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Authenticity of the Book of Mormon

Author(s): Janne M. Sjödahl

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Abstract: A combined reprint of four articles that appeared in the *Millennial Star* from 29 July to 19 August 1915. Here, the author wishes to convince the reader that the Book of Mormon is authentic by using historical, linguistic, and archaeological evidence, plus the testimonies of the Three and Eight Witnesses alongside examples of biblical scriptures that have been fulfilled through the Book of Mormon. The Book of Mormon is a “good book” that leads people to improve themselves and their lives.

AUTHENTICITY
OF
THE BOOK OF MORMON.



BY ELDER J. M. SJODAHL.



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AUTHENTICITY OF THE BOOK OF MORMON.

To write about the authenticity of the Book of Mormon, at this time, is necessarily to repeat, to a very large extent, what has already been presented to the reading public by Orson Pratt, George Reynolds, B. H. Roberts, Dr. James E. Talmage, and other authors of standard Church works. The important subject is, nevertheless, again approached in these paragraphs, in the hope that, through the blessings of God, perhaps an additional precious truth may be brought to light from the inexhaustible storehouse of evidence; and that some readers of this pamphlet, especially those who are young in the Church or have just begun to investigate the claims made for that sacred volume, will find an attempt to state the case again, helpful.

The question of the authenticity of the books of the Old and New Testaments is complex, and in some particulars almost hopelessly difficult, because there is no copy anywhere of the books as originally written. The correct text has to be constructed by a minute comparison of the hundreds of manuscripts extant, with their thousands of variations, or differences, and by examining old translations, fragmentary quotations, and targums. And after this immense task is done, the question arises, Which of the books in the Bible were certainly written by the inspired men whose names they bear? A new line of research is then necessary. We must delve into history, in order to ascertain what the testimony of antiquity is on the subject, and we must apply all the methods of legitimate criticism, in order to form an idea of the scope of each book, the circumstances under which it was written, and the probable authorship. It is evident that an inquiry of this nature is far beyond the general reader, and that many are misled and fall into the error of false criticism because of their inability to appreciate its reasoning at its true value.

In the case of the Book of Mormon no such difficulties present themselves. In this volume we also have ancient writings, extending over a period of a thousand years, from 600 B.C. to 400 A.D. They are the compositions of many authors, but handed down to us in an abridged form by Mormon and Moroni, in a language now, as far as known, extinct. The plates on which the text was

engraved are not accessible, having been removed beyond human reach as soon as the translation into English was completed, this being the great purpose for which the record had been made and preserved. It follows that questions relating to the purity of the text, and even the correctness of the translation, and many other questions, more or less perplexing, are obviated. That simplifies the inquiry into the authenticity of the Book of Mormon. It places the man and woman without special learning, but with common intelligence, on a level with the scholar, as far as the claim of the Book of Mormon is concerned. Each one can judge for himself of the value of the evidence presented and the objections raised. No one depends for his belief in this matter on the conflicting and confusing representations of scholarship. Nobody needs to take anything for granted because of his inability to verify for himself the various allegations of scientists and pseudo-scientists. He can follow the case of this remarkable book with full assurance of arriving at the truth, just as a jurymen, though not a lawyer, does a case in court.

I. THE WITNESSES.

In considering the evidence for the authenticity of the Book of Mormon, we naturally first turn to the simple narrative of the Prophet Joseph himself.

According to the Prophet's own statement, on the evening of the 21st of September, 1823, after he had held communion with God in prayer and supplication, Moroni appeared to him and told him of the existence of the plates and of his mission to translate the record. On the 22nd of September, 1827, he says the heavenly messenger delivered them into his hands. Joseph, as soon as possible, began the work of translating, by the aid of Urim and Thummim—two stones in silver bows fastened to a breastplate—and completed it in 1830.

There is no reason to doubt this testimony of the Prophet Joseph, any more than there is to doubt the statement of Paul that he saw our Lord and heard Him speak, on the road to Damascus; or that Daniel saw and conversed with the angel Gabriel; or that Moses had tables of stone upon which God had written the Decalogue (Ex. 32: 16).

There is, really, no other satisfactory explanation of the origin of the book. Joseph Smith could not, at any time, and especially not in his early youth, have composed such a work. The antiquated Spaulding Story, although adhered to by Schröder, Shook, and (according to an interview published in the *Los Angeles Express*, as late as August 12th, 1905), by Major Olmstead, is untenable after the discovery and publication of Spaulding's long-lost manuscript. This is admitted by Prof. Riley, who says:

"In spite of a continuous stream of conjectural literature, it is as yet impossible to pick out any special document as an original source of the

Book of Mormon. In particular, the commonly accepted Spaulding theory is insoluble from external evidence and disproved by internal evidence" (*The Founder of Mormonism*, p. 172).

And also by Rev. D. H. Bays:

"The long-lost Spaulding Story has at last been unearthed, and is now on deposit at the library of Oberlin College at Oberlin, Ohio, and may be examined by anyone who may take the pains to call on President Fairchild, of that institution. * * * The Spaulding Story is a failure. Do not attempt to rely upon it—it will let you down.

"The entire theory connecting Sidney Rigdon and the Spaulding romance with Joseph Smith in originating the Book of Mormon must be abandoned" (*Doctrines and Dogmas of Mormonism*, D. H. Bays, pp. 24, 25).

This is the verdict of all who have given the subject an intelligent consideration.

Nor is the conjecture that Sidney Rigdon had something to do with the composition of the Book of Mormon tenable. It is well known that Mr. Rigdon, at the time that volume was being translated, was connected with the Campbellite movement and was pastor of a church at Mentor, Ohio. Mr. Rigdon had never heard a "Mormon" sermon, nor had he ever seen a copy of the Book of Mormon, till he was presented with one by Oliver Cowdery and Parley P. Pratt in the fall of 1830. It is an historical fact that Mr. Rigdon became a convert to the new religion through the preaching of these gentlemen during that visit. John Rigdon, a son of Sidney Rigdon, often stated that his father, many years after he became disassociated with the Church, solemnly declared, on being pressed for a statement, that he never heard of, or saw, the book until it was presented to him by Cowdery and Pratt, and so impressive was this testimony that John Rigdon felt it his duty to join the Church, and did so. Those who assert that Spaulding was the author of the original Book of Mormon manuscript, forget that the original was engraved upon metal plates, and that there is ample testimony to that fact. Eleven witnesses saw and handled the plates. The Spaulding theory does not account for the witnesses, or the metal plates, and thereby defeats itself.

If, then, neither Rigdon nor Spaulding had anything to do with the authorship, and if Joseph himself could not have composed the Book of Mormon, there is no way of accounting for its existence, if we do not accept the statement that it was brought to light by divine power.

We are not, however, confined to the testimony of one witness. Joseph's claims are amply corroborated.

What we may call the preface of the Book of Mormon consists of the testimony of eleven witnesses. Oliver Cowdery, David Whitmer, and Martin Harris declare that they *saw* the plates, and *heard* the voice of God to the effect that the translation was by

His gift and power. They declare that they examined the engravings, that an angel came down from heaven and laid the plates before them, and that God commanded them to bear record to the truth of these statements. Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jun., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith, and Samuel H. Smith testify that Joseph showed them the plates, and that they handled the leaves that had been translated, and examined the engravings. This is the testimony. The closest scrutiny is invited.

Who are the witnesses?

Oliver Cowdery was a clerk in a store until the winter of 1828-9, and then he accepted a position as teacher in the district school in the town of Manchester, N.Y. He was twenty-five years of age when he gave his testimony. Later in life he practiced law in the State of Michigan. David Whitmer was about the same age as Oliver Cowdery. He belonged to a successful and respectable family of farmers, and was brought up in the Presbyterian faith. He lived to a good old age and was honored and respected to the last among his friends and neighbors. Martin Harris was an older man, being about forty-four years of age when he became acquainted with Joseph Smith. He was then a prosperous farmer and by no means credulous, which appears from the fact that he insisted on consulting a scientist before making up his mind, and that he went to New York for that purpose, where he interviewed Professor Anthon, after which he was fully convinced. The eight witnesses were, like the three, intelligent men, capable of observation and of judging for themselves as to the truth or falsity of a proposition presented to them. All were, in other words, competent witnesses in any court.

It is important to bear this in mind. Every one of these eleven witnesses enjoyed the confidence of his fellow citizens. They were capable of carrying on business with considerable success. They were in possession of all the privileges of citizenship, and their moral standing was irreproachable.* They were not deceived, for they testified to what they *knew*, not to what they had heard

* I am aware that anti-"Mormons" have published alleged affidavits setting forth the worthless character of the Smith family. But independent investigators have long ago discredited such affidavits, which could be purchased very cheaply at one time. Professor Riley, in *The Founder of Mormonism*, page 66, with a keen eye to truth, observes: "No reliance is to be placed in the multiplied affidavits of jealous neighbors, who swore on oath that there was much intoxication among the Smiths; people in those days had the affidavit habit." Of the Whitmers and the other witnesses, nothing but good can truthfully be said; nor of the Smiths with whom they became intimately associated. If the Smiths had been the worthless characters they are represented to be, by enemies, neither the Whitmers, nor Cowdery, nor many others would have associated with them.

from others. There was no delusion; all could not have been subjects of the same delusion, or hallucination. If eleven respectable men testify that they have seen a meteor falling at a certain time, and their testimony agrees in all essential particulars, it must be accepted as true.

But were not these men interested witnesses? Did they not expect a profit out of their testimony, and must it not be rejected on that ground?

The very opposite is the truth as to that. Joseph Smith, from the first day that it was rumored about that he claimed to have been visited by an angel, became the object of hatred and persecution. Joseph's friends shared this lot with him. And not only that, but they were required to make pecuniary sacrifices for the furtherance of the work. There was no profit in view. Martin Harris gave freely of his time and means. Oliver Cowdery gave his time, and the Whitmers their hospitality on a magnificent scale. They were all fully aware of the attitude of the world, and that persecution would be their reward.

Did they never retract their testimony?

Never.

Martin Harris did not accompany the saints to Missouri, but remained in Ohio. In 1870, however, he came to Utah, where he died in full fellowship with the Church. To the last he declared that his testimony was true. Oliver Cowdery was cut off from the Church in 1838, and remained outside for ten years. But during this time he, on every occasion, re-affirmed his testimony, and in 1848, at a time when the saints were exiled in the wilderness and had no worldly prospects, he came to Kaneshville, Iowa, and asked for reinstatement as an humble member. He again declared: "I beheld with my eyes, and handled with my hands the gold plates from which it [the Book of Mormon] was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true." David Whitmer also was excommunicated in the year 1838, and never returned to the fold of the Church. He died in 1888, at Richmond, Missouri, aged 83 years. But during the fifty years he lived outside the Church, he never denied the truth of his testimony. On his death-bed, three days before his departure, he said to his family: "I want to say to you all, the Bible and the Record of the Nephites [the Book of Mormon] are true, so that you can say that you have heard me bear my testimony on my death-bed" (*Richmond Democrat*, February 2nd, 1888). Christian Whitmer was a faithful Church member when he died, in 1835. Jacob Whitmer left the Church in 1838, but to the last day of his life he testified to the truth of the Book of Mormon. Peter Whitmer, Jr., died in 1836, in full fellowship. John Whitmer was excommunicated in 1838. He died forty years later at Far West. In the midst of persecution he re-affirmed his testimony, and he continued to do so, till his death. Hiram Page severed his

connection with the Church in 1838. He died in 1852. "Whenever he had an opportunity," says his son, Philander Page, "to bear his testimony to this effect [the divinity of the Book of Mormon] he would do so, and seemed to rejoice exceedingly in having been privileged to see the plates" (*Historical Record*, p. 614). Joseph Smith, Sen., the father of the Prophet Joseph, died in 1840, holding the high office of presiding Patriarch in the Church. Hyrum Smith, like his brother, the Prophet, was martyred for his testimony. Samuel Smith died in 1844, at Nauvoo, only a short time after the martyrdom at Carthage, faithful to the end. Of the eleven witnesses, only four, David, Jacob, and John Whitmer, and Hiram Page died outside the Church. Not one of them ever denied the truth of the testimony he had given. None of them modified it in the least. To the last they declared that they had seen and handled the plates. The three witnesses maintained to the last that an angel appeared to them, and that their knowledge of the things testified to was beyond doubt. They maintained this in the face of persecution and ridicule. They gave this testimony whether they were members of the Church, or not; and at a time when a reversal of it, or even a modification, might have been of both social and pecuniary benefit to them. No cross-examination, no change of circumstances, broke down that testimony which they had given to the world.

In any court of justice the testimony of a number of men of good repute and common intelligence, disinterested and in agreement on all essential points, is accepted as decisive in the most important case, even if life and death are involved; the testimony of these witnesses that they saw an angel, that they handled the plates and examined the characters engraved, and that the voice of God declared to them the divine origin of the Record, must be accepted as decisive, for the very same reason that any competent testimony is accepted in a court of justice.

II. THE EVIDENCE OF STYLE.

A literary work for which divine inspiration is claimed, and which comes before the world so strongly attested at the outset, well deserves our careful study for the purpose of ascertaining what further evidence it offers in support of its extraordinary claims. And if we read the Book of Mormon for that purpose, perhaps its characteristic style will strike us as its first peculiarity. But this style is a strong evidence of its authenticity.

The Book of Mormon is chiefly an abridgment of records which were once preserved in the archives of the Nephites.

Nephi left Jerusalem in the year 600 B.C., and when the little colony had settled in the western world, he, like the Hebrew prophets, began to keep a record of historical events. He wrote an account of his father Lehi's, life and travels; wars that were fought; explorations, and the establishment of new cities; he

recorded political and religious conditions, and all other events of great importance. This record was added to by succeeding kings and judges, until the history covered a period of nearly one thousand years. Among the writers were Mosiah, Alma, Helaman, etc. Mormon, a Nephite prophet who was slain by his enemies in the year 400 A.D., made an abridgment, or synopsis, of the voluminous mass of history, and added his own inspired book, and this forms the main part of the work.

Nephi also composed a brief ecclesiastical history, which was continued for a period of about four hundred years, to the reign of King Benjamin. When Mormon found this record he incorporated it in his own volume, without abridging it. It constitutes the first part of the English version, comprising the books of Nephi, Jacob, Enos, Jarom, and Omni, the translation of this part of Mormon's abridgment having been lost through the carelessness of Martin Harris.

The abridgment of the last part of the volume, from the 8th chapter of the Book of Mormon, is the work of Moroni, the son of Mormon, who completed the entire collection with a composition of his own (See *The Restoration of the Gospel*, by B. H. Roberts, pages 286-90). Moroni also wrote an account of the ancient inhabitants of the "North Country," based on the contents of twenty-four plates known as the Book of Ether.

Both in the briefer history of Nephi and the abridgment by Mormon, there are extensive quotations from the early prophetic writers of the Old Testament, this being possible because Lehi had a copy of the sacred scriptures, as extant at his time.

The English version is the translation of Joseph Smith, who, however, in the rendering of the Old Testament quotations, seems to have followed King James' excellent version as closely as faithfulness to the text on the plates would permit. The Book of Mormon had only one translator, while the accepted Bible translations generally were the work of many scholars co-operating.

Such is the construction of the Book of Mormon, and its style, its literary peculiarities, are just what might be expected in a work of such origin. There is a certain similarity in expression and construction of sentences, due to the fact that it is, as we have stated, in its abridged form, principally the product of one pen, the author of the synopsis of the various larger records, and one translator; and also to another obvious fact, viz., that the records of Nephi undoubtedly formed the literary pattern of all subsequent writers who added their compositions to the collection. But there are also differences which, notwithstanding the smoothing and levelling effect of the work of the translator, appear clearly enough to suggest different original authors.

Read, for instance, the following from the opening chapter of I. Nephi:

"Yea, I *make* a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I *make* is true; and I *make* it with mine own hand; and I *make* it according to my knowledge."

Note the tendency to repetition. Take another passage selected at random:

"And it came to pass that the Lord commanded me, wherefore I did *make plates* of ore, that I might *engraven* upon them the record of my people. And upon the *plates which I made*, I did *engraven* the record of my father, and also our journeyings in the wilderness, and the prophecies of my father," etc., (I. Nephi 19:1).

In the synopsis by Mormon this tendency to repetition is almost entirely absent. This peculiarity of style was, in all probability, even more conspicuous in the original than it is in the English translation.

Further, Mormon employs expressions which are not used by Nephi. One of these is "bands of death"; another, "sting of death" (Mos. 15: 8, 9, 20, 23; 16: 7. Alma 4: 14; 5: 7, 9, 10; 7: 12; 11: 41; 22: 14. Mos. 16: 7, 8. Alma 22: 14). Nephi uses the expression "hard things" for difficult to understand, or to bear patiently (I. Nephi 3: 5; 16: 1, 2, 3; II. Nephi 9: 40; 25: 1), and this expression is peculiar to that part of the volume.

Again, "Great Spirit" as a name for God is peculiar to Mormon's synopsis of the Book of Alma (Alma 18: 2-5; 19: 25, 27; 22: 9-11), while "monster" and "awful monster" are peculiar to Nephi as referring to the adversary, or death and the grave (II. Nephi 9: 10, 19, 26). Mormon uses that word in a different sense (Alma 19: 26). And so does Moroni (Ether 6: 10).

Such differences—and they are numerous—indicate that the book is the work of different authors, as claimed.

The Book of Mormon was written by men of Jewish descent. Nephi came from Jerusalem. In the Jewish Scriptures his native country is called Canaan, from a grandson of Noah (Ex. 15: 15; Gen. 12: 5); it is called Israel (Lev. 20: 2); Judah (Ps. 76: 1); Palestina, from the Philistines (Ex. 15: 14; Isa. 14: 29, 31). It is also called the "Land of Promise," the "Land of God," and the "Holy Land." But in the Book of Mormon the favorite name is, the "Land of Jerusalem," that is, the land in which Jerusalem was the chief city. It occurs about forty times, and is found both in the unabridged record of Nephi, and in the abridgments by Mormon and Moroni. This is just what might be expected from Nephi and his successors. For, to Nephi the most prominent part of his native country was Jerusalem. It was to him and his descendants, not the land of Canaan, or the land of Israel, or the land of the Philistines, but the land of Jerusalem, the city of God and of his ancestors; the city where all the memories of his childhood and the beginning of his marvelous mission centered. A modern

writer would naturally have called the country by its common name, Palestine, and not by a strange name.

Another evidence of the Hebrew origin of the authors of the Book of Mormon is found in their religious ideas. One instance may be referred to. The Old Testament writers know of no "hell" such as depicted in modern times. They speak of Sheol, which means the grave, and the state of the dead. To the Prophet Jonah the mouth, or the belly, of the fish was "hell," for he says he cried to the Lord out of "the belly of hell" (Jonah 2: 2). The Old Testament idea of Sheol is predominant in the Book of Mormon, wherever "hell" is spoken of. (See, for instance, I. Nephi 15: 26-36). Note especially verse 35:

"And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it; wherefore *the final state* of the souls of men is to dwell in the kingdom of God, or to be cast out."

Blessedness, as well as misery hereafter, is a "state" of the soul.

Further corroborative evidence is found in the fact that, "In the parts of the Book of Mormon translated from the 'smaller plates' of Nephi, we find none of those comments or annotations mixed up with the record that we have already spoken of as being peculiar to the abridgment made by Mormon—a circumstance, we take it, which proves the Book of Mormon to be consistent with the account given of the original records from which it was translated" (B. H. Roberts, *Outlines of Ecclesiastical History*, page 290). This is strong evidence, indeed, for the truth of the claims made for the Book of Mormon.

There is another line of evidence suggested by the literary style. The Book of Mormon has a more limited vocabulary than the Bible, and many important words appear very frequently. There are few poetic flights, such as meet us in some of the Hebrew prophets, and the language is less terse. But this is a very strong evidence in favor of the Book.

The Hebrew language, the language of Nephi, reached its golden age about the time of David. Isaiah, Micah, Nahum, Habbakuk, and Obadiah are said to write in a remarkably pure and elegant style, though foreign forms of speech (chiefly Aramean) are noted in Isaiah and Micah. After the time of Jeremiah there was a decline in literary elegance and vigor.

Nephi left Jerusalem at that time. He was a young man then, and the duties he was called upon to perform were of such a nature as to leave him but little opportunity for the development of literary talent. The later history of the descendants of the first colony was full of war and strife. The most elegant literary productions do not grow in fields over which armies march and war steeds incessantly trample. Mormon and Moroni were

soldiers as well as prophets. They were born and reared among the tumultuous scenes immediately preceding the final overthrow of the Nephite commonwealth and the all but total extinction of the race. The general literary style of the Book of Mormon is just what might be expected when the history and the circumstances under which the authors wrote are considered, and they were aware of their limitations. Moroni says, "When we write, we behold our weakness, and stumble because of the placing of our words" (Ether 12: 25). In clearness, however, and in delicacy of expression, they are not inferior to the authors of the Bible. They do not leave the reader in doubt as to the doctrines they expound, and they are entirely free from the use of words which render many scripture passages unfit for public reading in modern times. They sometimes write with pathos, tenderness, and sympathy, recalling, in this respect, passages in Jeremiah, the contemporary of Lehi, the father of Nephi. All this is very strong corroborative evidence.

III. WORDS AND PHRASES.

Nephi was taught in the learning of his father, who, like all educated Jews, knew Egyptian as well as Hebrew, and he wrote in the language of his father, which, he adds, consisted of the "learning" (vocabulary?) of the Jews and the "language" (letters) of the Egyptians. Do the writings of Nephi and his successors corroborate this statement? If so, this is the strongest evidence possible for the authenticity of those books.

This investigation is necessarily confined to a very limited area; for only few of the original words are retained in the translation. They are mostly proper names, some of which are found in the Bible. But there are others which are found in no other known record, and if these bear satisfactory evidence of Hebrew or Egyptian origin, they prove that the Book of Mormon was brought forth by divine power, for Joseph Smith knew neither Hebrew nor Egyptian at the time he translated that volume. It should be noted, however, that the transliteration from the language of the plates to English may not always reveal the precise original spelling. Anyone who has tried to render Hebrew or Arabian words into English letters will understand what is meant by this observation, for some of the letters in those languages have no equivalent in English, and the sounds they stand for can be but imperfectly indicated by the signs of our alphabet. The difficulty is similar to that which makes it almost impossible to indicate the correct pronunciation of French, Russian, or any other foreign language by the English letters. Similar difficulties Joseph must have encountered in transcribing names and words from the plates. This must be had in view when the untranslated words in the Book of Mormon are examined. The following are fair samples of Book of Mormon words:

Shazer. In I. Nephi 16: 13, we read that Lehi and his little company, after having left their encampment and having followed the direction indicated to them for four days, came to a locality suitable for encampment and rest. They halted there long enough to replenish their food supply, and they called the place *Shazer*. This word is either the Hebrew *Shazeh*, gladness; or, *Chazer*, which means green herbs. It indicates the pleasant, or verdant characteristics of their first encampment in the wilderness.

When Israel, after the exodus, had proceeded on their journey three days from the Red Sea, they came to a place where the water was so salty that they could not drink it. "Therefore the name of it was called *Marah*" (bitter). The place where Lehi encamped was green and pleasant. Therefore it was called *Shazer*. It was customary to name places according to their chief characteristics. Persons, too, were given names expressing qualities, experiences, or circumstances, as when Naomi said to her neighbors, "Call me not Naomi [beautiful], call me Mara [bitter]."*

Liahona. This is the name given, according to the Book of Alma (37: 38), to the Ball, or Director, which Lehi found outside his tent door, and which had been prepared by the Lord to direct him in his journey through the wilderness. It is also called a "compass," as the nearest modern equivalent of "liahona," though that instrument was very different from a modern compass, since it operated only "according to the faith, and diligence, and heed which we did give unto them [the pointers]" (I. Nephi 16: 28). This word is pure Hebrew, with the addition of a terminal *a*. It is composed of *l*, the preposition meaning "to"; *Jah*, the common abbreviation for *Jehovah*, and *on*, meaning "light." *On*, it will be remembered, was the ancient name of Heliopolis, the city in Egypt in which the worship of the sun centered, and the birth-place of Joseph's wife, Asenath. The word *Liahona* means, "To God is light!" That is to say, "God has light," or, "From God comes light." He is the Sun that gives light.

Lehi had just received the divine command to begin his perilous journey through the wilderness. One of the questions uppermost in his mind was, naturally, how to find the way. This must have been quite a problem. But he arose in the morning, determined to carry out the command of the Lord, undoubtedly having prayed for light and guidance. Standing in the tent door, looking, it may be, first, into the wide expanse before him, and then upon the camp around him, his attention was attracted by a metal ball "of curious workmanship." He picked it up and examined it. And, as soon as he realized that it had been provided by his heavenly Father, in answer to his prayers, he exclaimed, full of joy and gratitude, *L-jah-on*! "God has light!" "God gives light!" And this became the name of the instrument.

* Note the different spelling of the same word, *Marah* and *Mara*.

This manner of naming objects was a very ancient Semitic custom. When Hagar saw an angel by a spring in the wilderness, she exclaimed, "Thou God seest me!" And the spring was called, *Beer-lahai-roi*; i.e., "the well, to live and to see," or "the well of him that liveth and seeth me" (Gen. 16: 14).

Lehi, therefore, conformed to an ancient custom in naming the God-sent Director, which seems to have operated, in response to his faith and diligence, on principles similar to those governing the use of the Urim and Thummim.

Deseret. This is a Jaredite word, meaning "honey bee." It is copied from the Jaredite record, by Moroni, into his own synopsis of the Book of Ether (2: 3).

In the Arabian language there is a word, *aseleth*, which means "honey." The first letter of this word is a guttural for which we have no corresponding letter in the English alphabet. The letters "l" and "r" are interchangeable, as all who have heard Chinamen speak English know. The Arabian *aseleth* is, therefore, sufficiently similar to the Jaredite *deseret* to suggest a common origin. The Hebrew words *asher* ("happiness," "blessedness") and *ashur* ("one that is happy, prosperous") may be derived from the same root. The prosperity of the land of Canaan was indicated by the abundance of honey, among other things.

This is, of course, only a suggestion, but it is not very far-fetched. The familiar word *Gibraltar* is from the Arabic, *djebel-el-tarik*. An "r" has taken the place of the "l," just as in *deseret*. The word *sugar* is from the Hebrew *shechar*, from which there are many derivatives, including the Arabic *sakar*, the Persian *shukkur* and *shukkur-kund* (sugar-candy); the Indian *jaggree*, the Spanish *azucar*, and the Portuguese for "molasses," *mel-de-assucar*. The name *Amraphel* (Gen. 14: 9) is the same as the ancient Babylonian *Hammurabi*, and so on. I give these illustrations to show how words change in transmission from one language to another, and to prove that the suggestion that *deseret*, *aseleth*, *asher*, and *ashur* may have a common origin, is not improbable. If this conjecture is correct, the name *Deseret*, as applied to a country, would be identical with *Assyria*, which is a modern form of the *Ashur* of the Hebrews.

Mulek. In the Book of Mormon the infant son of Zedekiah is called Mulek. He came from Jerusalem eleven years after Lehi. There is also a city of Mulek, and a missionary named Muloki. North America is called the land of Mulek, because the son of Zedekiah landed there. It is significant that in Egyptian inscriptions the name *Juda-Malech* is found, and that Dr. Birch identifies it with Jerusalem—*Malech*, being a term for royalty, and being of course, the same word as *Mulek*.

In *The Story of the Book of Mormon*, George Reynolds gives a more extended list of words with their Hebrew and Egyptian root, and their meaning.

The phraseology of the Book is also, in many passages, decidedly Hebrew. For instance:

In the Earth. In the Hebrew Scriptures the *earth* very often means a part of the earth, a certain country. Solomon was said to reign from the river (Euphrates) to the end of the earth (Ps. 72), and the Queen of Sheba, who is supposed to have lived in the extreme southern portion of Arabia, is said to have come from the uttermost part of the earth.

The expression, *the earth*, occurs frequently in the Book of Mormon in that sense. In the Book of Alma (28: 11) it is stated that "the bodies of many thousands are laid low in the earth, while the bodies of many thousands are mouldering in heaps upon *the face of the earth*," meaning the surface of the land of the Nephites.

In III. Nephi 9: 1, we read that, "There was a voice heard among all the inhabitants of *the earth*," which is explained to mean, "upon all the face of '*this land*'"—a well known Hebrew mode of expression.

In the next verse a Woe! is pronounced upon the "inhabitants of the whole earth," which the context shows to mean the people of a limited area of the American continents.

Compare, further, III. Nephi 8: 17, 18, and many similar passages.

In the morning. Orson Pratt (*Journal of Discourses*, Vol. XIII., p. 128) calls attention to this expression in III. Nephi 10:9. He says:

"This book, the Book of Mormon, informs us that the time of day at which Jesus was crucified, I mean the time of day in America, was in the morning; the New Testament tells us that Jesus was crucified in Asia, in the afternoon, between the sixth and ninth hour according to the Jews' reckoning. They commenced their reckoning at six o'clock in the morning, and consequently the sixth hour would be 12 o'clock at noon, and the ninth hour 3 o'clock in the afternoon. Jesus, from the 6th to the 9th hour, in other words, from 12 o'clock to 3, was hanging on the cross. Now the Book of Mormon, or the historians whose records it contains, when relating the incidents that transpired at the time of the crucifixion—the darkness that was spread over the face of the land, the earthquakes, the rending of rocks, the sinking of cities, and the whirlwinds—say these events occurred in the morning; they also say that darkness was spread over the face of the land for the space of three days. In Jerusalem it was only three hours. But the Lord gave them a special sign in this country, and the darkness lasted three days, and at the expiration of three days and three nights of darkness, it cleared off and it was in the morning. That shows that, according to the time in this country, the crucifixion must have taken place in the morning.

"Says one, 'Is not this a contradiction between the Book of Mormon and the New Testament?' To an unlearned person it would really be a contradiction * * * 'But,' says one, 'how do you account for it?' * * * Simply by the difference in longitude. This would make a difference of time of several hours; for when it would be 12 at noon in Jerusalem it would only be half past four in the morning in the north-

west part of South America, where the Book of Mormon was then being written * * * If the Book of Mormon had said that the crucifixion took place in the afternoon we should have known at once that it could not be true."

This is evidence that cannot be refuted. In a book of fiction, by an unlearned author, the difference in time would not have been noted.

IV. PROPHECIES IN THE BOOK OF MORMON.

In the Bible, as every reader of the Scriptures knows, there are many predictions concerning future events relating to both secular and ecclesiastical history, and the fulfilment of these prophecies is referred to as irrefutable proof of the divine inspiration of those who uttered them, and the truth of their claims to recognition as messengers from God.

There are prophecies concerning the first advent of our Savior, and of His second coming; the flood was predicted; the bondage of Israel in Egypt; their deliverance and second bondage in Babylonia; their return, the scattering among all nations, and their ultimate gathering; the crucifixion, the resurrection, the establishment of the Church, the general apostasy, the restoration, the Millennium—all these events are clearly foretold in the Scriptures. The prophets speak of the downfall of mighty empires, such as Assyria, Babylonia, Egypt, Greece, Rome, and calamities that were to come upon Edom, Moab, Ammon, Philistia, Tyre, Damascus, etc., and their predictions have all come true to the letter. God appeals to the prophecies as an evidence of the truth of the message delivered by His servants, when He says, through Isaiah: "Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Savior; there is none beside me" (Is. 45: 21).

There is the same kind of evidence in the Book of Mormon, and it is equally conclusive as a proof of the divine inspiration of the authors of that volume.

Among the prophecies in the Book of Mormon is the following, spoken by our Lord:

"When the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them" (III. Nephi 16: 10).

This prediction, as Orson Pratt holds (*Journal of Discourses*, Vol. XIII., page 133), was literally fulfilled when, in the year 1847 and the years following, the Lord established His Church in the American

desert, a thousand miles from the boundaries of civilization. "The fulness of the gospel" was, certainly, at that time brought from among the Gentiles, and the Church was established in the midst of a country so forbidding that Fremont could not traverse it without losing many of his men. The Lord has greatly blessed the country since then, but at that time, it was parched up and dry. "God," says Orson Pratt, "who can foresee all events among the children of men, had His eye fixed on the gathering of His children before the Church was organized, and He predicted that they should come out of every nation under heaven. Not only from the settled portions of the Gentile nation, but they should be brought forth out of the midst of that Gentile nation, just as we have been."

Let us read another prophecy: "They had testified that a greater curse should come upon the land * * * and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness" (Ether 11: 6). Here is a prediction which scientific research has proved true, for it has been found that numerous mounds in North America are graves in which former generations are reposing. Their bones have, literally, become "heaps of earth upon the face of the land." This is true of both the Jaredites and Nephites.

When a certain mound near Newark, Ohio, was opened, some years after the publication of the Book of Mormon, a coffin was found, and under it a tablet in a stone envelope. On the tablet there was a figure engraved, and over the head the name *Moshe* (Moses); while on both sides were characters which, after examination, were said to be the text of the Ten Commandments. Orson Pratt says he saw this remarkable stone in the collection of the Ethnological Society, New York. Some years after this relic of antiquity had been unearthed, other mounds in the same locality were opened, and this inscription was found in one of them: "May the Lord have mercy on me, a Nephite,"—the last word being spelt *Nephel* (*Journal of Discourses*, Vol. XIII, page 131). There is no satisfactory explanation of such facts except that furnished by the Book of Mormon.

A prophecy which all readers of the Book of Mormon are familiar with is that recorded in II. Nephi 10: 11, 14, relating to the democratic institutions that were to flourish on the American continents. "This land shall be a land of liberty." "He that raiseth up a king against me shall perish." Those are the prophecies contained in the Book of Mormon on that subject.

They were literally fulfilled in the tragic end of Iturbide, who proclaimed himself emperor of Mexico on May 18, 1822, and was crowned the following July, assuming the name of Augustin I. His empire included not only the Mexico of to-day, but the greater part of what are now the southwestern states of the United States, and also the Central American states. Of the latter, Salvador

refused to submit to the imperial rule and proclaimed its annexation to the United States, but this proclamation was not put into effect. Iturbide was driven from the throne, and the republic was instituted. He was given a pension of £5,000 a year, and might have passed the remainder of his days in Italy, whither he had gone, in quiet enjoyment of the munificence of his country, but he seemed to be driven back to Mexico, as by an invisible power. He returned in 1824 and was executed as a "public enemy."

Those who were active in the effort to establish Maximilian as emperor over a Mexican empire in 1864, fared no better. The proposition came from Napoleon III., who intended to take the country under his protection. Marshal Bazaine was the commander of the troops sent to support the new ruler, and he exercised almost unlimited power himself. The outcome of this exploit forms one of the great tragedies of history. Maximilian, abandoned by Napoleon and betrayed by his own generals, was captured and shot, June 19, 1867. His wife, Princess Charlotte, a sister of King Leopold of Belgium, who had used her influence to induce her husband to accept the Mexican crown, became insane. Napoleon, as is well known, was captured by the Germans at Sedan, in 1870, and died in exile. Marshal Bazaine was compelled to surrender himself and 173,000 men to the victorious invaders of his country. In 1873 he was tried by a court martial and sentenced to degradation and death. The death sentence, however, was commuted to imprisonment.

These historical facts have always been regarded as a literal fulfillment of the prophecies quoted.

V. PROPHECIES CONCERNING THE BOOK OF MORMON.

Among the prophecies recorded in the Bible, many refer to the restoration of the Church after a long period of apostasy and the reign of antichrist. Even the precise time of the duration of that reign is given in prophetic reckoning, viz., 1260 days, or years. It is predicted that the restoration of the gospel will be the beginning of a new era in the history of the world—a more advanced civilization, with universal peace, perfect religious and political liberty, general prosperity, and the greatest possible diffusion of knowledge throughout the world. It is, more particularly, predicted that the restoration which introduces this era is to be brought about by the bringing forth of a record containing the fulness of the gospel. The Book of Mormon is that record, and the prophecies concerning it are numerous and clear. They are found in both the Old Testament and the New.

Ariel. Our readers are familiar with the wonderful prophecy of Isaiah 29: 1-14. This chapter, and the following two chapters, contain several discourses, in a condensed form, relating to the distress of the people of Jerusalem in Palestine because of the invasion of Sennacherib, and their deliverance. But beyond the

immediate scenes of trouble and the subsequent divine assistance, the prophet is caused, by inspiration from on high, to gaze upon troubles and deliverances far exceeding those of the ancient Jerusalem. The prophet addresses Jerusalem under the name of *Ariel*, but he also addresses another *Ariel*. "Woe," he says, "to Ariel, to Ariel, * * * Yet will I distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel."

There are, as should be noted, two Ariels in this prophecy. Both are to be sorely distressed, and one Ariel is to compare itself with another. The one that comes to view last in the prophetic vision is to compare its fate with that of the first.

The full meaning of this can be comprehended if we remember that there was a Lamanite City of Jerusalem in the land of Nephi, on the American continent, founded about a hundred years before our era, as well as one in Palestine (Alma 21:2). The Lamanite Jerusalem was destroyed at the time of the Crucifixion, together with many other cities on the American continents (III. Nephi 9:7). If the chapter referred to is read with these facts in view, it becomes clear. Much of it refers to Jerusalem in Palestine, but other parts of it refer more particularly to the Lamanite Jerusalem in America, and the people who built and inhabited it.

The prophet says, "Thou shalt be brought down, and shalt speak out of the ground * * * and thy speech shall whisper out of the dust." The people on the American continents were indeed "brought down" suddenly, for their cities were destroyed by fire, or by earthquake, and some of them were swallowed up by the earth, in most terrible cataclysms, and yet their history had been condensed and deposited in the earth, in the hill Cumorah, and by that means they were speaking to the world "out of the dust." The Prophet Joseph took that record "out of the ground." How could a nation, after it had been almost exterminated, speak "out of the ground," or "whisper out of the dust," except through a record of its history deposited as was the Book of Mormon? But Isaiah makes the vision so clear that it cannot be mistaken, when he says that the eyes of the nation had been closed and the seers covered. They were dead and buried, and the vision of all had become as the words of a sealed book (29: 10-12). These words were partially fulfilled in the spiritual blindness of the Jews that caused them to reject the word of the Lord, but were literally fulfilled on the American continents, when the Book of Mormon plates, containing characters unknown to the entire modern world, were hidden in the earth. When they afterwards were discovered, some specimens of the writings were taken to a learned professor who, however, though he claimed to recognize the letters as Hebrew, Greek, etc., intermingled with representations of natural objects, professed his inability to read them. The prophecy was literally fulfilled. The prophetic vision of ages had become "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." This book was also, as Isaiah says, delivered to "him that is not learned," and he could not read it. Since, therefore, it could be read neither by the learned nor the unlearned, "Behold," saith the Lord, "I will proceed to do a marvelous work among this people; even a marvelous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid" (v. 14). That is to say, the Lord Himself would make the contents of that book known, as He did through the unlearned boy prophet Joseph. "And in that day," we read further, "shall the deaf hear the words of the book, and the eyes of the blind shall see * * * the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One in Israel" (v. 18, 19).

Here, then, is a prophecy that has been literally fulfilled, in every detail, in the coming forth of the Book of Mormon and the marvelous work of salvation that commenced with the translation, through the power of God, of that record. In no other event has that prediction been fulfilled to the very letter.

Two Sticks. The Prophet Ezekiel was commanded to take one stick and write upon it, "For Judah"; and another, and write upon it, "For Joseph," and join them together, and, when asked for the meaning of this symbolical act, he was to say: "Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand * * * Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel" (Ez. 37: 15-28).

It is only necessary to remark, in passing, that the prophet here predicts the final union of the "whole house of Israel"—that is, Judah, and Israel—and the establishment of the everlasting covenant of peace, and that this final restoration would be preceded by the joining together of the records of the two peoples. The Old Testament is the record of Judah, chiefly; and the Book of Mormon is more particularly the record of Israel, Lehi being a descendant of Manasseh. The prediction is literally fulfilled in the coming forth of the Book of Mormon, and in no other event on record.

A Little Book Open. Turning to the great prophetic book of the New Testament, The Revelation, by John, we pause at the tenth chapter, containing the grand vision of a mighty angel with a little book open.

In the preceding chapter John saw the countries in which the church first was planted swept with a besom of destruction because of the general apostasy, but those who were spared did not repent

(Rev. 9: 18-21). Naturally, the question arose in the mind of John; "Is this, then, the end of the church? Was the atoning blood of the Lamb of God spilt in vain?" In answer to such questions he was given the vision in chapter 10, in which he saw the restoration of the gospel.

He saw a mighty angel, that is to say, a messenger from God—for the word *angel* means *messenger*—come from heaven. This messenger was clothed with a cloud. A cloud was the visible sign of the presence of God in the Mosaic dispensation. There was a rainbow upon his head—the visible sign of God's covenant with Noah. His face was, as it were, the sun. Christ is the Sun of Righteousness, and His glory was reflected in the countenance of the messenger, just as Moses' face shone when he had been in the presence of Jehovah. His feet were as "pillars of fire." This is, possibly, an allusion to the two pillars, Boaz and Jachin, erected outside the temple of Solomon, and from which chains extended into the most holy place, behind the veil. This messenger, therefore, was equipped with the characteristics of all the great dispensations—that of Noah, or patriarchal; the Mosaic, the Christian, and the last dispensation, into which they are all merging and in which they are completed, and from which our hope, as a chain, or "anchor of the soul entereth into that within the veil" (Heb. 6:19).

This messenger came with a "little book open," in his hand. "He set his right foot upon the sea, and his left foot on the earth" (v. 2). Remember that, when this was written, men's geographical knowledge was not what it is to-day. It was thought that the western limit of the habitable earth was the Atlantic coast. All beyond was "the sea." When John saw this messenger standing on "the sea" and "the earth," he saw him standing on what we should call the western and eastern hemispheres; and that he had his right foot on the sea and the left on the earth, means that he, or his message, came from the western hemisphere to the eastern.

John heard this messenger with the little book deliver his message, and it was this, that there should be no more time, or delay, but that, as soon as the seventh angel begins to sound, "the mystery of God shall be finished, as he hath declared to his servants, the prophets" (v. 5-7). That is to say, his message was that the time is now near for the completion of the plan of salvation—God's mystery—by the establishment of the kingdom of God, as promised through all the prophets.

At the time this messenger appeared, John heard "seven thunders." He was not permitted to write what these seven thunders represented, and it is idle to speculate on that subject, in the absence of an explanatory revelation. But we may suppose that they refer to wars and calamities which we are led to expect before the coming of the Lord.

John was told to "eat" (v. 9), that is to say, read, the little book; or, as we say, "digest" its contents. He did so, and he found it

sweet in his mouth. But the sweetness was not without bitterness (v. 10), for the Apostle undoubtedly saw that the bringing forth of this book and the message of the angel would cause trouble and tribulation, and even martyrdom, among the faithful saints of God.

This vision is a remarkable delineation of the coming of the Prophet Joseph with the Book of Mormon and a message of salvation. Every detail is easily recognized in this prophetic picture. It would not have been clearer if the name *Joseph Smith* had appeared in bold type on the sacred page. For he is, clearly, that mighty messenger, and the "little book" is the Book of Mormon.

The chapter closes with the assurance that the appearance of that mighty messenger begins a new era in the history of the church, in which the prophetic office is again re-instated. For the angel said to John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This was literally fulfilled when John, together with Peter and James, ordained and confirmed Joseph Smith and Oliver Cowdery to be apostles and special witnesses of the restoration of the gospel. Through John and his fellow-apostles the word of prophecy was thus again brought to all nations, and tongues, and even kings.

The Everlasting Gospel. In the 14th chapter of the Revelation, there is another prophecy which all saints and investigators are familiar with. I refer to the following: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6). This was fulfilled, when the angel brought to light the Book of Mormon, which was but the first step toward the restoration of the Church, with the administration of the ordinances and the proclamation of the truths of the gospel in its fulness. And that there might be no doubt on this point, John the Revelator was made acquainted with the message of the everlasting gospel. It is, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water" (v. 7). These are the two fundamental principles of the everlasting gospel—a complete epitome of "Mormonism." Its message is, first, Fear God! Repent! The hour of judgment has come; second, Worship Him who made all things! Worship God as revealed in the story of the creation; God, in whose image man was made! Worship the God of the Scriptures, and not the Being whom the Athanasian creed has created, nor statues and pictures that are but the inanimate works of man. This, I say, is the everlasting gospel, as distinct from the transient theology of the dark ages. When we have this prophetic word before us, giving a clear outline of "Mormonism" as the everlasting gospel, there can be no doubt as to what is meant.

In view of the prophetic evidence here considered, we may say,

with Orson Pratt, "Never had mankind more prophetic evidences in confirmation of a revelation than they have for the Book of Mormon."

VI. TESTIMONY OF ANTIQUITY.

In the case of the books of the Bible, archæological and ethnological research has brought to light, in recent years, a mass of evidence by which their historical accuracy is fully and abundantly established. Belshazzar has been identified, and the apparent contradiction between Daniel and other historians harmonized. Mugheir has been identified as the city of Ur, the place from which Abraham came. The movements of Shalmaneser II. can be traced in numerous inscriptions. The expedition of Shishak, king of Egypt, against Jerusalem, under the name of Juda-Malech, has been found to be an historical fact. The Hittite civilization has been unearthed. And the very stones which Jeremiah placed in the earth at Tahpanhes, in Egypt (Jer. 43:8), with the prediction that Nebuchadnezzar should place his throne upon them, have been found by Flinders Petrie. The Old Testament history has thus been corroborated by scientists.

In the case of the Book of Mormon, this class of evidence is, as yet, not very abundant, for the reason that American archæology is in its infancy. When exploration of the ancient monuments of wonderful American civilizations shall have yielded more positive results, and the key to the various hieroglyphics shall have been found, so that American history can be read as extensively as the records of Egypt, Assyria, Babylonia, etc., we shall know more about the harmony between the historical part of the Book of Mormon and the history of the ancient Americans as preserved on monuments. In the meantime it should be noted that, so far, not one genuine, scientific discovery has been made which contradicts the Book of Mormon. On the contrary, that Book is corroborated by the explorations in the American fields of research.

The Book of Mormon tells us that the Brother of Jared and his company came from the tower of Babel, in eight barges, which were blown across the Pacific. They landed on the western coast of North America, a little south of the Gulf of California. Their descendants flourished about 1,600 years. About six hundred years before our era, Lehi and his company were brought from Jerusalem. They came, first, to the Red Sea, and then, after having followed its shore line for many days, took up their journey in an easterly direction and came to the Arabian gulf. Here they constructed a vessel, embarked, and were carried across the Indian and Pacific oceans to the western coast of South America. Eleven years after the departure of Lehi from Jerusalem, another small company, a son of King Zedekiah being among the number, emigrated from that city and landed somewhere on the coast of America, north of the Isthmus. In this way the Book of Mormon

accounts for some of the American civilizations which now lie buried in the depths of oblivion. What do explorers say?

According to press reports, Mrs. Harriet Chalmers Adams, one of America's foremost women explorers, in a communication to the National Geographic Society, Washington, has expressed the opinion that the ancient inhabitants of America came by sea, possibly in broken stages, from Asia. This immigration took place, she thinks, very far back. She says:

"This earlier immigration, however, was at a very remote period, for our pre-historic monuments point to an indigenous culture. A branch of an old world race, these 'early Americans' evolved to their highest civilization on new world soil."

She adds:

"In olden days, great war canoes were paddled by many oarsmen from one south sea island to another. It seems likely that in this fashion men set sail from Malay peninsula, with their wives and children, food, household goods and domestic animals aboard, and, aided by wind and tide, reached the promised land, some palm-fringed isle in the tropic sea."

Mrs. Adams has records of many small boats that apparently were blown across the Pacific, one of them a Japanese fishing boat which landed its unwilling immigrants alive and well on California soil a few years ago. This shows that voyages such as that described in the Book of Mormon across the Pacific can be made, and have been made in recent years. What is possible now can not have been impossible in more remote times.

In passing, it is interesting to compare the voyage of Noah with that of the Brother of Jared. Noah started from somewhere in North America and landed on Mount Ararat, in Armenia. He spent one year in the ark, from the 17th of the 2nd month of the 600th year of his life, till the 27th of the 2nd month the following year. If the year at that time consisted of 354 days, it took him just one of our years to complete the journey, but much of this time was spent waiting for the water to recede and the surface of the earth to dry up. The actual voyage lasted five months (Gen. 7: 11; 8: 4), or, if the shorter year be the true year, 147½ days. The Brother of Jared started from some point on the Arabian sea, which he had reached from the land between the rivers, where the tower of Babel had been reared. His voyage lasted 344 days (Ether 6: 11). We know not the exact point from which Noah started; nor the point at which Jared's brother embarked, or exactly where he landed. Detailed calculations are, therefore, out of the question, but if anyone will consult the map, he will find that the voyage of the Brother of Jared was much longer than that of Noah, especially if he, as is probable, took advantage of the currents and the west wind drift. This is so striking as to preclude the supposition that the time given, 344 days, is merely guesswork. Noah's voyage along, say the 30th parallel, would

cover about 120 degrees of longitude, while that of Jared's brother would cover more than double, at least 280 degrees.

Students of American archæology are pretty well agreed that two mighty civilizations have left their monuments on the American continents. This fact bothered Mr. Lamb in his attacks on the Book of Mormon. The Toltecs appear in Mexico before the Aztecs. Of the Toltecs but little is known. They are supposed to have come to Mexico, from the north, in the eighth century of our era, or four hundred years after the battle of Cumorah. They were peaceful, industrious, and enterprising. They built cities and temples. They knew how to work metals, make pottery, polish stones. They were experts in spinning and weaving; they were astronomers, had a written language, and formed military orders and unions. The Aztecs, on the other hand, were a savage race. In the 11th century, it seems, they invaded the empire of the Toltecs and subjugated them. They held sway when Cortez landed at Vera Cruz, in 1519.

From the Book of Mormon we learn that the Nephites were almost annihilated at Cumorah, about the year 400 of our era, by the Lamanites. A few fled southward. The descendants of some of these may have reached Mexico and founded the empire there, which has become known as Toltec. The Nephites, too, were city and temple builders. They were experts in spinning and weaving (Jacob 2: 13, 14). They made their fabrics of silk, turned and twisted linen, etc. They had a correct division of the year, founded on astronomical observations, and they had their orders and unions (Alma 14: 16, 18; 15: 15; 16: 11; 21: 4; 24: 28). The Lamanites, on the other hand, were a savage people. They sacrificed human beings, and practiced cannibalism to some extent. They were just in the condition in which the Spaniards found the Aztecs, at the time of the conquest. The history and the description of the Nephites and Lamanites, as given in the Book of Mormon, agree perfectly with what is known of the Toltecs and Aztecs some centuries after the Book of Mormon record closes. The Nephites and Lamanites pass out of view, temporarily, at the end of that record. They seem to reappear again four hundred years later in the Toltecs and Aztecs. And so far archæological and ethnological research corroborates the Book of Mormon.

For a more extended discussion of this class of external evidence, the reader is referred to *The Articles of Faith*, by Dr. James E. Talmage.

VII. MORAL AND SPIRITUAL EVIDENCE.

The Book of Mormon, like the Bible, is, however, tested by its moral and spiritual results.

It is a *good* book, in the sense that it teaches virtue and inculcates obedience to the commands of God. Those who follow its precepts become better fathers and mothers, better husbands and

wives, better children, more loyal and law-abiding citizens, purer, healthier, stronger men and women, better equipped for the performance of every duty of life, than they were before they came under its influence.

It is a *good* book in the sense that it is valued most by those who are striving to serve God. It is not found in saloons, or gambling-dens, or houses of bad repute. It is not the kind of literature that is relished by the people who resort to such places. It is a book for the home and the family circle. It is a book for children, as well as mature people; for ladies as well as gentlemen, for public as well as private reading.

It is a *good* book, in the sense that its doctrines and precepts agree in every particular with the teachings of the Bible. In this respect it is its own witness, bearing testimony on every page to its divine source.

And, finally, it gives to all who will pray for light, the promise that they shall receive it, in answer to their prayers. In the very last chapter in the book, Moroni says:

“And when ye shall receive these things, I would exhort you that ye would 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” (Mor. 10:4, 5).

Here is a test all can make. Tens of thousands have followed the directions here given, and, in answer to their prayers, have received a testimony to the truth of the sacred volume, which has not only stilled all doubts but given unspeakable joy. God hears and answers prayers. Would He deceive His children when they ask Him for light? Joseph Smith and his brother testified to the truth of that book a few hours before their martyrdom at Carthage, June 27th, 1844. They were not deceived.

What further evidence than that which has been considered in these paragraphs can the world ask for? It is true of the books of the Bible, that their integrity “is substantiated by evidence, in a tenfold proportion, more various, copious, and conclusive than that which can be adduced in support of any other ancient [secular] writings.” And that is equally true about the remarkable literary production which has been given to the world under the name of the Book of Mormon.