writers in this division, and how much did each write? 7. Who are the principal writers of this division? 8. Of what is the second division of the Book of Mormon comprised? 9. What is the style of Mormon's abridgment? 10. Give examples of its complications. 11. What would be the modern method of arranging this part of the Book of Mormon? 12. In what way did Mormon proceed with reference to chronicling the events of his own time? 13. What comprises the three divisions of the Book of Mormon? 14. What are the three divisions of Mormon's writings? 15. How did the Nephites come into possession of the record of the Jaredites? 16. What length of time intervened between the first and last writers in the Book of Mormon?

PRELIMINARY PROGRAM NO. 13.

1. Devotional exercises.
2. Current historical events.
3. Reading, Selections from "The Bird's Christmas Carol," by Kate Douglas Wiggin, or "The Vision of Sir Launfal," by Jas. R. Lowell.
4. Music, "Oh for a Burst of Song."

LESSON XIII.

MIGRATIONS TO THE WESTERN HEMISPHERE.

(Chapter X, pages 86-95.)

Topics.	References.
1. Colony of Jared.	
<i>a.</i> Travels to the promised land.	Pages 86-88.
<i>b.</i> Growth and civilization.	Pages 83-93 .
<i>c.</i> Decline and destruction.	Pages 87-88.
	Page 88.
2. Lehi's Colony.	Pages 89-92.
<i>a.</i> Conditions at Jerusalem 600 B. C.	Page 89. (Note)
<i>b.</i> Composition of the colony.	Page 89.
<i>c.</i> Route taken.	Page 89.
3. The Promised Land.	Pages 89-92.
<i>a.</i> Nature of the land.	Page 90.
<i>b.</i> Division of the colony.	Page 90.
<i>c.</i> Movements of the Nephites.	Pages 90-92.
<i>d.</i> Discovery of Zarahemla.	Page 92.
4. Mulek's Colony.	Pages 93-95.
<i>a.</i> Fall of Jerusalem.	Page 93.
<i>b.</i> Capture of Zedekiah.	Page 93.
<i>c.</i> Escape of Mulek.	Page 93.
<i>d.</i> Arrival at Promised Land.	Page 93.
<i>e.</i> Character of Mulek's People.	Page 94.
<i>f.</i> Union with the Nephites.	Pages 94-95.
5. Kinship of the Three Colonies.	Page 95.

REVIEW.

1. How many migrations have there been from the Old world to the New according to the Book of Mormon? 2. Name them in their chronological order. 3. Whence came the Jaredites? 4. Under what circumstances was this colony formed? 5. At what point in the western world

is it supposed they landed? 6. What is the name of the brother of Jared? 7. What form of government did this people establish? 8. What was the first capital of the Jaredite nation? 9. What can be said of Jaredite civilization? 10. What were the promises of the Lord to Jared and his brother respecting their posterity? 11. To what part of the western world were the Jaredites confined? 12. In what manner is our knowledge of the Jaredites necessarily limited? 13. About what time did destruction overtake the Jaredites? 14. What conditions prevailed in Judea about 600 years B. C.? 15. Is there any evidence that there were more prophets at Jerusalem than those known to us by name in the Bible? 16. What occasioned the formation of Lehi's colony? 17. In what direction did they journey from Jerusalem? 18. About what length of time was occupied in the journey from Jerusalem to the promised land? 19. What was the nature of the land to which the Nephites came? 20. What circumstances lead to the division of Lehi's colony on the promised land? 21. What is the character of these divisions respectively? 22. What directions would Nephite removals naturally take? 23. At about what part of the south continent had the Nephites reached about 200 years B. C.? 24. At this point what great event took place? 25. In what way did Jerusalem fall into the hands of the Babylonians? 26. What severe judgment befell the king of Judea? 27. What member of Zedekiah's family was rescued from the general destruction? 28. How did they reach the western hemisphere? 29. At what part of it did they land? 30. To what point in the south continent did they ultimately drift? 31. What was the Nephite custom with reference to naming their lands and cities? 32. What event would likely lead to naming the city and land occupied by descendants of Mulek's colony, Zarahemla? 33. What was the state of the people of Mulek when discovered by the Nephites? 34. What revolution respecting religion and government took place by the union of these people? 35. What would likely be the mutual benefits derived from this union?

PRELIMINARY PROGRAM NO. 14.

1. Devotional exercises.
2. Current historical events.
3. Selections from 12th Century Writers. (See December Journal.)
4. Music, "My Rosary."

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful. Very few errors of language occur in it; and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the Pilgrim's Progress, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible. The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

LESSON XIV.

BOOK OF MORMON LANDS.*

(Chapter XI, pages 96-114.)

Topics.

I. Changes in Nephi Lands at Messiah's Death.

- a.* I Nephi's Prophetic Description.
- b.* Samuel's Prophetic Description.
- c.* III Nephi's Historical account.

I. Probable Physical Changes.

References.

Pages 96-98.

Page 96.

Pages 96-97.

Pages 97-98.

Pages 96-106.

REVIEW.

1. What circumstance makes uncertain the location of particular cities and lands occupied by Book of Mormon peoples. 2. How many classes of descriptions are given concerning changes in the lands at Messiah's death? 3. Are the prophetic descriptions to be regarded as less real than the historical descriptions? 4. Give the substance of the first Nephi's description of these changes. 5. Give the principal points in Samuel's description. 6. Point out the most extended changes in the face of the land indicated in Mormon's description. 7. Relate the principal changes indicated by the voice of God to the survivors. 8. How may these great cataclysms have affected the contour of the continents? 9. Is it not at least reasonable that the change was considerable? 10. What is Jacob's description of the land to which Lehi's colony came? 11. What other Book of Mormon writer tends to sustain Jacob's statement. 12. Is it reasonable to think that Jacob would refer to the whole of North and South America as an island? 13. What testimony can be cited in support of the meeting of the Atlantic and the Pacific over isthmian passes? 14. What reasons exist for believing that the continent of South America may at one time have been divided into island groups? 15. What is the physical character of that part of the continent said to have been occupied by the Nephites and Lamanites respectively? 16. What evidence is there in the Book of Mormon that the Nephites occu-

* See foot note page 96. It is believed that the excellent maps in this Manual will be of great service to the student.

pied a mountainous country such as Ecuador and the southern part of Colombia is now? 17. How would you account for the silence of the Book of Mormon writers as to these great mountain ranges and immense mountain groups, if such existed when they occupied the country? 18. How would you explain their choosing mere hills as their land marks if they lived in the midst of notable mountains and mountain systems? 19. From what circumstance may we infer the Nephite idea of a hill? 20. What are the evidences of the existence of mountains in South America during Nephite occupancy? 21. What are the probable facts with reference to the physical character of South America previous to the cataclysms at Messiah's death? 22. Is there anything in the Book of Mormon itself which makes improbable the views expressed in the text?

PRELIMINARY PROGRAM NO. 15.

1. Devotional exercises.
2. Current historical events.
3. Song, "Alice, Where Art Thou?"
4. Report of Scientific Progress.

LESSON XV.

BOOK OF MORMON LANDS—Continued. (Chapter XI, pages 107-114.)

Topics.

References.

I. Evidences of the possibility of the changes suggested in the preceding Lesson.

Pages 107-114.

REVIEW.

1. What may be said of geological periods? 2. In what manner are movements in the earth's crust usually affected? 3. In what other manner is the contour of islands and continents somewhat affected? 4. Where was Atlantis situated? 5. Relate the circumstance of the subsidence of Atlantis. 6. In what light are moderns coming to regard Plato's story of Atlantis? 7. Give the substance of LeConte's statement of modern changes in the earth. 8. Give Sir Charles Lyell's description of the earthquake at Bogota. 9. What is said of geological formations in Colombia—the southern part of which is supposed to have been the land of Zarahemla? 10. Give the substance of Professor Lyell's account of the earthquake on the Island of Java. 11. Summarize the chief points from Donnelley's description of lands suddenly affected in the Grecian archipelago. 12. What does Darwin say of subsidences in South America? 13. What recent evidence can you cite for widespread changes by means of sudden convulsions of nature? 14. What is the reasonable conclusion to be formed with reference to the cataclysms in the western continent at Messiah's death?

PRELIMINARY PROGRAM NO. 16.

1. Devotional exercises.
2. Current historical events.
3. Music, "Love's Old Sweet Song."
4. Extemporaneous addresses.

LESSON XVI.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES.

(Chapter XI, pages 115-119.)

Topics.	References.
1. Of the Jaredites.	Pages 86-88, 115
2. Of the People of Mulek.	Pages 93-95, 115
3. Of the Nephites—Southward.	Pages 89-92, 115
<i>a.</i> Re-occupancy of the Land of Nephi under Zeniff—Their treatment by the Lamanites—Their deliverance and return to Zarahemla.	Pages 115-118.
<i>b.</i> Missionary expedition of the Sons of Mosiah.	Page 119.

REVIEW.

1. To what part of the western world were the movements of the Jaredites confined? 2. What was the probable center of Jaredite civilization? 3. Where did Mulek's colony most probably land? 4. To what part of the south continent did they finally drift? 5. What of the movements of the Nephites from the place of Lehi's landing to the point whence they migrated under Mosiah I. (pp. 89-92.) 6. In what directions after the Nephite settlement at Zarahemla did Nephite movements tend? 7. What was the motive prompting the migration of Zeniff and his people southward? 8. In what manner was Zeniff's colony received by the Lamanites? 9. Under what circumstances did they finally escape from Lamanite thralldom? 10. Through how many years did reoccupancy of the land of the Nephites continue by Zeniff's people? 11. What notable missionary movement extended southward? 12. What result attended this missionary expedition? 13. Where were the Lamanite converts resulting from this missionary expedition located?

PRELIMINARY PROGRAM NO. 17.

1. Devotional exercises.
2. Current historical events.
3. Solo, "Stick to your Mother, Tom."
4. Select recitation.
5. Instrumental music.

Following is a partial list of selections for recitation or reading:

From Longfellow—Selections from "Hiawatha," "The Courtship of Miles Standish," "Evangeline," "Outre Mer," "The Skeleton in Armor," "The Two Angels," and a number of other shorter poems.

From Whittier:—"The Barefoot Boy," "Maud Muller," "Barbara Fritchie," selections from "Snow-bound," "Centennial Hymn."

From Poe:—"The Bells," "Annabel Lee," "The Raven."

From Emerson:—Selections from "Woodnotes," "The Snow Storm," "Forbearance," "Manners," "Concord Hymn," "Immortality."

From Willis:—"Unseen Spirits," "Andre's Request to Washington," selections from "Bible Poems."

From Irving:—Selections from the burlesque "History of New York," "Rip Van Winkle," "The Legend of Sleepy Hollow," selections from his historical and biographical writings.

From Halleck—"Marco Bozzaris," "Red Jacket."

From Bryant:—"Thanatopsis," "To a Waterfowl," "A Forest Hymn."

From Drake:—"The American Flag."

From Holmes:—"The Last Leaf," selections from "The Autocrat of the Breakfast Table," "Dorothy Q."

From Lowell:—"The Courtin'," "After the Burial."

From Holland:—Selections from "Bitter-sweet," "A Christmas Carol."

In addition to these there are many minor American poets, and prose writers, whose works will repay careful reading. The works of a few English authors are named here, with the explanation that the list is decidedly incomplete.

Scott:—Selections from "Marmion," "Lady of the Lake," "The Lay of the Last Minstrel," etc. Selections from some of his novels are suitable for reading.

Tennyson:—Selections may be made from "The Princess," "In Memoriam," "Enoch Arden," "The Lotus-Eaters," "Idylls of the Kings," and a number of his shorter poems.

Shakespeare:—The writings of this great poet are rich in material.

A host of other notable writers could be mentioned if space permitted, but as they are named in so many catalogues, it is left to the officers and members to make selections from their works.

LESSON XVII.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES—Continued.

(Chapter XII, pages 120-126.)

Topics.	References.
4. Of the Nephites—Northward.	Pages 120-126.
<i>a.</i> Strategic Importance of the isthmus.	Pages 120-123.
<i>b.</i> Hagoth's expeditions.	Pages 120-123.
<i>c.</i> State of Nephite Civilization.	Page 121.
<i>d.</i> Extent of Colonization of North Continent.	Pages 121-122.
<i>e.</i> Effect of the war of 35-31 B. C. on Nephite occupancy.	Pages 122-123.
5 Of the Nephites A. D.	Page 123.
<i>a.</i> Robber wars.	Page 124.
<i>b.</i> Division of the Nephites and Lamanites.	Pages 124-125.
<i>c.</i> Final War.	Pages 125-126.

REVIEW.

1. Of what strategic importance was the isthmus uniting the two continents? 2. About what time did a struggle for possession of it begin? 3. At what period B. C. did the first extensive migrations of Nephites into the north continent take place? 4. What other migratory movement took place about this time? 5. What is supposed to have been the fate of Hagoth's lost vessels? 6. About how long after this movement northward was a fresh impetus given to migration in that direction? 7. What was the probable cause of this movement? 8. What can you say of Nephite civilization at this period? 9. What can you say of the extent of Nephite occupancy of the north continent previous to the coming of Messiah? 10. To what extent northward did Nephite migration probably extend at this time? 11. What effect on the movement of population did the war of 35-31 B. C. have? 12. What is assigned as the cause of Nephite failure in this war? 13. What steps did the chief

judge of the land take to remove the cause? 14. What effect attended upon the preaching of Nephi and Lehi? 15. What event in Nephite history next affected the movements of the people in these continents? 16. What conditions followed this war? 17. What change upon the subsequent prosperity of the people? 18. What was the condition of the people at the time of the cataclysms which shook the western hemisphere at Messiah's death.? 19. What conditions obtained with reference to occupancy of the western world after the appearance of Messiah?

PRELIMINARY PROGRAM NO. 18

1. Devotional exercises.
2. Current historical events.
3. Music, "Belle Brandon."
4. Selections from 13th Century Writers.
5. Recitation.

TESTIMONY MEETING.

This meeting is to be devoted to the bearing of testimony. Read carefully the instructions on testimony bearing given in Lesson X and in this lesson.

The presiding officers of the associations, the week before this meeting takes place, should call attention to it, and urge the members to come prepared in spirit to make the meeting a successful one.

It cannot be too strongly emphasized that the testimony meeting may be, and should be made, the most profitable of all our meetings. It is at such meetings that the spiritual side of religion may best be developed and manifested. There, full play is given to the feelings, which perform so important a part, under proper conditions, in our religious life. When people talk together, and sing together, and pray together, all restraints of formalism removed, the Spirit is given a better opportunity to operate freely in the heart. The soul is melted with warmth of feeling, and becomes pliant and plastic, ready to be moulded to the will of the Holy Ghost.

If, then, the two extremes, suppression and exaggeration, are avoided, and the true thoughts and feelings of the soul are expressed, an increase of spiritual strength is secured. All assembled may, and should, enter into a sympathetic, spiritual communion with one another, the Holy Spirit presiding over and sanctifying all thoughts and feelings. It is easy to see how, under such circumstances, one discordant voice will not only destroy the general accord, but lessen very materially the spirit of the meeting.

This undesirable result may also be brought about by a monotony of testimony; or by wandering thoughts; or by antagonistic feelings; or by ranting vehemence. Indeed, anything that does not fit in with the spirit of the occasion, brings about this lack of harmony.

The members of the Mutual Improvement Association should attend the regular fast meetings held in the wards on the first Sunday of the month. And they should take advantage of the opportunity there presented, to bear testimony. These important meetings are too often neglected by the young people. The result of this neglect is that a monotonous sameness is often manifested in these meetings, only the older people taking part. A vigor, freshness, and variety of testimony

would be secured by an effort on the part of the young men to arise **and** express their thoughts. This beneficial result will also extend to **the** young people taking part, and attendance and interest at these important meetings will increase. No Sabbath meetings should be regarded as of greater value than the fast meeting.

It is the desire of the General Board, that the members of the M. I. A. shall not neglect the bearing of testimony in these meetings. If they **do**, the spirit of testimony will depart from them, and they will grow into coldness and indifference in the defense of the **gospel**, and the testimony of it. It is one of the gifts of the gospel, that men are **privileged to** bear testimony of its truth, and he is a slothful servant who neglects this gift. It grows with use—it diminishes with disuse. It should **be** carefully and conscientiously employed by all.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Song, "The Sweetest Story Ever Told."
4. Recitation, Lowell's "The Courtin'."

LESSON XIX.

GOVERNMENT AND RELIGION.

(Chapter XIII, pages 127-131.)

Topics.

- 1. The Jaredites.**
 - a.* Government.
 - b.* Religion.
- 2. The People of Mulek.**
 - a.* Government.
 - b.* Religion.

References.

- Pages 127-130.
Pages 127-128.
Pages 128-130.
Pages 130-131.
Page 130.
Pages 130-131.
-

REVIEW.

1. What kind of government existed in the colony of Jared? 2. Under what circumstances was a king first chosen? 3. What was the name and location of the Jaredite capital? 4. Was the hereditary principle in the succession of kings recognized? 5. What can be said of the subordinate divisions and officers in the Jaredite government? 6. What must have been the character of Moriancumr and Jared and their families? 7. What great revelation of God was given to Moriancumr? 8. In what way would this likely affect religion among the people of Jared? 9. To what extent was a knowledge of true religion perpetuated among the Jaredites? 10. What took place with reference to religion and morality towards the close of the national and race existence of the Jaredites? 11. To what general truth may we refer as evidence of the existence of government among the people of Mulek? 12. In what manner does the experience of Mulek's colony illustrate the value of a written language, and particularly the written word of God? 13. What effect did the absence of letters have on their language? 14. What effect did the absence of the written word of God have on their knowledge of spiritual things? 15. What may be said of the morality of a people who are without religion? 16. Can you maintain that religion is essential to the perpetuity of morality?

PRELIMINARY PROGRAM NO. 20.

1. Devotional exercises.
2. Current historical events.
3. Song, "Because I Love You."
4. Poem, "Christ and the Earth," Bishop O. F. Whitney.
5. Instrumental music.

LESSON XX.

GOVERNMENT AND RELIGION—Continued.

(Chapter XIII, pages 131-143.)

Topics.	References.
3. The Nephites.	Pages 131-141.
<i>a.</i> Government under the Monarchy.	Pages 131-132
<i>b.</i> Under the Judges.	Pages 132-136.
<i>c.</i> Under the Church.	Page 136.
<i>d.</i> Religion.	Pages 136-141.
4. The Lamenites.	Pages 141-143.
<i>a.</i> Government.	Page 141.
<i>b.</i> Religion.	Pages 142-143.

REVIEW.

1. What form of government did the Nephites early adopt? 2. What plan of succession to the kingly office was adopted? 3. Whence did the Nephites derive the laws of their government? 4. For what length of time did the monarchical form of government continue? 5. What may be said to be the Israelitish idea in government? 6. What are the advantages of monarchy as set forth by Mosiah II.? 7. What are the disadvantages? 8. What were the considerations that led Mosiah II. to recommend a change in the form of government? 9. What are the advantages of democracy—i. e. rule of the people? 10. What other circumstances probably led Mosiah II. to recommend a change in the Nephite form of government? 11. In what manner were the chief and subordinate judges elected? 12. What did the chief judge's oath of office enjoin upon him. 13. To what authorities was he held accountable for the discharge of his duties? 14. In what manner were the officers of government compensated for their services? 15. What is known of the military organization of the Nephites? 16. What crimes especially were followed by severe punishment? 17. What of religious liberty among the Nephites? 18. What length of time did the reign of the judges continue? 19. What form of government obtained after the coming of Messiah to the de-

struction of the Nephites? 20. What was the nature of the Nephite religion? 21. What was the basis of that religion? 22. What order of priesthood obtained among the Nephites? 23. Was this higher order of priesthood competent to administer in the ordinances of the Mosaic law? 24. To what extent did the Nephites have knowledge of the coming and mission of Messiah? 25. What gave stability to the Nephite religion? 26. Under what circumstances did the Messiah appear to the Nephites? 27. What organization did Messiah establish for the perpetuation of religion? 28. What moral law of the gospel did he give them? 29. What government likely prevailed among the Lamanites? 30. What is the evidence of its efficiency? 31. What ideas of religion obtained among the Lamanites? 32. To what point in the development of our subject have we now attained.

NEW WITNESSES FOR GOD.

VOLUME II.

THE BOOK OF MORMON.

BY

B. H. ROBERTS

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"The Gospel," "Outlines of Ecclesiastical History," Missouri
Persecutions," "Rise and Fall of Nauvoo," Etc., Etc.

PREFACE.

This treatise on the Book of Mormon was begun in England, in 1887, while I was assistant editor of the Latter-day Saints' "Millennial Star," published at Liverpool. Much of the material now used was then collected, and the general plan of the work here followed was then conceived. While collecting and arranging these materials, however, it occurred to me that this work should be preceded by one on the Prophet Joseph Smith as a witness for God. This idea so grew upon me that the Book of Mormon treatise was laid aside, and that on Joseph Smith was written; but, owing to so much other work that crowded upon me, it was not published until 1895. Meantime this work on the Book of Mormon has been awaiting completion, but not until now—not until the General Board of the Young Men's Improvement Associations determined that the Book of Mormon be the principal theme of study in the societies for the next two years—did the time seem fully come for the publication of the work here presented.

It will be observed that the title of the work is written, New Witnesses for God, Volume II.—The Book of Mormon. This is done for the reason that as soon as the associations have completed the Manual for 1904-5, it is intended that this work and the one already published on Joseph Smith the Prophet, shall be published in two volumes under the general title, "New Witnesses for God, Volume I—Joseph Smith, the Prophet; Volume II—The Book of Mormon." To this work is given the title it will bear when published with its companion volume.

While the coming forth of the Book of Mormon is but an incident in God's great work of the last days, and the Book of Mormon itself subordinate to some other facts in God's great work, still the incident of its coming forth and the book itself are facts of such importance that the whole work of God may be said in a manner to stand or fall with them. That is to say, if the origin of the Book of Mormon could be proved to be other than that set forth by Joseph Smith; if the book itself could be proved to be

other than it claims to be, *viz.*, an abridged history of the ancient inhabitants of America, a volume of scripture containing a message from God to the people to whom it was written—"to the Lamanites [American Indians], who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation"—if, I say, the Book of Mormon could be proved to be other than this, then the Church of Jesus Christ of Latter-day Saints, and its message and doctrines, which, in some respects, may be said to have arisen out of the Book of Mormon, must fall; for if that book is other than it claims to be; if its origin is other than that ascribed to it by Joseph Smith, then Joseph Smith says that which is untrue; he is a false prophet of false prophets; and all he taught, and all his claims to inspiration and divine authority, are not only vain but wicked; and all that he did is not only useless, but mischievous beyond human comprehending.

Nor does this statement of the case set forth sufficiently strong the situation. Those who accept the Book of Mormon for what it claims to be, may not so state their case that its security chiefly rests on the inability of its opponents to prove a negative. The affirmative side of the question belongs to us who hold out the Book of Mormon to the world as a revelation from God. The burden of proof rests upon us in every discussion. It is not enough for us to say that if the origin of the Book of Mormon is proved to be other than that set forth by Joseph Smith; if the book itself be proved to be other than it claims to be, then the ecclesiastical institution known as "Mormonism" must fall. We must do more than this. The security of "Mormonism" rests on quite other grounds; and, from a forensic standpoint, upon much more precarious ground; for not only must the Book of Mormon not be proved to have other origin than that which we set forth, or be other than we say it is, *but we must prove its origin to be what we say it is, and the book itself to be what we proclaim it to be—a revelation from God.*

From these remarks the reader will observe, I trust, that while I refer to the coming forth of the Book of Mormon as an incident, and the book itself as a fact really subordinate to some other facts

connected with the great work of God in the last days, I have by no means underrated the importance of the Book of Mormon in its relation to the work of the last days as a whole; and it is to meet the requirements of this situation that I have been anxious to add my contribution to the gradually accumulating literature on this subject, both within and without the Church, both upon the affirmative and the negative side of the question.

My treatise is divided into four parts:

I.—The importance of the Book of Mormon as a Witness for God and the Bible.

II.—The Discovery of the Book of Mormon and its Translation—Migrations, Lands, Intercontinental Movements, Civilizations, Governments, and Religions of its Peoples.

III.—Evidences of the Truth of the Book of Mormon.

IV.—Objections to the Book of Mormon.

Parts I and II are published in this Manual. Parts III and IV are reserved for the Manual of 1904-1905.

It will be seen from the nature of these divisions that Parts I and II are really preparatory only in their nature. The more interesting field of evidence and argument is not entered until Part III is reached. But Parts I and II, if not so intensely interesting as the divisions devoted to argument, they are nevertheless every whit as important. It goes without saying that the success of an argument greatly, and I may say, fundamentally, depends upon the clearness and completeness of the statement of the matter involved; and it is frequently the case that a proper setting forth of a subject makes its truth self-evident; and all other evidence becomes merely collateral, and all argument becomes of secondary importance. Especially is this the case when setting forth the Book of Mormon for the world's acceptance; in which matter we have the right to expect, and the assurance in the book itself that we shall receive, the co-operation of divine agencies to confirm to the souls of men the truth of the Nephite record; that as that record was written in the first instance by divine commandment, by the spirit of prophecy and of revelation; and as it was preserved by angelic guardianship, and at last brought forth by revelation, and translated by what men regard as miraculous means, so it is

provided in God's providences respecting this volume of scripture, that its truth shall be attested to individuals by the operations of the Holy Spirit upon the human mind. "When ye shall receive these things," says the prophet Moroni, referring to the Book of Mormon, "I would exhort you that ye should ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

This must ever be the chief source of evidence for the truth of the Book of Mormon. All other evidence is secondary to this, the primary and infallible. No arrangement of evidence, however skilfully ordered; no argument, however adroitly made, can ever take its place; for this witness of the Holy Spirit to the soul of man for the truth of the Nephite volume of scripture, is God's evidence to the truth; and will ever be the chief reliance of those who accept the Book of Mormon, and expect to see its acceptance extended throughout the world; for, as the heavens are higher than the earth, so must the testimony of God forever stand above and before the testimony of men.

I confess that these reflections have a somewhat saddening effect upon one who undertakes to set forth what he must confess are but the secondary evidences to the truth of the Book of Mormon, and make an argument that he can never regard as of primary importance in the matter of convincing the world of the truth of the work in the interest of which he labors. But I trust these reflections will help my readers to a right apprehension of the importance of Parts I. and II., which are published in this Manual—the importance of a clear and, so far as may be, a complete statement of the incidents connected with the coming forth of the book, and also of its contents. To be known, the truth must be stated; and the clearer and more complete the statement is, the better opportunity will the Holy Spirit have for witnessing to the souls of men that the work is true. While desiring to make it clear that our chief reliance for evidence to the truth of the Book of Mormon must ever be the witness of the Holy Spirit, promised by the

prophet Moroni to those who will seek to know the truth of the work from that source; and desiring also, as I think is becoming in man, to acknowledge the superiority of God's witness to the truth as compared with any evidence that man may set forth—I would not have it thought that the evidence and argument presented in Parts III and IV are unimportant, much less unnecessary. Secondary evidences in support of truth, like secondary causes in natural phenomena, may be of first-rate importance, and mighty factors in the achievement of God's purposes. I only desire by these remarks to place the matters to be considered in their right relation.

B. H. ROBERTS.

Salt Lake City, August, 1903.

FORE-WORDS.

NEW WITNESSES FOR THE TRUTH OF GOD'S WORD ASSURED.

It is a happy omen, that, while so much of the literature of our times is marked by a tone of infidelity, and especially by a disparagement of the evidences of the authenticity and inspiration of the Scriptures, there is in other quarters an increasing readiness to make the choicest gifts of modern science and learning tributary to the word of God. The eclipse of faith is not total. And it is an additional cause for gratitude to the God of Providence and of Revelation, that, even at this remote distance of time from the date of the Sacred Oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjecture; but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics, or the desert sands, or the dusty manuscripts, to confound the adversaries of his word, and to "magnify it above all his name."—“Historical Evidences of the Truth of the Scripture Records,” by George Rawlinson, M. A. American Edition, 1885, (Advertisement.)

THE WORLD'S HUNGER FOR KNOWLEDGE
OF CHRIST.

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.”—Rev. John Watson, D. D. (Ian Maclaren) *“Life of the Master,”* Prologue.

THE BOOK OF MORMON—A WITNESS FOR THE
BIBLE AND CHRIST.

*“And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a Book, and it was carried forth among them. And the angel said unto me, Knowest thou the meaning of the Book? And I said unto him, I know not. And he said, Behold it proceedeth out of the mouth of a Jew; and, I, Nephi, beheld it; and he said unto me, The Book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he hath made with the House of Israel; and it also containeth many of the prophecies of the holy prophets. **

** * * And it came to pass that I beheld the remnant of the seed of my brethren, and also the Book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren. And after it had come forth unto them, I beheld other Books, which came forth by the power of the Lamb, from the Gentiles, unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the Twelve Apostles of the Lamb [the Bible] are true. And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known unto all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.”—I. Nephi xiii.*

NEW WITNESSES FOR GOD.

II.

THE BOOK OF MORMON.

PART I.

The Value of the Book of Mormon as a Witness for the Authenticity and Integrity of the Bible, and the Truth of the Gospel of Jesus Christ.

CHAPTER I.

THE BIBLE IN THE NINETEENTH CENTURY.

"The Bible In the Nineteenth Century" will yet form an interesting subject for a volume. The writer of it will recount the attacks made upon the sacred volume by unbelievers, and the defense of it by faithful Christian and Jewish scholars. He will also be under the necessity of writing the history of the betrayals of the Holy Scriptures by pretended friends; and he will say such betrayals were more mischievous than the attacks of avowed enemies. He will balance the harm done by the attacks and the betrayals, against the good accomplished by the defenses, and give the net result of gain or loss. Which will preponderate? The nineteenth century was prolific in both assaults and defenses; and much valuable material was collected from unexpected quarters for the latter, but for all that it is doubtful if in what is recognized as the Christian world the faith of Christians in the Bible as the veritable word of God is as sound and absolute at the close of the nineteenth century as it was at the commencement of it. This is not saying that what is regarded as old fashioned faith in the Bible has been entirely banished, or totally eclipsed. There are those, and many of them, thank God, who still revere the Bible as the word of God, and therefore hold it true, and take it as a lamp to their feet, as a guide to their path. But there has arisen within Christendom itself—and chiefly within the nineteenth century—a class of Bible scholars who have done much mischief to faith in the Bible; who have betrayed it; who make it part of their boast that in their study of the Bible they have dropped the theological attitude towards it, viz. the pre-conception that the Bible is the word of God, on which conception men were wont to reason: God is a God of absolute truth; the Bible is the word of God; therefore the Bible is absolutely true. This position they abandon and take up what they are pleased to call the "literary attitude or method." That is, they approach the Bible without any pre-conception whatsoever. They take up the collection of books forming

the Bible just as they would take up any other body of literature; as they would English, French, or German literature. "This method," says one high in authority in the new school of critics, "assumes nothing. It leaves the conclusion of the questions whether the Bible came from God, in what sense it came from God, how far and to what extent it came from God, all to be determined by examination of the book itself. This I call the literary method."^a "This method," says another, "leads to the investigation of the origin, authorship, and meaning of the several books of the Bible, and the credibility of the history which it contains."^b Concerning in what those of the Literary Method school are agreed, and in what their method results, as to the Old Testament, I quote the following:

"They are generally agreed in thinking that the book of Genesis is composed of three or four or more documents woven together by some ancient editor in one continuous narrative. They are generally agreed in thinking that the book of the Covenant,^c with the Ten Commandments at its forefront, is the oldest book in the Bible; that the history in which that book of the Covenant is embedded was written long subsequent to the time of Moses. They are generally agreed in thinking that the book of Deuteronomy, embodying a later prophet's conception of Mosaic principles, was not written or uttered by Moses himself in its present form, but some centuries after the death of Moses. They are generally agreed in thinking that the book of Leviticus was written long subsequent to the time of Moses, and so far from embodying the principles of the Mosaic code embodies much that is in spirit adverse if not antagonistic to the simple principles of Mosaism. They are generally agreed in considering that we have in the books of Kings and Chronicles history and belles lettres so woven together that it is not always possible to tell what is to be regarded as belles lettres and what is to be regarded as history. They are generally agreed in the opinion that Job, while it treats of history about the days of Moses, or even anterior thereto, was written later than the time of Solomon; that very little of the Hebrew Psalter was composed by David; that most of it was composed in the time of the exile or subsequent thereto; that Solomon's song was not written by Solomon and is the drama of a pure woman's love, not a spiritual allegory; that the book of Isaiah was written by certainly two authors and perhaps more, the later book being written one hundred years at least after the earlier and by a prophet now unknown; that the book of Jonah belongs to the series of moral instruction through fiction, and that the

^a "The Bible as Literature." A course of lectures by Dr. Lyman Abbot, in Plymouth Church, Brooklyn, 1896-7. What is here called the "Literary Method," is identical with what is called "Higher Criticism," the terms are used interchangeably. Higher Criticism may be said to stand in contradistinction to what is called Lower Criticism in this, that it concerns itself with writings as a whole, whereas Lower Criticism concerns itself with the integrity or character of particular passages or parts; and is sometimes called "Textual Criticism." "The term 'Literary' or 'Higher Criticism' designates that type of Biblical Criticism which proposes to investigate the separate books of the Bible in their internal peculiarities, and to estimate them historically. It discusses the questions concerning their origin, the time and place, the occasion and object of their composition, and concerning their position and value in the entire body of revelation. * * * * * The 'Higher Criticism' has been so often employed for the overthrow of long-cherished beliefs that the epithet 'destructive' has frequently been applied to it; and hence it has become an offense to some orthodox ears." (The Mosaic Authorship of the Pentateuch, Charles Elliott, D. D. pp. 12, 13.)

^b Beginning of Christianity (Fisher) p. 392.

^c xxi, xxii, xxiii, Exodus—The Ten Comandments and amplifications.

book of Daniel conveys moral instruction by means of, to use Dean Farrar's phraseology, one of these 'splendid specimens of the lofty moral fiction which was always common among the Jews after the exile.'^d

Another recognized authority in the same field of learning in summing up the results of the so-called "Higher Criticism," says:

"It has thus far done an inestimable service in the removal of the traditional theories from the sacred books, so that they may be studied in their real structure and character. * * * * * The higher criticism shows us the process by which the sacred books were produced, that the most of them were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors who have brought together the older material without removing discrepancies, inconsistencies and errors. In this process of editing, arranging, addition, subtraction, reconstruction and consolidation, extending through many centuries, what evidence have we that these unknown editors were kept from error in all their work?"^e

Such dissecting as this can have but one general result—death of reverence for the Bible—death of faith in it, as the revealed word of God. The authenticity of the Bible by it is left doubtful; for while this method of criticism succeeds, with those who affect it, in proving that Moses is not the author of the five books for so many centuries accredited to him, it fails to tell us who is the author of those books. This Higher Criticism with some show of arrogance tells us that there are two and perhaps more, authors of the book of Isaiah's prophecies; that the last twenty-seven chapters were not written by the great Hebrew prophet whose name the book bears; but it fails to tell us who is the author of them. Nor can it be determined even when the unknown author lived. The same is true as to the other books of the Old Testament upon whose authenticity this system casts its shadow. The system is wholly destructive in its tendencies; it unsettles everything, it determines nothing, except that everything with reference to the authenticity, time of composition, inspiration, and credibility of the Old Testament is indeterminable. "It leaves everything hanging in the air" says one able critic of Higher Criticism. "It begins in guesses and ends in fog. At all events the result leaves us in a hopeless muddle, and when that is the only thing settled, the proposed solution is self-condemned."^f And yet the Doctor of Divinity who wrote that sentence, Rev. A. J. F. Behrends, when he comes in his treatise to remark upon the extent to which the destructive criticism obtains, has to confess that in eight of the most famous German Universities^g possessing theological faculties, and numbering seventy-three professors in all, thirty of those professors upheld and taught the destructive criticism; while forty-three were counted conservatives.^h

^d The Bible as Literature, Dr. Lyman Abbot.

^e "Truthfulness of Scripture," a paper submitted to "The World's Parliament of Religion by Professor Chas. A. Briggs, D. D. See World's Parliament of Religions (Barrows) Vol. I. p. 563.

^f Rev. A. J. F. Behrends D. D., Bible Criticism and its Methods, course of lectures, 1897.

^g These are the Universities of Berlin, Bonn, Breslau, Greifswald, Halle, Königsberg, Leipzig and Tübingen.

^h This was the condition in 1897.

A more significant admission, as showing the rapid increase of the radicals, or liberals, as the upholders of the destructive criticism are called—will be found in the following statement concerning the same theological faculties. “The so-called liberal wing has increased from ten to thirty during the last twenty-five years; and the conservatives have been reduced from fifty to forty-three.”

Of American universities where the destructive criticism obtains, Dr. Behrends names eight;¹ and eighteen where “conservative criticism holds its ground.”² It should be remembered that these are admissions of one upholding the conservative criticism as against radical criticism. The claims of the radical school for the success of their methods are much more sweeping than the admissions allow. But taking the extent to which the destructive criticism obtains, even at the estimate of those who are opposed to it, and who for that reason reduce its triumphs to a minimum, yet it must be admitted that it has succeeded in making very marked progress. It permeates all Protestant Christian countries; and all Protestant Christian sects. It is more in evidence in the churches than in the schools; and tinctures all Protestant religious literature. There is scarcely any necessity for unbelievers in the Bible assailing it from without; the destruction of faith in it as an authentic, credible authoritative revelation from God, whose truths when rightly understood are to be accepted and held as binding upon the consciences of men, is being carried on from within the churches who profess to hold the Bible in reverence more effectually than it could be by profane infidels. Doctors of Divinity are more rapidly undermining the faith of the masses in the Bible than ever a Voltaire, a Paine, a Bradlaugh or an Ingersoll could do; and that may account for the singular circumstances of absolute silence at present on the part of popular infidel writers and lecturers.³

It is not my purpose to enter into a discussion of the merits or demerits of Higher Criticism; to point out what is true in it, and what false. I am merely calling attention to a condition that has been created by that method of Bible treatment, a condition of rapidly increasing unbelief among the masses in the Bible as the undoubted word of God. The learned who are leaders in that method of Bible criticism after destroying confidence in the authenticity of almost every book of the Old Testament; after questioning the credibility of the greater part of all those same books; after retiring some of the books from the dignified realm of reliable history to the questionable station of belles-letters; after saying, “we are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and anthropology;” after saying, “There are historical mistakes in the Christian scriptures,

¹ These Universities are Boston, Yale, Harvard, Cornell, John Hopkins, Union, Chicago and Andover.

² Dr. Behrend's, Bible Criticism, Second Lecture, Feb. 28, 1897.

³ This is written in 1903, and since the death of Bradlaugh in England in 1891, and the death of Ingersoll in America in 1899, there have appeared no infidel lecturers against the Bible of any prominence. The mantle of those noted unbelievers and revilers of the scriptures seems not to have fallen upon the shoulders of any of their followers.

mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in the historians, which cannot be removed by any proper method of interpretation;" after reducing the inspired writers to the level of just ordinary historical, poetical, and fiction writing authors, by saying that the foregoing enumerated errors in the sacred books "are just where you would expect to find them in accurate, truthful writers of history in ancient times," and that the sacred writers merely "used with fidelity the best sources of information accessible to them—ancient poems, popular traditions, legends and ballads, regal and family archives, codes of law and ancient narratives," and "there is no evidence that they received any of this history by revelation from God, there is no evidence that the divine Spirit corrected their narratives either when they were being composed in their minds, or written in manuscript;" after saying, "we cannot defend the morals of the Old Testament at all points, * * * * * the Patriarchs were not truthful, their age seems to have had little apprehension of the principles of truth;" after saying that "God spake in much the greater part of the Old Testament through the voices and pens of the human authors of the scriptures," then ask—"Did the human voice and pen in all the numerous writers and editors of the Holy Scriptures prior to the completion of the Canon always deliver an inerrant word?" and, "Even if all the writers were possessed of the Holy Spirit as to be merely passive in His hands, the question arises, can the finite voice and the finite pen deliver and express the inerrant truth of God?" After all this, then these Higher Critics propound the question: Can we in the face of all the results of our literary and historical¹ method of treating the scriptures, still maintain the truthfulness of the Bible? And while they are speculating how they can make it appear that "the substantial truthfulness of the Bible," need not be inconsistent with the existence of "circumstantial errors;" and are indulging in subtle refinements to show that "none of the mistakes, discrepancies and errors which have been discovered disturb the religious lessons of Biblical history"^m—the masses who come to hear of these doubts cast upon what they have hitherto been taught to regard as the infallible oracles of God, answer off hand: If so much doubt exists as to the authenticity, credibility, inspiration, and authoritativeness of so great a part of the Bible, how are we to determine that the few remaining things you urge upon us are of divine appointment, or reach to any higher level than human conception and human authority? This their question; and, ever glad to meet with any excuse that will lend the lightest shadow of justification for casting aside the restraints which religion imposes upon the indulgence of human passion, and human inclination to worldliness in general, they rid themselves of their faith in the word of God, and in the religion it teaches, and walk abroad in the earth unchecked in their selfish pursuit of whatsoever may attract the fancy, please the taste or gratify the passions. For whatever

¹ Historical Criticism and its results were considered in Volume I. of *New Witnesses*, See Ch. i.

^m The quoted passages in the foregoing are all from the paper of Dr. Chas. A. Briggs, one of the foremost scholars among the Higher Critics, read before the World's Parliament of Religions. See Vol. I, pp. 650-661.

may be the effect of what is left of the Bible, on minds of peculiar structure, after Higher Criticism is done with it, it must be conceded that a Bible of doubtful authenticity; of questionable credibility as to the greater part of it; with its divine inspiration and its divine authenticity remaining open questions—neither such a Bible nor any religion formulated from it in harmony with such conceptions, can have much influence over the masses of humanity.

Again I find it necessary to say that it is foreign to my purpose to enter into a consideration of the merits or demerits of Higher Criticism, or even to point out how much of that criticism merely attacks an apostate Christianity's misconceptions and false interpretations of the Bible, and not the Bible itself. It is sufficient for my purpose if I have made clear the results that must inevitably follow this attack upon the Scriptures, under the guise of Higher Criticism.

I must notice briefly the other side of the question; that is, give some account of the materials which have been brought to light in the nineteenth century for the defense of the Bible; materials which tend to prove its authenticity, its credibility, its inspiration and its divine authority. And here I am but a compiler of a very few of the principal results of researches that have been made in Egypt, in the valley of the Euphrates and in Palestine. I make no pretensions to original investigations of these researches, but accept the statements of what I consider to be reliable authorities in relation to them.

In the year 1799 a French officer named Boussard discovered a large black basalt stone at Fort St. Julian near Rosetta in the delta of the Nile. From the circumstances of the discovery being near Rosetta it has always been known as the "Rosetta Stone." It was inscribed in Greek, in Egyptian hieroglyphics, and a third class of writing which is called Demotic. The last is the common writing of the people as opposed to the hieroglyphic which was written by the priests. The Greek upon the stone was readily made out, and it was found to consist of a decree drawn up by the priests of Memphis in honor of Ptolemy Epiphanes, who ruled about 198 B. C. It was at once evident that the Greek inscription on this stone was the translation of the hieroglyphics upon it, and hence afforded a key to the interpretation of the Egyptian hieroglyphics. By the fortunes of war the Rosetta Stone was surrendered by the French to General Hutchison and subsequently presented to the British Museum where it is now preserved. Accurate copies of the three-fold text were made forthwith and distributed among the scholars of Europe with the result that through the combined patient labors of Silvestre de Sacy, Akerbald the Swede, Thomas Young, Champollion, Lepsius in Germany, Birch in England, and others, the hieroglyphics were deciphered and a system of translation constructed which enabled European scholars to read many of the inscriptions upon the monuments of Egypt, and bring to light much of the history of that country which hitherto had been a mystery. This gave an impetus to research. The political representatives of the great countries of Europe made collections of antiquities in Egypt, and travelers spent much time and money in opening tombs and digging out ruins. The tombs have given up not only their dead, but with them the books which the Egyptians read, the furniture which they

used in their houses, the ornaments and articles of the toilet of the Egyptian lady, the weapons of the warrior, the tools of the handicraftsman and laborer, the dice of the gambler, the toys of the children, and the portrait, statues and figures of the men and women for whom they were made. The many-lined inscriptions upon the tombs give us their ideas about the future world, the judgment of the dead, the paradise of happy souls, the transmigration of souls, and they enable us to place a juster estimate upon the statements of those Greek writers who profess to understand and to describe with accuracy the difficult religion of the educated Egyptians. And the result of all this as affecting the authenticity of the Bible? Simply this: the manners, customs, governments, arts, sciences, occupations and state of civilization of the Egyptians in general, are demonstrated by these monuments to be substantially what they are described to be in the book of Genesis. Also there is supposed to be the confirmation of special events in the scripture narrative. Professor A. H. Sayce, for instance, has the following upon the existence of such a line of kings ruling at Jerusalem as Melchizedek is described to be in Genesis:

"Among the cuneiform tablets found at Tel el-Amarna in Upper Egypt, are letters to the Pharaoh from Ebed-tob, king of Jerusalem, written a century before the time of Moses. In them he describes himself as appointed to the throne, not by inheritance from his father or mother (compare Heb. 7, 3), but by the arm of 'the Mighty King,' i. e. of the god whose temple stood on Mount Moriah. He must therefore have been a priest-king like Melchisedek. The name of Jerusalem is written Uru-Salim, 'the city of the god of peace,' and it was the capital of a territory which extended southward to Kellah. In the inscriptions of Ramses II. and Ramses III., Salem is mentioned among the conquests of the Egyptian kings."

The same writer sees confirmation of the history of Joseph, son of Jacob, in the following circumstance:

The "story of the Two Brothers," an Egyptian romance written for the son of the Pharaoh of the oppression, contains an episode very similar to the Biblical account of Joseph's treatment by Potiphar's wife. Potiphar and Potipherah are the Egyptian Pa-tu-pa-Ra, 'the gift of the Sun-god.' The name given to Joseph, Zaphnath-paaneah, (Gen. xli: 45), is probably the Egyptian Zaf-nti-pa-ankh, 'nourisher of the living one,' i. e. of the Pharaoh. There are many instances in the inscriptions of foreigners in Egypt receiving Egyptian names, and rising to the highest offices of state."

The story of the Exodus as related in the Bible is supposed to find confirmation in the following:

"The cuneiform tablets found at Tel el-Amarna, in Upper Egypt, have shown that in the latter days of the eighteenth Egyptian dynasty, when the Pharaoh had become a convert to an Asiatic form of faith, the highest offices of state were absorbed by foreigners, most of whom were Canaanites. In the national reaction which followed, the foreigners were expelled, exterminated, or reduced to serfdom; while a new dynasty, the Nineteenth, was founded by Ramses I. He, therefore, must be the 'new king which knew not Joseph' (Exodus 1, 8). His grandson, Ramses II., was the builder of Pa-Tun or Pithom (now Tel el-Maskhuteh, near Ismailia), as has been proved by Dr. Naville's researches, and consequent-

ly, as Egyptian students had long maintained, he must have been the Pharaoh of the oppression."

The occupancy of the land of Goshen by the Israelites who, it will be remembered, were shepherds, is supposed to receive confirmation in the following:

"Further excavations of Dr. Neville have shown that Goshen, the Egyptian Goshem (now Saft el-Henneh), is the modern Wadi Tumilat, between Zagazig and Ismailla. A dispatch dated in the eighth year of the reign of Menepthah, the son and successor of Ramses II., states that Bedouin from Edom has been allowed to pass the Khetam or 'fortress' in the district of Succoth (Thukot), in order to feed themselves and their herds on the possessions of Pharaoh.' Khetam is the Etham of Exodus 13, 20. The geography of the Exodus agrees remarkably with that of the Egyptian papyri of the time of Ramses II. and his son."^a

The search for evidences of the truth of the Bible has not been confined to Egypt. Equal interest has been awakened in those ancient Empires that occupied the valley of the Euphrates; in Palestine, and the Sinaitic Peninsula. European scholars with keen interest renewed the study of the cuneiform characters found on Babylonian tablets and monuments. Progress made in deciphering this ancient method of writing led M. Botta, in 1842, to begin excavations upon the ancient site of Nineveh, but he met with little success. Later, however, 1845, Mr. Henry Layard (subsequently Sir Henry Layard) undertook excavations at the same place for the Trustees of the British Museum, and succeeded in uncovering the palaces of Sennacherib, Esarhaddon, and Assur-banipal, and in bringing to light the terracotta tablets which formed the great library founded by these kings at Nineveh, and of which some twenty-two thousand are now preserved in the British Museum. An examination of these tablets soon showed that they consisted of historical inscriptions, astronomical reports and calculations, grammatical lists, etc., and scholars began to apply Sir Henry Rawlinson's system of decipherment of the Babylonian version of the Behistun inscription to the texts inscribed upon these tablets. A large portion of the history of Babylonia and Assyria through the translation of these tablets is now revealed to us, and the knowledge of the language of these countries has thrown much light upon the language, literature, history, and learning of the Jews. The excavations which have been carried on in Mesopotamia for the last fifty years have yielded the most valuable results; and the inscribed slabs, monolithic stelae, boundary stones, gate-sockets, bricks, seal-cylinders and tablets, now preserved in the British Museum, afford an abundant supply of material from which Bible customs and language may be freely explained and illustrated. The cuneiform writing is, at least, as old as B. C. 3,800, and there is evidence to show that it was in use as late as B. C. 80.^o

^a Professor Sayce's Article from which foregoing quotations are made, is to be found in the "Bible Treasury," published in Nelson & Son's edition of the Authorized version, p. 43.

^o The Witness of Modern Discoveries to the Old Testament Narrative, Oxford Bible Helps.

In 1865 the Palestine Exploration fund was opened, and excavations were begun in Jerusalem, and have continued, with some interruptions, until now. Since then researches have followed in the south, east and north of Palestine. Geological investigations have been made, natural history collections have been formed, enquiries into nationalities and customs carried on, towns, villages, hills, valleys, water courses, wells, cisterns, notable trees and other land marks have been located. In 1868 a party of engineering experts left England to make a scientific survey of the Sinaitic Peninsula. This they effected making plans and models, taking three thousand copies of inscriptions with collections of specimens bearing on the zoology, botany and geology of the country.^p

The results of these explorations and discoveries in the valley of the Euphrates, in Palestine and the Sinaitic Peninsula have been even more fruitful in the production of materials which tend to confirm the truth of the Bible narrative and general credibility than the discoveries so far made in Egypt. The confirmation of the Bible narrative of ancient events is remarkable. So, too, the confirmation of its location of cities, mountains, rivers, plains and, indeed, the whole geography of the scriptures. The confirmation given of the Bible's incidental allusions to the manners and customs of neighboring and contemporary nations is no less remarkable; together with what is said of reigning kings and dynasties, and the incidental allusions that the Bible makes to their invasions of each other's territories, their alliances, their victories, and their defeats. The following are a few of the special Bible incidents which receive confirmation from the results of these researches condensed from the article of Professor Sayce:

Creation: One of the accounts of creation in cuneiform characters found on the tablets very nearly resembles the first chapter of Genesis. It commences with the statement that 'In the beginning' all was a chaos of waters, called the deep (Tiamat, the Hebrew *tehom*). Then the Upper and Lower Firmaments were created, and God came into existence. After that comes a long account of the struggle between Bel-Merodach and the 'Dragon' of chaos, or 'Tiamat,' 'the serpent of evil,' with her allies, the forces of anarchy and darkness. It ended in the victory of the god of light, who thereupon created the present world by the power of his 'word.' The fifth tablet or book of the poem describes the appointment of the heavenly bodies for signs and seasons, and the sixth (or perhaps the seventh) the creation of animals and reptiles. The latter part of the poem, in which the creation of man was doubtless described, has not yet been recovered. But we learn from other texts that man was regarded as having been formed out of the 'dust' of the ground.

The Sabbath: From the tablets it is also learned that the Babylonians observed a day of rest, which is called *Sabbattu* and described as "a day of rest for the heart." On it, it was forbidden to eat cooked meat, to put on fresh clothes, to offer sacrifices, to ride in a chariot, etc. The *Sabbattu* fell on the 7th, 14th, 19th, 21st, and 28th days of the month.

The Garden of Eden: The "plain" of Babylonia was called *Edin* in the ancient Sumerian language of the country, and the word was adopted by the Semitic Babylonians, in the form of *Edinu*. Eridu, the early seaport of Babylonia, was the chief center of primitive Babylonian religion and culture, and in its neighborhood was a garden, wherein, "in a holy place," according to an ancient poem, was a mys-

^p Ibid.

terious tree whose roots were planted in the "deep," while its branches reached to heaven. The tree of life is often represented in Assyria sculptures between two winged cherubim who have sometimes the heads of eagles, sometimes of men, and sometimes stand, sometimes kneel. Eri-Aku or Arioch (Gen. xiv: 1) calls himself "the executor of the oracle of the holy tree of Eridu." In Sumerian, wine was called ges-din, "the draught of life." A second tree is mentioned in Babylonian hymns on whose heart the name of the god of wisdom is said to be inscribed.

The Flood: In 1872 George Smith discovered the Babylonian account of the deluge, which strikingly resembles that of Genesis. It is contained in a long poem which was composed in the age of Abraham, but the Chaldaean tradition of the deluge, of which the account in the poem is but one out of many, must go back to a very much earlier date. Xisuthros, the Chaldaean Noah, was rescued along with his family, servants, and goods, on account of his righteousness. The god Ea warned him in a dream of the coming flood, and ordered him to build a ship, into which he should take every kind of animal so that "the seed of life" might be preserved.

Ur of the Chaldees: This was the early home of Abraham and his forefathers spoken of in Genesis (xiii. 27-32). It was situated on the west side of the Euphrates. The name means "the city" in Babylonia. It was the seat of a dynasty of kings who reigned before the age of Abraham, and was famous for its temple of the moon-god, whose other famous temple was at Haran in Mesopotamia.

Abram: Contract-tablets show that in the age of Abraham Canaanites—or "Amorites," as the Babylonians called them—were settled in Babylonia, and that a district outside the walls of Sippara had been assigned to them. Several of the names are distinctly Hebrew, and in a tablet dated in the reign of the grandfather of Amraphel (Gen. 14, 1), one of the witnesses is called "the Amorite, the son of Abi-ramu," or Abram.

Campaign of Chedorlaomer: The records on the tablets prove that this event described in Genesis xiv is proven to be in accordance with the national movements of that age.

Shishak's Invasion of Judah: On the Southern wall of the temple of Karnak, Shishak (Shashang in Egypt) the founder of the twenty-second Egyptian dynasty, has given a list of the places he captured in Palestine. Most of them were in Judea, but there are a few (e. g. Megiddo and Taanach) which belonged to the northern kingdom.

The Moabite Stone: The Moabite stone was discovered by Rev. F. Klein, at Dibhan in the land of Moab, on August 19, 1868. It measures three feet ten inches, by two feet, by one foot two inches; and is inscribed with thirty-four lines of text. The language of the inscription hardly differs from Hebrew in vocabulary, grammar, or expression. The stone gives the Moabite account of the war of Mesha, king of Moab, about 860 B. C., against Omri, Ahab, and other kings of Israel, and confirms to quite an extent the history of the same war as given in II Kings, chapter iii.^a

Very naturally those believers in the Bible who regard it as the word of God, because its writers were inspired by the Spirit of the Lord, and therefore conveyed to mankind the word and will of God; those believers who regard the Bible's historical statements as substantially true, allow-

^a The foregoing statements of monumental testimony to the truth of the Old Testament are condensed from an article of Professor A. H. Sayce's, LL. D. The whole article—too long to be inserted here—will be found in the Nelson Illustrated Bible Treasury, p. 39-44.

ing only for such errors as many have crept in through the carelessness of copyists, or perchance here and there an error through additions or omissions on the part of copyists or designing custodians—such believers rejoice at the confirmation the scriptures receive from the inscriptions upon monuments and tablets brought to light by the researches and scholarship of the nineteenth century. It is a pious sentiment, this rejoicing over the confirmation of the word of God; and one can only regret that the evidences supplied by these modern discoveries are not sufficiently voluminous or explicit to silence altogether the unbelief of modern times in the Bible. But they are not sufficient; for in spite of them unbelievers not only exist in Christian lands, but increase daily.

CHAPTER II.

THE WITNESS OF THE WESTERN HEMISPHERE.

One thing with reference to modern discoveries of confirmatory evidences of the Bible is singular. That one thing is the fact that all these modern discoveries of evidences are confined to the eastern half of the world, to Asia and Africa. Can it be that God left no witnesses for himself in the western half of the world? Did he ignore and leave to perish without spiritual enlightenment, or knowledge of any means of salvation, all those tribes of men, those nations and empires, that inhabited the western hemisphere through so many ages? It should be remembered while considering these questions that the scriptures teach that

“God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said. For we are also His offspring.”^a

From this it appears that all races of men have a common origin. They are all made “of one blood,” and have one common Father—God. Yet if one judge the spirit of orthodox believers in the Bible, he would conclude that this Father’s anxiety had all been expended in the enlightenment of those races and nations inhabiting the eastern hemisphere. That he had made ample provision for their instruction in the ways of God, and revealed to them, through his Son, the means of their salvation; but left the untold millions of His children in the western hemisphere to perish in ignorance. No prophets instructed them; no Son of God came to announce to them the means of salvation, or proclaim by his own resurrection the reality of the future life and immortality of man. And hence no one has unearthed the half buried cities, or examined the ruined temples, or the fallen palaces—the extent and greatness of which proclaim the grandeur of ancient America’s civilization—for confirmatory evidence of the Bible. The inscriptions upon their temple walls and monuments have not been deciphered for that purpose, nor their history and traditions investigated with that end in view, except in a few instances where men have been imbued with the idea that the aborigines of America were descendants of the “Lost Tribes of Israel.” These, with a few others prompted by a desire to solve the mystery of America’s ancient civilization, have explored the ruined cities, described the crumbling pyramids and temples, and remains of splendid aqueducts. They have collected and detailed their mythologies, traditions, and history; some circumstances of which bear strong evidence to the fact that the ancient inhabitants of the western hemisphere, in some way, had

^a Acts, xvii; 26-28.

been made acquainted with some of the chief events of Bible history, including some knowledge of the atonement and other doctrines of Messiah. But such evidences of these facts as have been collected are not received into the almost sacred collection of modern evidences for the truth of the Bible. I do not know of a single book in which they are so received. From the profound silence enforced upon American monuments and inscriptions one would be left to suppose that they are as silent in testimony for the revealed truth of God as the birds of the South continent, however, resplendant in gaudy plumage, are silent as to song. It is just here, however, where the importance of the Book of Mormon is best exhibited. It is here where it can be proclaimed as the voice of the western hemisphere proclaiming the sublime truth that God did not leave himself without witness among the races and nations of men that inhabited the western world. It is here that its importance is felt as the voice of sleeping nations speaking as out of the dust to the whole world, not only vindicating the quality of justice in God, in that he did not leave the inhabitants of the western hemisphere to perish in ignorance of Him and the plan of life and salvation which had been ordained for the redemption of mankind; but also in that it bears witness to the world that the collection of books known as the Bible is the word of God, authentic, credible, and binding upon the consciences of men. It is a witness for the Gospel of Jesus Christ and of the truth of the Bible, which in value far surpasses all the evidences discovered in Egypt, the valley of the Euphrates, the Sinaitic Peninsula, and the land of Palestine throughout the nineteenth century. Let us here consider it.

First: First in chronological order, if not in importance, is the book of Ether within the Book of Mormon. This book of Ether is an abridgment of a very ancient American record that was engraven upon twenty-four gold plates by a prophet named Ether, hence the name of the book. He wrote his record most likely in the early part of the sixth century B. C. The plates were discovered by a branch of the Nephite nation about 120 years B. C., and were preserved by the Nephites with other sacred records, which finally were placed in the keeping of a prophet named Moroni, about the close of the fourth century A. D. This Moroni is the one who translated the record engraven upon the plates of Ether, an abridgment of which he placed with the Book of Mormon. The book of Ether contained an account of the most ancient events from the creation of Adam to the confusion of languages; but as Moroni supposed the information of this part of the book of Ether would be in the possession of the Jews, he did not transcribe that part of it, but began his abridgment from the confounding of the languages at Babel. The book of Ether speaks of one Jared and his brother, the latter a most remarkable prophet living at Babel previous to the confusion of languages, and to whom the Lord revealed His intention of confounding the language of the people. At the solicitation of Jared, to whom he had imparted the knowledge of the coming calamity, this prophet besought the Lord that the language of Jared, himself, and their families might not be confounded, and the Lord had respect unto his prayer and confounded not their language; but directed

the formation of a colony consisting of Jared, his brother, and their families and friends which the Lord led forth from Babylon and finally brought to the north continent of the western hemisphere. The colony grew into a great nation occupying at least the greater part of North America, and were known to the Nephites as the people of Jared.

The book of Ether confirms the special particulars of the Bible concerning there being in existence a record of the creation; the existence of Adam; the erection of the tower of Babel; the confounding of language; and the scattering of the people into all the lands of the earth.

Second: Six hundred years before Christ, a prophet of the Lord named Lehi, being warned of the destruction of Jerusalem, departed with his family into the wilderness traveling southward from the Holy City until he reached the borders of the Red Sea; and while camped on its shores he received direction from the Lord that his sons should return to Jerusalem and obtain a certain record in the hands of one Laban, containing a record of the Jews and also the genealogy of Lehi's forefathers engraven upon plates of brass. Agreeable to the heavenly commandment the sons returned and after overcoming some difficulties finally succeeded in securing the records and returning with them to the encampment of Lehi. Finally when Lehi's colony embarked for America they brought those records with them. These records are thus described by Nephi, son of Lehi, who engraved the description in his record at least as early as the first quarter of the sixth century B. C.:

"And after they [Lehi's colony] had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass and he did search them from the beginning and he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the Holy prophets, from the beginning even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah. And it came to pass that my father, Lehi, also found upon the plates of brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them. And thus my father, Lehi, did discover the genealogy of his fathers." (I. Nephi v; 10-16.)

What a testimony we have here for the truth of the Bible! What a number of its incidents are here confirmed! The Higher criticism questions the Mosaic authorship of the Pentateuch, but here is an entry made in an ancient record in America at least 575 years B. C., attributing the authorship of five books to Moses specifying that they gave an account of the creation of the world and also of Adam and Eve "who were our first parents;" so that there can be no question as to this record brought by Lehi's colony from Jerusalem to America being identical with the Pentateuch of our Bible. In addition to the incident of the creation, and Adam and Eve, this entry upon the Nephite records also confirms

the Bible narrative concerning Jacob and also of Joseph his son who was sold into captivity and taken to Egypt. Reference is made also to the subsequent exodus of Israel from the land of Egypt. Mention also is made of the prophets and their prophecies in this record, making special mention of the name of Jeremiah. Some of the writings of Jeremiah were also included in this record. The first Nephi also makes special mention of Isaiah by name, and describes in what manner he read from his writings upon the plates of brass, to his brethren.^b And what is better yet he quotes, in his record, many passages from the prophet Isaiah. At this point it is well to call attention to the fact that the Higher Criticism holds that the book of Isaiah in our Old Testament is composite; that is, it claims that it is composed by at least two, and perhaps by seven different authors; that the last twenty-seven chapters certainly were not written by Isaiah. The best answer that can be made to these claims on the part of those disposed to defend the Isaiah authorship of the book of prophecies which bears that prophet's name is to say that from two hundred years B. C. the authorship of the prophecies as they now stand in the Bible have been attributed to Isaiah. But here is testimony, in this first book of Nephi, which shows that as early as 550 years B. C., a certain collection of prophecies in a record taken from Jerusalem, are attributed to Isaiah; and what is best of all a transcription is made from these prophecies which corresponds to chapters XLVIII, XLIX, L, LI, and LIX, and also fragments of chapter XXIX;^c being a very large amount of the very part of Isaiah's prophecies of which the authenticity is questioned. Here are at least five of the twenty-seven chapters in dispute accounted for and fragments of another, while of the first part of the prophecies of Isaiah there is a transcription corresponding to chapters from two to fourteen;^d so that so far as the authenticity of the book of Isaiah's prophecies is concerned, and the five books of Moses, the Book of Mormon is the most important of all witnesses.

Third: Since the Nephites then, in this collection of brass plates, had the five books of Moses and the writings of the prophets down to the reign of Zedekiah, king of Judah, it is to be expected that in their own record-making frequent reference would be made to the brass plates and their contents, and this is the case. The first Nephi speaks of Israel's passage of the red sea, under the leadership of Moses; and the destruction of the Egyptian army.^e Subsequently the same writer refers to the captivity of the children of Israel in Egypt, and the grievousness of their bondage; of their escape from their slavery; their being fed with manna in the wilderness; their being miraculously provided with water from the smitten rock; the visible presence of God in the cloud by day and the pillar of light by night; the blind and rebellious spirit of the people; the judgment of God upon them in the fiery-flying serpents and the healing provided for them by looking upon the brazen serpent erected by Moses.^f

^b I. Nephi, xix; 22-24.

^c II. Nephi, Chapters, vi, vii, viii. Mosiah, xiv. III Nephi, xxii.

^d II. Nephi, Chapters xii-xxiv inclusive.

^e I. Nephi, iv; 2.

^f I. Nephi, xvii; 23-42.

The prophet Lehi near the close of his life, when blessing his son Joseph, refers to Joseph, the son of Jacob, of Egyptian fame, and speaks of a prophecy uttered by that patriarch concerning the deliverance of the people under the leadership of Moses; and also of a future seer of the same lineage as himself, (i. e. Joseph) who would be mighty in bringing forth the word of God unto the remnant of Lehi's seed.⁶ In the book of Helaman will be found further reference to many of the same things.⁷ Special reference is made also to the prophecy of Moses concerning the future coming of the Messiah, saying, "a prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that all those who shall not hear that prophet shall be cut off from among the people." Nephi follows this passage with the declaration that this prophet of whom Moses spake is the Holy One of Israel, the Messiah.⁸ The ten commandments are quoted in the book of Mosiah, substantially as they are found in the book of Exodus.⁹ And thus throughout the Nephite record frequent references are made to these ancient things of the scriptures, all of which, found as they are in an ancient record, though revealed to the world through the prophet Joseph Smith in modern times, confirm the authenticity and credibility of the Bible.

Fourth: It is, however, the Book of Mormon as a whole in which its greatest value as a witness for the truth of the Bible, and the truth of the Gospel of Jesus Christ, most appears. I mean the Book of Mormon apart from its reference to an abridgment of the ancient record of the Jaredites; and the transcriptions from the ancient record on brass plates carried by Lehi's colony to the western world. In the Book of Mormon so considered we have the record of the handdealings of God with the peoples that inhabited the western hemisphere. We have in it the record of those things which occurred in a branch of the house of Israel that God was preparing for the same great event for which he was training the house of Israel in the eastern world, viz. the advent of the Messiah, and the acceptance of the gospel through which all mankind are to be saved. This branch of the house of Israel, broken from the parent tree and planted in the western hemisphere, brought with them the traditions and hopes of Israel; they brought with them, as we have already seen, the scriptures, the writings of Moses and the prophets down to the reign of Zedekiah, king of Judah; but what is more important than all this they came to the western world with the favor and blessing of Israel's God upon them, and Israel's peculiar privilege of direct communication with God through inspired dreams, the visitation of angels, and the voice of God. Lehi's colony was led to the western world by prophets, inspired of the Lord, their journey being marked by many and peculiar manifestations of His presence among them. After their arrival in the western world, to them a land of promise, the Lord from time to time raised up prophets among them, who instructed them in the ways of the Lord; who reproved them when overtaken in transgression; who denounced judg-

⁶ II. Nephi, iii.

⁷ Helaman, viii.

⁸ I. Nephi, xxii; 20, 21.

⁹ Mosiah, xii-xiii.

ments against them when persuasion was of no avail for their correction; who warned them by the spirit of prophecy of approaching disasters; and who held continually before them the hope of Israel, the advent of the Messiah, who, by his suffering and death on the cross, would redeem mankind.

It was much in this manner and for the same purpose that God dealt with His people in the eastern world; and the fact that His course with the people on the western hemisphere was substantially the same as that followed with those of the East, establishes at once his justice and mercy towards His children, and bears testimony to the great truths that indeed God is no respecter of persons, and that in every land He raises up for Himself witnesses of His power and goodness. Or, as it is so nobly said in the Book of Mormon itself, representing the Lord as addressing those who seek to limit the revealed word of God to one nation, or people, or period of time:

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? * * * * Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, today, and for ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever. * * * * For I command all men both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to his works, according to that which is written. For behold, I will speak unto the Jews, and they shall write it; and I will also speak unto the Nephites, and they shall write it; and I will also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I will also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions, and my word also shall be gathered in one."^k

Fifth: It is not alone as a witness for the authenticity and credibility of the Bible that the Book of Mormon is valuable. Great as is the value in that particular it is still more valuable as a witness for the truth of the Gospel of Jesus Christ. Previous to the coming of Messiah the Nephites¹ and Lamanite prophets testified of His coming; predicted

^k II. Nephi, xxix: 7-14.

¹ The Nephites were the followers of the first Nephi, the righteous son of Lehi, who led the colony from Jerusalem six hundred years B. C.; and the Lamanites were the followers of Laman, the wicked son of the same Lehi.

the time thereof and the signs that would accompany His advent. The signs of His birth were, first, that on the night of His nativity there would be no darkness upon the lands inhabited by the Nephites; that is, in the western hemisphere. "There shall be one day and a night and a day," said one of the prophets, "as if it were one day, and there were no night, and this shall be unto you for a sign, for ye shall know of the rising of the sun and also of its setting, therefore they shall know of assurity that there shall be two days and a night. Nevertheless the night shall not be darkened and it shall be the night before He is born."^m Second: A new star was to rise "such an one as ye never have beheld," said the prophet to the Nephites, "and this also shall be a sign unto you."ⁿ Third: "Many signs and wonders in heaven," but the nature of which is not stated by the prophet.^o

Signs also of His death were predicted. First, on the day He suffered death, the sun would be darkened and refuse to give his light, and also the moon and the stars; and darkness would cover the whole face of the Nephite lands, from the time that He suffered death until His resurrection from the dead. Second, at the time of His dying there would be thundering and lightnings; earthquakes would rend the rocks, lay mountains low and cast up valleys into mountain chains; the highways would be broken up and many cities be made desolate. Third, many graves would be opened and yield up their dead, and many Saints would be raised from the dead and appear unto the living, who had not been destroyed in these judgments. These were the signs that were to give evidence to the people of the western world of the birth of the promised Christ, and of His death, and His resurrection; all of which things in due time, came to pass even as they were predicted. But what is better still, after the Christ's resurrection from the dead, and after these terrible judgments had swept over the western land, destroying the more wicked part of the inhabitants, Jesus Himself appeared unto the Nephite people, then inhabiting the extreme northern part of South America, and this in fulfillment of His own declaration to His disciples at Jerusalem, when He said:

"Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."^p

^m Helaman, Chapter xiv.

ⁿ Helaman, Chapter xiv.

^o This was Samuel, a prophet whom God raised up from among the Lamanites. The above prophecies were uttered about five or six years B. C.

^p John, x; 16. The usual explanation of this passage in John is that Jesus here makes reference to the Gentiles as being the "other sheep," (see Commentary, critical, and explanatory, by Rvs. Jamieson, Fausset and Brown on John, 7; 16). But Jesus when importuned even by His apostles to heed the prayers of the Canaanitish woman in the coasts of Tyre, said unto them: "I am not sent but unto the lost sheep of the house of Israel." Therefore when He says in John, "other sheep I have which are not of this fold: them also I must bring and they shall hear my voice and there shall be one fold and one shepherd," He certainly had reference to some branch of the house of Israel and not to the Gentiles; and therefore when He came after His resurrection to the Nephites, who were a branch of the house of Israel, He fulfilled His own declared intention to the apostles at Jerusalem. (See III. Nephi, xv; 16-24.)

The Christ's appearance to the Nephites was first made to a multitude gathered about the temple in what was called the land Bountiful, a district of country in the north part of South America, where the isthmus joins South with North America, and including most likely part of that isthmus. He descended out of heaven and stood in their midst, announcing Himself to be Jesus Christ, whom the prophets had testified would come into the world. "I am the light and the life of the world," said He, "and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth for they remembered that it had been prophesied among them that Christ would show Himself unto them after His ascension into heaven." At the commandment of Jesus, the multitude arose and came to Him, and beheld the wounds in His side and in His hands. When they had all gone forth and witnessed for themselves that He was indeed the Christ, they cried out with one accord, "Hosanna, Hosanna, blessed be the name of the most high God. And they did fall down at the feet of Jesus and worshipped Him."

After this Jesus continued ministering among them for some time. Just how long He remained or how many times He appeared to them cannot be determined from the Book of Mormon. Neither is that a matter of any great importance, but it is important that He chose twelve disciples and conferred upon them divine authority to administer the ordinances of the Gospel. He proclaimed Himself to be, as will be seen from what has been said, the Son of God. He also taught that His Father, Himself, and the Holy Ghost constituted one God-head; that men to be saved must believe in God, repent of their sins, receive baptism for the remission of sins, and the baptism of the Holy Ghost in order to establish complete fellowship and oneness between themselves and God and His Christ. The twelve were authorized to call to their assistance subordinate officers and organize those who accepted the Gospel into the Holy Church of Christ. In addition to these doctrinal instructions Jesus delivered also the high moral and spiritual precepts of the Gospel, delivered much in the same form as they are found in our New Testament scriptures, and to a great extent in the same phraseology; so much so that what is found in the Book of Mormon which so nearly conforms to the doctrines and moral precepts of the New Testament, becomes a mighty witness for the substantial correctness of what is recorded in the New Testament, so that the Book of Mormon is a witness of the truth not only of the Old Testament but very largely also of the New.

Among other things of importance which Jesus declared to the Nephites was the fact that it was His intention to visit "the lost tribes" of the house of Israel, reveal Himself to them, and proclaim the same gospel He had delivered to the Nephites, and spoke of the time when the testimonies of the Nephites and the lost tribes of the house of Israel with the testimony of those among whom He had labored in Judea should be brought together in one

Jesus also administered to the sick, the maimed and the blind among the Nephites, and showed forth the great power of God in His ministrations, falling behind in nothing in these respects, the miraculous powers that were displayed in His ministry in Judea; but on the contrary, in consequence of the greater faith of the Nephite people, and their righteousness, the display of almighty power went beyond the marvelous works wrought in Judea; for the greater part of the wicked among the Nephites had been destroyed by the judgments of God which preceded Messiah's coming, leaving only the more righteous part of the people to meet with Him at this His glorious advent among them; and hence they were prepared to receive greater blessings at the hands of God than were the people in Judea.

The Church of Christ thus founded by the Messiah and the twelve disciples He had chosen, reaped a rich harvest in the salvation of souls in the western world. For nearly two centuries the truth of God was almost universally accepted. A reign of righteousness which gathered a splendid harvest of souls for the kingdom of heaven was enjoyed. Peace, prosperity, fraternity, and happiness prevailed, and God was worshipped in spirit and in truth.

"But man is frail, and can but ill sustain
A long immunity from grief and pain;
And after all the joys which plenty leads,
With tip-toe step, vice silently succeeds."

And so it was in the experience of the Nephites. Wickedness reared its head among them; pride born of self love, took possession of the souls of some, and inroads were made in the unity and peace of the Church. These evils continued to spread until at last the spirit of apostasy was rampant, in the western world, as in the eastern; men departed from God and His ways until rebellion, disunion, and anarchy everywhere prevailed; civilization was overwhelmed; and people descended to barbarism, and, at last, for the most part, to savagery; and in this condition they were discovered by the Europeans, near the close of the fifteenth century. But notwithstanding this decline from the religion of Jesus Christ and a high state of civilization, what had been accomplished through the revelation of the Gospel of Jesus Christ to the western world was of great importance. As already stated, the harvest of souls in the periods when righteousness prevailed, was very great; and the records which had been written by prophets and holy men, and preserved with great care by the commandment of God, were destined to be of immense importance in future ages; they would proclaim with trumpet tongue the justice and the mercy of God; they would demonstrate that the Lord has in mind the salvation of all races and nations of men; they would stand forth as the most important witness for the authenticity and general truth of the Jewish scriptures, both of the Old and the New Testaments; they would be the voice of sleeping nations testifying that Moses did write the Pentateuch; they would bear witness that Isaiah is the author of the prophecies ascribed to him; that Jesus is the Christ; that He suffered for the sins of the world, therein glorifying the Father, and accomplishing the purposes of God with reference to the

salvation of men; they would bear witness that there is no name given under heaven whereby men can be saved but the name of Jesus Christ, the Son of God; and finally those Nephite records in the Book of Mormon, establish the great and supreme truths that God is a reality—that He lives; that man is the child of God; that he is immortal, and accountable to God for his actions; that he may be saved through acceptance and continued obedience to the Gospel.

A writer held much in esteem by the orthodox Christian world—and deservedly so—in a noble work but recently issued from the press, said:

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like He was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.”^a

If this be true, and I think no one will or can question it, then how valuable indeed must be this whole volume of scripture, the Book of Mormon! Containing not fifty, but many hundred words spoken by Jesus! Containing also an account of the hand dealings of God with the people inhabiting the western hemisphere, from earliest times to the fourth century after Christ. Wherein also are found His revelations to those peoples; His messages by angels sent directly from His presence to declare His word to them; His instructions, admonitions, reproofs, and warnings to them through men inspired by His holy spirit; and last of all, the account of Messiah's appearance and ministry among the people, His very words repeated, and rightly divided for us (as we shall see later), that we may the better understand what of His teaching is general, and what special; what universal and permanent, and what local and transient. How insignificant all the discoveries in Egypt, in ancient Babylon, Palestine, and the Sinaitic Peninsula are in comparison with this New Witness of the western world! How paltry, valuable though they are in themselves, seem the Rosetta Stone, the Moabite Stone and the library of brick tablets from old Nineveh, in comparison with this Nephite record—this volume of scripture! How feeble the voice of the testimony of those monuments of the East to the authenticity and credibility of the Bible and the truth of the Gospel, in comparison with the testimony found in the Book of Mormon—the voice of departed nations and empires of people speaking through their records for the truth of God—for the verity of the Gospel of Jesus Christ—a voice sufficient to overwhelm unbelief and forever make sure the foundations of faith! It was mainly for this purpose that the Nephite records were written, preserved, and finally brought forth to the world, as we shall see in the following chapter.

^a Life of the Master, Prologue. Rev. John Watson, (Ian Maclaren).

CHAPTER III.

THE PURPOSES FOR WHICH THE BOOK OF MORMON WAS WRITTEN.

The several purposes for which the Book of Mormon was written are to be learned from the writers of the book itself, and from the revelations of God to Joseph Smith.

First I introduce the statement of Moroni, into whose hands was given Mormon's abridgment of the larger records of the Nephites, called the Book of Mormon. On the last plate of the collection given to Moroni by his father, on the left hand side of the collection, the language of the whole book running, as in the Hebrew, from right to left, Moroni engraved the following explanatory title to the record he sealed up, and therein also stated the reasons why the record was written. This Joseph Smith translated and made the title page of his translation of the Book of Mormon.

THE BOOK OF MORMON.

An Account Written by the Hand of Mormon, upon Plates taken from the Plates of Nephi.

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

In the above, three reasons are given why the Book of Mormon was written and preserved to come forth among men in the last days:

First, to show unto the remnant of the House of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jew and Gentile that Jesus is the Christ, the Eternal God, and that He manifests Himself to all nations.

In a revelation given to Joseph Smith in July, 1823, on the occasion of the Urim and Thummim being restored to him after it had been taken from him in consequence of allowing Martin Harris to have a portion of the manuscript of the Book of Mormon contrary to the will of God, the Lord said to him:

“My work shall go forth, for in as much as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites who dwindled in unbelief, because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations—and for this very purpose are these plates preserved which contain these records, that the promise of the Lord might be fulfilled, which He made to His people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in His name, and that through their repentance they might be saved.” (Doc. & Cov., Sec. iii; 16-20.)

In this passage we have substantially the same reasons given why the Book of Mormon was written, though not stated in the same order, but as follows:

First, that a knowledge of a Savior might come unto the remnants of the house of Israel in the western hemisphere, who are called Nephites, Jacobites, Josephites, Lamanites, etc.

Second, that the Lamanites might come to a knowledge of their fathers.

Third, that the Lamanites might know the promises of the Lord, both to their fathers and to themselves.

Mormon also left upon record his testimony as to why the book which bears his name was written, and why it would be preserved and come forth in the last days. In his own book, by which I mean that book in which he wrote the things which he saw in his own day, Mormon says:

“Now these things are written unto the remnant of the house of Jacob; * * * * * and behold they shall come forth according to the commandment of the Lord, when He shall see fit in His wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through His most beloved, His great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of His covenant; and also that the seed of this people ^a may more fully believe His Gospel, which shall go forth unto them from the Gentiles.”^b

^a Mormon here refers to the Lamanites, that is, that the seed of the Lamanites, the present “Indians” of the western hemisphere, might more fully believe the Gospel, etc.

^b Book of Mormon, Chapter v; 12-15.

Again, this same writer, Mormon, addressing himself to the remnants of the Lamanites to whom, in the future, his record would come, says:

“Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that He is the son of God, and that He was slain by the Jews, and by the power of the Father he hath risen again, whereby He hath gained the victory over the grave; and also in Him is the sting of death swallowed up. And He bringeth to pass the resurrection of the dead, whereby man must be raised to stand before His judgment seat. And He hath brought to pass the redemption of the world, whereby he that is found guiltless before Him at the judgment day, hath it given unto him to dwell in the presence of God in His Kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. Therefore repent, and be baptized in the name of Jesus, and lay hold upon the Gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews,^c which record shall come from the Gentiles unto you. For behold, this^d is written for the intent that ye may believe that;^e and if ye believe that, ye will believe this also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant.” (Mormon, vii; 5-10.)

This passage is important because that in addition to assigning substantially the same reasons for the writing and coming forth of the Book of Mormon, as those before enumerated, it brings out the fact that the Book of Mormon was written also to be a witness for the Bible, to prove it true, for the language in the above passage—“lay hold upon the Gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you”—makes plain reference to the Bible, the record which comes from the Jews to the Gentiles, and from the Gentiles to the remnant of the Lamanites whom Mormon was addressing. And then the language—“this (meaning the Nephite record) is written for the intent that ye may believe that,” makes it clear that the Book of Mormon is to become a witness for the truth of the Bible, the Jewish record, in other words, a witness for God.

This is also the testimony of the first Nephi. In vision he saw the advent of the Gentile races upon the western hemisphere. He saw their victories over the remnant of the seed of his brethren, the Lamanites. He then proceeds:

“And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain. And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the water, and upon the land also, to battle against them; and I beheld that the power of God was with them, and also that the wrath of God

^c The Bible.

^d The Book of Mormon.

^e The Bible.

was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them. And the angel said unto me, knowest thou the meaning of the book? And I said unto him, I know not. And he said, behold it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it; and he said unto me, the book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which He hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass,^f save there are not so many; nevertheless, they contain the covenants of the Lord, which He hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book had gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that satan hath great power over them. * *

* * * And it came to pass that the angel of the Lord spoke unto me, saying, behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak, is the seed of thy father;^g wherefore after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power much of my Gospel, which shall be plain and precious saith the Lamb;

For behold, saith the Lamb, I will manifest Myself unto thy seed,^h that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb;

^f This is the record containing the Jewish Scripture which the colony of Lehi brought with them from Jerusalem, to which reference is made

^g Lehi.

^h The Nephites.

And in them shall be written my Gospel, saith the Lamb, and my rock and my salvation. * * * * * And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of a Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and all men must come unto Him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth.¹

The reference here made to "the book of the Lamb of God, which had proceeded forth from the mouth of a Jew," is beyond all question the Bible; while the "other books," which came forth by the power of the Lamb, from the Gentiles unto the remnant of Lehi's descendants, and which records are to establish the truth of the first records, or the Bible, is in plain allusion to the Book of Mormon and other scriptures to be brought forth by the power of God in the last days.

From all this, then, it is very evident that the purposes for which the Book of Mormon were written, counting in this summary both those reasons already enumerated and those stated in the passages last quoted, are:

First, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jews and Gentiles that Jesus is the Christ, the Eternal God, and that He manifests Himself to all nations.

Fourth, that the knowledge of a Savior might come especially to the remnants of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews, that they might more fully believe the Gospel.

Fifth, that the Jews might have the testimony of the Nephites as well as that of their fathers, that Jesus is the Christ, the Son of the living God.

Sixth, and I think mainly, to be a witness for the truth of the Bible, to establish its authenticity, and its credibility by bringing other witnesses to testify to the same great truths that are contained in the sacred pages of the Bible; to restore to the knowledge of mankind many plain and precious truths concerning the Gospel which men have taken out of the

¹ I. Nephi, Chapter xiii.

Jewish Scriptures, or obscured by their interpretations; by the absence of which passages, or misleading interpretations, many have stumbled and fallen into unbelief. In a word, it is the mission of the Book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation; for that purpose it was written, preserved from destruction, and has now come forth to the children of men through the goodness and mercy and power of God.

PART II.

PART II.

The Discovery of the Book of Mormon and Its Translation: The Migrations, Lands, Intercontinental Movements, Civil- izations Governments and Religions of Its Peoples.

CHAPTER IV.

HOW JOSEPH SMITH OBTAINED THE BOOK OF MORMON.

The Book of Mormon was published in the town of Palmyra, Wayne County, State of New York. It issued from the press of Mr. Egbert B. Grandin; and was published for Joseph Smith, the prophet. The exact date on which the book issued from the press cannot be ascertained. Most likely, however, it was sometime in the month of March or of April, 1830; for in the prophet's history we have him saying that "During this month of April, I went on a visit to the residence of Mr. Joseph Knight, of Coalsville, Broome County, New York." This Mr. Knight had been acquainted with the Smith family for some time. He had visited them at their home near Manchester, New York, on several occasions;^a and during the period occupied in translating the Book of Mormon, had rendered some material assistance to the prophet by supplying him and Oliver Cowdery with provisions.^b Soon after this visit the prophet informs us that he returned to Fayette, Seneca County,—evidently in the same month of April—and then adds:

"The Book of Mormon * * * * * had now been published for some time, and as the ancient prophet predicted of it, 'it was accounted a strange thing.'"^c In the Evening and Morning Star for April, 1833, published at Independence, Missouri—the first periodical published by the Church—occurs the following: "Soon after the Book of Mormon came forth, containing the fulness of the Gospel of Jesus Christ, the Church was organized, on the 6th of April, (1830)."^d This fixes approximately the date for the publication of the book. It issued from the press either very early in April or in the month of March, 1830; most likely some time in March. The first edition was five thousand copies.

Naturally enough the book was "accounted a strange thing." Joseph Smith, for whom it was published, was an unlettered young man, who

^a History of Joseph Smith, the prophet, by Lucy Smith, chapters xxi, xxiii.

^b History of the Church, Vol. I, p. 47.

^c History of the Church, Vol. I., p. 84.

^d Evening and Morning Star for April, 1833, p. 167.

from the time he was ten years of age until the Book of Mormon was published—when he was twenty-four—had lived in the vicinity of Palmyra and Manchester, most of the time near the latter place. His father having met with a series of misfortunes in business ventures and land purchases, the family was in straightened circumstances through all these years, and Joseph had been under the necessity of working among the farmers in and around Manchester to aid his parents in the support of their large family. About the last thing to be expected of a young man reared under such circumstances would be that he become the publisher of a book. The fact that he had published one was of itself sufficient cause for astonishment; but it was not the fact that an unlettered youth, who had spent his life in toil among them, had published a book that was regarded as so strange a thing by the people. It was the account he gave of the book's origin, and the nature of the book itself that constituted it such a "marvel and a wonder." Joseph Smith disclaimed being its author^e in any other sense than that he was the translator of it by miraculous means. The original Book of Mormon, the translation of which he had published, was written, or rather engraven, upon gold plates according to his representations; which plates had come into his possession in the following manner:

Early in the spring of 1820 Joseph Smith received a revelation from God in which the apostate condition of Christendom had been made known to him, coupled with a promise that at some future time the Gospel of Jesus Christ would be restored to the earth: and that he, if faithful, would be an instrument in the hands of God in accomplishing some of His great purposes in the last days.^f

After this first revelation, Joseph Smith was left for three years without any further direct manifestation from God. At the expiration of that time, however, being oppressed with a sense of loneliness, longing for further communication with the heavens, and burdened with an anxious desire to know of his standing before the Lord, on the evening of the 21st of September, 1823, after having retired for the night, he betook himself to prayer that he might receive once more a manifestation from God. The rest of the narrative is best told in his own words:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also, a little above the wrist; so, also were his feet naked, as were his legs, a little above the ankles. His neck and head were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room

^e The fact that on the title page of the first edition, Joseph Smith is called the "Author and Proprietor," is considered in Part IV of this work.

^f See New Witness for God, Chapters x and xi, for a full account of this revelation. See also the Wentworth letter, Mill. Star, Vol. xix, p. 118.

was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent,^a and the source from whence they sprang. He also said, that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants [of America]; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi,^b and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible [the English authorized version of the Jewish Scriptures]. Instead of quoting the first verse as it reads in our books he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts; that it shall leave them neither root nor branch." And again, he quoted the fifth verse thus: "Behold I will reveal unto you the priesthood, by the hand of Elijah, the prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently; "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming."

"In addition to these, he quoted the eleventh chapter of Isaiah, saying, that it was about to be fulfilled.^c

^a America.

^b This undoubtedly would be the first part of the third chapter of Malachi as it would have a direct bearing on the coming forth of God's work in the last days. It reads as follows: "Behold, I will send my messenger and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years."

^c And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down to-

"He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament.¹ He said that that prophet was Christ; but the day had not yet come when "they who would not hear His voice, should be cut off from among the people," but soon would come.

"He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be.^k And he further stated, the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got the plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit

gether; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah, xi.

¹ For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Acts, iii; 22, 23.

^k And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaidens in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel ii; 28-32.

open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again at my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that satan would try to tempt me, in consequence of the indigent circumstances of my father's family, to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God; and must not be influenced by any other motive than that of building up His kingdom: otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of the night.

"I shortly after arose from my bed, and as usual, went to the necessary labors of the day; but in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name: I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

"I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger.¹ I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of consider-

¹ Relative to the circumstances of the young prophet's vision on the 22nd of September, when he was on his way from the field to his father's house, before his first visit to Cumorah, his mother in her "History of the Prophet Joseph" gives the following interesting details which the prophet does not record. It would seem according to Lucy Smith's statement that during the interviews with the angel Moroni the night before—September 21, 1823—the young prophet had been instructed to inform his father of what he had seen and heard; but this Joseph failed to do. "The next day," says Lucy Smith's account, "My husband, Alvin, and Joseph, were reaping together in the field, and as they were reaping Joseph stopped quite suddenly, and seemed to be in a very deep study. Alvin [this was the elder brother of the prophet. He died a little more than a year later],

able size; and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above ground, but the edge all round was covered with earth. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones cross-wise of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates."^m

observing it, hurried him, saying, 'We must not slacken our hands, or we will not be able to complete our task.' Upon this Joseph went to work again, and after laboring a short time, he stopped just as he had done before. This being quite unusual and strange, it attracted the attention of his father, upon which he discovered that Joseph was very pale. My husband, supposing that he was sick, told him to go to the house, and have his mother doctor him. He accordingly ceased his work, and started; but on coming to a beautiful green, under an apple tree, he stopped and laid down, for he was so weak he could proceed no further. He was here but a short time, when the messenger whom he saw the previous night, visited him again, and the first thing he said was, 'Why did you not tell your father that which I commanded you to tell him?' Joseph replied, 'I was afraid my father would not believe me.' The angel rejoined, 'He will believe evry word you say to him.'

"Joseph then promised the angel that he would do as he had been commanded. Upon this the messenger departed, and Joseph returned to the field where he had left my husband and Alvin; but when he got there his father had just gone to the house, as he was somewhat unwell. Joseph then desired Alvin to go straight way and see his father, and inform him that he had something of great importance to communicate to him, and that he wanted him to come out into the field where they were at work. Alvin did as he was requested, and when my husband got there, Joseph related to him all that had passed between him and the angel the previous night and that morning. Having heard this account, his father charged him not to fail in attending strictly to the instructions which he had received from this heavenly messenger." (Joseph Smith, the Prophet, by his mother, Chap. xix.)

^m Lucy Smith has a very interesting account in her History of the Prophet concerning his report of this first interview at Cumorah with Moroni, she says:

"The ensuing evening, when the family were altogether, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the record, as well as what passed between him and the angel while he was at the place where the plates were deposited. Sitting up late that evening in order to converse upon these things, together with over exertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, 'Now, brother, let us go to bed, and rise early in the morning in order to finish our day's work at an hour before sunset, then if mother will get our supper early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you.' Accordingly, by sunset the next day (Sept. 23rd), we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested unto him; but before proceeding he charged us not to

"Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instructions and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days. * * * * * At length the time arrived for obtaining the plates, the Urim and Thummim and the breast-plate. On the 22nd day of September, 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge; that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected."

mention out of the family that which he was about to say unto us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when he should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world. After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him." (History of the Prophet Joseph, by his mother, Chap. xix.)

° In relation to the matter of the Prophet Joseph obtaining the Nephite record on the morning of the 22nd of September, 1827, his mother gives a number of interesting details in her History of the Prophet. It appears that both Joseph Knight of Broome County, New York, and also a Mr. Josiah Stool were present at the Smith homestead on the night of September the 21st. And now Lucy Smith:

"On the night of the 21st, I sat up very late as my work rather pressed upon my hands. I did not retire until after 12 o'clock at night. About 12 o'clock, Joseph came to me, and asked me if I had a chest with a lock and key. I knew in an instant what he wanted it for, and not having one, I was greatly alarmed, as I thought it might be a matter of considerable moment. But Joseph discovering my anxiety, said, 'Never mind, mother, I can do very well for the present without it—be calm—all is right.' Shortly after this, Joseph's wife passed through the room with her bonnet and riding dress and in a few minutes they left together taking Mr. Knight's horse and wagon. I spent the night in prayer and supplication to God, for the anxiety of my mind would not permit me to sleep. At the usual hour, I commenced preparing breakfast, my heart fluttered at every footstep, as I now expected Joseph and Emma momentarily, and feared lest Joseph might meet with another disappointment.

"When the male portion of the family were seated at breakfast table, Mr. Smith inquired for Joseph, for he was not aware that he had left home. I requested my husband not to call him, for I would like to have him take breakfast with his wife that morning. 'No, no,' said my husband, 'I must have Joseph eat with me.' 'Well, now, Mr. Smith,' I continued, 'do let him eat with his wife this morning; he almost always takes breakfast with you.' His father finally consented and ate without him, and no further inquiries were made concerning his absence, but in a few minutes Mr. Knight came in quite disturbed. 'Why, Mr. Smith,' he exclaimed, 'my horse is gone, and I can't find him on the premises, and I wish to start for home in half an hour.' 'Never mind the horse,' said I, 'Mr. Knight does not know all the nooks and corners in the pastures; I will call William, he will bring the horse immediately.'

"This satisfied him for the time being; but he soon made another discovery. His wagon also was gone. He then concluded that a rogue had stolen them both. 'Mr. Knight,' said I, 'do be quiet; I would be ashamed to have you go about waiting upon yourself—just go out and talk to Mr. Smith until William comes, and if you really must go home

"I soon found out the reason why I had received such strict charge to keep them safe, and why it was that the messenger had said that when I had done what was required at my hands, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented, was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hands; when, according to arrangements, the messenger called for them [and], I delivered them up to him; and he has them in his charge until this day, being the 2nd of May, 1838."^o

Such is Joseph Smith's account of the origin of the Book of Mormon. This is the account of its origin accepted by those who believe it to be a divine record, a volume of scripture, containing the word of God, and a history—though a brief one—of the hand dealings of God with the people of the western hemisphere. This is the account of its origin to be maintained by those who speak or write in the defense of the Book of Mormon. This the account to be maintained as true in these pages against all that has been written against it.

It will readily be observed that the history given by Joseph Smith concerning his finding the Nephite record is very concise; that details are omitted. This is especially noticeable in regard to the efforts of his enemies to get the plates from him, he merely generalizes as to that subject; as also in the matter as to what passed between himself and the angel Moroni at his annual meetings with him between 1823 and 1827. Of these visits so interesting and instructive to Joseph Smith, he only says:

"I went at the end of each year, and at each time I found the same messenger there and received instructions and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days."

Doubtless, however, the instructions then received but only so casually mentioned by the prophet, bore fruit in the progress of the work, in the things which the prophet said and did. The fact that much more happened than is stated in the narrative here quoted is evident; and not only is it evident from what the prophet himself says, but from what has been written by others who were associated with him in the work, and who must have received their information from the prophet Joseph himself. Among these is Oliver Cowdery, who was the second Elder of the Church, and the first to give to the world any account in detail of these

your horse shall be brought and you shall be waited upon like a gentleman.' He accordingly went out, and while he was absent Joseph returned. I trembled so with fear, lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this, and said, "Do not be uneasy, mother, all is right, see here, I have got a key." I knew not what he meant but took the article of which he spoke into my hands, and examined it. He took it again and left me, but said nothing respecting the record." * * * * * That of which I spoke, which Joseph termed a key, was indeed nothing more nor less than the Urim and Thummim." (History of the Prophet Joseph Smith, by Lucy Smith, Chap. xxiii.)

^o History of the Church, Vol. I., p. 13; also Pearl of Great Price (1902 Edition) pp. 88-96.

early events connected with the coming forth of the great work of God. This he did in 1834-5 in a series of nine letters to the "Saints Messenger and Advocate," published at Kirtland, Ohio, under the caption "Early Scenes and Incidents in the Church." And as these letters were published in the lifetime of the prophet, with his sanction and in a periodical published by the Church, it cannot be doubted but that the statements contained in them are reliable. In these letters Oliver Cowdery gives an account of the young prophet's first visit to Cumorah that is much more circumstantial than the description of that event by the prophet, and which Oliver Cowdery could only have learned from Joseph himself. It will be remembered that in the account already quoted from the personal history of the prophet Joseph that he said the angel Moroni had warned him that satan would tempt him, on account of his father's indigent circumstances to obtain the plates for the purpose of getting rich; but this he must not do, nor have any other object in view than that of glorifying God; and he must be influenced by no other consideration than that of building up God's kingdom. Otherwise, he could not get possession of the plates. And now Cowdery's account of the young prophet's first visit to Cumorah. After quoting the instructions of the angel directing Joseph to go to the hill Cumorah, Cowdery says:

"Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel with regard to the object of this work in which our brother [meaning of course Joseph Smith], had now engaged. He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it was brought forth it must be done expressly with an eye, as I have said before, single to the glory of God, and the welfare and restoration of the house of Israel. You will understand, then, that no motive of a pecuniary or earthly nature, was to be suffered to take the lead in the heart of the man thus favored. The allurements of vice, the contaminating influences of wealth, without the direct guidance of the Holy Spirit, must have no place in his heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and the caution. Alternately, as we would naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above the level of the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed. * * * * * Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflections of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want. * * * * * You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned if it is not held by the power of God through the prayer of faith, and you will remember

that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: He was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditioned and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, and that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as has been described—he had heard of the powers of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked and to his astonishment there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when this holy messenger from the skies unfolded the wonderful things connected with this record. He had come to be sure, and found the word of the angel fulfilled concerning the reality of the records, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest His condescension and mercy; the heavens were opened and the glory of the Lord shone around about and rested upon him. While thus he stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and

that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the Gospel of Jesus Christ, as it was given to His people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, a record should be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation: consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness: that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon His goodness and enjoy His smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that He will fulfill His purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time He will again give you a commandment to come and take them. When they are interpreted the Lord will give the Holy Priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till the saints shall be sanctified and receive an inheritance where the glory of God shall rest upon them; and when this takes place, and all things are prepared, the Ten Tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended and you will be borne off conquerer, if you keep all His commandments. Your name shall be known among the nations,

for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with one it shall be had in honor, and the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fullness of the Gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping His commandments, and He will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Such the events which took place on the occasion of the prophet's first visit to Cumorah. It is unfortunate that we do not have a more circumstantial account of the subsequent annual interviews from 1823 to 1827; and likewise a more detailed account of the prophet's early movements connected with his obtaining the plates, and caring for them.⁴

The place where the Nephite record was deposited must ever be of interest to those who believe that record to be true, and therefore a description of the hill Cumorah will not be out of place in concluding this chapter. Joseph Smith's brief description of it has already been given,⁵ and Oliver Cowdery, in his letters, already quoted, thus describes it:

"You are acquainted with the mail road from Palmyra, Wayne county, to Canandaigua, Ontario county, New York, and also as you pass from the former to the latter place, before arriving at the little town of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps as any in that country. To a person acquainted with this road a description would be unnecessary, as it is the largest and raises the highest of any on that route. The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other small hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance around, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by."⁶

The writer visited the hill Cumorah on the 22nd of February, 1897, and the same day wrote out the following description of it: The hill Cumorah is on the road between Manchester and the town of Palmyra in Wayne County, New York, about four miles directly south of the latter place. Approaching it from the north, you are confronted by the bold front of the hill, which rises quite abruptly from the common level of the surrounding country; and as the east and west slopes of the hill, as viewed from the north, are about equal and regular, it looks from a distance as if it might be a huge conical-shaped mound. Ascending its steep north side to the summit dispels the illusion, for one finds that he has

⁴ It will be observed by the reader that in the reported interview between Joseph Smith and Moroni, as given by Oliver Cowdery, there are a number of very remarkable predictions both concerning Joseph Smith and the work he is bringing forth, all of which are considered in Vol. I of this work, *New Witness for God*. Ch. xx.

⁵ D. 33.

⁶ Cowdery's Letters, No. vii.

but climbed the abrupt north end of a ridge of hill having its greatest extent from north to south, and which from its very narrow summit broadens and slopes gently to the southward until it sinks to the level of the common country. The east side of the hill is now ploughed, but the west side is untouched by the husbandman; and about two or three hundred yards from the north end there is on the west side a small grove of young trees, with here and there a decaying stump of a large tree to bear witness that the hill once was covered with a heavy growth of timber. In fact it was so covered by timber when the prophet Joseph Smith first visited the place in 1823, as indeed much of the surrounding country was at that time.

Unquestionably Cumorah is the most distinct land mark in all that section of country, the highest hill, and the most commanding in what I should describe as an extensive plain sloping northward filled with numerous irregular hills, but which in the main have their greatest extent, like Cumorah, from north to south; and which also like it, are generally highest at the north end. I observed this to be the case all the way from Syracuse to Palmyra. It is worthy of note too that the lakes of central and western New York also have their greatest extent from north to south. Indeed for the most part they are but long strips of water left in their narrow beds when the great body of water, which in ages long gone by, once covered this whole region, rushed away with mighty force to the northward and gave the same general form both to the lakes and the hills on this northern slope of the water shed which runs from east to west through southern New York, north Pennsylvania, Ohio and Indiana; and which separates the basin of the great lakes and the valley of the St. Lawrence from that of the Ohio and Mississippi.

West of Cumorah the country is more open than on the south or east. The hills common to the country are fewer and the plain more expansive. Though the country south and east is broken, and the numerous hills higher than on the west, yet such is the commanding height of Cumorah that the view is unobstructed for many miles. Northward the hills are most thickly clustered; between them and Cumorah is located the town of Palmyra, and beyond that, at the foot of the thickly clustered hills referred to runs what is now called Canagrie creek, really one of the tributaries of the Clyde river into which it empties at no great distance.

Such is the hill Cumorah and its surroundings; the hill Ramah of the Jaredites; "Mormon Hill," or "Mormon Bible Hill," as it is called by the people about Palmyra. "On the west side of this hill, not far from the top, under the stone of considerable size, lay the plates, (of the Book of Mormon) deposited in a stone box."^t

^t Joseph Smith.

CHAPTER V.

THE TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS.

Following the account of how Joseph Smith obtained the Book of Mormon it should be known how he translated it, and what difficulties attended that work. I would remind the reader in passing that I am to deal with a remarkable narrative, one in which strange things occur, and one in which many who deny or doubt the power of God will be inclined to have little faith. To such I would say, judge nothing hastily, dismiss nothing petulantly, patient investigation, and sometimes suspension of judgment in relation to matters difficult of belief are necessary to the ascertainment of truth, and so wise men, anxious to know the truth, proceed.

The prophet, in his narrative quoted in the preceding chapter, tells us that he soon found out the reason why he had received such a strict injunction to carefully guard the Nephite record and the Urim and Thummim; and why it was that Moroni had said that after he (Joseph) had done what was required at his hands he (Moroni) would call for them. "For no sooner was it known," says Joseph, "that I had them, (the Nephite Plates) than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible."^a

Rumor with her thousand tongues, he informs us, was all the time employed circulating tales about his father's family, and about himself; and doubtless much of that misrepresentation which followed the prophet and his father's family throughout his life had its origin about this time.

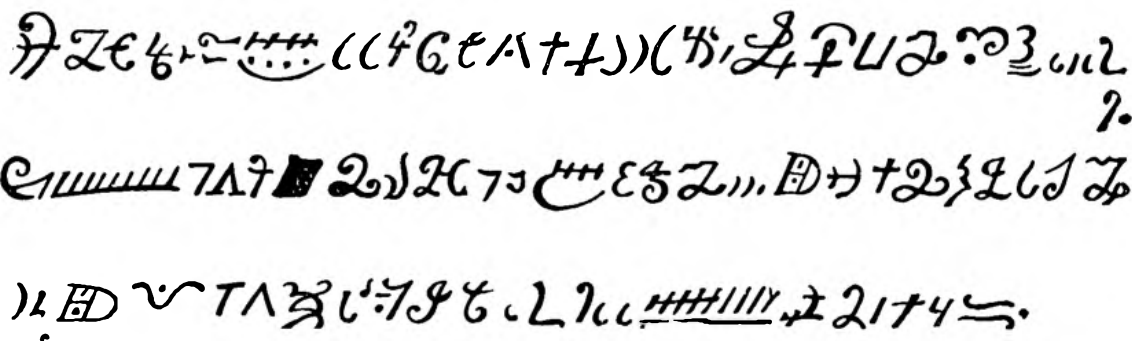
So intolerable at last became the persecution about Manchester that Joseph decided to move with his wife to the home of her parents in Harmony, Susquehannah County, Pennsylvania. Susquehannah County is one of the northern counties of Pennsylvania, and joins Broome County in the state of New York; and Harmony is a distance of from one hundred to one hundred and fifty miles from Manchester, New York. The young prophet was in very straightened circumstances when he resolved upon removing to Pennsylvania; but about that time a Mr. Martin Harris, a respectable and well-to-do farmer of Palmyra, New York, called upon the Smith family and gave Joseph fifty dollars to enable him to make the proposed journey. A team and wagon was fitted out and in company with his wife the prophet started for Pennsylvania. Enroute he was twice stopped by officers of the law, who, under the power of a search warrant, ransacked his wagon in search of the plates, but in each case they were disappointed, as they did not find them though the prophet had them concealed among this effects.

^a Hist. of the Church, Vol. I, p. 18.

Arriving in Pennsylvania in the month of December, the prophet began an examination of the characters engraven upon the plates and copied a considerable number of them; and some of them he translated by means of the Urim and Thummim. In this desultory work he spent the time until the month of February, 1828, when Martin Harris, the gentleman who had befriended him on the eve of his departure from Manchester, arrived at his home in Harmony. This man had become interested in the prophet and his work, and believed him to be in possession of the plates.

Some of the characters which Joseph had copied from the plates, Martin Harris determined to submit to Professor Charles Anthon, "a gentleman of the highest reputation, both in America and Europe, and well known for his valuable and correct edition of the classics."^b For this purpose Harris made the journey from Harmony, Pennsylvania, to the city of New York. Some of the Nephite characters given into the custody of Mr. Harris were translated while others were not. Following is a fac simile of some of the characters handed to Professor Anthon in fulfillment of the words of Isaiah:

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I cannot for it is sealed: and the book is delivered to one that is not learned, saying, Read this, I pray thee, and he saith I am not learned." (Isaiah xxix; 11, 12.)



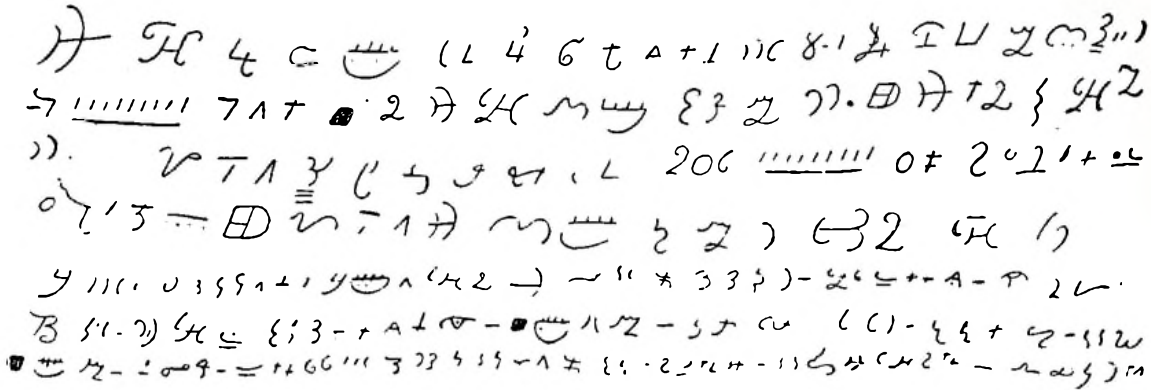
Whether or not these are the characters to which a translation was appended by the prophet cannot now be determined.

With the printer's copy of the manuscript of the Book of Mormon, now (1903) in the hands of the descendants of David Whitmer, one of the Three Witnesses, is also a transcript of characters consisting of seven lines, the first three of which are very similar to those copied from the "Prophet." They were also handed, it is claimed, to Doctor Mitchell and Professor Anthon by Martin Harris. Whether this seven line transcript was the translated or untranslated part of the characters handed to these learned men for their inspection may not now be determined; but

^b This upon the authority of Samuel M. Smucker, author of a "History of the Mormons," p. 37.—Hurst & Co., N. Y.

^c This fac simile of Nephite characters is copied from "The Prophet" of December 21st, 1844 (Vol. I, No. 31).

I present them herewith in order that as many of the Nephite characters as have been transcribed from the plates may be before the reader.



The latter transcript is taken from a pamphlet by the late Elder Edward Stevenson, of the First Council of Seventy, entitled "Reminiscences of Joseph the Prophet, and the Coming Forth of the Book of Mormon." Of this transcript Elder Stevenson says:

"I will vouch for the correctness of the characters, as I have compared them with the original copy, which is still in existence, intact, just as it was when Martin Harris, as a messenger, took it with the translation Joseph Smith had made, to Professor Anthon of New York. The copy here presented was traced from the original copy, and is an exact reproduction of it."^d

Of both these transcripts it should be said that doubtless inaccuracies exist in them, for the reason that the prophet who made the fac simile was unskillful in such work, but for all that the fac simile of the characters will be of interest and may be of very great importance yet as evidence for the truth of the claims of the Book of Mormon.

On the return of Martin Harris to Harmony, he made the following statement to Joseph Smith as to what took place between himself and Professor Anthon:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian."^e I then showed him those

^d Reminiscences," p. 23.

^e The writer is of the opinion that there is in this statement too wide a scope given to what Professor Anthon said of the translation of the Egyptian-Nephite characters. Of course in the transcripts the professor would doubtless recognize some Egyptian characters of the hieratic Egyptian, and in the translation would also find a right interpretation of those characters, as it will be seen by his letters quoted in the body of the work he acknowledges that the characters submitted to him were true characters, but beyond this I do not think he could give confirmation as to the correctness of the translation; for, according to the writers of the Book of Mormon, they had changed the characters in both languages in which they made records, both in the Egyptian and also in the Hebrew (See Mormon ix; 32, 43). And Moroni adds: "The Lord knoweth the things which we have written, and also that none other people

which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.'"¹

Some years after this, viz, in 1834, Professor Anthon, in a letter to Mr. E. D. Howe, of Painesville, Ohio, made a statement as to what took place on the occasion of Martin Harris' visit to him, and I give that statement below. By way of introduction it should be said, however, that Mr. E. D. Howe at this time, 1834, was connected with a Dr. Hurlbut in the production of an Anti-Mormon book, and the report of Harris' interview with the learned professor having become known, Mr. Howe wrote to Professor Anthon making inquiries about it, hoping, perhaps, that the fact of the interview might be denied. This is the letter he received in reply to his inquiries:

New York, February 17, 1834.

"Dear Sir: I received your letter of the 9th, and lose no time in making a reply. The whole story about my pronouncing the Mormon inscription to be reformed Egyptian hieroglyphics is perfectly false. Some years ago, a plain, apparently simple hearted farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, the paper which the farmer would hand me. Upon examining the paper in question, I soon came to the conclusion that it was all a trick—perhaps a hoax. When I asked the person who brought it how he obtained the writing, he gave me the following account: A gold book consisting of a number of plates, fastened together by wires of the same material, had been dug up in the northern part of the state of New York, and along with it an enormous pair of spectacles. These spectacles were so large that if a person attempted to look through them, his two eyes would look through one glass only, the spectacles in question being altogether too large for the human face. "Whoever," he said, "examined the plates through the glasses was enabled not only to read them, but fully to understand their meaning." All this knowledge, however, was confined to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain in a garret in a farm-house, and being thus concealed from view, he put on the spectacles occasionally or rather looked

knoweth our language, therefore he hath prepared means for the interpretation thereof" (Mormon ix; 34), referring to the Urim and Thummim or "Interpreters," as the Nephites call that instrument. It follows from this that neither Professor Anthon nor any one else could have confirmed the translation beyond perhaps saying that some of the Egyptian characters which he recognized in the transcript had been assigned their true significance.

¹ History of the Church, Vol. I., p. 20.

through one of the glasses, deciphered the characters in the book, and having committed some of them to paper, handed copies from behind the curtain to those who stood outside. Not a word was said about their being deciphered by the gift of God. Everything in this way was effected by the large pair of spectacles. The farmer added that he had been requested to contribute a sum of money toward the publication of the golden book, the contents of which would, as he was told, produce an entire change in the world, and save it from ruin. So urgent had been these solicitations, that he intended selling his farm and giving the amount to those who wished to publish the plates. As a last precautionary step, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as part of the contents of the book, although no translation had at that time been made by the young man with spectacles. On hearing this odd story, I changed my opinion about the paper, and instead of viewing it any longer as a hoax, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him to beware of rogues. He requested an opinion from me in writing, which, of course, I declined to give, and he then took his leave, taking his paper with him. This paper in question was, in fact, a singular scroll. It consisted of all kinds of singular characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters inverted or placed sideways were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks, and evidently copied after the Mexican calendar by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else but Egyptian hieroglyphics. Some time after, the farmer paid me a second visit. He brought with him the gold book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which, in my opinion, had been practiced upon him, and asked him what had become of the gold plates. He informed me they were in a trunk with the spectacles. I advised him to go to a magistrate and have the trunk examined. He said the curse of God would come upon him if he did. On my pressing him, however, to go to a magistrate, he told me he would open the trunk if I would take the curse of God upon myself. I replied that I would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of the rogues. He then left me. I have given you a full statement of all that I know respecting the origin of Mormonism, and must beg of you as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics.

Yours respectfully,

CHAS. ANTHON.

In addition to this acknowledgment of the visit of Martin Harris to him with the transcript of the Nephite characters, Professor Anthon subsequently made another acknowledgment of Martin Harris' visit in a letter written to Rev. T. W. Coit, in answer to a note of inquiry from that gentleman concerning the Professor's connection with the Book of Mormon. The letter was published in the "Church Record," Vol. 1, No. 22; and is frequently quoted, in parts at least, in various Anti-Mormon works. "The Church Record" was published in New York, I think; but not having access to that volume I am under the necessity of copying the

parts of Anthon's second letter from Anti-Mormon books. None of these Anti-Mormon works publish the letter in full, and doubtless for the reason that in this second letter Mr. Anthon contradicts several statements that he makes in his letter to E. D. Howe. Following is his letter to Rev. Coit:

"New York, April 3, 1841.

"Rev. and Dear Sir: I have often heard that the Mormons claimed me for an auxiliary, but as no one until the present time has even requested from me a statement in writing, I have not deemed it worth while to say anything publicly on the subject. What I do know of the sect relates to some of the early movements; and as the facts may amuse you, while they will furnish a satisfactory answer to the charge of my being a Mormon proselyte, I proceed to lay them before you in detail."

"Many years ago,—the precise date I do not now recollect,—a plain-looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper, convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his simplicity. On my telling the bearer of the paper that an attempt had been made to impose on him and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without hesitation, partly for the man's sake, and partly to let the individual 'behind the curtain' see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had, in my opinion, no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm, or embark in the speculation of printing the golden book.⁵

"The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, he paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the 'Golden Bible.' He also stated, that notwithstanding his original determination, he had been induced evidently to sell his farm, and apply the money to the publication of the book, and received the golden plates as a security for payment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and that it was already 'making a great noise' in the upper part of the state. Suspecting now, that some serious trick was on foot, and that my plain-looking visitor might be in fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he stood by. The more I

⁵ To this point the Letter of Professor Anthon is copied from "Early Days of Mormonism," by J. H. Kennedy, Scribners & Sons, 1888, p. 268. The remainder of the letter is copied from Gregg's "Prophet of Palmyra," pp. 60-62.

declined receiving it, however, the more urgent the man became in offering the book, until at last I told him plainly that if he left the volume, as he said he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in this affair; and requested him to tell me if the plates were really of gold. In answer to this latter inquiry, he said, that he had not seen the plates himself, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine its contents, and if the plates proved to be of gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk, the 'curse of Heaven would descend upon him and his children. However,' added he, 'I will agree to open it, provided you will take the 'curse of Heaven' upon yourself, for having advised me to the step.' I told him I was perfectly willing to do so, and begged him to hasten home and examine the trunk, for he would find that he had been cheated. He promised to do as I recommended, and left me, taking his book with him. I have never seen him since.

"Such is a plain statement of all I know respecting the Mormons. My impression now is, that the plain-looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendation of his book. That the prophet aided me, by his inspiration, in interpreting the volume, is only one of the many amusing falsehoods which the Mormons utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever, nor have I ever heard a single discourse from any of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends tell me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of scripture!

"If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction equalled, I have no doubt, only by that which yourself will feel on this subject.

"I remain, very respectfully and truly,

"Your friend,

"CHAS. ANTHON.

"Rev. Dr. T. W. Coit, New Rochelle, N. Y."^h

It will be observed that there is a discrepancy between the letter written by Professor Anthon to the Rev. Mr. Coit and the one he sent to E. D. Howe. In the latter he states that he refused to give his opinion in writing on the characters submitted to him; but in his letter to Rev. Coit he says that he gave a written opinion to Harris without hesitation, and to the effect that the marks on the paper appeared to be merely an imitation of various alphabetical characters that had no meaning at all connected with them. According to Martin Harris' statement he gave him a certificate to the effect that the characters submitted were genuine, and that the translation accompanying them was correct; but upon hearing that the existence of the Nephite plates were made known to Joseph Smith by a heavenly messenger, he requested the return of the paper he had given Martin Harris, and he destroyed it, saying that the visitation of angels had ceased, etc., etc. I shall leave it for the Anti-Mormon friends of Mr. Anthon to reconcile the contradiction that occurs in his statements merely remarking that since the Doctor in one letter declares that he refused to give Martin Harris a written opinion on the characters; and in the other that he gave him a written opinion, increases

^h Prophet of Palmyra, (Gregg) pp. 60-62.

very much one's faith in Martin Harris' statement as against that of Professor Anthon's upon this point, namely, that the Professor gave Harris a written statement, but afterwards recalled and destroyed it. The reader should observe also that in his letter to Rev. Coit, written in 1841, the Professor says that no one until that time had ever requested from him a statement in writing on the subject of his connection with the Book of Mormon. Yet as a matter of fact E. D. Howe had addressed him a letter on the subject asking him for a statement in 1834, to which request the Professor responded, telling substantially the same story as in this letter to Rev. Coit, excepting as to the written opinion furnished to Harris. The contradictions in Anthon's letters leave him in a most unenviable situation; and doubtless accounts for Anti-Mormons publishing extracts only from his letters.

The statements of Professor Anthon and Martin Harris are very contradictory, but the sequence will show that there is much that supports the statement of Martin Harris in the main as true; while the anxiety of the Professor to disconnect himself as far as possible from any association with "these wretched fanatics," will account for his version of the incident. The object of Mr. Harris in presenting these transcribed characters to the learned professor was, undoubtedly, to learn if they were true characters, or only the idle invention of Joseph Smith. That the answer of Professor Anthon and Dr. Mitchell was in favor of their being true characters is evidenced by the fact that Martin Harris returned immediately to Joseph Smith, in Harmony, made his report, and thence went to Palmyra in New York, to arrange his business affairs that he might hasten back to Pennsylvania to become the amanuensis of the young prophet in the work of translation. This Martin Harris would not likely have done if Professor Anthon's answer had been what that gentleman represents it to have been in his letters to Mr. Howe and Rev. Coit; nor would Martin Harris have ventured, subsequently, to have furnished the money to pay for the publication of the first edition of the book, had he been assured by the Professor that the whole thing was a "hoax" or a "scheme" to cheat him out of his money.

As stated above Martin Harris returned to Palmyra after this interview with Professor Anthon, arranged his affairs, and joined the prophet in Harmony about the 12th of April, 1828, when he commenced writing as Joseph translated. This work he continued until the 14th of June following—two months, by which time they had translated enough to make one hundred and sixteen pages of manuscript, of large sheets—usually called fool's cap paper.

Soon after Mr. Harris commenced to write for the prophet, he began to importune him for the privilege of showing so much of the translation as they had made to a number of his friends. This request the prophet refused to grant. Nothing daunted by this refusal, Harris asked the prophet to inquire of the Lord through the Urim and Thummim if he might not have that privilege. This the prophet did and Harris' request was denied. He importuned him to ask again, with the like result, and yet again did he implore that the prophet would ask the Lord for his permission. "After much solicitation," says the prophet, in his account of this affair, "I again inquired of the Lord, and permission was granted

him to have the writings on certain conditions, which were, that he should show them only to his brother, Preserved Harris, his wife, his father and mother, and Mrs. Cobb, a sister of his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way;"¹ and the prophet took advantage of the absence of Harris, who had acted as his scribe, to visit his parents at Manchester.

The solemn engagement which Martin Harris made with the prophet he broke. He showed the writings to other persons than those named in his agreement with the prophet, and these stole the precious manuscript from him, and he was never able to recover it. This circumstance also went hard with the prophet Joseph as to his standing with the Lord. He had allowed himself to be over persuaded by the importunities of Martin Harris, and that after he had twice learned that it was not the will of the Lord that Harris should have the manuscript. He learned that Harris had lost the one hundred and sixteen pages of manuscript while he was yet in Manchester visiting with his parents; and immediately returned to Harmony, where he humbled himself in prayer before God that he might obtain forgiveness for his error; but apparently to no immediate purpose, for Moroni appeared to him and demanded the plates and also the Urim and Thummim. These were surrendered, with what anguish of soul one may readily understand. Exactly what length of time they were withheld from him cannot be determined, but evidently not long; for in July of the same year the angel guardian of the record, Moroni, appeared to him again and presented the plates and Urim and Thummim to him. The prophet through the medium of the holy instrument obtained the following revelation which bears the date of July, 1828:²

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth He turn to the right hand nor to the left; neither doth He vary from that which He hath said; therefore His paths are straight and His course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been intrusted with these things, but how strict were your commandments; and remember also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasion of men; for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise His words, yet you should have been faithful, and He would have extended His arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble.

"Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt

¹ History of the Church, Vol. I., p. 21.

² History of the Church, Vol. I., pp. 21, 22.

fall; but remember, God is merciful, therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

“And when thou deliveredst up that which was sacred into the hands of a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season: for thou hast suffered the counsel of thy director to be trampled upon from the beginning. Nevertheless my work shall go forth; for inasmuch as the knowledge of a Savior has come into the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto My people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites^k through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which He made to His people; and that they might know the promises of the Lord, and that they might believe the Gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in His name; and that through their repentance they might be saved. Amen.”

The prophet informs us that after receiving this revelation the Urim and Thummim and also the plates were taken from him, but in a few days they were returned to him, whereupon he again inquired of the Lord and received the following very important revelation:¹

“Now, behold I say unto you, that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have

^k The reader will of course understand that reference is here made to the descendants of these ancient American peoples.

¹ The revelation, here quoted, both in the History of Joseph Smith (Mill. Star, Vol. xiv. (Supplement) p. 8; also in the Doctrine and Covenants, (Sec. x.) bear the date of “May, 1829.” This date, however, must be wrong, because contradictory of the language of the prophet who in speaking of this revelation says that after the plates and Urim and Thummim were taken from him, after he had received the revelation dated July, 1828 (just quoted)—“In a few days they were returned to me, when I inquired of the Lord, and the Lord said thus to me.” Then follows the revelation, the date of which is under consideration. If the date of the revelation given in July, 1828, in which the prophet is reproved for importuning the Lord to allow Martin Harris to have the one hundred and sixteen pages of translation from the Book of Mormon, is correct—then it could scarcely be said, in a few days the Urim and Thummim was returned to the prophet; that he inquired and then received the revelation in question if that revelation was received in May, 1829. That would make nine or ten months’ time between these two revelations instead of a few days. Moreover, the matter of the revelation is more in keeping with the events of a few days after July, 1828, than with May, 1829. Oliver Cowdery came to Joseph Smith on the 5th of April, 1829; and on the 7th began to assist him in the translation. This was before May, 1829, the alleged date of the revelation in question; and it is scarcely likely that the work of translation was resumed after the loss of the manuscript by Harris, before the revelation was given informing the prophet of the intention of those who had stolen it. My conclusion is that the revelation erroneously dated May, 1829, was given “a few days after” the one bearing date of “July, 1828.”

lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labor more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold Satan hath put into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

"Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for, behold he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold they say and think in their hearts we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

"Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment. Yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive, and lie in wait to catch that ye may destroy; behold this is no harm; and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

"Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

"Now, behold, they have altered these words, because Satan saith unto them, 'he hath deceived you;' and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

"Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself, and, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you,

that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold here is wisdom, and because I show unto you wisdom and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

“Marvel not that I said unto you, here is wisdom, show it not unto the world; for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

“And now, verily I say unto you that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

“And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

“Behold, they have only got a part of an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my Gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my Gospel which my holy Prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my Gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites because of their dissensions.

“Now this is not all; their faith in their prayers was, that this Gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this Gospel in this land might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

“And now, behold, according to their faith in their prayers will I bring this part of my Gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

“And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain; yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

“Behold I am Jesus Christ, the Son of God; I came unto my own and my own received me not. I am the light which shineth in darkness, and the darkness comprehended it not. I am He who said, “Other sheep have I which are not of this fold,” unto my disciples, and many there were that understood me not.

"And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvelous works which they did in my name; yea, and I will also bring to light my Gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my Gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine; whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my church.

"And now, behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my rock and the gates of hell shall not prevail against them.

"And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen."

Encouraged to be moderate in his exertions at translating by the admonition in the foregoing revelation not to run faster, or labor more than he had strength and means provided to enable him to proceed, the prophet did not immediately attempt to resume the work of translation, but worked upon a small farm which he had purchased of his wife's father.

As this episode of losing the one hundred and sixteen pages of manuscript, together with the loss for a season of the gift to translate, and being required to surrender all the sacred things which had been entrusted to his keeping, was unquestionably a cause of deep sorrow to the young prophet, so the restoration of the plates and Urim and Thummim to him must have been a joy unspeakable. How Martin Harris felt—what anguish of heart—what sense of chagrin, or how deeply he repented his folly is not recorded; but as he was not a man of keen sensibilities, it may be that his sufferings were not intense. At any rate we next hear of him in March, 1829, and he is still clamoring for a witness from the Lord that Joseph Smith had the plates, of which the prophet had testified. The prophet inquired of the Lord and obtained a revelation of which the following is the part that has referenc to Martin Harris's request:

"Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hands, that you my servant, Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; and now behold this shall you say unto him, He who spake unto you, said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I have commanded you, and you have no power over them except I grant it unto you. * * * * Behold I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition

to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness. * * * * * And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestations of my spirit, and they shall be born of me, even of water and of the spirit. * * * * * And their testimony shall go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified. * * * * *

"* * * * * And now, again I speak unto you my servant Joseph, concerning the man that desires the witness. Behold I say unto him, he exalts himself, and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith, Jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say, I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now except he humble himself, and acknowledge unto me the things that he has done which are wrong,^m and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken, and if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. And if this be the case, behold I say unto thee, Joseph, when thou hast translated a few more pagesⁿ thou shalt stop for a season even until I command thee again: then thou mayest translate again; and except thou do this behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee; yea, I foresee that if my servant Martin Harris humble not himself and receive a witness at my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen."^o

^m Doubtless an allusion to his breaking the covenant with Joseph respecting the manuscript which was lost.

ⁿ Most likely Emma his wife wrote for him during these days when he was evidently translating occasionally.

^o History of the Church, Vol. I, p. 28; also Doc. & Cov., Sec. v.

It will be observed here that the language of this revelation takes on a sternness of tone and an independence in respect to Martin Harris and his future connection with the work that is suitable to the past conduct of that vacillating man; and in effect gives him sharply to understand that there must be repentance deep and sincere, and humiliation before God, or he may go his way and have no further lot or part in the great work of God.

CHAPTER VI.

TRANSLATION OF THE RECORD—(CONTINUED.)
OLIVER COWDERY AMANUENSIS.

On the 5th day of April,^p as if in fulfillment of the promise made to Joseph Smith in the revelation concerning Martin Harris, just quoted, namely, that the Lord would provide means whereby the prophet might accomplish the thing which the Lord had commanded him to do—Oliver Cowdery came to the young prophet's house, at Harmony, Pennsylvania. This was the first meeting of these two men. Oliver Cowdery, a native of Vermont, and now twenty-four years of age, had moved into the state of New York about four years previous to this, and for a time had been employed as a clerk in a store. In the winter of 1828-9 he left the store and taught the district school in the town of Manchester, which was only some nine miles from his father's home. At Manchester he became acquainted with the Smith family, Joseph Smith, Sen., being a patron of the school he taught. According to the American custom of those days, the school teacher "boarded round" in turn with the families of the neighborhood. This brought Oliver Cowdery into immediate contact with the Smith family, and while he was boarding at their home the parents of the prophet related to him the circumstances of their son obtaining the Nephite record.

Young Cowdery became intensely interested in the story related to him. Meantime he met David Whitmer in Palmyra, a young man about his own age, who lived with his father's family some twenty-five miles from Palmyra, near the town of Waterloo, in a neighborhood called Fayette, Seneca County, at the north end of Seneca Lake. In his conversation with young Whitmer, Oliver told him of his acquaintance with the Smith family and expressed himself to the effect that there must be something in the story of finding the plates, and he announced his intention to investigate the matter.^q Later when Oliver started for Harmony, where the prophet was living, he passed the Whitmer home at Fayette, and promised David that he would report his findings to him concerning Joseph having the plates.

Oliver became convinced that Joseph's story was true, and being informed by the prophet that it was the will of God that he should remain and act as his scribe in the work of translation, he did so, and on the 7th of April (1829) commenced to write as the prophet indited the translation obtained by means of the Urim and Thummim.

Oliver in a few days became anxious to learn more largely the will of the Lord concerning himself and his connection with the work then

^p This date in the prophet's history, published in the Mill. Star (Supplement), Vol. xiv., p. 12, is set down as the 15th of April, and the day Oliver began writing as Joseph translated is said to be the 17th of April. The 15th and 17th, however, are typographical errors. In the original manuscript of the History of the Church in the Historian's Office, the dates are written the 5th and 7th; see also "Times and Seasons," Vol. I., p. 201, where Oliver Cowdery gives the dates 5th and 7th of April, 1829.

^q Statement of David Whitmer in Kansas City Journal, June 5, 1881.

coming forth, and the prophet through the Urim and Thummim obtained a revelation for him in which occur the following passages:

"A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful. * * * * Behold the field is white already to harvest; wherefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day last, that he may treasure up for his soul everlasting salvation in the kingdom of God. * * * * Now as you have asked, behold I say unto you keep my commandments, and seek to bring forth and establish the cause of my Zion; seek not for riches, but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be rich. Behold, he that hath eternal life is rich. * * * * Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou has inquired of me; and behold, as often as thou hast inquired thou hast received instruction of my spirit. If it had not been so, thou wouldst not have come to this place where thou art at this time. Behold, thou knowest thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the words of the work which thou hast been writing are true. Therefore be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity. Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

"* * * * Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have ye not received a witness?"

These revelations, it should be observed, contain sharp reproofs for the transgressor. They do not flatter Joseph Smith any more than they do Martin Harris, though Joseph is the one through whom they were given. Each is reprov'd and, evidently without respect to person. They represent the Lord as holding out no promise either to the prophet or his associates of immunity from difficulty, from trial. They are redolent rather of warning. The prophet is plainly told of the many that were lying in wait to destroy him. Deep humility and repentance is required

* Doc. & Cov., Sec. vi.

The reader may think I am quoting very copiously from these revelations given while the translation of the Book of Mormon was in progress; and he may think that these incidents have little or nothing to do with the story of the translation, and the story of the translation itself has but little to do with the object of this work. I would suggest, however, that this history of the translation is necessary to future arguments to be made when I come to the consideration of the objections to the Book of Mormon in part IV., where I shall examine other theories for the origin of the Book of Mormon. Besides I want the reader to know the atmosphere in which this work of translation was done; and for that purpose call especial attention to the spirit of the several revelations that have been quoted.

when a wrong is committed; and if that is not forthcoming, then behold the self-willed, the proud, are told to go their way, and trouble the Lord no further concerning their future connection with this work.

Look, in passing, at this revelation to Oliver Cowdery. There is no flattering promise of a worldly character in it. A great and a marvelous work is about to come forth; thrust in your sickle and reap; keep my commandments, is almost sternly said; seek to bring forth and establish the cause of Zion; seek not for riches, but for wisdom; be diligent; stand by my servant Joseph in whatsoever difficult circumstances he may be for the word's sake. Then there is to be difficult circumstances? "Admonish him in his faults." What, the prophet! Yes, the prophet, he is not to be above admonition. What humility in the prophet is here! This smacks of the spirit of Christ. Receive admonition of him. Be patient. Be sober. Be temperate. Have patience, faith, hope, and charity. This is admirable. False prophets have no such basic principles as these. They build not with such stones. And Oliver's reward? Not riches of this world. Not greatness in the eyes of men. Not the honors and the applause of the world. "If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the Kingdom of God." That is to be his reward. There is nothing worldly in all this. This spirit is worthy the great work these young men are, under God, bringing forth. This is the kind of atmosphere one would expect to find surrounding men engaged in such a work. But it is time to return to the narrative.

When Oliver found that the secret meditations of his heart were thus revealed through Joseph Smith; when his secret prayers were revealed and the answer of God's spirit to those prayers made known, he could no longer doubt that his new found friend was a prophet of God. It must have been with renewed zeal that he took up again his work as a scribe. It was of these days that he afterwards wrote:

"These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."^a

Soon after this, namely on the 15th day of May, 1829, Oliver Cowdery himself became a witness to the ministration of an angel, for it was upon that date that John the Baptist appeared to himself and Joseph Smith while they were engaged in prayer in the woods, near Harmony, ordained them to the Aaronic priesthood and instructed them upon the subject of baptism, a full account of which is given in the writer's "New Witness for God."^b Subsequently he with Joseph received another administration of angels some time in the month of June following, when Peter, James and John conferred upon them the Melchisedek priesthood, on the banks of the Susquehanna River, a full account of which is also given in the "New Witness for God."^c

^a Times and Seasons, Vol. II, p. 201.

^b Vol. I., pp. 186-7.

^c Vol. I., p. 187.

Meantime Oliver was writing his friend David Whitmer his findings as to the truth of the prophet Joseph having the plates. He wrote soon after his arrival in Harmony that he was convinced that Joseph Smith had the^v records. Shortly after this, doubtless immediately after Joseph received the revelation in which the secret meditations and prayers of Oliver respecting the work before he saw the prophet were made known, he wrote a second letter to David, in which he enclosed a few lines of what had been translated and assured him that he knew of a surety that Joseph Smith had a record of a people that inhabited this continent in ancient times: and that the plates they were translating gave a history of these people; he moreover assured David that he had "revealed knowledge" concerning the truth of what he affirmed. These letters young Whitmer showed to his parents, and to his brothers and sisters.

Mr. Joseph Knight, Sen., of Colesville, Broome County, New York, several times brought the young men provisions—food—which enabled them to continue the work of translation without interruption. But for this timely assistance the work of translation must have been relinquished from time to time in order to secure supplies. Mr. Knight knew the Smith family and had called upon them a number of times at their home in Manchester. He evidently had considerable faith in the claims of Joseph concerning the Book of Mormon; for on the occasion of his visit to him in May, 1829, he desired to know what his duty was with reference to the work that the Lord was about to bring forth. The prophet inquired of the Lord and, as in the case of Oliver Cowdery, after declaring that a great and marvelous work was about to come forth, the revelation said:

"Keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care."^w

For a time the prophet had been permitted to pursue the work of translation at Harmony without interference. But now there began to be mutterings of an approaching storm of persecution. Threats were frequent, and the young men were only preserved from actual violence by the blessing of the Lord and the influence of Mr. Isaac Hale, father of the prophet's wife; who, though he had no faith in the prophet's work, and in the past had manifested some hostility towards him, he still believed in law and order; was opposed to mob violence; and was willing that Joseph and his associates should be permitted to complete their work without interference.^x

On account of the manifestation of this unfriendly spirit in the community, however, Joseph and Oliver kept secret for a time the circumstance of their ordination to the priesthood and their baptism. They could not, however, long continue silent on such a subject, and in a few

^v Whitmer's statement, Kansas City Journal, June 5, 1881.

^w History of the Church, Vol. I, p. 47.

^x History of the Church, Vol. I., p. 44.

days, under a sense of duty, they commenced to reason out of the scriptures with their friends and acquaintances concerning the work of God. But Joseph was evidently uneasy concerning their safety at Harmony, and under his direction Oliver wrote to David Whitmer at Fayette, asking him to come down to Harmony and take them to the elder Whitmer's home, giving as a reason for their rather strange request that they had received a commandment from God to that effect.⁷ This request found David Whitmer in the midst of his spring work. He had some twenty acres of land to plow and concluded to do that and then go. "I got up one morning to go to work as usual," he says, "and on going to the field, found between five and seven acres of my land had been plowed under during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner."² Nor was this the only assistance of like character given to him. While harrowing in a field of wheat before starting on his journey he found to his surprise that he had accomplished more in a few hours, than was usual to do in two or three days. The day following this circumstance he went out to spread plaster over a field according to the custom of the farmers in that locality, when, to his surprise, he found the work had been done, and well done. David Whitmer's sister who lived near the field told him that three strangers had appeared in the field the day before and spread the plaster with remarkable skill. She at the time presumed that they were men whom David had hired to do the work.^a

This assistance, provided through some divine agency—it can be accounted for in no other way, enabled David Whitmer to respond sooner than he otherwise could have done to the call to go and bring the prophet and his associate from Harmony, where mob violence was impending, to the home of his father, Peter Whitmer, where the work of translation could be finished in peace and security.

When David Whitmer was approaching the little village of Harmony with his two-horse team and wagon, he was met some distance from the town by the prophet and Oliver. "Oliver told me," says David Whitmer, in relating the circumstance, "that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern; where I stopped the next night, etc.; and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished."^b

⁷ Whitmer's statement Kansas City Journal, June 5, 1881. Also report of visit to David Whitmer, by Orson Pratt and Joseph F. Smith, Mill. Star, Vol. XL., pp. 769 to 774.

² Statement of David Whitmer, Pratt and Smith's Report, Mill. Star, Vol. XL., pp. 769-774.

Let it be observed that this reported conversation was published during the life time of David Whitmer. It took place on the 7th of Sept., 1878; and Whitmer did not die until 25th Jan., 1838.

^a Cannon's Life of Joseph Smith, pp. 67, 68.

^b Statement of David Whitmer, Pratt and Smith Report, Mill. Star, Vol. XL., pp. 769-774. Another instance that in like manner illustrates the seership of the prophet Joseph is related by him in the Church

The day following David Whitmer's arrival at Harmony the plates were packed up and delivered into the care of the Angel Moroni, that they might be safely conveyed to Fayette. "When I was returning to Fayette," says David Whitmer, "with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashion, wooden spring seat, and Joseph behind us, when traveling along in a clear open place, a very pleasant, nice looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning; it is very warm;' at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was somewhat new to me, and I did not know what 'Cumorah' meant. We all gazed at him and at each other, and as I looked round inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again."

Replying to the question, "Did you notice his appearance?" David Whitmer replied: "I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Cleve there (a gentleman present at the Whitmer, Pratt and Smith interview), but heavier. His face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in it shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony."^c

Soon after the arrival at the Whitmer residence in the garden near by, Moroni once more delivered the sacred record to Joseph, and the work of translation was renewed with even greater vigor than at Harmony; for when Oliver would tire of writing, one of the Whitmers or Emma Smith would relieve him.

David Whitmer says that soon after the installment of Joseph, his wife, and Oliver Cowdery in the Whitmer household, he saw something

History, and which occurred while making a journey from Independence, Missouri, to Ohio, in company with Bishop Newel K. Whitney. Near New Albany their horses took fright and while they were running at full speed Bishop Whitney attempted to jump out of the conveyance, but caught his foot in the wheel and had his leg and foot broken in several places. This occasioned a delay of several weeks among a not very friendly people; for besides their manifest coldness an attempt was made to poison the prophet. And now the prophet's statement: "Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we would be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June." (History of the Church, Vol. I., p. 272.)

^c Whitmer's Statement, Pratt and Smith Report, Mill. Star, Vol. XL., pp. 769-774.

which led him to believe that the plates were concealed in his father's barn and frankly asked the prophet if it were so. Joseph frankly replied that it was. "Some time after this," David adds: "My mother was going to milk the cows, when she was met out near the yard by the same old man [meaning the one who had saluted his party on the way from Harmony, at least David judged him to be the same, doubtless from his mother's description of him,] who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore, that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma, and Oliver, very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings, and nerved her up for her increased responsibilities."^d

^d Pratt and Smith Report. Mill. Star, Vol. XL, 772.

CHAPTER VII.

TRANSLATION OF THE RECORD—(CONTINUED.)
THE MANNER OF THE TRANSLATION.

Relative to the manner of translating the Book of Mormon the prophet himself has said but little. "Through the medium of the Urim and Thummim I translated the record by the gift and power of God,"^a is the most extended published statement made by him upon the subject. Of the Urim and Thummim he says: "With the record was found a curious instrument which the ancients called a 'Urim and Thummim,' which consisted of two transparent stones set in a rim of a bow fastened to a breastplate."^b

Oliver Cowdery, one of the Three Witnesses of the Book of Mormon, and the prophet's chief amanuensis, says of the work of translation at which he assisted: "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 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.'"^c This is all he has left on record on the manner of translating the book.^d

David Whitmer, another of the Three Witnesses, is more specific on this subject. After describing the means the prophet employed to exclude the light from the "Seer Stone," he says: "In the darkness the Spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God and not by any power of man."^e

There will appear between this statement of David Whitmer's and what is said both by Joseph Smith and Oliver Cowdery a seeming contradiction. Joseph and Oliver both say the translation was done by means of the Urim and Thummim, which is described by Joseph as being two transparent stones set in a rim of a bow fastened to a breastplate;" while David Whitmer says that the translation was made by means of a

^a Wentworth letter, Mill. Star, Vol. XIX., p. 118.

^b Wentworth letter, Mill. Star, Vol. XIX., p. 118.

^c Book of Mosiah viii: 13.

^d The above statement was made by Oliver Cowdery at a special conference held at Kaneshville, Iowa, Oct. 21, 1848. It was first published in the Deseret News of April 13, 1859: Bishop Reuben Miller, who was present at the meeting, reported Cowdery's remarks.

^e From "An Address to all Believers in Christ," by David Whitmer, "A Witness to the Divine Authenticity of the Book of Mormon," published at Richmond, Missouri, 1887, p. 12.

“Seer Stone.” The apparent contradiction is cleared up, however, by a statement made by Martin Harris, another of the Three Witnesses. He said that the prophet possessed a “Seer Stone,” by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then (i. e. at the time Harris was acting as his scribe) used the Seer Stone. * * * * Martin said further that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger.^f

The “Seer Stone” referred to here was a chocolate colored, somewhat egg-shaped stone which the prophet found while digging a well in company with his brother Hyrum.^g It possessed some of the qualities of a Urim and Thummim since by means of it—as described above—as well as by means of the “Interpreters” found with the Nephite record, Joseph was able to translate the characters engraven on the plates.^h

Another account of the manner of translating the record, purporting to have been given by David Whitmer, and published in the *Kansas City Journal* of June 5, 1881, says:

“He [meaning Joseph Smith] had two small stones of a chocolate color nearly egg-shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not see the plates in translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistakes had been made, the characters would remain visible to Smith until corrected, when they would fade from sight to be replaced by another line.”

It is evident that there are inaccuracies in the above statement, due, doubtless, to the carelessness of the reporter of the *Journal*, who has confused what Mr. Whitmer said of the Seer Stone and the Urim and Thummim. If he meant to describe the Urim and Thummim or “Interpreters” given to Joseph Smith with the plates—as seems to be the case—then the reporter is wrong in saying that they were chocolate color and not transparent; for the “Interpreters” given to the prophet with the plates, as we have seen by his own description, were “two transparent stones.” If the reporter meant to describe the “Seer Stone”—which is not likely—he would be right in saying it was of a chocolate color, and egg-shaped, but wrong in saying there were two of them.

Martin Harris’ description of the manner of translating while he was the amanuensis of the prophet is as follows:

“By aid of the Seer Stone, sentences would appear and were read by the prophet and written by Martin, and when finished he would say ‘written’ and if correctly written, that sentence would disappear and an-

^f Harris’s Statement to Edward Stevenson, *Mill. Star*, Vol. XLIV., p. 87.

^g Cannon’s *Life of Joseph Smith*, p. 56.

^h Nearly all the Anti-Mormon works dealing with the coming forth of the Book of Mormon speak of the “Seer Stone” and reiterate the falsehood that the prophet stole it from the children of Willard Chase, for whom Joseph and Hyrum were digging a well.

other appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used."¹

On one occasion Harris sought to test the genuineness of the prophet's procedure in the matter of translation, as follows:

"Martin said that after continued translation they would become weary and would go down to the river and exercise in throwing stones out on the river, etc. While so doing on one occasion, Martin found a stone very much resembling the one used for translating, and on resuming their labors of translation Martin put in place [of the Seer Stone] the stone that he had found. He said that the prophet remained silent unusually and intently gazing in darkness, no trace of the usual sentence appearing. Much surprised Joseph exclaimed: 'Martin! what is the matter? all is as dark as Egypt.' Martin's countenance betrayed him, and the prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the prophet had learned those sentences and was merely repeating them."²

The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter, is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews "Urim and Thummim," but by the Nephites "Interpreters." In addition to these "Interpreters" the prophet Joseph had a "Seer Stone," possessed of similar qualities to the Urim and Thummim; that the prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the "Interpreters" or the "Seer Stone" was used the Nephite characters with the English interpretation appeared in the sacred instrument; that the prophet would pronounce the English translation to his scribe, which when correctly written would disappear and the other characters with their interpretation take their place, and so on until the work was completed.

It should not be supposed, however, that this translation though accomplished by means of the "Interpreters" and "Seer Stone," as stated above, was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the prophet's part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected. Much has been written upon this manner of translating the Nephite record, by those who have opposed the Book of Mormon, and chiefly in a sneering way. On the manner of translation they have bottomed much of—not their argument but their ridicule—against the record; and as in another part of this volume I am to meet what they consider their argument, and what I know to be their ridicule, I consider here a few other facts connected with the manner of translating the Book of Mormon, which are extremely important, as they furnish a basis upon which can be successfully answered

¹ Statement of Martin Harris, to Edward Stephenson, Mill. Star, Vol. XXIV., pp. 86, 87.

² Harris' Statement to Edward Stephenson, Mill. Star, Vol. XLIV, pp. 78, 79; 86, 87.

all the objections that are urged, based on the manner in which the translation was accomplished, and also as to errors in grammar, the use of modern words, western New York phrases, and other defects of language which it is admitted are to be found in the Book of Mormon, especially in the first edition.

I repeat, then, that the translation of the Book of Mormon by means of the "Interpreters" and "Sear Stone," was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work. Fortunately we have the most perfect evidence of the fact, though it could be inferred from the general truth that God sets no premium upon mental and spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, He has always made it necessary for man to couple with those means his utmost endeavor of mind and heart. So much in the way of reflection; now as to the facts referred to.

In his "Address to All Believers in Christ," David Whitmer says:

"At times when Brother Joseph would attempt to translate he would look into the hat in which the stone was placed, he found he was spiritually blind and could not translate. He told us that his mind dwelt too much on earthly things, and various causes would make him incapable of proceeding with the translation. When in this condition he would go out and pray, and when he became sufficiently humble before God, he could then proceed with the translation. Now we see how very strict the Lord is, and how he requires the heart of man to be just right in His sight before he can receive revelation from Him."^k

In a statement to Wm. H. Kelley, G. A. Blakeslee, of Gallen, Michigan, under date of September 15th, 1882, David Whitmer said of Joseph Smith and the necessity of his humility and faithfulness while translating the Book of Mormon:

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings towards everyone. To illustrate so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went up stairs and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went down stairs, out into the orchard, and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came up stairs where we were and then the translation went on all right. He could do nothing save he was humble and faithful."^l

The manner of translation is so far described by David Whitmer and Martin Harris, who received their information necessarily from Joseph Smith, and doubtless it is substantially correct, except in so far as their

^k Address to All Believers in Christ, p. 30.

^l Braden and Kelley Debate on Divine Origin of Book of Mormon, p. 186. The above debate took place in 1834, several years before the death of David Whitmer, and the statement from which the above is taken was quoted in full.

statements may have created the impression that the translation was a mere mechanical process; and this is certainly corrected in part at least by what David Whitmer has said relative to the frame of mind Joseph must be in before he could translate. But we have more important evidence to consider on this subject of translation than these statements of David Whitmer. In the course of the work of translation Oliver Cowdery desired the gift of translation to be conferred upon him, and God promised to grant it to him in the following terms:

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation of my spirit. Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground. * * * * * Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be unto you."^m

In attempting to exercise this gift of translation, however, Oliver Cowdery failed; and in a revelation upon the subject the Lord explained the cause of his failure to translate:

"Behold, you have not understood; you have supposed that I would give it [i. e. the gift of translation] unto you, when you took no thought save it was to ask me; but, behold I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me."ⁿ

While this is not a description of the manner in which Joseph Smith translated the Book of Mormon, it is, nevertheless, the Lord's description of how another man was to exercise the gift of translation; and doubtless it is substantially the manner in which Joseph Smith did exercise it, and the manner in which he translated the Book of Mormon. That is, the Prophet Joseph Smith looked into the "Interpreters" or "Seer Stone," saw there by the power of God and the gift of God to him, the ancient Nephite characters, and by bending every power of his mind to know the meaning thereof, the interpretation wrought out in his mind by this effort—by studying it out in his mind, to use the Lord's phrase—was reflected in the sacred instrument there to remain until correctly written by the scribe.

In further proof that translation was not a merely mechanical process with the prophet Joseph, I call attention to the evident thought and study he bestowed upon the work of translating the rolls of papyrus found with the Egyptian mummies, purchased by the Saints in Kirtland,

^m Doc. & Cov., Sec. viii.

ⁿ Doc. & Cov., Sec. ix., also Mill. Star, Vol. XIV (Supplement) p. 14.

of Michael H. Chandler, about the 6th of July, 1835. "Soon after this," says the prophet, "with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt," etc. Speaking in his history of the latter part of July, he says: "The remainder of this month I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian language." In his journal entry for November 26, 1835, is the following: "Spent the day in translating the Egyptian characters from the papyrus, though suffering with a severe cold." Under date of December 15th, this: "I exhibited and explained the Egyptian characters to them (Elders M'Lellin and Young), and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system." Thus he continued from time to time to work upon this translation, which was not published until 1842, in the "Times and Seasons," beginning in number nine of volume three. It should be remembered in connection with this "preparing an alphabet" and "arranging a grammar of the Egyptian language" that the prophet still had in his possession the "Seer Stone" (or at least Oliver Cowdery had it, for on completing the translation of the Book of Mormon the prophet gave the Seer Stone into Oliver Cowdery's keeping. David Whitmer's Address to All Believers, p. 32), which he had used sometimes in the translation of the Book of Mormon, yet it seems from the circumstances named that he had to bend all the energies of his intellectual powers to obtain a translation of the Egyptian characters.

There can be no doubt either but what the interpretation thus obtained was expressed in such language as the prophet could command, in such phraseology as he was master of and common to the time and locality where he lived; modified, of course, by the application of that phraseology to facts and ideas new to him in many respects, and above the ordinary level of the prophet's thoughts and language, because of the inspiration of God that was upon him. This view of the translation of the Nephite record accounts for the fact that the Book of Mormon, though a translation of an ancient record, is, nevertheless, given in English idiom of the period and locality in which the prophet lived; and in the faulty English, moreover, both as to composition, phraseology, and grammar, of a person of Joseph Smith's limited education; and also accounts for the sameness of phraseology and literary style which runs through the whole volume.

I take occasion at this point to observe that because a writer or speaker claims to be under the inspiration of God it does not follow that in giving expression to what the Lord puts into his heart he will always do so in grammatical terms, any more than the orthography of an inspired writer will always be accurate. We have many illustrations of this fact among the inspired men that we have known in the Church of Jesus Christ in these last days. Those of us who have listened to the utterances of Prophets and Apostles cannot doubt of their inspiration, and at the same time some of those who have been most inspired have been inaccurate in the use of our English language. The same seems

true of the ancient Apostles also. The writer of the Acts, at the conclusion of a synopsis of a discourse which he ascribes to Peter says, "Now, when they [the Jews] saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men," they marvelled." The commentators upon this passage say that the listening Jews perceived that Peter and John were uninstructed in the learning of the Jewish schools, and were of the common sort of men, untrained in teaching.^o And again, "Their language and arguments prove that they were untaught in the Rabbinical learning of the Jewish schools."^q But in what way could the Jews have discerned the ignorance and absence of learning in Peter and John except through the imperfections of their language? And yet those imperfections in language may not be urged in evidence of the absence of inspiration in the two apostles. Surely with God it must be that the matter is of more consequence than the form in which it is expressed; the thought of more moment than the word; it is the spirit that giveth life, not the letter.

The view of the manner of translating the Book of Mormon here set forth furnishes the basis of justification for those verbal changes and grammatical corrections which have been made since the first edition issued from the press; and would furnish justification for making many more verbal and grammatical corrections in the book: for if, as here set forth, the meaning of the Nephite characters was given to Joseph Smith in such faulty English as he, an uneducated man, could command, while every detail and shade of thought should be strictly preserved, there can be no reasonable ground for objection to the correction of mere verbal errors and grammatical construction. There can be no reasonable doubt that had Joseph Smith been a finished English scholar and the facts and ideas represented by the Nephite characters upon the plates had been given him by inspiration of God through the Urim and Thummim, those ideas would have been expressed in correct English: but as he was not a finished English scholar, he had to give expression to those facts and ideas in such language as he could command, and that was faulty English, which the prophet himself and those who have succeeded him as custodians of the word of God have had and now have a perfect right to correct.

^o Acts iv; 13.

^q Jamieson, Fausset and Brown, Commentary, Acts iv; 13.

^r International Commentary of the New Testament, Acts iv.

CHAPTER VIII.

TRANSLATION OF THE RECORD— CONTINUED.)

The exact time when the translation of the Book of Mormon was completed cannot be ascertained from any data contained in the Church History or literature. According to the history of the prophet it was early in June, 1829, when David Whitmer took Joseph and his wife and Oliver Cowdery to his father's home near Waterloo, at the north end of Seneca Lake, to the neighborhood called Fayette.^a There the prophet remained until the translation was completed and the copyright secured. Since David Whitmer arrived at Harmony "in the beginning of June" to take the prophet and his wife and Oliver Cowdery to his father's home and as Mr. John S. Gilbert [the chief compositor on the Book of Mormon], says in a signed statement^b that he commenced the work of setting the type for the Book of Mormon in August, 1829, the translation was completed between those dates, that is, between the early part of June, 1829, and August of the same year, as the work of translation was completed before the work of printing began.

The contract for printing was made with Mr. Egbert B. Grandin, of Palmyra, the edition to be five thousand copies, and the price \$3,000.00, Martin Harris guaranteeing the payment of that sum to the publisher.

As soon as arrangements were completed for publishing the Book of Mormon, the prophet Joseph started for Harmony, Pennsylvania, but before his departure he left the following directions to be followed respecting the work of printing:

"First, that Oliver Cowdery should transcribe the whole manuscript.

"Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed there would still be a copy remaining.

"Third, that in going to and from the [printing] office, he should always have a guard to attend him, for the purpose of protecting the manuscript.

"Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious

^a History of the Church, Vol. I., pp. 48, 49.

^b The Statement referred to was given to Elder Francis M. Lyman, of the Council of the Twelve Apostles, who called upon Mr. Gilbert at Palmyra on October 23rd of the year above given. Mr. Gilbert wrote with his own hand in Elder Lyman's Journal, and signed the following:

Palmyra, N. Y., Oct. 23, 1897.

At the request of Elder F. M. Lyman of Utah, I make the following certificate: I was born in the town of Richmond, Ontario County, April 13th, 1802. I assisted E. B. Grandin in estimating the expense of printing 5,000 copies of the Mormon Bible, and the price agreed upon—\$3,000. I was the principal compositor of said Bible, commencing on the same in August, 1829, and finishing the same in March, 1830. (Signed)

JOHN H. GILBERT.

I am indebted to Elder Lyman for access to his Journal for the above statement.

persons who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord had commanded Joseph."^c

These precautions, at first glance, may seem excessive, and under ordinary circumstances would be totally unnecessary; yet the following communication to the "Signs of the Times," by J. N. T. Tucker, who was employed in a printing establishment of the "Wayne Sentinel," in the establishment of which the Book of Mormon was printed, in Palmyra, will demonstrate that the precaution in this case was necessary; and incidentally tends to prove true the statement of the revelation in which the prophet Joseph is warned that the 116 pages of manuscript stolen from Martin Harris were changed by those into whose hands they had fallen, with the intention to make them conflict with the reproduction of them should the prophet again translate that part of the work. With these preliminary remarks the following letter will be self-explanatory:

MORMONISM—SOME CURIOUS FACTS.

"Messrs. Editors:

"Having noticed in a late number of the 'Signs of the Times,' a notice of a work, entitled 'Mormon Delusions and Monstrosities,' it occurred to me that it might, perhaps, be of service to the cause of truth, to state one circumstance in relation to the authenticity of the Book of Mormon, which occurred during its publication, at which time I was a practical printer, and engaged in the office where it was printed, and became familiar with the men and their principles, through whose agency it was 'got up.'

"The circumstance alluded to was as follows: We had heard much said by Martin Harris, the man who paid for the printing, and the only one in the concern worth any property, about the wonderful wisdom of the translators of the mysterious plates, and resolved to test their wisdom. Accordingly, after putting one sheet in type, we laid it aside, and told Harris it was lost, and there would be a serious defection in the book in consequence, unless another sheet like the original could be produced. The announcement threw the old gentleman into quite an excitement. But after a few moments' reflection, he said he would try to obtain another. After two or three weeks, another sheet was produced, but no more like the original than any other sheet of paper would have been, written over by a common school-boy, after having read, as they did, the manuscript preceeding and succeeding the lost sheet.

"As might be expected, the disclosure of the plan greatly annoyed the authors, and caused no little merriment among those who were acquainted with the circumstance. As we were none of us Christians, and only labored for the 'gold that perisheth,' we did not care for the delusion, only so far as to be careful to avoid it ourselves, and enjoy the hoax. Not one of the hands in the office where the wonderful book was printed ever became a convert to the system, although the writer of this was often assured by Harris, if he did not he would be destroyed in 1832.

* * * * *

"Yours in the gospel of Christ,

"J. N. TUCKER.

"Gorton, May 23, 1842."

"Signs of the Times, June 8, 1842."

The description in this letter of Martin Harris's excitement from the loss of the sheet mentioned, and the claim that the reproduced manuscript did not fill the blank created through their hiding that one sheet of type set matter, will appear at once as a fabrication when it is remembered that Martin Harris must have known that the original

^c History of the Prophet Joseph, by his mother, Chap. xxxi.

manuscript of the Book of Mormon had never left the hands of those having the work in charge, and they were by that precaution prepared against just such emergencies as this whether practiced playfully or in dead earnest to bring the work into disrepute.

Tucker's letter is reproduced in Bennett's "Mormonism Exposed," (1842), pages 122-3.

These several precautions relative to the manuscript of the Book of Mormon stated by Lucy Smith in the work quoted below account for several circumstances regarded as peculiar in connection with the publication of the Book of Mormon: The almost entire absence of Joseph Smith the prophet from the printing establishment of Mr. Grandin while the book was being set up and printed; the presence of two persons always when a portion of manuscript was carried to the printers, one of whom was always Hyrum Smith; the guard constantly upon the watch at the Smith homestead; and the existence of two manuscript copies of the Book of Mormon. Oliver Cowdery during the time that the type setting and printing was going on made a copy from the original manuscript for the use of the printer; carefully keeping the original [which, too, in the main, he had written as the prophet Joseph translated from the Nephite plates] in his possession at the home of the Smiths, that if peradventure the copy sent to the printer should be destroyed or stolen it could be copied again from the original. It is said by Mr. Gilbert that the manuscript as sent to him was neither capitalized nor punctuated, and that the capitalization and punctuation in the first edition were done by him. This statement, however, can only be true in part as an examination of the printer's manuscript will prove; for that manuscript is very well capitalized and in the main in the handwriting of Oliver Cowdery. Mr. Gilbert may have capitalized and punctuated to some extent, but it is clear that he did not do all of it, or even the main part of it.^d The printer's manuscript after it had served its purpose was evidently taken possession of by Oliver Cowdery, while the original manuscript remained in the possession of the prophet Joseph.

In 1850, Oliver Cowdery, a little before his death, which occurred at Richmond, Ray County, Missouri, on the 3rd of March of that year—gave into the possession of David Whitmer, his brother-in-law and fellow witness of the truth of the Book of Mormon, his printer's manuscript of that book, and the descendants of David Whitmer have it in their possession to this day (1903); regarding it, though in that they are mistaken, as the original manuscript. The original manuscript having been preserved by the prophet Joseph, it was, on the 2nd of October, 1841, in the presence of a number of Elders deposited by him in the northwest corner stone of the Nauvoo House, with a number of coins, papers and books, in a cavity made in the corner stone for that purpose. Among those who were present at the time the original manuscript of the Book of Mormon was thus deposited in the corner stone of the Nauvoo House, was Elder Warren Foote, of Glendale, Kane County, Utah, and who quotes from his Journal as follows:

^d The writer saw and examined the printer's manuscript in the possession of David Whitmer in 1884, and speaks from personal knowledge on this point in the text.

"October 2, 1841. The semi-annual conference commenced today. After meeting was dismissed a deposit was made in the southeast corner of the Nauvoo House. A square hole had been chiseled in the large corner stone like a box. An invitation was given for any who wished to put in any little memento they desired to. I was standing very near the corner stone, when Joseph Smith came up with the manuscript of the Book of Mormon, and said he wanted to put that in there, as he had had trouble enough with it. It appeared to be written on fools' cap paper, and was about three inches in thickness. There was also deposited a Book of Doctrine and Covenants, five cents, ten cents, twenty-five cents, fifty cents, and one dollar pieces of American coin, besides other articles. A close fitting stone cover was laid in cement, and the wall built over it. I was standing within three feet of the prophet when he handed in the manuscript and saw it very plainly. He intimated in his remarks, that in after generations the walls might be thrown down, and these things discovered, from which the people could learn the doctrines and principles and faith of the Latter-day Saints."^e

In a rather curious manner a portion of this original manuscript came into the possession of Joseph F. Smith, President of the Church, and nephew of the prophet Joseph. The Nauvoo House, begun in the days of the prophet, was never completed. Mr. Lewis C. Bidamon, who married Emma Smith, widow of the prophet Joseph, came into possession of the unfinished Nauvoo House, and tore down the walls and took up the extensive foundations of the house in order to sell the building stone in them. In the course of tearing out the foundations the southeast corner stone was taken out and the treasures it contained discovered and taken charge of by Mr. Bidamon. Some years later, namely in the summer of 1884, Mrs. Sarah M. Kimball visited Nauvoo, and among other land marks went to the site of the Nauvoo House, the walls and foundation of which were not yet all taken away. She called upon Mr. Bidamon, then living in a temporary four-roomed building erected on the southwest corner of the foundation laid for the Nauvoo House. And now Mrs. Kimball's story as related in her letter to Elder George Reynolds, dated 19th July, 1884:

"I asked why the heavy and extensive foundations around him were being torn up, he [Mr. Bidamon] replied that he had bought the premises, and the rock was torn up to sell, as he was poor and otherwise would not have been able to build. I said, I am interested in this foundation, because I remember there were treasures deposited under the chief corner stone. He said, yes, I took up the stone box and sold it to Mr. _____ (I do not remember the name.) It had been so long exposed to the wet and weather that its contents were nearly ruined, I gave the coin to Joe [Joseph]^f and told him he could have the pile of paper. He said it was the manuscript of the Book of Mormon: but it was so much injured that he did not care for it. While we were talking, Mr. Bidamon's wife brought a large pasteboard box and placed it on my lap. It contained a stack of faded and fast decaying paper, the bottom layers for several inches were uniform in size, they seemed to me larger than common fool's cap, the paper was coarse in texture and had the appearance of having lain a long time in water, as the ink seemed almost entirely soaked into the paper. When I handled it, it would fall to pieces. I could only read a few words here and there, just enough to learn that it was the language of the Book of Mormon. Above this were some sheets of finer texture folded and sewed together, this was better preserved and more easily read. I held it up, and said: 'Mr. B., how much for this

^e The above excerpt from Elder Warren's Journal is published by George Reynolds in a series of articles under the title "History of the Book of Mormon," in the "Contributor," for 1884.

^f i. e. Joseph Smith, son of the prophet.

relic?' He said: 'Nothing from you, you are welcome to anything you like from the box.' I appreciated the kindness, took the leaves that were folded and sewed together, also took two fragments of the Times and Seasons, published by Don Carlos Smith.⁵ I send with this a fragment dated January, 1840, for your acceptance, containing the prophetic lamentation of P. P. Pratt, while chained in prison.

Very respectfully,
(Signed) SARAH M. KIMBALL.^b

This fragment of the manuscript, now in the possession of President Joseph F. Smith, is thus described by Elder George Reynolds in his History of the Book of Mormon:

"It consists of twenty pages of somewhat rough, unruled writing paper, more resembling narrow bill-cap than any other size of paper now made, being a little less than fifteen and a half inches long and full six and a half inches wide. The paper is now tinged brown or yellow by time and damp, and the writing in some places is undecipherable. The pages are numbered 3 to 22, pages 1 and 2 having been lost. The manuscript commences at the second verse of the second chapter of the First Book of Nephi, and continues to the thirty-fifth verse of the thirteenth chapter of the same book. * * * * * The manuscript is in two, if not three, handwritings. Pages 7 to 18, inclusive, appear to have been written by Oliver Cowdery. Pages 3 to 6 are written in what looks like a woman's hand, possibly that of Emma Smith; while the handwriting on pages 19 and 22, if not the same, very much resembles that of pages 3 to 6. The only division made in the manuscript is into chapters; the sentences are not divided by punctuation marks and are seldom commenced with capital letters."¹

It may be thought that the care of the manuscript during the process of printing was not only extraordinary but unnecessary. The experiences of the prophet, however, in the matter of keeping possession of the plates of the Book of Mormon, and the efforts that were made to take them from him, together with the loss of the one hundred and sixteen pages of manuscript he had for a short time entrusted to the care of Martin Harris, taught him caution. It is well it did, for having failed in their efforts to wrest the plates from him, several conspiracies were formed by his enemies to obtain the manuscript of the book and prevent its publication.¹ And notwithstanding all the precautions taken an enemy nearly succeeded in publishing the Book of Mormon in garbled form before the printing of the book was completed. An ex-justice of the peace by the name of Cole started to publish a weekly periodical which he called "Dogberry Paper on Winter Hill." In his prospectus he promised his subscribers to publish one form of "Joe Smith's Gold Bible" each week, and thus furnish them with the principal part of the book without their being obliged to purchase it from the Smiths. The "Dogberry Paper" was printed at Mr. Grandin's establishment where the Book

⁵ The prophet's brother and for a time editor of the Times and Seasons.

^b Mrs. Kimball's letter is published by Elder Geo. Reynolds in his articles on the "History of the Book of Mormon," Contributor, Vol. V., No. 10.

¹ "History of the Book of Mormon," Contributor, Vol. V., No. 10. In this respect what in these pages I have called the printer's manuscript differs from the original manuscript as that was both capitalized and punctuated, in the main, by Oliver Cowdery when making the copy.

¹ History of the Prophet Joseph, by Lucy Smith, Chaps. xxxii and xxxiii.

of Mormon was being printed, and as the press was employed all the time except at night and on Sundays Mr. Cole printed his paper at those times. The arrangement also enabled him to keep what he was doing from the knowledge of the prophet and his associates; and it is said that several numbers of his paper containing portions from the Book of Mormon which he had pilfered, were published before his rascality was found out. Joseph, who was at Harmony, in Pennsylvania, was sent for, and on arriving at Palmyra quietly but firmly asserted his copyrights which he had been careful to secure, and Mr. Cole gave up his attempt to publish the book or any portion of it. After settling this difficulty Joseph again returned to Pennsylvania, only to be again summoned to Palmyra to quiet the fears of his publisher, Mr. Grandin, who had been made fearful that the prophet would not be able to meet his obligations for printing the book. The people in the vicinity of Palmyra had held public meetings and passed resolutions not to purchase the Book of Mormon if it ever issued from the press. They appointed a committee to wait upon Mr. Grandin and explain to him the evil consequences which would result to him because of the resolutions they had passed not to buy the books when published, which would render it impossible for "the Smiths" to meet their obligations to him. They persuaded him to stop printing and Joseph was again sent for. On the prophet's arrival he called upon Mr. Grandin in company with Martin Harris, and together they gave the frightened publisher such assurance of their ability to meet their obligation to him that printing was resumed;^k and finally, in the spring of 1830, the book issued from the press.

Thus from start to finish difficulty and danger beset the coming forth of the Book of Mormon. But at last every obstacle was surmounted; every difficulty overcome; every device of the enemy thwarted; every danger to the record of the Nephites past. It was published—a five thousand edition of it. Henceforth, thanks to the great art preservative—printing—it would be indestructible. To the world was given the testimony of sleeping nations that the Lord is God; that Jesus is the Christ, the Redeemer of the world; that the Gospel is the power of God unto salvation. The fervent prayers of prophets and other righteous men among the ancient inhabitants of America were answered. The Gentile nations which, by the spirit of prophecy, they knew would at some time occupy their land, would become informed as to them; of their origin; of the promises of God to the remnant of their seed, which the Gentiles would find upon the land. So, too, would the Jews know of the ancient inhabitants of the land; and would know of the decrees of God respecting the land and the inhabitants thereof; and would have the testimony of these ancient nations of Israelites in America that Jesus of Nazareth whom the Jews had crucified, was indeed the Messiah, the hope of Israel, and the world's Savior. But what was of more immediate interest to these ancient worthies of the western hemisphere, their descendants remaining in the land would, through their record, be brought to a knowledge of their forefathers, and of the goodness and favor and severity of God towards them. They would be brought to a knowledge of how their fathers

^k History of the Prophet Joseph, by Lucy Smith, Chap. xxxiii.

had departed from the ways of the Lord; why the disfavor of God was upon them; and how they might return into His favor through obedience to that Gospel which their fathers had rejected. For these several things righteous men among the Nephites earnestly prayed; and obtained a promise from the Lord that He would preserve their record and at the last bring them to the remnant of their seed, to the Jews and to the Genties that their testimonies to the truth of God might not be lost to the world.¹ And now the hopes and promises were fulfilled. Their record was published and was destined to be read in all the languages spoken by the children of men, and stand as a witness for God to all the world.

¹ See Book of Mormon, Book of Enos, Chap. i; 12-18; Mormon viii; 24-26; and ix; 36, 37, and v; 9-24; I. Nephi xiii; 30-42.

CHAPTER IX.

AN ANALYSIS OF THE BOOK OF MORMON.

With reference to its construction the Book of Mormon separates into three divisions:

1. The small plates of Nephi, a record kept upon gold plates made by the first Nephi, upon which he purposed to record and have recorded more especially the work of the holy ministry among the Nephites, the prophecies of the coming of the Messiah in the flesh, and the exhortations to righteousness by the prophets who should arise among His people. As compared with his plates on which he designed to have recorded the secular history of his people, they were small, and doubtless comparatively few in number, hence their name—"The Small Plates of Nephi." The historical data contained in these small plates of Nephi extend over a period of about four hundred years, or from the departure of Lehi from Jerusalem to the reign of King Benjamin, the second king of the Nephite-Zarahemla nation. But chiefly these plates were filled with prophecies and exhortations to righteousness, and many transcriptions from the writings of Isaiah, and other prophets, while historical data—though sufficient to give a general idea of the movement of Lehi's colony, and the subsequent march of events among the peoples that sprang from that colony—are meager.

The translation of these small plates, in current editions, occupies the first one hundred and fifty-seven^a pages of the Book of Mormon; and is an unabridged translation of the characters engraven thereon by the respective writers of the several books. The books of this first division of the Book of Mormon are six in number, viz: I. Nephi, II. Nephi, Book of Jacob, Book of Enos, Book of Jarome, Book of Omni. Though there are but six books in this division, there are nine writers, as follows:

The first Nephi, who writes one hundred and twenty-seven and a half pages^b of the one hundred and fifty-seven in this division.

Jacob, brother of Nephi, twenty-one and a half pages.

Zenos, son of the above Jacob, two and one-half pages.

Jarom, son of the above Zenos, two pages.

In the Book of Omni there are but three and one-half pages, but there are five writers, each of whom records merely a few lines.

Omni, son of the above Jarom.

Amaron, son of the above Omni.

Chemish, brother of the above Amaron.

Abinadom, son of Chemish.

Ameleki, son of the above Abinadom.

^a One hundred and fifty-one in the first edition.

^b That is of the current editions of the books. The references in the analysis throughout are to current editions.

Amaleki writes about two and a half pages out of the three pages and a half comprising the Book of Omni, and gives the important information concerning the second hegira of the righteous Nephites, their union with the people of Zarahemla, and the formation of the Nephite-Zarahemla nation.

Although there are nine writers in this division of the Book of Mormon, the writing is chiefly done by the first two, Nephi and Jacob, of which the first writes 127½ pages; and the second 21½ pages, leaving but eight pages to be written by the other seven writers.

2. Mormon's abridgment of the Large Plates of Nephi, comprises the second division of the Book of Mormon. This is a condensed record made from the various books written or engraved upon the Large Plates of Nephi, which plates, it will be remembered, were made by the first Nephi, as well as the Small Plates of Nephi, that upon them might be recorded the secular history of the people, their wars and contentions, their affairs of government and the migrations of their people. This part of the Book of Mormon is the work of one man, Mormon, from whom this whole record of the Nephites takes its name, and yet the abridgment of Mormon occupies but 390½ out of the 623 pages; his own book, bearing his own name, makes 15½ pages—making in all 406 out of the 623 pages which comprise the whole book.

The style of Mormon's abridgment is very complicated. It consists mainly of his condensation of the various books which he found engraven upon the Large Plates of Nephi—the Book of Mosiah, Book of Alma, Helaman, III. Nephi, IV. Nephi, etc. Because Mormon retained the names of these respective books to his condensation or abridgment of them, many readers of the Book of Mormon have been led to suppose that there was a separate writer for each, overlooking the fact that these books, so called, in the Book of Mormon are but brief abridgments of the original books bearing those names. Occasionally, however, Mormon came upon the passages, in the original annals, that pleased him so well that he transcribed them verbatim in the record he was writing. An example of this is to be found beginning at page 163 [current edition], in the second line of the ninth paragraph, and ending with page 169—the words of King Benjamin to his people. Then in the opening paragraphs of the fourth chapter follows a good example of Mormon's style of abridgment, I quote it:

And now, it came to pass that when King Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them:

And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying, O, have mercy and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

And it came to pass after they had spoken these words, the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins and having peace of conscience, because of the exceeding faith which they had in Jesus Christ, who should come, according to the words which King Benjamin had spoken unto them.

And King Benjamin again opened his mouth, and began to speak unto them, saying—

Then follows another verbatim report of the King's words.

In chapter three of Mormon's abridgment of the Book of Helaman is another good example of style. I quote that also because it contains an explanatory remark by Mormon, running into the body of his abridgment, a thing which frequently happens in his writings, and which, since such explanatory remarks are not always so well defined as this one, and there being no mechanical devices employed to show where such remarks begin and where they end, they often confuse the reader. The explanatory remarks of Mormon here run into the body of the work I have set off between double spaces that it may be readily discerned:

And it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi, save it were a little pride which was in the Church, which did cause some little dissension among the people, which affairs were settled in the ending of the forty and third year. And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.^c And it came to pass in the forty and sixth year, there was much contention and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land, and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts [of] it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, etc.; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west to the sea east. And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement. And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

MORMON'S COMMENT.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them, but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their

^c These dates are the years of the Nephite Republic.

righteousness, and their wickedness, and their murders, and their rob-
bings, and their plundering, and all manner of abominations and whore-
doms, cannot be contained in this work, but behold, there are many
books and many records of every kind, and they have been kept chiefly
by the Nephites, and they have been handed down from one generation
to another by the Nephites, even until they have fallen into transgression
and have been murdered, plundered, and hunted, and driven forth, and
slain, and scattered upon the face of the earth, and mixed with the
Lamanites until they are no more called the Nephites, becoming wicked,
and wild, and ferocious, yea, even becoming Lamanites. And now I
return again to mine account; therefore what I have spoken had passed
after there had been great contentions, and disturbances, and wars, and
dissensions, among the people of Nephi.

The forty and sixth year of the reign of the judges ended. And it
came to pass that there was still great contentions in the land, yea, even
in the forty and seventh year, and also in the forty and eighth year;
nevertheless, Helaman did fill the judgment seat with justice and equity;
yea, he did observe to keep the statutes, and the judgments, and the
commandments of God; and he did do that which was right in the sight
of God continually; and he did walk after the ways of his father, inso-
much that he did prosper in the land.

Another example of this complicated style is to be found in Mormon's
abridgment of the book of III. Nephi, dealing with matters that took
place about A. D. 22 to A. D. 26. I quote this also:

And now behold there was not a living soul among all the people of
the Nephites, who did doubt in the least the words of all the holy
prophets who had spoken; for they knew that it must needs be that they
must be fulfilled; and they knew that it must be expedient that Christ
had come, because of the many signs which had been given, according
to the words of the prophets, and because of the things which had come
to pass already, they knew that it must needs be that all things should
come to pass according to that which had been spoken; therefore they
did forsake all their sins, and their abominations, and their whoredoms,
and did serve God with all diligence day and night.

And now it came to pass that when they had taken all the robbers
prisoners, insomuch that none did escape who were not slain, they did
cast their prisoners into prison, and did cause the word of God to be
preached unto them; and as many as would repent of their sins and
enter into a covenant that they would murder no more, were set at
liberty; but as many as there were who did not enter into a covenant,
and who did still continue to have those secret murders in their hearts;
yea, as many as were found breathing out threatenings against their
brethren, were condemned and punished according to the law. And thus
they did put an end to all those wicked, and secret, and abominable
combinations, in the which there was so much wickedness, and so
many murders committed. And thus had the twenty and second year
passed away, and the twenty and third year also, and the twenty and
fourth, and the twenty and fifth; and thus had twenty and five years
passed away,

MORMON'S COMMENT.

and there had many things transpired which, in the eyes of some, would
be great and marvelous; nevertheless, they cannot all be written in this
book; yea, this book cannot contain even a hundredth part of what was
done among so many people, in the space of twenty and five years, but
behold there are records which do contain all the proceedings of this
people; and a more short but a true account was given by Nephi, there-
fore I have made my record of these things according to the record of
Nephi, which was engraven on the plates which were called the plates of

Nephi. And behold I do make the record on plates which I have made with mine own hands. And behold, I am called Mormon, being called after the land of Mormon, the land in the which Alma did establish the church among the people; yea, the first church which was established among them after their transgression. Behold I am a disciple of Jesus Christ, the Son of God. I have been called of Him to declare His word among His people, that they might have everlasting life. And it hath become expedient that I—according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith—should make a record of these things which have been done, yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time, therefore, I do make my record from the accounts which have been given by those who were before me, until the commencement of my day; and then I do make a record of the things which I have seen with mine own eyes. And I know the record which I make to be a just and true record; nevertheless there are many things which, according to our language, we are not able to write. And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me, I am Mormon, and a pure descendant of Lehi, I have reason to bless my God and my Savior Jesus Christ, that He brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land,) and that He hath given me and my people so much knowledge unto the salvation of our souls. Surely He hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph. And insomuch as the children of Lehi have kept His commandments, He hath blessed them and prospered them according to His word, yea, and surely shall He again bring a remnant of the seed of Joseph to the knowledge of the Lord their God, and as surely as the Lord liveth will He gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth, and as He hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in His own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them, and then shall they know their redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth, unto their own lands, from whence they have been dispersed; yea, as the Lord liveth, so shall it be. Amen.

The modern method of writing would be, of course, to make the abridgment of Mormon the regular text of the book, put the verbatim quotations from the old Nephite books that were being abridged within quotation marks, and throw the occasional remarks or comments of the abridger into foot notes. But these devices in literary work were not known among the ancients, either among the writers of the eastern or western hemisphere; nor even punctuation.

After completing his abridgment of the books written upon the Large Plates of Nephi, down to his own day, Mormon made a record of the things which came under his own observation, and engraved them upon the Large Plates of Nephi, and called that the Book of Mormon; but upon the plates on which he had engraven his abridgment of all the books found in the Large Plates of Nephi, and which he had made with his own hands, he recorded but a brief account of the things which he had witnessed among his people, and that, too, he called the Book of Mormon.⁴ It occupies fourteen and a half pages; which, with the other

⁴ Mormon was born about the year 311 A. D., and was killed by the Lamanites after delivering his writings to his son Moroni, about 385 A. D.

three hundred and ninety and one-half pages, makes four hundred and five pages of the Book of Mormon written by the hand of Mormon.

3. The third division of the Book of Mormon is made up of writings of Moroni, the son of Mormon, and the last of the Nephites. He finishes the record of his father, Mormon, in which he occupies seven and a half pages. After that he abridges the history of the people of Jared, who were led from the Tower of Babel to the north continent of the western hemisphere, and whose record was found, as already related, by a branch of the Nephite people.^e This abridged history of the Jaredites occupies thirty-eight pages, and in character of composition is much like the complex style of his father's abridgment of the Nephite records. It was modeled doubtless after his father's work.

Then follows his own book, the Book of Moroni, which occupies fifteen and a half pages, making in all sixty-one pages written by Moroni.

The following is a summary of the three divisions:

I. Direct translation from the Small Plates of Nephi, nine writers, (of whom two write 149 of the 157 pages).....	157	pages
II. Mormon's abridgment of the various books written upon the Large Plates of Nephi.....	390½	"
III. Mormon's personal account of events that occurred in his own day	14½	"
IV. Moroni's writings—completion of his father's record, abridgment of the Jaredite History, his own book, called the Book of Moroni.....	61	"
Total	623	"

The total number of writers in the Book of Mormon is eleven, of whom four do the principal part of the writing, these are the First Nephi, Jacob, Mormon and Moroni.

Of these four, Mormon does the major part. For purposes of reference I make the following summary:

Mormon writes.....	405	pages
Moroni	61	"
Nephi	127½	"
Jacob	21½	"
The other seven writers	8	"
Total	623	"

Such is the Book of Mormon as to its construction—the number of its writers, and the style employed in the parts that are abridgments from the larger records of the Nephites and Jaredites. All this may now seem unimportant to the reader, but he will find when I come to the argument for the truth of the Book of Mormon, and the consideration of the objections urged against it, this analysis will become an important factor in that work.

^e See p. —

CHAPTER X.

MIGRATIONS TO THE WESTERN HEMISPHERE.^a

According to the Book of Mormon there have been three great migrations from the old world to the new. These in their chronological order are, first, the colony of Jared; second, the colony of Lehi; and third, the colony of Mulek. It is necessary to give a brief account of each of these colonies, together with their developments into great nations in the western world.

I. COLONY OF JARED.

The colony of Jared, according to the Book of Mormon, departed from the Tower of Babel about the time of the confounding of the people's language; which, if the Hebrew chronology of the Bible be accepted, was an event that took place 2,247 B. C. Through a special favor to the family of Jared and his brother, Moriancumer,^b the language of these families, and that of a few of their friends was not confounded. Under divine direction they departed from Babel northward into a valley called Nimrod, and thence were led by the Lord across the continent of Asia^c eastward until they came to the shore of the great sea—Pacific Ocean—which divided the lands. Here they remained four years; and then by divine appointment constructed eight barges in which to cross the mighty ocean to a land of promise, to which God had covenanted to bring them; to a land "which was choice above all other lands, which the Lord God had reserved for a righteous people." After a severely stormy passage—continuing for 344 days, the colony landed on the western coast of North America, "probably south of the Gulf of California."^d

Soon after their arrival the people of the colony began to spread out upon the face of the land, and multiply, and till the earth; "and they did wax strong in the land."^e Previous to the demise of Moriancumer and Jared, the people were called together and a kingly government founded, Orihah, the youngest son of Jared being anointed king.

^a It is to be understood that in this chapter I deal merely with the migrations spoken of in the Book of Mormon; and by no means enter upon a consideration of the migrations to the western hemisphere during the last two thousand years.

^b See 6th Letter by Oliver Cowdery, on "Early Scenes and Incidents in the Church." "Messenger and Advocate," Vol. I, p. 112, 1835, where the above name is given as the name of the "Brother of Jared."

^c Such is the theory of the late Orson Pratt. See foot note "h" Book of Ether, Chap. 2. There is nothing in the Book of Ether which positively determines the course of their travel, but as there is some reason for believing that the Jaredite colony landed on the western shores of North America, there seems to be some grounds for the belief that they were led eastward across the continent of Asia to the shores of what is to us the Pacific Ocean.

^d According to Orson Pratt. See foot note "h." Book of Ether, Chap. vi; 12. Also Book of Ether, Chap. vii; 6.

^e Ether vi; 19.

The first capital of the kingdom was Moron, the location of which is unknown except that it was near the land called by the Nephites "Desolation," supposed to include the modern states under the general title of Central America.^f How long this continued to be the capital of the kingdom may not be determined; but the region of country, or province, to which its name also applied, "the land of Moron," seems to have been the seat of government as late as the time of Coriantumer, the last king of the Jaredites, whose reign was in the closing years of the seventh century B. C.^g

Respecting Jaredite civilization but little can be known from the Book of Mormon, and that only in general outline. In the reign of the fifth monarch, Emer, the people had become strong and prosperous; "insomuch that they became exceedingly rich, having all manner of fruit and of grain and of silks and of fine linen, and of gold and of silver and of precious things; and also all manner of cattle and of oxen and of cows and of sheep and of swine and of goats and also many other kind of animals which were useful for the food of man; and they also had horses and asses, and there were elephants, and cureloms and cumoms, all of which were useful unto man;" * * * * "and thus the Lord did pour out His blessings upon this land [North America], which was choice above all other lands."^h

In the reign of the twelfth monarch, Morianton, many cities were built, "and the people became exceedingly rich" under his reign; "in buildings and in gold; and silver, and in raising grain, and in flocks and herds."ⁱ

Again in the reign of the sixteenth monarch, Lib, it is said that the people occupied "the whole face of the land northward," which means the continent of North America; "and that they built a great city by the narrow neck of land by the place where the sea divides the land;" by which is meant part of the isthmus connecting South and North America. Speaking further of conditions which then obtained as to civilization, the record continues:

"And they were industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war, and they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord."^j

^f Ether vii: 6. Also Reynolds' Dic. of B. of M., article Desolation, Land of.

^g Ether vi: 6, 11.

^h Ether ix: 16-20.

ⁱ Ether x: 12.

^j Ether x: 22-28.

This blessed condition was in fulfillment of the promise of the Lord; for when He called out of Babel Jared and his brother, Moriancumer, the Lord promised the latter that He would lead them "into a land which is choice above all the lands of the earth." "And there will I bless thee and thy seed," said the Lord, "and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I shall raise up unto me of thy seed, upon all the face of the earth."^k

If we take this brief glimpse of the civilization of the Jaredite nation quoted above, and couple it with the promise of God to Moriancumer, we have every reason to believe that the Jeredites became a very great, prosperous, and powerful people. Their occupancy of the western world, however, was confined to the northern continent. Here their civilization rose, and here it fell, after enduring between fifteen and sixteen hundred years, if we accept the Hebrew chronology for the date of the confounding of language at Babel. The Jaredite government degenerated into anarchy about the close of the seventh century, B. C., and the race itself, save one survivor, Coriantumr, was destroyed early in the sixth century B. C.

We have in the Book of Mormon but the merest outline of the history of the Jaredites; and this outline is learned from the abridgment made by Moroni, of the Book of Ether. Ether was the last of the Jaredite prophets, and witnessed the destruction of the race. His record, the Book of Ether, was engraven upon twenty-four plates of gold, found by the Nephites in the second century B. C., and finally abridged by Moroni, and made a part of the Book of Mormon which the Prophet Joseph Smith translated into the English language. It stands to reason that the record of Ether, even if we had it in full, since it consisted of but twenty-four plates, could be but a very incomplete and imperfect history of so great a people and of so long a period of time—extending through fifteen or sixteen centuries. Yet in the Book of Mormon there is but an abridgment of Ether's record; and that abridgment so brief that Moroni in speaking of it says that he had not written an hundredth part of it.^l So it is not to be wondered at that the description of the Jaredite government and civilization is so very unsatisfactory. But while all this is admitted, the fact is revealed, in Moroni's abridgment of Ether's record, that from something like twenty-two hundred years before Christ, to some six hundred years before Christ, the North continent of the western world was occupied by a civilized race of people; and, that a mighty nation dwelt upon that land through all these centuries; a nation at times highly favored of God, and this because of their righteousness; and then again reduced well nigh to anarchy, with their civilization bordering upon dissolution in consequence of great wickedness and misrule; emphasizing the great truth, to which the history of all nations bears witness, that "righteousness exalteth a nation, while sin is a reproach to any people." And this is much; and perhaps the sum-total to be learned from the history of nations.

^k Ether i; 42, 43.

^l Ether xv; 33.

II. LEHI'S COLONY.

Lehi was one of the many prophets at Jerusalem who predicted the calamities which befell the Jewish nation on the second invasion of Judea by King Nebuchadnezzar, early in the sixth century B. C.^m Lehi incurred the wrath of that ungodly people and was warned of God in a vision to depart from Jerusalem with his family, and was also promised that inasmuch as he would keep the commandments of God he should be led to a land of promise.ⁿ From the wilderness where Lehi temporarily dwelt, two expeditions to the fated city were made by his sons: one, to obtain a genealogy of his father's, and the Jewish scriptures, (which resulted also in adding one more to the colony in the person of Zoram, a servant of one Laban, a keeper of the Jewish records); the second, to induce one Ishmael and his family to join Lehi's Colony in their exodus from Jerusalem and journey to the promised land. In both these expeditions they were successful in achieving their object. The colony now consisted of some eighteen adult persons and a number of children.^o

From the Book of Mormon and the word of the Lord to the prophet Joseph Smith, it is learned that Lehi's Colony traveled from Jerusalem nearly a southeast direction until they came to the 19th degree north latitude; thence nearly east to the sea of Arabia.^p Here the colony built a ship in which to cross the great waters, which as yet separated them from the land of promise. They sailed in a southeasterly direction, and landed on the continent of South America in about 30 degrees south latitude.^q

From Jerusalem their journey to the promised land is supposed to have occupied about twelve years.^r On their arrival at the land of promise, the colony went forth upon it, and began to till the earth. The seeds brought from the land of Jerusalem were planted and thrived exceedingly well. The colony also found the land of promise well furnished with beasts of every kind; with the cow, the ass, the horse, the goat, and all manner of wild animals which were for the use of man. They also found all manner of ore, especially gold, silver, and copper.

^m The story of Zedekiah's reign in Jerusalem, the conditions that obtained among the people, and the warnings which God sent by many prophets (Lehi among the rest) is thus told in II. Chronicles, chapter xxxvi; "Zedekiah was one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling places: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

ⁿ I. Nephi ii; 20.

^o See synopsis First Book Nephi, Heading Chapter i.

^p Richard and Little's Compendium, p. 289; I. Nephi xvi; 13, 14, 43. Also chapter xvii; 1.

^q Richard and Little's Compendium, p. 289.

^r Reynolds, B. of M. Chronology, Richard and Little's Compend., p. 289.

Here they dwelt for some time in prosperity, but scarcely in peace; for there were dissensions in the colony. The elder sons of Lehi, Laman and Lemuel, were of a jealous and skeptical turn of mind; and from the beginning had little faith in the visions of their father, and the prophecies concerning the destruction of Jerusalem. Nephi, the younger brother, on the other hand, was a man of profound faith in his father's revelations, and in the things of God, and sought for a personal knowledge of the things revealed. This knowledge he received through the revelations of God, which, coupled with the native qualities that go to the making of a leader of men, he became, even before the death of his father, the real head of the community. This aroused the displeasure and even hatred of the elder brothers, who on various occasions sought his overthrow and even his life. This division between the sons of Lehi extended also to the community, and made a division of the colony ultimately inevitable. Accordingly, after some years spent upon the promised land, Nephi was warned by the Lord to depart from his elder brothers into the wilderness, with all those whom he could persuade to go with him. Neither the distance nor the direction of this first remove of the righteous part of the colony from the more wicked part, can be definitely determined from the Book of Mormon, except from the location of the people of Nephi in subsequent times; and as this location was far northward from their first place of landing, it is generally supposed that this first remove was northward. Perhaps at the first the partisans of the elder brothers were well contented to be relieved of the presence of the younger brother and his following; but for no great length of time; for they followed in their wake, and before forty years had passed away (supposedly from the time that Lehi's Colony left Jerusalem; and if so then twenty-eight years from their landing in the western hemisphere) the two divisions of the colony had wars and contentions with each other.*

Nephi, as would reasonably be expected, took with him the Jewish scriptures which had been brought from Jerusalem, the genealogy of his fathers, together with all the records kept upon the journey to the promised land. Nephi's policy tended to civilization; for he taught his people to erect buildings, "and to work all manner of wood and of iron and of copper and of brass and of steel and of gold and of silver and of precious ores, which were in great abundance." He also built a temple, somewhat after the pattern of the temple of Solomon, and ordained as priests his two younger brothers, Jacob and Joseph, born to Lehi in the wilderness, after the departure of the colony from Jerusalem.

Notwithstanding the protests of Nephi against such a proceeding his people insisted upon his becoming their king, an office he discharged all his days purely in the interest of his people. His policy inculcated industry and encouragement of arts and civilization. Knowing, however, the implacable hatred of his elder brothers, Nephi did not fail to make preparations for vigorous defense in the event of war, and accordingly manufactured both arms and armor for his people. In consequence of the high esteem in which Nephi was held, the kings of the Nephites

* II. Nephi v.

thereafter took the name of Nephi, as their official or regal name, and were distinguished by being called II. Nephi, III. Nephi, IV. Nephi, etc.

While the course of Nephi and his people tended to the establishment of civilization, the course of the elder brothers and their following tended to barbarism. They delighted in idleness; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind; and a curse fell upon them, even the curse of a dark skin so that they became loathsome in appearance as in habits. As the followers of Nephi took upon them the name of their leader and were called Nephites, so in course of time, the followers of the elder brothers took the name of their leader and were called Lamanites, after Laman, the eldest son of Lehi, hence two people from Lehi's colony, Nephites and Lamanites. The Lamanites lived upon the fruits of the chase, hence were nomadic and predatory in their habits. They were full of envy, strife, malice; they were fierce, warlike, murderous. Between these two peoples there was almost constant warfare. The Lamanites the more fierce and numerous; the Nephites fewer in number, but better armed, and protected by armor; the former were the aggressors, the latter acted on the defensive, and usually were conscious of the better cause. At times, however, the Nephites lapsed into wickedness and on such occasion the Lamanites truly were a scourge unto them, in fulfillment of God's word to that effect.[†] A particularly severe judgment is said to have overtaken the Nephites in the first quarter of the fourth century from the time Lehi left Jerusalem, in which the more wicked part of the people were destroyed.[‡] Some time in the fourth century from the time Lehi left Jerusalem occurred also a second great removal of righteous Nephites from the midst of their brethren and the Lamanites. The first separation in Lehi's colony, it will be remembered, was made under the I. Nephi. The second was made under the prophet-king known as I. Mosiah, and resulted in the Nephites finding the people of Zarahemla, of which more hereafter.

It is supposed that the first remove of the Nephites from their brethren covered no great distance; as only a few years passed before they were in contact with each other again, at least in warfare. Indeed Elder George Reynolds, in his Dictionary of the Book of Mormon, holds to the theory that there may have been several removals of the Nephites between their first separation from the Lamanites under the First Nephi, and the very noted hegira under Mosiah I., about the fourth century of the Nephite annals.[‡] The author of the Dictionary urges as the reasons for his theory that it would be inconsistent with the story of the record (Book of Mormon), and with good judgment, to believe that in their first journey the Nephites traveled as far north as they were found four hundred years later,[‡] when the very noted remove was made under Mosiah I. I believe the reasons of Elder Reynolds are quite sufficient for his theory. The movements of the Nephites were most probably as

[†] II. Nephi v; 22-25.

[‡] Book of Omni iv; 7.

[‡] That is, four hundred years from the time Lehi left Jerusalem, the latter event being 600 B. C.

[‡] Dict. B. of M., Art. Nephi, Land of, p. 295.

follows: Whatever of conquest was made by the Lamanites upon Nephite possessions, during the first four centuries of their occupancy of the promised land, was made upon their southern borders. On the other hand the Nephite settlements were extended on that side of their possessions least likely to be assailed by their enemies, where there was least danger, that is, on the north. These two circumstances combined to give their colonization movement a northerly direction; until about the close of the fourth Nephite century they are supposed to have been in possession of that part of the continent of South America corresponding to the country now called Ecuador.¹ This country that the Nephites occupied at the close of the fourth century of their annals, as also that which they had slowly colonized, and from time to time abandoned to their enemies—the whole distance from the place selected by the First Nephi after separating from his brothers to the place they occupied at the close of the fourth century of their annals—this whole country—the Nephites called the Land of Nephi, or the Land of their Father's first inheritance.²

The story of the second great hegira of righteous Nephites from their less righteous brethren is a very brief one. It was undertaken in response to a warning and commandment of God to one Mosiah, who is celebrated in Nephite history as the first king of what I shall call the Nephite-Zarahemla nation—Mosiah I. How great the distance covered in this second great hegira of the Nephites may not be definitely determined; but later a colony under conditions somewhat similar, that is, encumbered with women and children, flocks, herds, and quantities of grain, etc., covered practically the same journey in about twenty-two days, in two separate stages; one of eight and the other of fourteen days.³

Mosiah's people when they reached the great and beautiful valley drained by what was subsequently called among the Nephites the river Sidon,⁴ found it inhabited by a numerous people, whose chief city was named (at least from that time forth) Zarahemla. At this point it becomes necessary to suspend the account of Mosiah's people in order to say a word of the people inhabiting the valley of the Sidon, for they are the descendants of the third colony which, according to the Book of Mormon, came to the land of promise.

¹ Such is the theory of Orson Pratt—see note "g," Book of Omni.

² II. Nephi v; 8. Omni i; 12, 27. Mos. vii. Mos. ix; 1. See collection of ref. under "b." II. Nephi v.

³ See Mosiah xxiii; 1-5, 19. Also Mos. xxiv; 20, 24. Also foot note "t" in ch. xxiv, by Orson Pratt; and Dict. of B. of M., pp. 298, 299.

⁴ It is generally supposed that this River Sidon is identical with the River Magdalena in the northern part of South America. (See Dictionary of Book of Mormon, p. 339, and Orson Pratt's note "g," Alma ii; 15); but such were the changes that took place in the physical aspects of the country, occasioned by the mighty convulsions of nature which occurred in the western world, and especially in Nephite lands, at the time of the crucifixion of Christ, that the present writer considers it almost impossible to identify valleys, rivers, plateaus or mountain ranges with such physical features of the country spoken of previous to that terrible cataclysm.

III. MULEK'S COLONY.

According to the Bible narrative of King Zedekiah's reign, when Jerusalem fell into the hands of the king of Babylon (588 B. C.), King Zedekiah himself well nigh made his escape. For when the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden, the king went the way toward the plain. But his flight being betrayed by an enemy among his own people,^b the army of the Chaldeans pursued Zedekiah early in the morning and overtook him in the plain near Jerricho. The king's army was scattered from him at the time he was captured; for "those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him, and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives."^c The unfortunate king was taken before the king of Babylon, whose headquarters were then at Riblah, in Syria, where "they gave judgment upon him." The sons of Zedekiah were slain in his presence; after which his eyes were put out; he was bound in fetters and carried to Babylon, where subsequently he died. But among the king's friends who escaped, were a number who carried with them one of Zedekiah's sons, named Mulek; and according to the Book of Mormon, this company "journeyed in the wilderness and were brought by the hand of the Lord across the great waters,"^d into the western hemisphere. It is learned by an incidental remark in the Book of Mormon that the colony of Mulek landed somewhere in the north continent of the western hemisphere; and for that reason the north continent was called Mulek, by the Nephites; and the south continent, Lehi; and this for the reason that the Lord brought the colonies bearing these names to the north and south land^e respectively. How many years the colony of Mulek traveled, and in what direction, cannot be learned from the Book of Mormon. But it is quite evident that they landed in the north continent of the western world, most likely in the southern part of that continent, say in the region of what is known in modern times as Central America.^f Thence they drifted southward to the valley of the Sidon, where they were found by the migrating hosts of Nephites under Mosiah.

It was a Nephite custom to call their cities and even their villages after the name of him who founded them.^g Thus the first city founded by the first Nephi, was called "Nephi," or "the City of Nephi;" the city founded by Melek was called "the City of Melek;" and so following. From this custom arose another, that of naming large districts of

^b Josephus, *Antiq.* Bk. X, viii.

^c Josephus, *Antiquities*, Bk. X, Ch. viii. See also II. Kings, Ch. xxv.

^d *Omni* i; 14-17.

^e *Heleman* vi; 10.

^f This is upon the supposition that what is known among the Nephites especially as the land "Desolation," in contradistinction to the Nephite land "Bountiful," is identical with the region known to moderns as Central America; and the consideration of *Alma* xxii; 29-33. See also *Dict. B. of M.*, p. 110.

^g *Alma* viii; 7.

country after the chief city therein: thus the country in which the city of Nephi was located was called "the land of Nephi;" the country surrounding the city of Melek was called the land of Melek; see also "the land of Gideon;" the land of Ammonihah," etc. Following this custom, when the migrating Nephites under Mosiah came into the valley of Sidon, and found the chief man of its principal city to be named Zarahemla, they straightway called the city, "The City of Zarahemla;" and ever afterwards among them the surrounding country was "the land of Zarahemla."

Mulek's colony—the name is derived from that of the young prince it carried with it, not because he was really the leader of the colony, but doubtless out of a sense of loyalty and national pride on the part of those who would regard themselves as being entrusted by Providence with the fortunes of a prince of Israel—Mulek's colony, I repeat, in their hurried flight from Judea brought no records with them, no scriptures, no genealogies. The circumstances under which they made their escape from the Babylonians considered, it is not difficult to understand that records, scriptures, concerned them not at all. Flight, escape alone occupied their thoughts. In consequence of having no records, no written language of any kind, their language was much changed in the course of the centuries that had elapsed since their departure from Judea. So much so, in fact, that the Nephites could not understand them; neither could the people of Zarahemla understand the Nephites, until instructed by the latter in the Nephite tongue. Moreover, having been without both written scriptures and a living priesthood for centuries, Zarahemla's people not only no longer believed in God, but denied even the existence of a Creator. In a word, through ignorance and the demoralizing influence of contentions and internecine wars, they had deteriorated to semi-civilized and irreligious conditions. All this, however, in the course of time was changed. The people of Zarahemla soon learned the Nephite language, it being a language akin, of course, to their own. They were also taught in the Nephite faith; and instructed in the scriptures which Lehi's colony had brought with them from Jerusalem, and which Mosiah had brought with him in his northward journey. The happiest results followed this union of the two peoples. The people of Mosiah were so augmented in numbers by the addition of their new found friends that they could feel secure from aggressions of the Lamanites, who in time might follow them; and, on the other hand, to the people of Zarahemla the Nephites brought the knowledge of God; a true priesthood; the scriptures of their forefathers; government; civilization. These two peoples, really of the same race, be it remembered, readily united under the Nephite form of government, a limited, and at times elective, monarchy; Mosiah, the Nephite leader, notwithstanding the people of Zarahemla were the more numerous, being chosen king.

The colony of Mulek previous to their removal southward from the place of their first landing, were visited by the sole survivor of the Jaredite race, Coriantumr, who resided some nine months with them before his demise.

Shortly after the arrival of the Nephites under Mosiah in Zarahemla, a large stone with engravings upon it was brought to the king;

and Mosiah I. being a Seer, translated the engravings upon the stone and learned that they gave an account of Coriantumr, whom Mulek's colony found; and of his forefathers who came from the tower of Babel, at the confusion of languages; and of the goodness and severity of God upon them; and of the destruction that befell them because of their wickedness.^b Afterwards a more perfect knowledge of the Jaredites was obtained through the twenty-four plates of Ether, found by Limhi's expedition into the north land (noted later);¹ and which were translated by King Mosiah II., who was also a seer.¹

The colony of Mulek was touched by the other two peoples who had been brought by the providences of God to the western hemisphere. The Jaredite race through its sole survivor, Coriantumr; and the Nephite race through the people of Mosiah I. It should be remarked of these three peoples that they were really of a common race. The two brothers who had led the colony from the Tower of Babel, Jared and Moriancumer, were doubtless descendants of Shem, the son of Noah.^k The colony of Mulek was unquestionably made up of Jews, hence descendants of Shem; Lehi's colony was made up of descendants of Mannasseh and Ephraim,¹ sons of Joseph, the son of Jacob, the son of Isaac, the son of Abraham, who was a direct descendant of Shem.^m

Thus eventually the races which, according to the Book of Mormon, have been brought to the western hemisphere under the providences of God, are traceable to one source, to one race; and may be expected to possess certain qualities which will be in harmony with the fact of racial unity.

^b Omni i: 20-22.

¹ Mosiah viii; 7-14, and Mosiah xxviii.

¹ See page 118.

^k See Dictionary of B. of M. (Reynolds), p. 165 et seq.

¹ Lehi is plainly declared to be of the stock of Mannasseh, (Alma x; 3); and it is supposed that Ishmael and his family who joined Lehi and his family in the journey to the promised land were of the tribe of Ephraim (see Dict. Book of Mormon, p. 155, Art. Ishmael). There are promises respecting Ephraim which cannot be realized except through the seed of Ephraim dwelling upon the land of America, which in the Book of Mormon phraseology is the land of Joseph (III. Nephi xv; 12, 13). The Book of Mormon itself is called the "stick" or Book of "Ephraim"—the record of Joseph in the hands of Ephraim. (Ezekiel xxxvii. See also Orson Pratt's Works, "Prophetic Evidences of the Book of Mormon.")

^m See Gen. xi.

CHAPTER XI.

BOOK OF MORMON LANDS. ^a

The location of many cities mentioned in the Book of Mormon, and of districts of Nephite lands that would correspond to departments and provinces in the political nomenclature of modern times, may not now be definitely fixed upon. This circumstance arises largely out of the fact that the Nephite historian has said nothing explicitly as to the extent of those mighty changes which were wrought in the form of Book of Mormon countries by the awful convulsions of nature at the time of Messiah's crucifixion. That the changes were considerable no one can question; for while certain allowances must always be made for language used in describing such events as then took place, the very definite statements of the Book of Mormon with reference to these events leave no room for doubt as to the great transformations wrought in the physical aspects of the land by those great cataclysms. Three different writers make mention of the physical changes wrought at Messiah's crucifixion, two prophetically, and one gives two descriptions of the physical changes that took place through the convulsions of nature. I remark, in passing, that it must be remembered that the prophetic descriptions must be accounted as real as the historical descriptions; for as the prophets saw it so indeed it came to pass. The first Nephi in his description of the great cataclysms says:

"I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities, that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof."^b

The following is the prophet Samuel's description of the physical changes in the western hemisphere at the crucifixion of Christ:

"Behold, in that day that He shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no night upon the face of the land, even

^a My treatment of the subject here has simply to do with the physical character of the great divisions of the western hemisphere in Book of Mormon times. I make no attempt to definitely locate particular lands mentioned in the Book of Mormon, for the reason that the plan of my treatise does not require the consideration of that subject, except in a very general way; and however interesting it might be to know definitely the location of particular Jaredite and Nephite lands—the extent of their kingdoms, empires and republics, the location of special provinces and other political districts or divisions therein, together with a knowledge of the exact location of their capitals, and metropolises. I do not believe those things can be learned with any degree of certainty, for reasons set forth in the text of this work.

^b I. Nephi xii; 4.

from the time that He shall suffer death, for the space of three days, to the time that He shall rise again from the dead; yea at the time that He shall yield up the ghost, there shall be thunderings and lightnings, for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth; which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath. And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height thereof is great. And many highways shall be broken up, and many cities shall become desolate. * * * * * And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours: and he said unto me, that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days."^c

Mormon's abridged description of the great cataclysms, after they had occurred in fact, taken from the book of III. Nephi, is as follows:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such a one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; * * * * * And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; * * * * * And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land."^d

The second description in III. Nephi of these truly awful occurrences is one that is attributed to the voice of God heard throughout the land by the survivors of that dreadful time:

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold

^c Heleman xiv; 20-27.

^d III. Nephi viii; 5-18.

that great city of Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city of Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocom, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them; * * * * and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.^e

But notwithstanding all that is said in these passages about the mighty changes which took place in the land, nothing is set down that helps us to determine the nature of the changes as affecting the contour of the continents. How much of the very high, and perhaps rolling plateau, with its valleys of "mild and gentle declivity," occupied by the land of Nephi, of Bountiful, and of Zarahemla, was thrown up into that mighty mountain system we call the Andes, with many of its summits ranging from 16,000 to 22,000 feet above sea level, and among which is to be found some of the most noted active volcanoes in the world,^f for, as remarked by Humboldt, "the same subterranean forces that once raised these mountain chains, still shake them and threaten their downfall"^g—how much, I say, of this great range may have been affected by the cataclysm mentioned in the Book of Mormon, or how far it has undergone changes by the operation of the same forces during the ages since then, would be a matter of mere conjecture. The same questions could be asked concerning the great valleys of South America; the Orinoco in the North, La Plata in the South, and the mighty valley of the Amazon in the East. When were the waters of old ocean driven from these valleys by the uplifting of the western edge of the great continent? Was it at the time of the cataclysm at Messiah's crucifixion? Or was it in part done then and in part since? The answers to the questions stand, of course, within the domain of conjecture; but this we know, that solid as seems old earth's crust, it is after all undergoing constant changes through upheavals and depressions; and that in "the light of eternity," boast how we may of the "everlasting hills," "the mountains are un-

^e III. Nephi ix: 1-8 and 12.

^f Cotopaxi in Ecuador, 19,550 feet above sea level; Tolima in Colombia, 18,270 feet above sea level; and the noted extinct volcano Antisana in Ecuador, 19,335 feet above sea level. Mount Tolima, here referred to, stands between the Cauca and Magdalena rivers, at about two-thirds of the distance from the mouth of the latter river to its source.

^g Cosmos Vol. I. Introd. p. 27. See also Darwin's Geological Observations, p. 602.

stable as the clouds;" and that even now the forces which threw up the highest volcanic peaks of the south continent are still operative in that land; and for matter of that in all the earth. Of this also we may be sure, the physical features of northern South America, during Nephite occupancy of that land previous to the crucifixion of Messiah, were not the same as they are today.

The reasons for this conclusion are not based alone upon the Book of Mormon account of the extent and greatness of the changes in Nephite lands; but are founded also in facts that may be considered incidental in their character, but not less important on that account.

First—Jacob, brother of the first Nephi, in an address to his people, is represented as saying:

"We have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren."^b

Surely the nature of the lands occupied by the Nephites at the time of Jacob's statement must have been of a physical nature to justify it; and the continent of South America as we know it now, does not warrant such a descriptive term.

Moreover Mormon, in the course of abridging the book of Alma, at one point gives a description of Nephite lands and the relative position of the Lamanites and Nephites in them, at the conclusion of which he says: "And thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward."¹ This description would be nearly in harmony with that of Jacob, where he so positively declares that the Nephites were upon an "isle of the sea." The continent of South America, from north to south, extends through 67 degrees of latitude, which is equal, in round numbers, to 4,650 statute miles; while in its greatest extent from east to west it runs through 45 degrees, which is equal to 2,367 miles; and in area it contains 6,500,000 English miles. If this mass of land was connected with North America, as now and in later Nephite times, by an isthmus joining it to the north continent, then some 4,000 miles more must be added to the extent of it north and south, and 7,400,000 English square miles added to its area, making a total of 13,900,000 square miles. In view of these facts we are confronted with the alternative of saying either that Jacob did not know anything about the extent of the land to which he was referring, or else that part of South America occupied by his father's colony was very different in its physical aspect from what South America was in later Nephite history, and of course from what it is to day.

I choose the latter alternative. That is, I believe Jacob knew what an island was; and that he did not refer to such a body of land as the continents of North and South America, coupled together as they are by

^b II. Nephi x; 20, 21.

¹ Alma xxii: 32. See also verse 27.

the isthmus that joins them, as an "isle of the sea." Nor can I believe that he would refer to South America as we know it today, even if detached from North America, as an "isle of the sea." To say that these continents are bodies of land surrounded by water and therefore come within the descriptive terms of an island, is to confound all the meaning of geographical terms,¹ that make the distinction between continents and islands.

I do not pretend to say at what point Jacob's "isle" was separated from the main land of South and North America; whether along the line of the Atrato river, flowing northward into the gulf of Darien, and the San Juan river heading near the Atrato, but flowing southward into the Pacific Ocean; or whether the waters of the Pacific and the Caribbean sea were united through some pass between the high summits of the range of mountains which now forms the isthmus between the two continents. That either could have been possible, I do not find it difficult to believe; and a careful examination of the physical map of North and South America will go far towards justifying that belief.

In evidence of the probability of the meeting of the Atlantic and Pacific over the southern part of the Isthmus now connecting North and South America, I quote the following from Stanford's "Compendium of Geography and Travel—Central and South America," by A. H. Keane, author of a series of books on this and kindred subjects, and edited by Sir Clements Markham: "These cordilleras (mountain ranges forming the Isthmus) do not form a continuous mountain range, but rather a number of loosely connected ridges, spurs and offshoots, which decrease generally in altitude in the direction of the east, and are here and there crossed by historical passes which fall below three hundred feet, and are the lowest that occur anywhere in the Isthmian lands, or in fact anywhere between the Atlantic and the Pacific. It seems obvious that here also the two oceans formerly communicated, through several channels, and that Panama like other parts of Central America, constituted an insular chain, which has since been merged in continuous land partly by volcanic, partly by meteoric agencies. This may be even inferred from the geological constitution of the uplands, which consist in the west of comparatively recent eruptive rocks, and elsewhere largely of granites, gneiss, dolerites, trachytes, and crystalline schists" (p. 260).

I also quote the following from "The Earth," a very noted work on physical geography by Elisee Reclus, translated from the French by B. B. Woodward. Speaking of the Isthmus connecting North and South America, he says:

"A simple depression of the ground of about 100 feet is all that is needed in order that the Pacific and Caribbean Seas should unite their waters between the two American continents; besides, it appears that, at a recent geological epoch, a channel, at least thirty-seven miles wide, connected the two seas across the plain which is now filled with lava deposit, and is commanded on one side by the Sierra de Maria Enrico, and on the other by the Sierra Trinidad" (p. 66).

¹ I would not make this remark were it not for the fact that such a suggestion has been offered from a most unexpected quarter—a believer in the Book of Mormon—as a solution to the difficulty created by the passage from II. Nephi x; 20, 21.

On the other hand it is not difficult to believe that the "east sea," through what are now the valleys of the Orinoco, the Amazon and La Plata, in those ancient times, extended westward to the very base of the high, narrow plateau, now ridged by the more rugged ranges of the Andes mountains. If these suggestions approximate the facts, then the long narrow western highland of the South American continent was an island; the plateau of Guiana was another; and what is now called the plateau of Brazil another, or perhaps a group of islands. Even now it would not require very great physical changes in the South American continent to reproduce these physical conditions. Our current school geographies say that "the great valley of South America consists in its northern part of the Valley of the Amazon. Unlike the corresponding feature in North America, the Andean Plateau has no long eastward slope, but descends steeply to the Amazon Valley, which is everywhere, even at the base of the mountains, but slightly elevated above the sea. This valley is a low plain, well watered and covered with dense, impassable *Silvas*."^k

Again:

"There is a remarkable connection between the basins of the three great rivers. The upper Orinoco is connected by a navigable stream with the Rio Negro, the largest northern tributary of the Amazon. Between one of the branches of the Madeira (also a tributary of the Amazon) and the Paraguay, the watershed is quite insignificant; so that the intervening tract is converted into a lake during the rainy season, and there is a continuous water-passage through the Central Plains from the mouth of the Orinoco to that of the La Plata."^l

Hence it may be said in truth, even now, that the long narrow western highland of South America in the rainy season is separated from the other portions of the continent by a continuous stretch of water from the mouth of the Orinoco to the mouth of La Platta along the eastern base of the highland.

Second—There is nothing in the Book of Mormon, either in narrative or description that indicates that the Nephites occupied a mountainous country, while inhabiting what they called "the land South." I do not mean by this that there was a total absence of mountains in all their lands in the south; but that it was not conspicuously mountainous as we know Ecuador, Peru, and the south part of the United States of Colombia to be. In all their movements back and forth between the land of Zarahemla and the land of Nephi, whether for purposes of colonization, exploration, war, or missionary expeditions, no mention is made of any mountain systems, or mountain chains, or special mountain peaks, either as land marks, or as affording advantages or disadvantages in the movements of armies or of migrations. This silence is the more significant from the fact that the Nephite historian makes frequent use of every kind of physical feature of the land in connection with these movements, such as "the sea east," and "the sea west," "the sea north," and "the sea south;" "the narrow neck of land," or isthmus; rivers, and other bodies of water; and even stretches of wilderness.

^k Appleton's Physical Geography, page 25.

^l Appleton's Higher Geography, p. 72.

It should be remembered in this connection that the land of Nephi and the land of Zarahemla are said by some to have been located as follows: The first within the modern country of Ecuador; the second, in that section of country bordering on the head waters of the modern river Magdalena (which, it is claimed, is identical with the Book of Mormon river Sidon), extending northward to within a few days' journey of the isthmus of Panama.^m By reference to the map of South America it will be seen that this locates NepHITE lands where the Andes attain some of their greatest altitudes and ruggedness.ⁿ Of the Andes a modern work on South America says:

The Andes form one of the grandest mountain systems in the world. Following the western coast for a considerable distance in a single chain, and increasing in height and grandeur as they advance northward, they separate into two parallel ranges about midway in their course, inclosing in their mighty arms the extended plateau of Bolivia. This plateau has an elevation of about two and one-half miles above the level of the sea, and some of the peaks in the vicinity rise to a height of over four miles. North of this plateau the mountains continue in two ranges, and sometimes in three; but as they near the equator, they gradually merge into a single chain. North of the equator they break again into three distinct ranges, inclosing deep and narrow valleys, many of which are extremely difficult of access. * * * * * The Andes everywhere exhibit evidences of volcanic action. Many of the loftiest peaks are extinct volcanic cones, and there are at present forty or fifty volcanoes in active operation. Five of these can be seen from the city of Quito in Ecuador; Cotopaxi, the largest and most symmetrical of the five, being considered the fiercest volcano in the world.^o

Furthermore, in Ecuador, within which is supposed to have been located the land of Nephi, the ranges of the Andes unite into a mountainous mass of 12,000 miles in area. "Few of the works of nature indeed," says Prescott, remarking upon the Andes, "are calculated to produce impressions of higher sublimity than the aspect of this coast, as it is gradually unfolded to the eye of the mariner sailing on the distant waters of the Pacific; where mountain is seen to rise above mountain, and Chimborazo,^p with its glorious canopy of snow, glittering far above the clouds, crowns the whole as with a celestial diadem."^q

In its article on the Andes, referring to the part of the ranges in Ecuador and Colombia—in the former is supposed to have been the land of Nephi, in the latter Zarahemla—The Encyclopedia Britannica says:

"They are separated at intervals by transverse ridges into three vast mountain valley plains, of which the two southernmost drain into the Amazon basin, and the northernmost into the basin of the Esmeraldas river. The two Cordilleras are again united in the north by the

^m See Orson Pratt's notes "g" and "h," Book of Omni i; 12, 13.

ⁿ Neither the height nor the ruggedness of those mountain ranges should lead us to believe that they are among the oldest ranges. In fact geologists accept the very opposite theory respecting the age of mountains; that is, that it is the highest and most rugged mountains that are of the most recent formation. Professor W. J. McGee, Vice President of the National Geographical Society, in his article on Volcanos and Earthquakes, ("The World Today," Vol. 3, No. 1, July, 1902, p. 1594,) says: "The inference now accepted by all geologists, [is] that high mountains are young, low mountains old."

^o "The World and Its People," Book x., pp. 17 and 18, by W. F. Makwick and Wm. A. Smith.

^p In central west Ecuador.

^q Conquest of Peru, Vol. I., p. 29.

mountain knot of Los Pastos, on the borders of Ecuador and Colombia. The valley plains are about 40 miles wide. On the south is the valley of Cuenca, which is about 50 miles long, and about 7,800 feet above the sea. From it the way into the central valley plain, that of Ambato, is across the transverse ridge by the pass of Assuay, which rises to 15,520 feet. It is about 130 miles long, and about 8,000 feet above the sea. The mountain fringe comprises several important volcanoes, viz., Sangay, Tunguragua, and Cotopaxi, in the eastern Cordillera; and the volcano Carguirazo in the western Cordillera, which also includes the lofty Chimborazo, estimated to reach 21,424 feet above the sea."^r

The same authority says that the "western part of Colombia" (in which some who venture to say definitely where the Nephite lands were situated, locate the land of Zarahemla, Melek, etc.) "is one of the most mountainous districts in the world. * * * * * The mountains are all more or less directly portions of the system of the Andes. Entering at the south at the territory of Ecuador they form a large plateau from which a number of rivers take their rise."^s

It seems incredible that the historian of the Nephites would represent that people as dwelling in such a land as this; in the midst not only of the great parallel ranges of the Andes, but of the transverse ranges also; as carrying on schemes of colonization, and conducting wars in the midst of it; or that he would describe the several hegiras of Nephites, and subsequently of large bodies of converted Lamanites, through such a grandly mountainous country, and yet make no reference to such notable land marks, or say anything concerning these mighty cordilleras with their transverse ranges as affording help or hinderance to these various movements.

Third: It is not likely that a people inhabiting a mountainous country, such as the northern part of South America now is, would refer so frequently to particular hills as their chief land marks; or that they would build towers for the purpose of overlooking the land, if mountain peaks and mountain buttes were as abundant and ready at hand to serve such purpose as they now are in the land said to be occupied formerly by the Nephites and Lamanites. Among the hills mentioned as land marks was one near to and north of the city of Shilom in the land of Lehi-Nephi,^t noted for being the place of rendezvous of the hosts of righteous Nephites in their great hegira from the land of Nephi under the leadership of Mosiah I.^u On this hill a tower was built, and another close to the temple, for the purpose of overlooking the land of Shilom, and also the land of Shemlon.^v So the hill Manti, in the land of Zarahemla,

^r Art. Andes.

^s Art. Colombia.

^t "A small division of the land of Nephi, originally settled by the Nephites, but after their departure it was taken possession of by the Lamanites, and by them made the chief centre of their government. It appears to have been simply the valley in which the city of Lehi-Nephi stood, but because it at one time comprised all the territory occupied by the Nephites, where they spread out and colonized, it is more often called the land of Nephi than the land of Lehi-Nephi." (Dict. B. of M., Reynolds, pp. 222-3.)

^u Mosiah vii; 5. Also Mosiah xii; 13.

^v Mosiah xii; 12, 13.

hemla.^w So the hill Amnihu, east of Sidon river, which ran by the land of Zarahemla.^x So the hill Onidah, in the land of Antionum.^y So also the hill Riplah on the east of the Sidon.^z Nor are we left to conjecture as to the Nephite historian's idea of a "hill," since we have knowledge of the hill Cumorah—the hill Ramah of the Jaredites—where Moroni deposited the Nephite records; and which, though the most marked elevation in the region of country where it stands, rises not more than two or three hundred feet above the common level of the country.^a

Fourth—If the Nephite lands in northern South America at the period of which I am speaking—from the sixth century B. C. to a few years previous to the coming of Messiah—were a mountainous country, such as we now know Ecuador and the southern part of Colombia to be, with well defined mountain ranges, notable and extended valleys, and great mountain peaks clad in perpetual snow though under the tropics—it is not likely, I say, if such was the physical nature of the country inhabited by the Nephites, that the expedition sent out by Limhi from the land of Nephi to find the land of Zarahemla, would have passed by that land entirely and made their way into the north continent, where they found the ruined cities of the Jaredites.^b Nor is it likely that the expedition under Ammon starting out from Zarahemla to learn the fate of the colony of Zeniff would have been in any doubt as to the course they should take to reach the land of Nephi;^c for if the physical features of the land then were what they are now it would have been a mere matter of following mountain ranges to such and such a notable land mark until they arrived at the land that their fathers had inhabited. It should be remembered in this connection also that the time of Ammon's expedition in search of Zeniff's colony was not so far removed from the hegira of Nephites from the land of Nephi to the land of Zarahemla as to be without reliable information as to the route to the land of Nephi, and the numerous land marks which would have stood as natural monuments by the wayside if the country was one of such mountain ranges and notable mountain peaks as it is now: for it was the grandfather of King Mosiah II. (under which king, Mosiah II., Ammon was sent to find Zeniff's people) who conducted the hegira referred to, something less than a hundred years previous to the expedition of Ammon.

The only evidence in the Book of Mormon that Nephite lands in the south continent contained mountains at all is, first, a reference in Alma to "Mount Antipas," in lands occupied by the Lamanites. A Lamanite chieftain, one Lehonti, with a large following took refuge on this mount when pursued by the Nephite apostate Amalickiah; and in connection with negotiations between these two leaders reference to going up into

^w Alma i; 15.

^x Alma ii; 15, 17.

^y Compare Alma xxxii; 4 and Alma xxxi; 3.

^z See Alma; 31,-35.

^a See Oliver Cowdery's description of Cumorah. History of the Church, Vol. I., p. 15—note.

^b Mosiah viii. Also xxi; 25-27.

^c That the expedition was in such doubt, see Mosiah vii; 1-4.

the mountain and coming down out of the mountain, is made. But it is clear from the passage that this was a single "mount," not a system of mountains.^d

Second, in the book of Helaman,^e speaking of a war between government forces and Gadianton robbers, which broke out about 12 B. C., reference is made to the method of warfare pursued by the latter; who, after their marauding expeditions, would retreat to the mountains; but as the Nephites by this time were occupying some portions of North America as well as the northern part of the south continent, it is uncertain whether the mountains referred to are in the north or south continent; but the Gadianton robbers in the main carried on their operations in the north, for it was an organization that thrived chiefly among apostate Nephites.

Third, almost invariably, when speaking of either persons or companies going from Zarahemla to the land of Nephi, it is said they "went up"^f or "started to go up;"^g or pleaded "that they might go up,"^h etc., and conversely, when speaking of going from the land of Nephi to Zarahemla, it is almost invariably—and the writer remembers no exceptions—"they came down into the land which is called Zarahemla;"ⁱ "the armies of the Lamanites came down out of the land of Nephi."^j But it does not necessarily follow that the land of Nephi should be a mountainous country, such as we now know Ecuador and Colombia to be, to justify this phraseology; if, as I believe, the land occupied by the descendants of Lehi's colony, was a high, extended plateau, or table land, it would be sufficient to justify the "up" and "down" when speaking of journeys between the land of Zarahemla and the land of Nephi, if the latter was elevated above the former.

Fourth, it is urged that the Nephite lands were rich in minerals which would not likely be the case if they were not mountainous. But that does not necessarily follow. For while it is true that mineral lands are usually mountainous, the precious and other metals sometimes abound in comparatively lowlands and plateaus, of which fact the rich mineral lands of some parts of Australia, Brazil, and South Africa are proof.

Fifth, in the prophetic descriptions of the great cataclysms which took place at the time of Messiah's crucifixion, the prophets saw "mountains tumbling to pieces," and "many mountains laid low," hence there must have been mountains in Nephite lands if these things occurred in fulfillment of the prophecies. It should be remembered, however, that these predictions referred to the whole western hemisphere, to North America as well as South America, and it is significant that the greater physical changes were wrought in the land northward. Besides I again call attention to the fact that I do not contend for a total ab-

^d Alma xlvii; 6, 12.

^e Helaman xi; 26.

^f Omni i; 27.

^g Mosiah ix; 3.

^h Mosiah vii; 2, 3, 9, 13. Mosiah xxviii; 1, 7, 9.

ⁱ Omni i; 13.

sence of mountains in the south continent, but merely that the land was not conspicuously mountainous as we know the parts of the continent occupied by Ecuador and the United States of Colombia are now.

The facts respecting the land to which the Lord led the colony of Lehi seem to be, according to the Book of Mormon, about as follows: The land to which the colony was brought was what is now the western part of the continent of South America, uplifted through long geological ages from the ocean bed into a high, narrow plateau, sufficiently elevated to give a temperate climate to lands under the tropics; but separated from the extreme eastern part of South America, and also from what is now the plateau of Guiana, by ocean inlets through what are now known as the valleys of La Plata, Amazon, and Orinoco; and separated from North America, at the time Lehi's colony landed, by the union of the Atlantic and Pacific, at some point along the isthmus which now unites the two continents or south of it. By the great cataclysm at the crucifixion of the Messiah, that high, narrow plateau, uplifted through unknown geological periods, was broken into rugged mountain ranges; the western part of the whole continent was uplifted, driving the ocean from the South American valleys previously mentioned, and leaving the south continent, as to its general contour, much as we know it today.

Of course, it must be admitted that in making the foregoing remarks I have entered within the lines of conjecture; but I feel reasonably satisfied that I am also within the lines of probability. Surely the facts referred to in the Book of Mormon in the preceding pages make it necessary to believe that the lands occupied by the Nephites previous to the crucifixion of the Savior were different from the continent of South America as we know it now; and which surely cannot consistently be called an island.

Since, then, there is nothing in the Book of Mormon itself that makes improbable the views here expressed with reference to the physical character of "the land south," but on the contrary very much that requires a belief that such was the physical character of the south continent within the centuries designated, the only question that remains to be considered is, could such changes, as the views here expressed call for, have taken place in comparatively recent times. I shall maintain that it is quite possible.

First of all I suggest an inspection of a physical map of South America, together with the locations of the great valleys of La Plata, Amazon, and Orinoco and their relation to the two great mountain systems of the continent, the Andes on the west and the high plateau and mountains in the extreme east. It is quite evident that these great lowlands were at one time covered by the ocean, which was driven from them by the upraising of the continent. The elevation was greatest in the west, running parallel with the Andes as far as the Bolivan group, which sent the ocean occupying the valley of the Amazon and of the Orinoco eastward. The upraising in the vicinity of the Bolivian mountain group extended far into the continent at a right angle from the

¹ Words of Mormon, i; 13. See also Dict. B. of M.—Reynolds, p. 299.

Andes, sending the ocean south through what is now the valley of La Plata, leaving the continent of South America very much as we know it today.

I am aware of the fact that the science of geology, while clearly granting the instability of our earth's crust, quite generally insists that the uplifting of continents and mountain ranges from the ocean's bed, and the subsidence of islands and continents into the ocean bottom is accomplished so slowly that long geological periods are required for the changes effected; and that the periods of time are so great that it is useless to measure them in time of which years shall be regarded as units.^k But notwithstanding the very sound reasons in the main which are advanced for the slowness of this work, there is evidence for the fact, and also respectable authority for it, that sometimes very great changes of wide extent are made quite suddenly.

Sir Charles Lyell says: "While these proofs of continental elevation and subsidence, by slow and insensible movements, have been recently brought to light, the evidence has been daily strengthened of continued changes of level effected by violent convulsions in countries where earthquakes are frequent. There the rocks are rent from time to time, and heaved up or thrown down several feet at once, and disturbed in such a manner, that the original position of strata may, in the course of centuries, be modified to any amount."^l Our modern world is fast coming to recognize Plato's story of the subsidence of the island-continent of Atlantis as something more than a fable. The story of that so-called island which by the Egyptian priest who related the tradition to Solon was represented as larger than "Lybia and Asia put together," is told in Plato's *Timaeus*,^m as follows:

"In those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the columns of Heracles; the island was larger than Lybia and Asia put together, and was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the straits of Heracles is only a harbor, having a narrow entrance, but the other is a real sea, and the surrounding land may be most truly called a continent."ⁿ

^k "With regard to the ages necessary for the accomplishment of the immense geological processes, the history of which are disclosed to us in the earth's strata, they certainly must have been of prodigious duration; for all the annals of humanity are but as a passing moment compared with the cycles of the globe. * * * * * Professor Haughton, a mathematician, has endeavored to establish, according to the formula of Dulong and Petit, that the mere fall in the temperature of 25°, occurring previously to the present epoch of our planet, would require about 18 millions of years. In the same way, the formation of each of the strata, which constitutes the sum-total of the geological records of the earth's surface must have taken up a long series of centuries before which the mind recoils in perplexity." ("The Earth," Reclus, Vol. I., p. 32.)

^l Manual of Elementary Geology, p. 46, 1852 edition.

^m Reference is also made to Atlantis in his *Critias*. (Jowett's Trans. Vol. II.)

ⁿ *Dialogues of Plato* (Jowett's translation), Vol. II., p. 520.

Plato represents that in this land there was a great and wonderful empire which had dominion over the whole island, and its armies attempted to subjugate Egypt and Europe to its authority. In this conflict the very ancient Greeks won the applause of Europe and Egypt by withstanding well nigh alone the aggressions of the Atlantic empire. The Greeks are represented as having defeated and triumphed over the invaders, and now Plato:

"But afterwards there occurred violent earthquakes and floods; and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island."^o

On the acceptance of Plato's story of Atlantis both by ancient and modern writers P. De Roo, in his "History of America Before Columbus," has an interesting chapter, from which I quote the following:

"Not to speak of other ancient authors to whom we shall refer in the sequel, we may remark that the Jewish writer Philo (20 B. C.—54 A. D.), and the Platonist Crantor, were inclined to admit the literal interpretation of Plato's Atlantidic description. Tertullian (second century A. D.) and Arnobius (fourth century A. D.) agreed with the pagan savant Ammianus Marcellinus (third century A. D.) in admitting the former existence of Plato's island, Atlantis; and we have noticed that Cosmas Indicopleustes believed our continent [America] to be the cradle of the human race. It would not be difficult to find several authors of the first Christian centuries and of the middle ages who relied on Plato's narrative in their prophecies of discoveries in the mysterious west, and Christopher Columbus himself was undoubtedly encouraged by his belief in the objective truth of Plato's 'Timaeus' and 'Critias;' but after our continent was again discovered at the end of the fifteenth century, almost every European scientist accepted the literal interpretation of the Athenian philosopher's description of countries in and beyond the Atlantic Ocean."^p

This passage is followed by a number of pages on the same subject, and many authorities are quoted in the margin, to which I commend the attention of the reader.

Elisee Reclus, author of "The Earth, a Descriptive History of the Phenomena of the Life of the Globe," and one of the highest authorities on physical geography, in speaking of an isthmus which once connected "the few clumps of mountains which formed, as it were, the rudiments of our Europe," with the American coast also says:

"This isthmus was the Atlantis, and the traditions which Plato speaks of about this vanished land, were perhaps based upon authentic testimony. It is possible that man may have witnessed the submergence of this ancient continent, and that the Gunches of the Canary Islands were the direct descendants of the earliest inhabitants of this primeval land."^o

^o Ibid., p. 521.

^p History of America before Columbus, p. 127, (Lippincott Co., Pubs., 1900.)

^o "The Earth," Vol. I., p. 36.

I also commend to the reader a recent volume on the subject by Ignatius Donnelly, published by Harpers, 1898, under the title "Atlantis;" and while I do not accept all the theories advanced by the author with reference to Atlantis, I recognize the fact that he has collected a great amount of evidence tending to establish the existence and the subsidence of Plato's island-continent. Of course for many ages Plato's story has been regarded as a fable, but, as Donnelly remarks, "there is an unbelief which grows out of ignorance, as well as a skepticism which is born of intelligence," and then he adds:

"For a thousand years it was believed that the legends of the buried cities of Pompeii and Herculaneum were myths: they were spoken of as 'the fabulous cities.' For a thousand years the educated world did not credit the accounts given by Herodotus of the wonders of the ancient civilizations of the Nile and the Chaldaea. He was called 'the father of liars.' Even Plutarch sneered at him. Now, in the language of Frederick Schlegel, 'the deeper and more comprehensive the researches of the moderns have been the more their regard and esteem for Herodotus has increased.' Buckle says, 'His minute information about Egypt and Asia Minor is admitted by all geographers.' There was a time when the expedition sent out by Pharaoh Necho to circumnavigate Africa was doubted, because the explorers stated that after they had progressed a certain distance the sun was north of them; this circumstance, which then aroused suspicion, now proves to us that the Egyptian navigators had really passed the equator, and anticipated by 2,100 years Vasquez de Gama in his discovery of the Cape of Good Hope."^r

It is not, however, upon the probability of the elevation and subsidence of this island-continent that I depend for support of my views with reference to the changes that have taken place in the south continent of the new world in comparatively modern times, which changes I rely upon to account for the evident differences between the physical character of the land occupied by the Nephites, in the days of Jacob, and the same land in later times. There is enough evidence that is matter of record within recent years to establish the possibility of such changes having taken place. Le Conte in his *Compendium of Geology* says:

"But great earthquakes are oftener associated with bodily movements of extensive areas of the earth-crust. Thus, for example, in 1835, after a severe earthquake on the western coast of South America, it was found that the whole coast-line of Chili and Patagonia were raised from two to ten feet above sea-level. Again, in 1822, the same phenomenon was observed in the same region after a great earthquake. Again, in 1819, after a severe earthquake which shook the delta of the Idus, a tract of land fifty miles long and sixteen miles wide was raised ten feet, and an adjacent area of 2,000 square miles was sunk, and became a lagoon. In commemoration of the wonderful event, the elevated tract was called 'Ul'ah Bund,' or, the 'mound of God.' Again, in 1811, a severe earthquake—perhaps the severest ever felt in the United States—shook the valley of the Mississippi. Coincidentally with the shock, large areas of the river-swamp sank bodily, and have ever since been covered with water. In commemoration of the event, this area is still called the sunken country. In all these cases, probably, and in the last two certainly, there was a great fissure of the earth-crust, and a slipping of one side on the other."^a

^r Atlantis, Donnelly, p. 3.

^a *Compend. of Geology*, Joseph Le Conte, pp. 145 and 146. See also p. 153. The disturbance in the Mississippi valley is also mentioned by Lyell ("*Principles of Geology*," 1856 edition, p. 466.) He adds, that the ground on which New Madrid stood, and the river bank for fifteen miles above, sank eight feet below their former level.

Passing a number of descriptions of land elevations and subsidences which Sir Charles Lyell relates as occurring in Chili, in the nineteenth century, in order that I give more attention to the lands supposed to have been occupied by the Nephites, I quote the following statement of this eminent geologist concerning the earthquake at Bogota, in 1827:

“On the 16th of November, 1827, the plain of Bogota, in New Granada, or Colombia, was convulsed by an earthquake, and a great number of towns were thrown down. Torrents of rain swelled the Magdalena, sweeping along vast quantities of mud and other substances, which emitted a sulphurous vapor and destroyed the fish. Popayan, which is distant two hundred geographical miles south-southwest of Bogota, suffered greatly. Wide crevices appeared in the road of Guanacas, leaving no doubt that the whole of the cordilleras sustained a powerful shock. Other fissures opened near Costa in the plains of Bogota into which the river Tunza immediately began to flow. It is worthy of remark, that in all such cases the ancient gravel bed of a river is deserted and a new one formed at a lower level: so that a want of relation in the position of aluvial beds of the existing water-courses may be no test of the high antiquity of such deposits at least in countries habitually convulsed by earthquakes. Extratordinary rain accompanied the shocks before mentioned and two volcanoes are said to have been in eruption in the mountain chain nearest to Bogota.”^t

The Encyclopedia Britannica referring to the geographical formation of Colombia also says:

“The fundamental formations throughout Colombia are igneous and metamorphic, the great mass of the cordilleras consisting of gneiss, granite, porphyry and basalt. In many places the carboniferous strata have attained considerable development, though they have been thrown into strange confusion by some unknown disturbance.”^u

The writer in Chamber's Encyclopedia in speaking of Colombia also says: “The geology of the country is very extraordinary. ‘Everywhere,’ we are told, are found traces of stupendous cataclisms and a disarrangement and intermixture of primitive and sedimentary rocks, which assume to put all classification at defiance.”^v

Professor Winchell says:

“We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink 220 feet in seventy years * * * * * Vast transpositions have taken place in the coast-line of China. The ancient capital, located, in all probability, in an accessible position near the centre of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea. * * * * * There was a time when the rocky barriers of the Thracian Bosphorus gave way and the Black Sea subsided. It had covered a vast area in the north and east. Now this area became drained and was known as the ancient Lectonia: it is now the prairie region of Russia, and the granary of Europe.”^w

^t Principles of Geology, Lyell, p. 457, 1856 edition.

^u Art. Colombia.

^v Chamber's Ency., Art. Colombia.

^w The Pre-Adamites, p. 437.

Referring to Donnelly again:

"The earthquake of 1783 in Iceland destroyed 9,000 people out of a population of 50,000; twenty villages were consumed by fire or inundated by water, and a mass of lava thrown out 'greater than the bulk of Mont Blanc.'"^x

Professor Lyell, referring to the great earthquake which occurred on the island of Java, near the mountain of Galung Gung, on the 8th of October, 1822, says:

"A loud explosion was heard, the earth shook, and immense columns of hot water and boiling mud, mixed with burning brimstone, ashes, and lapilli, of the size of nuts, were projected from the mountain like a water-spout, with such prodigious violence that large quantities fell beyond the river Tandoi, which is forty miles distant. * * * * * The first eruption lasted nearly five hours; and on the following days the rain fell in torrents, and the rivers densely charged with mud, deluged the country far and wide. At the end of four days (October 12th), a second eruption occurred, more violent than the first, in which hot water and mud were again vomited, and great blocks of basalt were thrown to the distance of seven miles from the Volcano. There was at the same time a violent earthquake, the face of the mountain was utterly changed, its summits broken down, and one side, which had been covered with trees, became an enormous gulf in the form of a semicircle. Over 4,000 persons were killed and 114 villages destroyed."^y

The following account of seismic disturbances are taken from Donnelly's work, Atlantis:

"The Gulf of Santorin, in the Grecian Archipelago, has been for two thousand years a scene of active volcanic operations. Pliny informs us that in the year 186 B. C. the island of 'Old Kaimeni,' or the Sacred Isle, was lifted up from the sea; and in A. D. 19 the island of 'Thia' (the Divine) made its appearance. In A. D. 1573 another island was created, called 'the small sunburnt island.' * * * * * A recent examination of these islands shows that the whole mass of Santorin has sunk, since its projection from the sea, over 1200 feet."^z

The fort and villages of Sindree, on the eastern arm of the Indus, above Luckput, was submerged in 1819 by an earthquake, together with a tract of country 2000 square miles in extent.^a

"In April, 1815, one of the most frightful eruptions recorded in history occurred in the province of Tomboro, in the island of Sumbawa, about two hundred miles from the eastern extremity of Java. It lasted from April 5th to July of that year; but was most violent on the 11th and 12th of July. The sound of the explosion was heard nearly one thousand miles. Out of a population of 12,000 in the province of Tomboro, only twenty-six individuals escaped. 'Violent whirlwinds carried up men, horses, and cattle into the air, tore up the largest trees by the roots, and covered the whole sea with floating timber.'^b The ashes darkened the air; 'the floating cinders to the westward of Sumatra formed, on the 12th of April, a mass two feet thick and several miles in extent, through which ships with difficulty forced their way.' The darkness in daytime was more profound than the blackest night. 'The town called Tomboro, on the west side of Sumbawa, was overflowed by the sea, which encroached upon the shore, so that the water remained permanently eighteen feet deep in places where there was land before. The area covered

^x Atlantis, p. 35.

^y "Principles of Geology," p. 430.

^a p. 37.

^b p. 38.

^c Raffles' "History of Java," Vol. I., p. 38.

by the convulsion was 1,000 English miles in circumference. 'In the island of Amboyna, in the same month and year, the ground opened, threw out water, and then closed again.'^c

"But it is at the point of the European coast nearest to the site of Atlantis at Lisbon that the most tremendous earthquake of modern times has occurred. On the 1st of November, 1775, a sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of the city. In six minutes 60,000 persons perished. A great concourse of people had collected for safety upon a new quay, built entirely of marble; but suddenly it sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. * * * * The water where the quay went down is now 600 feet deep. The area covered by this earthquake was very great. Humboldt says that a portion of the earth's surface, four times as great as the size of Europe, was simultaneously shaken. It extended from the Baltic to the West Indies, and from Canada to Algiers. At eighty leagues from Morocco the ground opened and swallowed a village of 10,000 inhabitants, and closed again over them."^d

Although Mr. Charles Darwin, one of the most conservative of scientists, usually insists that the elevation and subsidence of the earth's crust is accomplished by slow degrees and continues through long geological periods of time, yet in the report of his "Geological Observations," he records some very important evidences of recent elevations and subsidences taking place quite suddenly. One instance is in connection with an elevation on the Island of San Lorenzo, off the coast of Peru near Lima, in which he reaches the conclusion that the beach on that Island has been raised 85 feet since Indian men inhabited Peru.^e He gives another instance of a recent elevation of land on the Island of Chiloe;^f and still another on the Island of Lemus.^g In speaking in a general way of the elevation on the western side of the South American continent Mr. Darwin also says:

"On the shores of the Pacific, upraised shells of recent species, generally, though not always, in the same proportional numbers as in the adjoining sea, have actually been found over a north and south space of 2,075 miles, and there is reason to believe that they occur over a space of 2,480 miles. The elevation on this western side of the continent has not been equable; at Valparaiso, within the period during which upraised shells have remained undecayed on the surface, it has been 1,300 feet, whilst at Coquimbo, 200 miles northward, it has been within this same period only 252 feet. At Lima, the land has been uplifted at least eighty feet since Indian man inhabited that district; but the level within historical times apparently has subsided."^h

Coming to more recent seismic disturbances I call attention to the one which occurred in 1883 on an island in the straits of Sunda:

A great cloud was seen to rise above the island, and spreading out obscured the sun, while ash fell from the air. Upon the neighboring land the ground was shaken, while upon the low coasts, a great water wave rushed, destroying thousands of lives. "Krakatoa, which had not been in eruption in this century, had again broken forth, with the most

^c Raffles's "History of Java," Vol. I., p. 25.

^d Atlantis, p. 40.

^e "Geological Observations," third Edition, pp. 268, 269.

^f "Geological Observations," p. 233.

^g Ibid., pp. 232, 233.

^h Ibid., p. 599. Also "The Earth," Vol. II., pp. 546, 647.

terrific explosion that man had recorded. Ash rose miles in the air, and spreading out, fell on the surrounding land and water, and for a while it was so thick upon the surface of the sea, in the Straits of Sunda, that the progress of vessels was impeded. So high did it rise that the light ash, floating about by the upper winds, staid suspended in the air for months, some of it falling in America and Europe. A great water wave, generated by the explosion, crossed the Pacific to the California coast, and it was observed on the shores of Africa and Australia. When the eruption had ceased it was found that Krakatoa had been split into two parts, one of which had disappeared into the air, leaving ocean water where there had been dry land. The part of the island that remained was covered with a deep coating of ash, and not a living thing was left, neither plant nor animal.¹

Speaking of the same event W. J. McGee, Vice President of the National Geographic Society, and Ethnologist in Charge, of the Bureau of American Ethnology, says:

"This stupendous outburst cast up a cloud of gas and dust to a height of seventeen miles or more which darkened the sun for 150 miles in every direction, raised a sea wave reaching 135 feet in height on adjacent coasts, resounded in every direction for a thousand miles, and in one direction for 2,968 miles (if not indeed to the Antipodes), and sent out a series of great atmospheric waves rolling in both directions three times around the globe."²

The authority last quoted also says that the New Madrid earthquake of 1811-12, shook an area of a million and a quarter square miles; and that the Charleston earthquake of 1886 was felt over nearly one-half million square miles of land, and far out at sea. He gives at length also a description of the recent earthquake in the island of St. Vincent, West Indies, which shook all Martinique by the force of its explosion. The magnetic disturbances swept in swift undulations for thousands of miles, passed Maryland and Kansas in a few seconds, and reached Honolulu a minute or two later; while the ensuing rain of rock-dust stretched eastward a hundred miles beyond Barbados, westward to Jamaica, northward to Texas, and to the South American continent.³

The conclusions to be reached from the facts here presented are, first, that while elevations and subsidences of the earth's crust are usually accomplished by slow degrees and through long periods of time, it is also true that very marked and very extensive changes are effected by internal forces of the earth in a very short period of time; and second, that there is reason for the belief that the seismic disturbances described in the Book of Mormon as taking place at the crucifixion of Messiah, effected very great changes in the physical character of the land occupied by the Nephites; changes sufficient to convert the heretofore high plateau they inhabited into a mountainous country, uplift valleys between islands and unite them into a continent, and in other cases convert part of the continent into ocean bottom. If it should be contended that while the cases of earthquake disturbances cited in this chapter tell of widespread areas of country being suddenly and greatly effected, yet nowhere (except

¹ First Book of Physical Geography, R. S. Tarr, pp. 347, 348.

² "The World Today," (Magazine), Vol. III., No. 1. July, 1902.

³ For full description see the magazine entitled "The World Today," Vol. III., No. 1, July, 1902.

in the case of Atlantis) do those changes approach the magnitude of the physical changes called for in the views here set forth, the answer would be that nowhere else in the records kept by men is there an account of such terrible, long continued, and widespread cataclysms in the earth as are these described in the Book of Mormon. The terrible seismic disturbances which at the time of Messiah's crucifixion took place in the western hemisphere continued through three hours of time (instead of a few minutes as in the case of some of the most noted earthquake instances cited,) and effected the western continents from end to end, and were followed by three days of total darkness.¹ And as the forces then operative surpass in their magnitude and time of continuance all other known instances of the kind, so, too, may it be reasonably argued that the changes would be correspondingly greater than those effected by similar instances of less magnitude and continued through briefer periods of time.

In concluding this chapter—even though I have not yet arrived at the argumentative stage of my treatise—I would suggest that the cases of seismic disturbances here cited are sufficient both in their character and extent to warrant belief in the possibility of the terrible cataclysms described in the Book of Mormon, and the changes they effected in the physical nature of the continents of America.

¹ It should be noted that darkness accompanied some of the seismic disturbances cited in the foregoing accounts of earthquakes, notably in that of April, 1815, in the Island of Sumbowa, see page 111, where "the darkness in the day time" is described as being more profound than the blackest night.

CHAPTER XII.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES.

The inter-continental movements of the Book of Mormon peoples must next be considered.

Of the movements of the Jaredites and the people of Mulek but little can be learned. The center of Jaredite civilization and national power was in that part of the north continent known to the Nephites as the land of "Desolation," a country which corresponds, as we have seen, to modern Central America,^a and of which Moron was the capital. From this point the Jaredites evidently colonized in great part the north continent; for it is said in the reign of King Lib that "the whole face of the land northward was covered with inhabitants."^b But this is the widest extent of their colonization, as they confined themselves to occupancy of the north continent, and nothing more than hunting excursions ever carried them into the south continent.

Of the movements of Mulek's colony we have nothing more definite than that having landed first at some point in the south part of the north continent, they afterwards removed into the north part of the south continent—to the valley of the Sidon, and were permanently settled there when they were found by the migrating Nephites under Mosiah.

As for the movements of the Nephites we have already traced them from Lehi's landing place in thirty degrees south latitude to the valley of the Sidon, where they joined the people of Zarahemla, the descendants of Mulek's colony, and formed the Nephite-Zarahemla monarchy under Mosiah I.

Hereafter we shall find their movements tending chiefly in two directions: to the southward, and into the north continent.

MOVEMENTS SOUTHWARD.

The movements of the Nephites southward were prompted by two chief incentives: first, by a desire on the part of some restless, over zealous spirits, who came with Mosiah to the valley of the Sidon, to regain possession of the land of Nephi—the land of their forefathers; a choice land in itself, and made dear to some of them, doubtless, by many tender and sacred recollections; second, by a pious desire on the part of zealous missionaries to convert their brethren, the Lamanites, to the truth of their fathers' faith in God, and the truth of their fathers' tradition concerning the future coming of the Christ to bring to pass the redemption of the world.

The first, and perhaps the largest of these movements, having in contemplation the re-occupancy of the land of Nephi, was made under Zeniff, a man who describes himself as "overzealous" to inherit the

^a See p. and Ether vii; 6, and Dict. B. of M., Art. Desolation.

^b Ether x; 21.

land of his fathers.^c This expedition was most likely undertaken during the reign of the second king of the Nephite-Zarahemla nation, viz., King Benjamin, who succeeded Mosiah I. In King Benjamin's reign there was a serious war between the Lamanites and the newly formed Nephite-Zarahemla nation. The Lamanites invaded the land of Zarahemla bent on ravaging the country, and the subjugation of her people. They were repulsed, and driven back to their own lands, but not without much bloodshed.^d During the war, but likely after the repulse of the Lamanites, Zeniff, with others, was sent among the Lamanites to locate their forces and ascertain their strength, that the Nephite-Zarahemla army might destroy them. But Zeniff, impressed with the many virtues of the Lamanites, desired that they might not be destroyed and urged upon the leader of the Nephite expedition to enter into a friendly treaty with them. This, however, was so far from the mind of the Nephite leader that he ordered Zeniff to be slain, doubtless upon the charge of treason; whereupon there was a revolt in the expedition. The leader himself was killed; and Zeniff was rescued only after much bloodshed. Fifty of the expedition—all that survived the unhappy conflict—returned to Zarahemla to relate the sad event that had befallen them. Zeniff now gathered a company about him who were desirous of repossessing the land of their forefathers, and with them departed from Zarahemla. On the journey they suffered from famine which much reduced their numbers; but finally they reached the land of Lehi-Nephi, and of Shilom, which was the place from which the Nephites under Mosiah departed northward in their second great hegira.^e

The Lamanites received the expedition of Zeniff with favor, entered into treaty relations with them, and vacated the land of Lehi-Nephi and Shilom, that Zeniff and his people might possess it. It must not be thought, however, that the action of the king of the Lamanites was altogether disinterested; his ulterior motive was plunder of the Nephites as soon as their well known industry should bear fruit. He allowed them to take possession of the cities and lands of their fathers only that he might bring them into bondage, and make their industry a source of revenue to himself and people.

The people of Zeniff rebuilt the walls of the ancient Nephite cities, in the land of Nephi, as also the cities themselves; and brought the fruitful lands of their fathers again under cultivation; for under Lamanite occupancy they had been neglected, the cities had fallen into decay, and the walls thereof had partly crumbled into ruins. As soon, however, as Nephite industry began to redeem the waste places and produce prosperity in the land, the Lamanites attempted their subjugation; but though they suffered some from their conflicts with the Lamanites, the Nephites, so long as Zeniff lived, maintained their independence. So also they did during part of the reign of their second king, Noah, son of Zeniff. During the reign of this second king, though he himself

^c Mosiah ix; 1-4.

^d Omni i; 24.

^e For the authority of the foregoing narrative compare Omni i; 26-30, Mosiah ix; 1-6, and "Words of Mormon" between the Books of Omni and Mosiah. Also Mosiah xi; 13.

was a dissolute, unrighteous man, he greatly beautified the city of Lehi-Nephi, embellished the temple, and also built for himself a magnificent palace. He also erected many and magnificent buildings in the land of Shilom.^f To carry out these improvements King Noah taxed his people to the extent of one-fifth of all their possessions, and of their income. He surrounded his dissolute court with a corrupt priesthood, and in every way demoralized his people and made his reign infamous. Still he successfully expelled the predatory bands of Lamanites which invaded his territory from the south, and who for a time had preyed upon these Nephites. About this time God sent a prophet among King Noah's people to warn them of impending calamity. Him they burned, not heeding his warning. But the mission of Abinadi, for such was the prophet's name, was not wholly in vain, for the heart of one priest, Alma, was touched; and he, repenting of his own wickedness, brought others to repentance. As might be expected, this course displeased King Noah, and he sought to destroy young Alma and his people. But Alma being warned by God of the King's intentions, fled with his people (numbering about four hundred and fifty souls) into the wilderness, some eight days' journey, where they founded a city which they called Helam.^g Here they dwelt in security for a number of years. Finally, however, they were discovered by the Lamanites, who placed them under bondage, and appointed task masters over them. From this thralldom they were finally released by the interposition of the Lord, who directed Alma to take his flight in the direction of Zarahemla, which he reached in twelve days from Helam, where he was most heartily received by King Mosiah II., who made him High Priest over the Church throughout Zarahemla.

Meantime a large army of Lamanites invaded the land of Lehi-Nephi, before which King Noah and his people fled; but being encumbered with their wives and children they were soon overtaken. Noah ordered an abandonment of the women and children; but this order part of the men of his army refused to obey, choosing rather to die with their wives and children. The remainder followed the King. When the Lamanites saw the helplessness of the Nephites, and being moved with compassion by the pleading of their women, they abandoned the slaughter of them, and permitted them to return to their cities, under covenant that they would deliver up one-half of their property, and thereafter pay annually one-half of the products of their labors. These hard conditions were accepted; and the people returned to their possessions; one Limhi, son of Noah, was chosen to be their ruler—their King, if such a title, under the circumstances, be not mockery.

The Nephite men who obeyed the orders of King Noah in the matter of abandoning their wives and children soon repented of their cowardice, and resolved to return and share their fate or avenge their death; and when King Noah opposed their manly resolutions they burned him at the stake. On returning to Lehi-Nephi it was to find, of course, that their people had gone into bondage to the Lamanites, under the circumstances already detailed—a bondage these returning fugitives readily shared.

^f Mosiah xi.

^g The city of Helam and the surrounding country which was called "the land of Helam," was doubtless named from Helam, who was the first to receive baptism at the hands of Alma. Mos. xviii.

Hard indeed was the fate of the Nephites under Lamanite bondage. The treaty stipulation prevented the Lamanites from making open war upon them; but the one-half of the products of their labor due their masters under the treaty they had formed was collected under every circumstance of cruelty and the Lamanites themselves directed the labors of the unfortunate Nephites, placing task masters over them, who in every way insulted and oppressed them, even to the binding of heavy burdens upon their backs, and the application of the lash on the slightest provocation.

Under these circumstances it can be easily understood that the Nephites were restive and anxious for deliverance. Naturally their eyes and hearts turned to Zarahemla, where the great body of their brethren dwelt in security. Once King Limhi fitted out a small expedition of forty-three men and sent them to find Zarahemla, and bring deliverance. The expedition was a failure as far as its immediate object was concerned. It was lost in the wilderness, passed by the land of Zarahemla--evidently on the west of it--and went into the land northward, where it found the ruins of the Jaredite race--destroyed cities, ruined temples, fallen walls, a land covered with the bones of men and beasts. They also found breast-plates of brass and copper; swords, the hilts of which had perished; and the blades of which were cankered with rust. But what was of more importance they found what afterwards proved to be the record of Ether, consisting of twenty-four plates of gold, on which the last prophet of the Jaredite race had engraved an outline history of his people, and which subsequently king Mosiah, by use of the Urim and Thummim, translated into the Nephite language; so that the Nephites at Zarahemla were acquainted with the history of the people who had preceded them in the occupancy of the western hemisphere.^a

It would naturally be expected that the people of Zarahemla would feel an interest in their brethren who went up to re-occupy the land of Nephi; and when year after year passed away and no word came of their fate or fortunes, there were those who petitioned the king of Zarahemla to send an expedition in search of them. The repeated petitions at last met with favorable action, and one Ammon, a descendant of Zarahemla, with fifteen others started for the land of Nephi. After forty days' journey they reached Shilom, at which place King Limhi was sojourning at the time of their arrival. The joy of the meeting was mutual. Ammon and his associates rejoiced that their mission had such a happy termination; Limhi and his people, that they could now hope for deliverance from Lamanite bondage; and also they had joy in the proof which Ammon brought them, that the Nephites of Zarahemla were not destroyed; for when Limhi's expedition returned from the land northward, where they found the ruins and bones of an extinct people, they supposed they had found Zarahemla, but that the Lamanites had destroyed them.

Soon after the arrival of Ammon in the land of Nephi, the people of Limhi devised plans for their escape from their Lamanite oppressors. The plans were successfully carried into effect, and Limhi and his people

^a Compare Mosiah viii. with Mosiah xxi. and Mosiah xxviii.

were welcomed to Zarahemla by King Mosiah II. Thus ended the most notable effort of the Nephites to re-possess the land of their fathers' first inheritance, the land of Nephi. The occupancy of that land by Zeniff's people, extended over a period of about eighty years.

Of the missionary expeditions that ventured into the land of Nephi for the conversion of the Lamanites, one of the most notable, as also one of the most successful, was begun and carried to its successful termination under the leadership of the four sons of King Mosiah II, named respectively, Ammon, Aaron, Omner, and Himni. These young men, and Alma, son of the High Priest of the same name, in their youthful days were unbelievers in the traditions of their fathers; and they sought to destroy the Church of God which the elder Alma with so much toil had established through a faithful ministry. No parental authority, no persuasion of preaching prevailed against the pride and scepticism of these young princes and the younger Alma. Gifted with eloquence, politic, large-minded, generous in word and deed, gracious and condescending to the people, Absalom-like they were rapidly stealing the hearts of the Nephites, threatening the very existence of the Church. At this juncture, out of respect for the prayers of the elder Alma, God visited these young men by sending an angel to reprove them, and warn them of impending calamities. The manifestation of God's power in this visitation was such that the young men were overwhelmed. Their conviction of sin was such that they repented thoroughly; and, Paul-like, from being persecutors of those who served God, they became zealous teachers of the truth, and sought with all their power to undo the wretched mischief they had done in seeking the destruction of the Church. This accomplished, so far as was possible, in the land of Zarahemla, their thoughts turned to the hosts of unbelieving Lamanites in the land of Nephi, more numerous than the Nephites and the people of Zarahemla combined. A holy desire took possession of them to preach salvation through the Gospel to those hosts of Lamanites. Renouncing therefore all their claims as princes, and abdicating all rights of succession to the throne of their father, Mosiah II, these princes headed the aforesaid missionary expedition to the Lamanites. In the midst of many afflictions, attended with much persecution, the sons of Mosiah and their companions preached the Gospel extensively throughout Lamanite lands, and had a rich harvest of souls for their hire. They established a Church among the Lamanites; but such were the oppositions practiced by the unconverted Lamanites upon those who accepted the teachings of the Nephites, that, under divine direction and to preserve their people from destruction, the young princes conducted an exodus of the Church from the land of Nephi, then in possession of the Lamanites, to Zarahemla, where they were welcomed by the Nephites, especially by Alma, the High Priest; and a land—the land of Jershon, north of Zarahemla—was set apart for the home¹ of this body of Lamanite converts.

¹ Elder Reynolds suggests that this land north of Zarahemla was set apart to them because it would place Zarahemla between them and the Lamanites who might attempt pursuit.—Dict. Book of Mormon, p. 172.

MOVEMENTS NORTHWARD.

The Nephites in the land of Zarahemla early appreciated the strategic importance of holding possession of the narrow neck of land—the isthmus which connected the southland with the northland. They perceived that if hard pressed by their Lamanite enemies, who outnumbered them to the extent of two for one,^m the narrow neck of land afforded them a means of escape into the great land northward, while by fortifying the narrow passage their enemies, however numerous, could be held in check, while they themselves would have a whole continent behind them in which to expand. The Lamanites also saw the strategic importance of this isthmus, and in some of the great wars in the last half of the century immediately preceding the coming of the Messiah, they sought to possess it, and the Nephites as strenuously sought to prevent them from taking possession of it.ⁿ

The first extensive migration of Nephites into the north continent occurred in the thirty-seventh and thirty-eighth year of the reign of the Nephite judges, a period which corresponds to fifty-five B. C. That year five thousand four hundred men, together with their wives and children, left the land of Zarahemla for the northland. That same year one Hagoth, spoken of in Nephite annals as a “curious man,” established ship building yards on the borders of the land Bountiful, on the west side of the isthmus connecting the north and south land. Here he constructed a number of large vessels, in which great bodies of immigrants were carried northward, to found new homes. Two of Hagoth’s vessels that started northward never returned, nor was anything ever afterwards heard of them. The Nephites believed them to have been wrecked at sea. It is supposed by some that these Nephite vessels may have drifted westward and that their occupants may have peopled some of the islands of the Pacific.

About ten years after this first great migration northward, the movement of population in that direction received a fresh impetus; for great numbers went from Zarahemla and extended their journey farther northward than heretofore. Contentions in the land of Zarahemla—contentions born of pride seem to have been responsible in some way for this movement. Doubtless in the old centres of Nephite civilization the possession of large wealth led to class distinctions, and inequalities, most distasteful to a people who from the first arrival of their fathers on the promised land had been taught to look upon each other as equals. Migration from the land where distinctions based upon the possession of wealth, and the pride it fosters, presented itself perhaps as the easiest solution of the difficulty, and hence the impetus to the northward movement in this year 46 B. C.

The Nephite historian, Mormon, in speaking of conditions that obtained about this time, gives one of those rare glimpses of Nephite civilization that I consider of sufficient importance to quote at length:

^m Mosiah xxv; 2, 3.

ⁿ Alma li, iii. Helaman i.

"And it came to pass in the forty and sixth year,^o yea, there was much contention, and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, &c.; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east. And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement. And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land. And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them; but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and the building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work."^p

Here it will be proper to dispel what I regard as a misapprehension of the extent of Nephite occupancy of the north continent, at this period of Nephite history. From the fact that in the foregoing quotation it is said that the Nephites removing from Zarahemla traveled "to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers," some have supposed that the Nephites at this time extended their colonization movements as far north as the great lakes in the eastern part of North America;^q and from the fact that it is also said that "they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east," it has been supposed that these expressions meant to convey the idea that the Nephites at this time had extended their settlements over both continents; and that "from the sea south to the sea north" meant from the

^o Forty and sixth year of the reign of the judges; corresponding to the year forty-six B. C. (Reynolds' B. of M. Chronology, Richards' Compendium, p. 295.)

^p Book of Helaman, Chap. iii; 1-15.

^q To Lakes Superior, Michigan, Huron, Erie, Ontario.

sea at the southern extremity of South America (south of Cape Horn), to the Artic Ocean, north of North America.* There is no evidence, however, in the Book of Mormon that warrants such a conclusion as to the extent of Nephite occupancy of the western hemisphere in 46 B. C. Allowance for hyperbole must be made in the expression, "they began to cover the face of the whole earth," since the facts set forth in the whole history of the Nephites in the Book of Mormon are against the reasonableness of such a conclusion. From the landing of Lehi's colony early in the sixth century B. C., to the date corresponding to the year 55 B. C., when the first considerable migration into the north land took place, Nephite occupancy of the promised land was confined to portions of the west and the extreme north part of what is now the south continent of America; and as compared with the rest of South America, as now known to us, the extent of country occupied was but a very small part of the continent. The migrations from Zarahemla, from the year 55 B. C., to 46 B. C., though considerable, are not sufficient to warrant the belief that the Nephites spread over and occupied the whole face of the north continent. By reference to the map the reader, if he will consider the parts of the country now known as the south part of Mexico and Central America, will there find all the terms of description in the passage quoted complied with as to "the sea south, and the sea north; the sea east and the sea west;" while the physical character of the same land, even now, will answer the requirements of the description of its being a land of "large bodies of water and many rivers;" and more abundantly may have done so before the convulsions of nature which took place in Nephite lands at Messiah's crucifixion.

I conclude therefore that this migration of Nephites extended no further northward than southern parts of Mexico, say about the twenty-second degree north latitude; in other words, the Nephites were occupying the old seat of Jaredite empire and civilization, and the land of Moron which the Nephites called "desolate," not because of its barrenness—save for the absence of forests of timber—"but because of the greatness of the destruction of the people who had before inhabited the land;" that is, the Jaredites.

The next important event affecting the movement of population and the possession of the land north and south was a war between the Nephites and Lamanites, that began with the invasion of Nephite lands by the Lamanites in 35 B. C. Owing to dissensions among the Nephites, many of that people had deserted to the Lamanites. It is quite possible that this was owing to the resentment felt by the dissenting Nephites because of the class distinctions which arose on account of wealth and pride; and instead of the dissatisfied joining in the movement northward, as many did, some of them went southward, joined their fortunes with the barbarous Lamanites, and fomented the spirit of war against their brethren. In this war the Nephites were destined to meet with a new experience. Hitherto in their wars with the Lamanites, since uniting with the people of Zarahemla, at least, the Nephites had been able to hold their lands against Lamanite invasion; and though they had lost here and there a battle,

* See foot notes "i" and "j" Helaman iii; 8.

they were uniformly successful in their wars. In the war of 35-32 B. C., however, the Lamanites drove the Nephites from all their lands in the south continent. Even Zarahemla was taken, and the cities in the land Bountiful. The Nephites were thrown wholly on the defensive. They concentrated their forces at the narrow neck of land; hastily fortified it, and by that means prevented the invasion of the north continent.*

In the year 32-31 B. C., the fortunes of war changed somewhat and the invading hosts of Lamanites were forced out of the most northern cities of the Nephites in the land Bountiful and Zarahemla; but the city Zarahemla, so long the capital of the Nephite-Zarahemla nation, remained in possession of the Lamanites; nor could the Nephites further prevail by force of arms than to win back and hold about one-half of their possessions in the south. At this point still another event important in Nephite history occurred. The Chief Judge of the land, whose name was Nephi, resigned his office in order to join his younger brother, Lehi, in the work of preaching the gospel. Unrighteousness is assigned as the cause of Nephite failure in the war of 35-32 B. C.; wealth, love of luxury, pride, injustice to the poor, internal dissensions, manifold treasons, and civil strife are enumerated as among Nephite sins and afflictions. If unrighteousness was the cause of Nephite weakness and failure—and it was—then clearly the logical thing to do was to bring the people to repentance, re-establish them in righteousness, and by these steps restore them to the favor of God. Evidently so reasoned these two priests and prophets of God, Nephi and Lehi; and to the achievement of this end they bent their energies. They were successful; but successful in a direction least to be expected, viz., successful in converting the Lamanites. Partially successful in converting the Nephites, in the northern cities of the southland, they went into the land of Zarahemla, still held by the Lamanites, be it remembered, and so far convinced the Lamanites of the error and wickedness of the traditions of their fathers, that eight thousand were baptized in the land of Zarahemla and the regions round about. Thence the two prophets went further southward into the land of Nephi; and though they met with some persecutions, such was the marvelous display of God's power in their deliverance, that the greater part of the Lamanites were converted; and restored to the Nephites the cities and lands they had taken in the recent war. Many of the Lamanites themselves engaged in the work of the ministry, and preached to the Nephites both in Zarahemla and in the north continent. Nephi and Lehi also preached in the northland, but with no great success. Still peace prevailed; and for the first time since the separation of the Nephites from the Lamanites, in the first half of the sixth century, B. C., there was unrestricted intercourse between the two peoples:

“And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites, and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire. And it came to pass that they became exceedingly rich,

* Helaman iv.

both the Lamanites and the Nephites; and they did have an exceeding plenty of gold and of silver and of all manner of precious metals, both in the land south, and in the land north. Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south. And behold, there was all manner of gold in both these lands, and of silver; and of precious ore of every kind: and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich. They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceeding strong in the land. And they did raise many flocks and herds, yea, many fatlings. Behold their women did toil and spin, and did make all manner of cloth, of fine twined linen, and cloth of every kind, to clothe their nakedness.

The next event which effected Nephite occupancy of the north and south continent was one of their many robber wars. By the sixteenth year from the time the sign^t of the birth of Christ^u had been given (therefore 16 A. D.) wickedness had so far increased among the people of the western world, and there had been so many dissensions from those who once had favored law and order, that the robber bands which infested the country considered themselves so powerful that they called upon the Chief Judge of the land to abdicate government and accept the order of things that obtained in their societies. This demand led to a serious war between the supporters of the government on the one hand, and the outlaws on the other. The Nephite leaders gathered their people both from the north and the south into the central part of their country—into the land Bountiful, and the land Zarahemla; and the cities of these lands the Nephites and the Lamanites standing for law, order, and the maintainance of government, fortified and stocked with an abundance of provisions against the opening of the impending war. The war began in the year 18 A. D., and lasted for more than two years. In it the robber bands were not only defeated, but annihilated, by being destroyed in battle, executed under the provisions of the law, or by being compelled to enter into covenant to abandon their robberies and murders. This war, in some respects the most terrible in Nephite history, was followed by an era of prosperity. In the course of a few years the Nephites had moved back upon their lands whence they had been called by the exigencies of the recent war; and this as well in the northland as in the southland: "And it came to pass that there were many cities built

^t A Lamanite prophet five years B. C., declared that a sign of Messiah's birth would be given to the people of the western hemisphere, which he described as follows: "This will I give unto you for a sign at the time of his (Messiah's) coming; for behold there shall be great lights in heaven, insomuch that in the night before He cometh, there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore there shall be one day and a night and a day, as if it were one day, and there were no night; and this shall be unto you for a sign. * * * * * And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you" [of Messiah's birth]. All of which came to pass as predicted. (See Helaman xiv; 1-6; also III. Nephi i; 15-21.)

^u The Nephites began to reckon their time from the sign of Messiah's birth in the ninth year from that event. See III. Nephi ii. Compare verses 3-7 with verses 8-10.

anew, and there were many old cities repaired; and there were many highways cast up, and many roads made, which led from city to city, and from land to land.”^v

No sooner were the terrors of war removed, however, than the people who had been so marvelously delivered from their enemies lapsed into unrighteousness.

“For there were many merchants in the land, and also many lawyers, and many officers. And the people began to be distinguished by ranks; according to their riches, and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches; some were lifted up in pride, and others were exceeding humble; some did return railing for railing, while others would receive railing and persecution, and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God; and thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land, save it were among a few of the Lamanites, who were converted to the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all dilligence to keep the commandments of the Lord. Now the cause of this iniquity of the people was this, satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world. * * * * * Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.”^w

The people of the western world, in brief, had entered upon that final stage of their wickedness which was to terminate in those awful convulsions of nature that should make their lands desolate, and well nigh destroy the inhabitants thereof. The government itself had become corrupt; so, too, had the priesthood, save a few faithful ones—men of God, who testified that the Messiah had come, and that the time of His passion and resurrection approached. These were secretly haled before the judges, and both priests and lawyers leagued against them for their destruction. When it was feared that the Chief Judge would not sign their death warrants—a thing needful under the Nephite government to make executions legal—they privily put them to death, and thus were guilty of judicial murders. An attempt to overthrow the commonwealth, now perpetuated through more than a hundred and twenty years, ended in anarchy; and thence to the establishment of a sort of tribal government, which maintained an uncertain peace by means of mutual fears rather than by any inherent strength in the system—if system, indeed, it could be called. Such were the conditions that obtained among the people of the western world, when those mighty cataclysms occurred which destroyed so many Nephite cities, effaced so much of Nephite civilization, and so greatly changed in some places the physical character of the continents of the western hemisphere, the Book of Mormon account of which has been already given.

^v III. Nephi vi.

^w III. Nephi vi: 11-15, 18.

Shortly after these great cataclysms the Savior made His appearance among the Nephites and established His Church, which event was followed by a long period of righteousness and the loss of all race and party distinction, such as Nephite and Lamanite, etc.; and the people occupied the lands north and south without restraint according to their good pleasure. True, in the year 350, A. D., when wickedness had again made its appearance among the people, and old distinctions were revived, a treaty was made in which it was stipulated that those calling themselves Nephites would occupy the north continent, and those calling themselves Lamanites and Gadianton robbers would possess the south continent. The treaty, however, was not long respected by the Lamanites, for at the end of ten years they violated it by attempting to invade the north continent and war was renewed. Back and forth surged the tide of armed conflict, but raged chiefly in what was known to the Nephites as the land of Desolation, the old seat of Jaredite empire and civilization. The Nephites at last having been driven from their southern strongholds in the north continent, proposed through their leader, Mormon,^y that they be permitted to gather their people at Cumorah—the Ramah of the Jaredites—that they might trust their fate to the dreadful arbitrament of one great battle. The request was granted; the hosts were gathered, the armies which fought under the Nephite name were destroyed, as was also the race, save such as were mingled with the Lamanites. Anarchy followed, and then savagery for a time claimed the western hemisphere as its own.

^y Mormon was born in the north continent, about 311 A. D. To him was entrusted the Nephite records by one Ammeron; and while they were in his possession he made the abridgment which bears his name, "The Book of Mormon." All the sacred Nephite records he hid away except his abridgment of those records; and that he delivered to his son Moroni.

CHAPTER XIII.

GOVERNMENT AND RELIGION.

THE JAREDITES.

In remarking upon the government and religion of Book of Mormon peoples I shall begin with the Jaredites. An account of the migration of this people from the Tower of Babel to the north continent of the western world has already been given, and I have also pointed out that before the demise of the two brothers, Moriancumr and Jared, who led that colony to the western hemisphere, the people were called together and a kingly government founded; that the first capital was established under the name of Moron, somewhere in the region of country known to us as Central America, and called by the Nephites "Desolation."^a Monarchical government was not established without remonstrance from Moriancumr, who declared that such government would lead to the destruction of liberty.^b But Jared pleaded that the people might have the kind of government they desired, and proposed that they choose from among his own or his brother's sons the man they would have for king. The first choice of the people was Pagag, the eldest son of Moriancumr; but influenced doubtless by the desire of his father that some other form of government should be established, Pagag declined the kingly honor. So also several of the sons of Jared declined to serve in that office, perhaps for the same reason. Finally, however, one of the sons of Jared, Orihah, accepted and was annointed king. The choice seems to have been a fortunate one, for it is said that Orihah walked humbly before the Lord and he remembered the great things the Lord had done for his fathers, as also did his people; and he executed judgment upon the land in righteousness all his days, and his days were many.^c Orihah was succeeded by his son Kib, in whose reign the first rebellion took place; for the son of Kib rebelled against him, and even imprisoned the king until another son born in the old age of the captive monarch gathered sufficient strength to reinstate his father upon his throne. This was the commencement of a long series of such rebellions in the Jaredite dynasty.

Of the nature of Jaredite government little can be learned beyond the fact that after the election of the first king, Orihah, the hereditary principle was recognized; and although there were frequent contestants for the throne, and occasional usurpations of the kingly authority, the legitimate line of hereditary monarchs seems to have been reasonably well maintained. It appears not to have been part of the constitution of the government, however, that the rights of hereditary in the royal house should descend to the eldest son. It frequently happened that the son born in the old age of the reigning monarch succeeded to the kingly

^a Ether vii; 5, 6.

^b Ibid. vi; 23.

^c Ether vi and vii.

power, a course which perhaps accounts for the occasional rebellions of their brothers, though the rights of the first born are never urged as the cause of the quarrels.

Of the subordinate officers of the kingdom nothing is said; by what means judicial powers were exercised we are not informed; what the nature of the military organization was, or what system of taxation was adopted, we do not know. On all these matters Moroni's abridgment of the record of Ether is silent.

Relative to the religion that obtained among the Jaredites, we are left in well nigh as much ignorance as we are concerning the nature of the subordinate features of their government. The two brothers, Moriancumr and Jared, seem to have been among the righteous people of Babel; so much so in fact that Moriancumr was a very great prophet of God, and had direct access to the source of revelation; for by revelation he learned of God's intention to confound the language of the people, and thus stop the impious work in which they were engaged, when building the city of Babel and its tower. It is in consequence of their high favor with God that the language of these brothers and that of their friends was preserved; and they with their families and friends, led away to "a land which was choice above all other lands," where God fulfilled His promise to make of them a great nation. It is doubtful if a prophet ever lived in ancient times who held more direct communion with God than did this prophet Moriancumr. It will be remembered that he took into the mountain sixteen transparent stones which he had prepared, and asked God to make them luminous; that in the journey of the colony across the great deep in the eight barges that had been prepared, they might not be in darkness. As the Lord stretched forth His hand to touch the stones, in compliance with the prophet's request, the veil was taken from the eyes of Moriancumr, and he saw the finger of God, and fell prostrate before Him in fear. But even his fear could not crush his faith. He so far prevailed with God through faith that he beheld Him face to face, and talked with Him as a man speaks with his friend. That is, he saw and talked with the pre-existent spirit of the Lord Jesus, for the Lord said to him: "This body which ye now behold is the body of my spirit. * * * * and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." A greater revelation of God than this, previous to the coming of the Lord Jesus in the flesh, no other prophet ever received. Moreover Jesus said to him: "Because of thy faith, thou hast seen that I shall take upon me flesh and blood. * * * * Behold, I am He who was prepared from the foundation of the world to redeem my people; behold, I am Jesus Christ. In me shall all mankind have light, and that eternally, even those who believe on my name; and they shall become my sons and my daughters. * * * * Seest thou that thou art created after mine image, yea all men were created in the beginning after mine own image."^d

Moriancumr was commanded, however, not to suffer the things he had seen and heard to go into the world until the Lord Jesus should have lived in the flesh. He was commanded, however, to write what he

^d Ether iii.

had both seen and heard, and seal it up that it might be preserved to come forth in due time to the children of men. In addition to the revelation of His own person to him, the Lord revealed to the prophet Moriancumr "all the inhabitants of the earth which had been, and also all that would be; and He withheld them not from His sight, even unto the ends of the earth." While Moriancumr was prohibited from making known to his people the great things thus revealed to him, his knowledge of the things of God must have been given him wonderful power and influence in teach his people the righteous truths which are fundamental and universal. This confidence and strength must also have been imparted to others, for certain it is that the Jaredites had prophets of great power sent to them from time to time to teach and reprove them; and even some of their monarchs were shining examples of spiritual power and righteousness. The fifth monarch, Emer, possessed such faith that he, like Moriancumr, had the blessed privilege of seeing "the Son of Righteousness, and did rejoice and glory in His day."^e And of the whole people it is said, "never could [there] be a people more blessed than were they, and more prospered by the hand of the Lord."^f All of which is good evidence that the Jaredites at this time (in the reign of Lib, the sixteenth monarch) were a righteous people; and this righteousness was doubtless brought about by the preaching of faith in God and His laws as only Moriancumr and other prophets whom God raised up to the Jaredite nation could preach it. But it was with the Jaredites as with other nations. Their righteousness was not continuous, and it is more than likely that their faith ebbed and flowed as the faith of all people seems to ebb and flow. There were times when the prophets of God were rejected; when their severest warnings of coming calamities seemed to produce no effect. In the reign of Com and Shiblom,^g the twenty-first and twenty-second monarchs of the Jaredites, respectively, a great calamity befell the people, and the prophets seized upon this circumstance to declare that even greater destruction should befall them, and predicted that "the bones of the Jaredites should become a heap of earth upon the face of the land except they should repent of their wickedness." This declaration so far from bringing the people to repentance filled them with rage against the prophets, and they sought to destroy them. Even the priesthood itself seems at times to have become corrupted; for in the closing years of the monarchy, in the reign of Coriantumr, the high priest is charged with murdering one Gilead as the latter sat upon his throne.

Beyond these few facts nothing can be learned from the abridged record of the Jaredites concerning the religion of that people, except that unto some of their prophets, just previous to the destruction of both the nation and people, was revealed the fact, that unless the Jaredites repented "the Lord God would execute judgment against them to their utter destruction, and that He would bring forth another people to possess the land, after the manner in which He had brought forth their

^e Ether ix; 22.

^f Ibid. x; 28.

^g The orthography of the word cannot be determined, it is spelled "Shiblom" in one passage and Shiblom in another.

fathers^b from Babel. Unto Ether, the last of the Jaredite prophets, the son of Coriantor, the last king but one of the Jaredites, the same truth was revealed. To him, also, was shown the days of Christ; and it was revealed to him that upon this blessed land of the western hemisphere would be built up to the remnant of the house of Joseph, a Holy City, to be called New Jerusalem, or Zion; a city of refuge for the righteous in the last days.¹ These prophesies I am aware throw no light upon the nature of the Jaredite religion, but they do establish the fact that God sent forth inspired men among them, to warn them of the calamities that were decreed against them because of their decline from righteousness; and that fact is an important religious truth.

THE PEOPLE OF MULEK.

Of the government and religion of the people of Mulek in the western hemisphere we know even less than of the Jaredites. Mulek himself was of royal lineage, being the son of king Zedekiah of Jerusalem; but whether the prerogatives of prince and king were enjoyed and exercised by him in the new world we cannot learn, nor is there any glimpse afforded us in the Nephite records of the nature of their government. Still government of some sort must have subsisted among them, for when found by the Nephites in the valley of the Sidon they lived in association—chiefly in the great city of Zarahemla—a thing inconceivable apart from government of some sort. The gregarious instincts of man impel him to live in society, but the experience of the race is warrant for the truth of the fact that government is necessary to the perpetuity of that society. Hence when society of any permanent character is found, there, it may be taken for granted, government of some sort also exists. Hence the people of Mulek, since it is evident that they lived in a permanent society with each other, had a government; but the nature of it is unknown.

The people of Mulek came from the old world without scriptures or records of any kind. That is no matter of surprise, however, since they were fugitives escaping from the wrath of the king of Babylon. Their anxiety looked not to the future, but to the present. To them was committed the protection of one of the princes of Judah. To reach a place of safety for him would be their one, absorbing thought. But the experience of this colony illustrates the value of the written word of God. By reason of having no records or books, and no opportunity, or inclination perhaps, to teach letters, the language they spoke—the language prevalent in Judea in the sixth century B. C.—in course of time very much deteriorated.¹ But that was not the worst consequence of their being without the written word. By the time the descendants of Mulek's colony were discovered by the migrating hosts of Nephites under Mosiah I—four hundred years from the time they left Judea—they were so far sunk in unbelief as to deny “the being of their Creator.” Their condition of unbelief sustains the views on the value of the written word expressed

^b Ether xi; 20, 21.

¹ Ibid. xiii; 3-12.

² Omni i; 17.

by King Benjamin—son of Mosiah I.—when teaching his people the importance of the records brought by Lehi's colony from Jerusalem.^k He held that had it not been for these sacred writings, the Nephites themselves would have been in ignorance of the mysteries of God; that it would have been impossible for Lehi to have taught all the things of God, but for the help he received from the written word; that but for this, their fathers would have dwindled in unbelief.^l It may be taken for granted also that with a people who had no religion—who “denied the being of their Creator”—their morality was of a very low order; for it is a truth, attested over and over again in the history of nations, that national morality cannot prevail in exclusion of religion, which teaches the recognition of moral duties as commandments of God. But these observations are based upon the universal experience of man, rather than upon anything in the Nephite record; for that is silent upon the matters of government, religion, and morality of the people of Mulek, except in so far as stated in the foregoing.

THE NEPHITES. GOVERNMENT.

Some twelve or fifteen years after Lehi's colony arrived in the new world, Nephi with that part of the colony which he could influence—the more righteous part, by the way—separated from the elder sons of Lehi and their following, and established a separate community. Such was the esteem in which Nephi was held by his following that his people besought him to be their king. Nephi appears not to have favored the establishment of this kind of government, but yielded to the desire of his people.^m Perhaps he had inherited the prejudices of the Hebrew prophets against the kingly form of government,ⁿ and would gladly have seen his people live under an administration of government by judges, as in ancient Israel. This, however, is but an inference drawn from the fact of Nephi's expressed desire that his people would have no king.

Succession to the kingly dignity was made hereditary in Nephi's family,^o and the kings on their accession to kingly power took the title of Nephi I., Nephi II., Nephi IV., Nephi V., etc.^p What the nature of this kingly government was, what secondary officers existed in it, and what means were employed for the administration of its laws cannot be learned from the Nephite record. For some time the community over which the established government held sway was but a small one, hence the kingly office had no such dignity as attaches to it in more extensive governments; but was most likely akin to the petty kingdoms which existed in Judea^q at various times and with which Nephi and some few of those who had accompanied him from Jerusalem were

^k I. Nephi v; 10-12.

^l Bk. of Mosiah i; 3-7.

^m II. Nephi v; 17, 18.

ⁿ I. Samuel viii; 1-9 and 19-22.

^o Mosiah xxv; 13.

^p Book of Jacob i; 9-11.

^q Gen. xiv. In many cases these Judean “kings” ruled but a single city.

acquainted. The Nephites had the scriptures containing the law of Moses, and were taught to some extent in some of the customs of the Jews, but not in all of them.^f And these customs, and the law of Moses administered with no very great amount of machinery, I apprehend constituted the character of the Nephite government. Under it the Nephites lived for a period of more than four hundred and fifty years.

The transition from a kingly form of government to what may be called a democracy was made at the death of Mosiah II.; 509 years from the time Lehi left Jerusalem, or 91 years B. C. The Israelitish genius in matters of government inclines them to the acceptance of what men commonly call a theocracy, which is defined as meaning literally "a state governed in the name of God." The election of this form of government by Israelites as most desirable, grows out of the fact of the Mosaic legislation; for Moses received the law by which Israel was governed direct from Jehovah; its regulations were carried out in Jehovah's name by the administration of judges, both during the life time of Israel's great prophet and also after his demise. Living thus under the divine law, administered in the name of Jehovah by judges divinely appointed, was to be governed of God. And so completely was this form of government recognized as the government of God, that to reject it, was held to be rejecting God as the ruler of the state, as witness the words of the Lord Himself in the closing years of the prophet Samuel's life when Israel clamored for a king. The Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."^g

No one, it appears to me, could have a clearer conception of the evils that grow out of kingly government than the Nephite king, Mosiah II. Nor a clearer conception of the strength and advantages of that form of government. I give a summary of his reasoning upon two sides of this question: "It is better that a man be judged of God than of man; for the judgments of God are always just, but the judgments of man are not always just." This is said in support of the old Israelitish idea of government—a theocracy. "If it were possible that you could have just men to be your kings who would establish the laws of God and judge this people according to His commandments, * * * * then it would be expedient that you always have kings to rule over you;" but "because all men are not just, it is not expedient that you should have a king or kings to rule over you. * * * * Behold, how much iniquity doth one wicked king cause to be committed, yea and what destruction!" Moreover Mosiah understood the strength of those forces behind which an ungodly king could intrench himself. "Behold, * * * * ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood; for behold, he has his friends in iniquity, and he keepeth his guards about him, * * * * and he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever does not

^f II. Nephi xxv; 2.

^g I. Samuel viii; 7.

obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness." "Behold I say unto you the sins of many people have been caused by the iniquities of their kings."

These were the considerations which led him to recommend the abandonment of kingly government and establish a reign of judges chosen by the voice of the people. By this arrangement Mosiah held that the people would bear the responsibility of the government. "It is not common," he reasons, "that the voice of the people desireth anything contrary to that which is right; but it is common for the smaller part of the people to desire that which is not right; therefore this shall ye observe, and make it your law, to do your business by the voice of the people; and if the time comes that the voice of the people doth choose iniquity, then is the time that the judgment of God will come upon you; yea, then is the time He will visit you with great destruction, even as He has hitherto visited this land." All of which is a clear setting forth of the responsibilities of self-governing communities.

It should be pointed out, however, that there were some other events which led to the consideration of the propriety of changing the form of the Nephite government at this time. The sons of Mosiah, who were heirs to the Nephite throne, were miraculously converted to the gospel, and so thoroughly imbued with the importance of the work of the ministry of the Church had they become, that they abandoned their rights of succession to the kingly dignity, and departed from the land of Zarahemla to perform missions among the Lamanites. In consequence of the action of these young princes, Mosiah II. was confronted with the problem of succession to the Nephite throne, since those to whom belonged the right refused to accept the honor. He feared that if another were appointed instead of one who had constitutional claims to the throne, there might arise contentions over the question of succession: "And who knoweth," said he, "but what my son to whom the kingdom doth belong, shall turn to be angry, and draw part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood?" He therefore recommended the election of a chief judge or president of the theocratic-democracy, who would be possessed of both administrative and judicial powers; in the hope that such action, taken by the people themselves, would obviate all difficulty or question about the legitimacy of the government about to be established.

It is difficult to determine with precision the entire character of the constitution of the Nephite democracy. But from what is written in the Book of Mormon this much may be learned: The chief judge, elected by the people, was the supreme governor of the land, the chief executive of the laws.[†] His oath of office bound him "to judge righteously, and to keep the peace and the freedom of the people, and grant unto them sacred privileges to worship the Lord their God; to support and maintain the laws of God all his days, and to bring the wicked to justice, according

[†] Mosiah xxix. Alma iv; 16. Alma xxx; 29.

to their crimes."^u A similar oath was doubtless administered to the inferior judges. To a limited extent also legislative powers were granted to the chief judge,^v but these powers appear to have been limited to framing laws, which were not of force until ratified by the voice of the people. No limit seems to have been set to the term of office of the chief judge, but as the voice of the people placed him in office, the same power could also dismiss him from it; and it may be that the power of impeachment, vested in a certain number of inferior judges—as explained later—extended to deposing even the chief judge. In any event it may be concluded that he held his position only during good behavior.

Just how the inferior judges were graded cannot be ascertained, but that they were graded is evident since Mosiah II., in explaining the character of the constitution of the democracy he proposed to his people, said: "And if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge; if your higher judges do not judge righteous judgments, ye shall cause that a smaller number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people."^w A salutary provision this, for it made all amenable to the law, but the manner in which the judges were graded is unknown, as well as what number of inferior judges were designated to try the superior judges.

These administrators of the law were paid for their services "according to the time which they labored to judge those who were brought before them to be judged, * * * * a senine of gold for a day," or its equivalent in silver—a senum of silver.^x It is, of course, impossible to determine the value of these denominations of Nephite coins, and therefore impossible to determine the value of the per diem of the judges. The nearest approach that can be made to an estimate is that a senine of gold or a senum of silver was equal in value to "a measure of barley and also for a measure of any kind of grain."^y This is again indefinite, as neither the bulk nor the weight of "a measure of grain" is known; but it does convey the idea that it was no very great amount; and, indeed, in all that is said upon the subject of compensation for public service in the state, it is manifest that the Nephite government was administered on the strictest lines of economy in public expenditures.^z

The organization of the military forces among the Nephites would be a subject of great interest, since, by reason of the constant aggressions of the Lamanites, they were often forced into war, and would be classed as a defensively warlike state. Of their military organization, however, but little can be definitely known. Two items connected with the commander-in-chief of the armies are quite clear: first, that he was

^u Alma ii; 39.

^v Alma iv; 16.

^w Mosiah xxix; 28, 29.

^x Alma xi; 1-4.

^y Ibid. xi; 7.

^z This is true not only with reference to the republic, but also with reference to the monarchy. Mosiah xxix; 40. Mosiah ii; 12-14. Compare Alma xxx; 32, 33.

nominated for his position by the Chief Judge of the land,^a which nomination had to be ratified by the voice of the people; second, that on occasion the people delegated to him absolute power, created him military "dictator" in fact. This has ever been the means by which republics have sought to remedy one of the chief defects of their system, viz., ineffectiveness of administration—a tardiness in executing the law, or meeting an emergency not technically provided for in the law. In order to obviate this difficulty democracies have not infrequently adopted the plan of creating trusted leaders dictators, clothed with all the authority of an absolute monarch during periods of special peril to the government. Thus did the Romans a number of times during the existence of their republic, when occasions arose that required prompt executive action, and by an authority that should be unquestioned. And such, I believe, was the power conferred upon the commander-in-chief of the Nephite armies, when occasion arose for it.

Relative to the body of the laws that obtained among the Nephites, whether under the monarchy or the republic, I apprehend that it was made up of the Mosaic legislation,^b with some slight modification, and some especial enactments of their kings. As for instance it was enacted in the law of Mosiah (most likely Mosiah II.) that the judges should receive wages according to the time they devoted to their office.^c So doubtless other special acts obtained, which, with the general laws of Mosaic legislation formed the Nephite jurisprudence.^d And in the transition from the monarchy to the republic, Mosiah was careful to stipulate for this body of jurisprudence. "Let us appoint judges to judge this people according to our law."^e—i. e. the law which had obtained under the monarchy, the law of God. "We will appoint wise men to be judges, that will judge this people according to the commandments of God."^f So the body of the law that obtained under the reign of the kings, went over into the jurisprudence of the republic.

From the Nephite record it appears that murder was punished with death; robbery, theft, and adultery were also punished, but with what penalties is not stated. But the law provided that men should be judge—and therefore punished—according to their crimes.^g One thing stood out unique in the Nephite policy: that was the recognition of the right of the subject to the enjoyment of religious liberty. The scripture—"choose ye this day whom ye will serve"^h—seems to have impressed the Nephites with the idea that the right of choice in the matter of worship was left with the individual; and hence "if a man desired to serve God, it was his privilege:" "but if he did not believe in Him (God), there was no law to punish him"ⁱ—hence religious liberty.

^a Alma xlvi; 34, 35. Also Alma li; 15-21.

^b Alma xxx; 3.

^c Ibid. xi; 1.

^d Ibid. xxx; 3. Nephi v; 9. II. Nephi v; 10. II. Nephi xxv; 24, 25. Jacob iv; 4, 5. Jarom i; 5. Mos. ii; 3. Mos. xiii; 27-35; xvi; 14-15. Alma xxv; 14, 16, et seq.

^e Mos. xxix; 11.

^f Mos. xxix; 11.

^g Alma xxx; 10-11.

^h Joshua xxiv; 15.

ⁱ Alma xxx; 7-9.

The history of the Nephite republic was a stormy one, especially during the first quarter century of its existence. It was assailed by traitors from within who sought to re-establish a monarchy; and by the Lamanites from without, who often joined with the royalists to overthrow the republic. But if traitors assailed, patriots defended; and the republic was preserved, for about one hundred and twenty years, from 91 B. C. to 30 A. D. An attempt then made to displace the republic by a monarchy, ended in anarchy for a time, followed by the establishment of a sort of tribal government, which conditions prevailed at the time the land was visited with that terrible destruction which took place at the crucifixion of Messiah, and well nigh swept out of existence the entire population.

What form of government obtained among the people of the western hemisphere after the appearance of the risen Messiah among them must be left largely to conjecture, since the Nephite records now in our hands are silent upon that subject. Neither monarchy nor republic is referred to; and the most reasonable conclusion is that the people after the establishment of the Church of Christ among them found its institutions and authority sufficient as well in secular as in ecclesiastical affairs; for the entire people were converted to the gospel, and were members of the Church. A righteous people have small need of government. The necessity for government is born of men's vices and wickedness, that lead to the disorders of society, which government must needs be called upon to regulate, and, if possible, suppress. For two centuries the people of the western world were most righteous, prosperous and happy. "There were no envyings," says their chronicler, "nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God."¹

In consequence of these conditions nothing is said of government, and nothing may be learned of its nature beyond what has been suggested in the foregoing. As to what was done in the matter of government when this period of universal righteousness drew to its close, and pride and wickedness hastened the disintegration of the Church, and pushed society headlong into disorders, may not be known, as our present Nephite records on this subject are again silent. We only know that secret organizations sapped the foundations of society; that security of person and property vanished; that anarchy and tribal relations usurped the place of orderly government; and that darkness spread over the land, and gross darkness over the minds of the people.

THE RELIGION OF THE NEPHITES.

Religion among the Nephites consisted in the worship of the true and living God, the Jehovah of the Jews, whose revelations to the children of Israel through Moses and all the prophets to Jeremiah were brought with them into the new world. They therefore accepted into their faith all the Bible truths, and in its historical parts they had before them the valuable lessons which Bible history teaches. It furnished also

¹ IV. Nephi x.

a foundation for literature among them. For not only by the Bible were their prophets instructed in the law of God, but copies of it were multiplied and read by the people. What is more they were possessed of some other books not now in our so-called canon of the Old Testament, such as the books of the Prophets Zenock, Neum and Zenos; all referred to by the first Nephi, who quotes some of their prophecies concerning the coming of Messiah in the flesh, and of three days of darkness to be given unto some of the inhabitants of the isles of the sea as a sign of the Christ's death.^k The Nephites also had the writings of Ezias referred to by one of the Nephite prophets in the Book of Helaman.^l Elder Orson Pratt in a foot note to the passage suggests that Ezias "may have been identical with Esaias, who lived contemporary with Abraham."^m These books contained very precious truths concerning the coming and mission of the Messiah; and when information on this subject was lacking in the books which the Nephites brought with them from Jerusalem, it was abundantly made up to them by the things which the Lord revealed directly to their own prophets; for in the clearest manner possible the Lord made known to this branch of the house of Israel in the western world, the future coming and mission of the Messiah, together with the effectiveness of the atonement which He was appointed to make for mankind. While the Nephites kept the law of Moses previous to the advent of Messiah, as to its sacrifices and ordinances, yet they understood that these things but shadowed forth the real sacrifice to be made for them by the Savior of the world; and that these ordinances in which they administered were only of virtue by reason of the things which were to be done by Messiah afterwards.

In order to offer sacrifices and administer in the other ordinances of the law of Moses (which the Nephites were commanded to observe),ⁿ it was necessary, of course, that they have a priesthood, and this they had; but not the priesthood after the order of Aaron; for that was a priesthood that could only properly be held by Aaron's family and the tribe of Levi; while Lehi was of the tribe of Manasseh.^o Lehi held the priesthood, however, the higher priesthood, which was after the order of Melchisedek, and was a prophet and minister of righteousness. This he conferred upon his son Nephi, and Nephi shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people.^p Jacob when explaining his calling to his brethren states that he had been called of God, "and ordained after the manner of His holy

^j Alma xiii; 12. Helaman iii; 13-15. Commenting on this passage Elder Orson Pratt says: "These numerous copies of the sacred books were undoubtedly transcribed directly from, or compared with, the records on the original metallic plates."

^k I. Nephi xix; 10-17. Reference is made to these same prophets in Alma xxxiii; 15, Alma xxxiv; 7, Helaman viii; 20, III Nephi x; 16.

^l Helaman viii; 20.

^m Elder Pratt quotes Doc. & Cov., Sec., lxxxiv; 11-13 in evidence.

ⁿ Alma xxx; 3.

^o Ibid. x; 3.

^p II. Nephi v; 26.

order."^a What the significance of the phrase "His holy order" means, is learned very distinctly from other parts of the Book of Mormon. Alma, for instance, before giving up the chief judgship of the land, is represented as confining himself "wholly to the holy priesthood of the holy order of God, to the testimony of the word, according to the Spirit of revelation and prophecy."^r Again Alma explains, "I am called * * * according to the holy order of God, which is in Christ Jesus, yea, I am commanded to stand and testify unto this people."^s All of which is made still clearer by what Alma says later. Having given an explanation of the plan of redemption which was laid for man's salvation, and which he represents as having been understood from earliest times, he adds: "I would that ye should remember that the Lord God ordained priests after His holy order, which was after the order of His Son [meaning Jesus Christ], to teach these things unto the people. * * * * * This holy priesthood being after the order of His Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity. * * * * * Thus they become the high priests forever after the order of the Son, the only begotten of the Father, who is full of grace, equity and truth." Alma then admonishes his people to be humble "even as the people in the days of Melchisedek, who was also a high priest after the same order [of which he had spoken]. * * * * * And he was the same Melchisedek to whom Abraham paid tithes." The Nephite priesthood, then, was not a priesthood after Aaron's order, but of a higher order, even the priesthood after the order of the Son of God; the same kind of priesthood held by Melchisedek, by Moses, by Lehi, and many other prophets in Israel.

That this higher priesthood was competent to act in administering the ordinances under what is known as the law of Moses is evident from the fact that it so administered before the Aaronic or Levitical priesthood proper was given; and the fact that there was given the household of Aaron and the tribe of Levi a special priesthood, by no means detracts from the right and power of the higher or Melchisedek priesthood to officiate in the ordinances of the law of Moses; for certainly the higher order of priesthood may officiate in the functions of the lower, when necessity requires it. All the sacrifices and ordinances under the law of Moses, administered by the Nephite priesthood, I say again, were observed with due appreciation of the fact that they were of virtue only as they shadowed forth the things to be done by Messiah when He should come to earth, in the flesh, on His great mission of atonement. And in order that the reader may see how full Nephite knowledge was of the Messiah and of His life on earth, through the prophecies uttered concerning Him—and prophecies, of course, are but history reversed—I present herewith a statement of the items known to them, collected by the patient labors of Elder George Reynolds, to whom I am indebted for the following passage:

^a 11. Nephi vi; 2.

^r Alma iv; 20.

^s Ibid. v; 44.

"One of the most remarkable things connected with the history of the Nephites is the great plainness and detail with which the coming of the Redeemer and the events of His life in Judea were revealed to their prophets, who lived before the time of His advent.

Among other things connected with His mortal existence it was declared of Him that:

God Himself should come down from heaven among the children of men and should redeem His people.

He should take upon Him flesh and blood.

He should be born in the land of Jerusalem, the name given by the Nephites to the land of their forefathers, whence they came.

His mother's name should be Mary.

She should be a virgin of the city of Nazareth; very fair and beautiful, a precious and chosen vessel.

She should be overshadowed and conceived by the power of the Holy Ghost.

He should be called Jesus Christ, the Son of God.

At his birth a new star should appear in the heavens.

He should be baptized by John at Bethabara, beyond Jordan.

John should testify that he had baptized the Lamb of God, who should take away the sins of the world.

After His baptism, the Holy Ghost should come down upon Him out of heaven, and abide upon Him in the form of a dove.

He should call twelve men as His special witnesses, to minister in His name.

He should go forth among the people, ministering in power and great glory, casting out devils, healing the sick, raising the dead, and performing many mighty miracles.

He should take upon Him the infirmities of His people.

He should suffer temptation, pain of body, hunger, thirst and fatigue; blood should come from every pore of His body by reason of His anguish because of the abominations of His people.

He should be cast out and rejected by the Jews; be taken and scourged, and be judged of the world.

He should be lifted upon the cross and slain for the sins of the world.

He should be buried in a sepulchre, where He should remain three days.

After He was slain He should rise from the dead and should make Himself manifest by the Holy Ghost unto the Gentiles.

He should lay down His life according to the flesh and take it up again by the power of the Spirit, that He might bring to pass the resurrection of the dead, being the first that should rise.

At His resurrection many graves should be opened and should yield up their dead: and many of the saints, who had beforetime passed away, should appear unto the living.

He should redeem all mankind who would believe on His name.

In the above we have not mentioned the sayings of Isaiah and other Jewish prophets, which are inserted in the Book of Mormon, but which also appear in the Bible."^t

After the resurrection, in fulfillment of many predictions of Nephite prophets that he would appear among the people of the western world,^u Jesus Christ appeared among the Nephites. The great event occurred some time after those awful cataclysms which so changed the face of the western world had ceased. It appears that a great multitude of Nephites had gathered together near a temple in the land Bountiful, and were contemplating the changes that had been wrought in the land by the aforesaid cataclysms, and conversing about the Messiah, the signs

^t Dict. B. of M., Reynolds, Art. Jesus Christ, pp. 174-176.

^u I. Nephi xii; 6. II. Nephi xxvi; 1, 9. Alma xvi; 20.

of whose death had been so marvelously given. And now I quote the account of the appearing of Jesus unto this multitude as it is found in the Nephite record:

“And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice, which they heard; and it was not a harsh voice; neither was it a loud voice; nevertheless and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold the third time they did understand the voice which they heard; and it said unto them, Behold my beloved son, in whom I am well pleased, in whom I have glorified my name: hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that He stretched forth His hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew Himself unto them after His ascension into heaven.”^v

After thus manifesting Himself to the Nephites in this most palpable manner, Messiah continued His ministry by teaching them the gospel, and instituting baptism for the remission of sins, and the Sacrament of the Lord's Supper, as symbolizing the sacrifice and Atonement He had made. He also authorized the organization of a Church among them—Himself conferring divine authority to do all these things upon twelve disciples, who held power similar to that of the twelve whom He had chosen at Jerusalem. He also taught them the moral law of the gospel; informed them of His work among their brethren, the Jews; declared to them also His intentions of visiting and ministering to those who are called the Lost Tribes of Israel, declaring that in this personal appearing to them (the Nephites), and to the Lost Tribes of the house of Israel, He was but fulfilling His own words to the twelve at Jerusalem as found in the testimony of John, wherein He said: “And other sheep I have, which are not of this fold:”^w them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”^x

^v III. Nephi xi; 3-13.

^w That is, not of this fold in Palestine. For an answer to the contention that the Savior referred to the Gentiles, see note at p.

^x John x; 16.

Thus the gospel was proclaimed among the Nephites, by Jesus Christ, in person, and by divinely inspired men, directly called and appointed by Jesus to the holy office. The Church of Christ was established among them, to teach the truth, and perfect the lives of those who accepted it—for such is the mission of the Church of Christ. How successful it was through the first two Christian centuries; and how after the expiration of that time the Nephite race began to decline in righteousness, deny the faith once delivered to them, until they lost favor with God and were left to degenerate into anarchy and barbarism has already been stated.⁷

THE LAMANITES.

Civilization, government and religion among the Lamanites should not be overlooked. It is true that they were idle; that they loved the wilderness and dwelt in tents; that they depended upon the fruits of the chase and such products of the earth as the rich lands they occupied produced without the labor of man, as the principal means of their sustenance; still they came in contact now and then with Nephite civilization, which must have modified somewhat their inclination to utter barbarism. It must be remembered that the Lamanites frequently invaded Nephite lands and prospered by the fruits of war. Moreover as the Nephites repeatedly removed from their possessions to escape Lamanite aggression, the latter took possession of their deserted cities and country, and dwelt in their habitations. When the righteous Nephites under Mosiah I. departed northward from the "Land of Nephi," in which land was located the great cities of Lehi-Nephi, Shilom, and doubtless many other cities of less importance, these fell into the hands of the Lamanites. When a colony from Zarahemla returned under Zeniff to re-occupy these lands of their fathers, they were tricked into bondage to the Lamanites, who laid heavy tribute upon their labor, and flourished for a period of well nigh eighty years upon the industry of the practically enslaved Nephites. This occasional contact with Nephite civilization must have had a modifying effect upon Lamanite life and Lamanite character.

That there was some system and regularity in Lamanite government must be apparent from the degree of efficiency to which it must have arisen in order to conduct the protracted wars with the Nephites. The largeness of their armies, the length of the wars, and the extensive scale on which they were projected and prosecuted, would indicate the existence of some strong, central government capable of making its authority respected. That such a government existed among the Lamanites is disclosed through the facts that are brought to light by the mission of the young Nephite princes, the sons of Mosiah II., in the century preceeding the birth of Messiah. It appears that at that time what I shall venture to call the Lamanite Empire was divided into a number of petty kingdoms whose kings, as is always the case among semi-civilized peoples, were possessed of great and arbitrary power; but these in turn seem to have been subject to a central ruler whose dominion extended over all, and whose power in his larger sphere was as absolute as that of the petty kings in the smaller states.

The religion of the Lamanites is more difficult to determine than their government. It is chiefly the absence of religion and of its influence that must be spoken of. Taught to believe that the traditions of their fathers respecting God, the promised Messiah, and the belief in a future life were untrue; persuaded to believe that their fathers had been induced to leave fatherland, and their rich possessions therein because of the dreams of the visionary Lehi; firm in their conviction that the elder sons of Lehi had been defrauded of their right to govern the colony by the younger son, Nephi, and that through the force of the religious influence he learned to wield by following the spiritual example (to them, perhaps, the trickery) of his father—it was in the spirit of hatred of religion that the Lamanites waged wars upon the Nephites, to subvert religion and free men from its influence. But the Lamanites were true to human instincts.² They freed themselves, as they supposed, from one superstition, only to plunge into others that were really contemptible—the superstition of idolatry; for they were an idolatrous people.^a This remark, however, must be understood in a general sense, and as applying to the Lamanites proper previous to the coming of Messiah—of the followers, and the descendants of the followers, of the elder brothers of the first Nephi, Laman and Lemuel. After the coming of Messiah, when in the third century, A. D., the old distinctions of Nephite and Lamanite were revived, after the long period of peace and righteousness following the advent of Christ, they had no reference to race or family distinctions, as they had when first employed; but were strictly party distinctions; used, when adopted again in the period named, to indicate the Church or religious party, and the anti-religious party, respectively. But even this significance passed away in time, in the latter phase of the history of the people of the western hemisphere; for the Nephites went into transgression as well as the Lamanite party, and no longer stood as the champions of religion and the Church: and hence the names then stood for the respective parties, strangely bent on each others destruction. It must also be understood that the term “idolatrous people” does not apply to all the Lamanites previous to the coming of Messiah through the whole period of their history; for at times there were very widespread conversions among them to faith in the true God, as at the time of the mission of King Mosiah's sons among them, three-quarters of a century B. C.; and again as the result of the labors of Nephi, the son of Helaman, and his brother Lehi, (31 B. C. to 2 B. C.). In this last named successful ministry, the Lamanites reversed

² “We know, and it is our pride to know, that man by his constitution is a religious animal; that atheism is against not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, * * * * * we should uncover our nakedness by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilization amongst us, and among many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition might take the place of it. (Edmund Burke, Works, Vol. III, p. 351.)

^a Enos i; 20.

for a time the historic relations of the two peoples, the Lamanites more universally accepting the faith taught by the prophets of God than the Nephites, exceeding them in righteousness of life and in zeal as champions of the cause of God and truth. But speaking broadly, after noting the foregoing limitations and exceptions, from the first separation of the Nephites from the Lamanites, down to the coming of Messiah, the latter people were an idolatrous people. And again from the time of the destruction of the Nephite people about four hundred A. D. to the coming of the Europeans, near the close of the fifteenth century, the superstition and darkness of idolatry—enlightened here and there perhaps with a fragment of truth cherished in the traditions of the people—held the inhabitants of the western world under its dominion.

By way of recapitulation allow me here to say, in closing this second division of my treatise, that I have now considered the value of the Book of Mormon as a witness for God; the purposes for which it was written; the manner of its coming forth through the agency of Joseph Smith; the manner of its translation, and the account of its publication; the migrations of its people to the western world; the lands they occupied; the intercontinental movements of its peoples; their government and religion. All this, it is hoped, sets forth what the Book of Mormon is, and its value as a volume of scripture; and naturally leads up to the great questions to be considered in this treatise, viz.: Is the Book of Mormon what it purports to be? Is it an abridged history of the ancient people who inhabited the western hemisphere? Does it really give an account of God's hand-dealing with them? Is it the voice of sleeping nations testifying to the truth of God's existence, to the verity of Messiah's mission, to the power of salvation in the Gospel of Jesus Christ? Is it verily a volume of scripture? Is it true?

These are the solemn questions to be considered in the next division; and it is believed by the writer that in the presentation of the evidence then to be considered, and the argument there to be made, that the importance of this merely preliminary part of the work will become more apparent.