



Type: Magazine Article

The Book of Mormon (Continued) (2)

Author(s): Daniel Tyler

Source: *Juvenile Instructor*, Vol. 12, No. 15 (1 August 1877), pp. 170–171

Published by: George Q. Cannon & Sons

especially are many of them very ingeniously and skillfully built.

Many of the mechanical contrivances in use among us now were used by the Egyptians nearly or quite four thousand years ago, as, for instance, the blow-pipe, bellows, saw, adze, chisel, press, balance, lever, plow, etc.

Many of our readers have probably heard of the very curious custom the Egyptians had of embalming their dead, to preserve their bodies from decay; and how they then wrapped them up in linen bandages and waxed cloth, which they often painted or gilded, and after that placed them in the chambers of the pyramids or other sacred places.

Mummies that have been preserved in this manner thousands of years have been exhibited as curiosities of late years in the popular museums of the world, and it is probable that many of our readers who have come from the old countries have seen such.

It is fashionable in our day in many countries for wealthy persons to spend means very lavishly to erect costly monuments for and show honor to their dead relatives and friends. It was none the less so in the days of the ancient Egyptians, only the style of doing it was somewhat different with them to what it is generally at the present. It is said by an authentic writer on ancient Egyptian customs that "The wealth of families was spent on the tombs and furniture of the dead, and the preparations for embalming, which were on so vast a scale that filial piety did not disdain to mortgage not only the sepulchres but the very mummies of its ancestors."



AN EGYPTIAN MUMMY.

THE BOOK OF MORMON.

BY DANIEL TYLER.

(Continued.)

THE 22nd and 23rd verses (Isaiah, xxix.) indicate that this book will be the harbinger of the gathering of Israel and their final deliverance. His face will cease to wax pale, or in other words, it will open up the way or precede the time when those descendants of Abraham and Jacob will no more be terrified on account of the "terrible ones" who overrun their country; but they should be converted to the true knowledge of God and glorify Him. This prediction is daily being fulfilled by the Indian tribes receiving the great latter-day work. Nephi also prophesied that the work of the Father would soon commence among all nations, when the record of His people should come forth among the gentiles, and especially among the Lamanites. No person who seeks after truth can search the scriptures, either ancient or modern, without being very forcibly struck with the verifications of their predictions. One of the crowning points is contained in the last verse of that same 29th chapter of Isaiah, which says: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." The meek and honest who merely erred in spirit should come to understanding, through the plain simple truths contained in this wonderful book. The honest in heart who murmured, because of so many conflicting religions that they could not tell which was right or which was wrong, should learn

doctrine. How important this was! It was of so much importance to Joseph Smith, when only a little over fourteen years old, that his first object in retiring to a secret place in the woods to pray was to ask Him who seeth in secret and who knoweth all things, to inform him which of all the churches was right. He was told they were all wrong and their creeds an abomination in the sight of God. Previous to this he had supposed that one out of the many must be right, but he was told differently and forbidden to join any of them. Joseph soon began to "learn doctrine" and to teach it to others, and it will continue to be taught until all the honest in heart who murmur or complain that they cannot tell which is right will learn the doctrine of Christ.

We will now ask our young readers to turn to the 37th chapter of Ezekiel, and see how much pains the Lord took to impress upon the minds of the Jews that they need not suppose they were the only tribe who kept sacred records. He there informs them (commencing with the 16th verse) that the tribe of Joseph should keep a record equally sacred with their own, and that the lost tribes should not be gathered until this record should come forth and be joined with the one kept by them. To impress this matter upon the Jews the prophet was commanded to take two sticks and write upon them. The one for the tribe of Judah and the other for Joseph. This would have a tendency to create a curiosity among the people as to his object in carrying those sticks about in his hands. When this curiosity is sufficiently excited to cause an inquiry, and the people ask the prophet to explain what he means by these sticks, (18th verse) the Lord instructs him to tell them that He will take the stick (or writings) of Joseph which is in the hands of Ephraim and put them with the stick of Judah, and they shall become one in His (the Lord's) hand. That the two sticks represent the two nations is plainly exemplified by the command of God to the prophet to write upon them. He was told to join them in one in his hand, as stated in the 16th and 17th verses. In the 19th verse, the Lord informs Ezekiel that as the two sticks on which he had been commanded to write, had been joined in one in his hand even so He would join the records of the two tribes and they should be one in His hand. What a striking figure! What a labor, so to speak, to convince the Jews that they were not the only tribe who had kept a record, and, moreover, that there was at least one other tribe whose writings were equally sacred with their own. He wished them to understand that at some future time He would bring the other record to light and connect it with theirs, and He would hold it equally binding on the people; for He plainly says they shall "be one" in His hand. That this record of Joseph is the same as spoken of in Isaiah is equally plain, for both accomplish the self-same object—the gathering of Israel. The ten tribes have doubtless kept a record which will be joined with the other two, and it written by inspiration will be equally binding on the people.

Jesus told His disciples when He was at Jerusalem that He had other sheep which were not of that "fold" or flock, but were somewhere else. He clearly meant that He had other disciples besides them. Some thought that He referred to the gentiles but He said He was "not sent but to the lost sheep of the house of Israel;" hence, the other fold must have been Israelites. He calls them sheep, a term applicable only to Israelites, as He says He was sent to none else. The gentiles were not considered sheep; but were looked upon by the Jews as dogs, and Christ himself applied the epithet to

a certain gentile woman who asked a favor in the healing of her son. He said to her, "It is not lawful to take the children's bread and cast it to the dogs." Nothing is plainer, then, than that He had at that time other disciples whom He said He would visit. He told the people on this continent that He referred to them, and that He had still other sheep, which were neither of that fold nor of the one in Palestine, and he would visit them also. This was doubtless the other ten, or rather nine and a half tribes which had been led away into the north country.

Having shown that the tribes or descendants of Joseph were to keep an inspired record which God in His providence would bring to light and join with the Jewish scriptures, we will proceed to learn something of the location of this favored tribe.

(To be Continued.)

Biography

JOSEPH SMITH THE PROPHET.

(Continued.)

REPORTS of every kind were circulated by the mob about the Saints, in order to get help from the surrounding Counties. When the generals of militia called out by the Governor visited the mob encampment, they were told that those lawless bands had collected together solely for self-defence! The people of Daviess County were in danger from the "Mormons," and they had come to help defend them! By such lies did they seek to impose upon the people, and strive to obtain pretexts to justify themselves for their lawless, wicked conduct. General Parker, in writing to the Governor from Daviess County, said, among other things, in relation to the Saints: "Whatever may have been the disposition of the people called 'Mormons' before our arrival here, since we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter that I found things entirely different from what I was prepared to expect. When we arrived here we found a large body of men from the Counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this County against the 'Mormons,' without being called out by the proper authorities.

"P. S.—Since writing the above I have received information that if the committee do not agree, the determination of the Daviess County men is to drive the 'Mormons' with powder and lead."

General Atchison also wrote Governor Boggs under date of September 27th, 1828, to the following effect: "Things are not so bad in this County (Daviess) as represented by rumor, and in fact from affidavits I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half-crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed."

Dreadful stories had been told of the Saints. They were an awful people, according to the accounts of their enemies.

General Atchison saw that they were peaceful, and that they had no disposition to injure any person. Instead of the mob having any cause for fear, the very opposite was the case. If they had any alarm at all, it was because they had told lies so often and so long about the danger they were in from the Saints, that they had persuaded themselves that their lies were true. But the Saints had real cause to be alarmed. They knew that they were few in number and almost defenceless, while their enemies were numerous and well armed, and moreover, were without pity.

We lately heard an amusing instance told of the fear which the Missourians had in those days about the Saints. At the time of the difficulties in Missouri, the person who related the incident was a young man, and was aide-de-camp to General Doniphan. The latter officer had occasion to visit Far West, and took his aide with him. They put up at the prophet's house; and, when they had retired for the night, were shown into a room which contained two beds. They went to bed—the general in one bed and his aide in the other. But after the light was put out, all the horrible stories which the aide had heard about the "Mormons" flashed across his mind, and he became so terrified that he was glad to get out of his own bed and creep into the general's! Officers are generally very desirous to be thought brave; but in this case the fear of the officer prevailed over his military pride. He laughs at his conduct now, for he has learned to know the Saints better.

The mob left Daviess County and went over to Carroll County and gathered around De Witt, a town settled by the Saints. Here they commenced their cowardly attacks again, firing upon the Saints and committing other acts of violence. In self-defence the Saints were compelled to return the fire. A general by the name of Samuel D. Lucas happened to be passing down the Missouri river, and took occasion to write to Governor Boggs under date of October 4th, respecting affairs there. He said the "Mormons" were under arms there hourly expecting an attack from the citizens of Carroll County, who, he said, were then encamped only six miles from there waiting for help. He had since heard, he said, that there had been a fight, and that seven persons were killed. If a fight has taken place, continued he, it will create excitement in the whole of Upper Missouri, and those *base, degraded beings* will be exterminated from the face of the earth! He ended by saying that his troops which had been dismissed subject to further orders, could be called into the field at an hour's warning. According to this man's views the Saints were such *base, degraded beings*, that they ought to be killed off, which is the meaning of the word exterminated, because they would defend themselves. It was all right and proper for Missourians to rob and plunder and kill—probably he thought they were gentlemen; and ought to be permitted to steal from and murder such "*base, degraded beings*" as the Saints were.

A committee who had been sent from Chariton County to inquire into the causes of difficulty in Carroll County, did not view matters as Lucas did. After they returned home they made affidavit that they were told by the mob that they were waging a war to kill off the Saints or to drive them from the County; but that the Saints were in the act of defence, begging for peace, and wishing the civil authorities to repair there as early as possible to settle the difficulties.

(To be Continued.)

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.