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## Book of Mormon Studies

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**Abstract:** This is a series of articles intended for Relief Society course study. It discusses the importance of the Book of Mormon, its coming forth (i.e., the translation, the witnesses, the publication, Joseph Smith), brief overview of its contents, and explains the text from 1 Nephi 1 through Alma 58. Each article features several questions that are helpful in synthesizing and applying the Book of Mormon to daily life.

packet ship that had left New York at the same time, arrived a few lengths behind, thereby losing a wager of ten thousand dollars that had been made between the operators of the ships on the day of starting. Says Elder Kimball:

When we first sighted Liverpool I went to the side of the vessel and poured out my soul in praise and thanksgiving to God for the prosperous voyage and for all the mercies which He had vouchsafed to me, and while thus engaged, and contemplating the scene presented to my view, the Spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude. I felt humble, while I covenanted to dedicate myself to God, and to love and serve Him with all my heart.

Immediately after we anchored, a small boat came alongside, when several of the passengers, with Brothers Hyde, Richards, Goodson and myself, got in and went to shore. When we were within six or seven feet of the pier, I leaped on shore, followed by Elders Hyde and Richards, and for the first time in my life I stood on British ground, among strangers, whose manners and customs were different from my own. My feelings at that time were peculiar, particularly when I realized the importance and extent of my mission—the work to which I had been appointed and in which I was shortly to be engaged. However, I put my trust in God, believing that He would assist me in publishing the truth, give me utterance, and be a present help in time of need.

Such, in brief, are the conditions under which the Gospel first made its entrance upon British shores in modern times.

RICHARD L. EVANS

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### BOOK OF MORMON STUDIES\*

*End of King Noah:* “As is generally the case with wicked nations, the people of Noah were not united. They grew tired of the exactions of the king and rebelled against him. One officer, whose name was Gideon, drew his sword, and swore in his anger that he would slay Noah. The king fought with him for a while and then fled to the top of the tower which was near the temple. Looking around, he saw an army of the Lamanites approaching. At this he appealed to Gideon to spare his life, for the Lamanites were upon them. Not that Noah cared so much about his people; he thought more about his own life; but Gideon spared him and they came down from the tower.

“The cowardly king then commanded his warriors to flee before the Lamanites and leave their families behind to take care of themselves. Some obeyed him; others, among whom was Gideon, refused to leave their wives and children to the mercies of the savage Lamanites. Those who remained caused their daughters to go forth and plead for their lives and the lives of their fathers. The Lamanites were so charmed with the beauty of these fair

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\*Lesson 15 of the Relief Society Course of Study—for use on the first lesson night in August. Read Mosiah, chapters 19 to 25.

young Nephites that they spared the lives of all the people, but compelled them from that time to pay a heavy tribute.

“It appears that some of them who went with King Noah grew ashamed of their cowardice and made up their minds to return and die with their families. The king forbade them doing so. At this they grew so angry that they seized Noah and burned him to death. Thus was one of Abinadi's prophecies terribly fulfilled. The enraged soldiery would have taken the priests and burned them also, but they fled further into the wilderness.

“The soldiery now started to return home. On the way they met some men whom Gideon had sent to tell them that the Lamanites had spared the lives of the people but had brought them into bondage. Bad as this news was, they greatly rejoiced that the lives of their loved ones had been spared, and they returned to Lehi-Nephi to endure, as best they could, the evils which their sins and follies had brought upon them. The Lord in His anger had turned His face from them and they were left to themselves and to the miseries which the prophet had foretold should come upon them.

“Noah being dead, his son Limhi was chosen king. He made a covenant with the king of the Lamanites to pay one-half of everything they possessed, and one-half of all their yearly increase as tribute. He then did his best to establish peace and order in the land, for they could not get away, as the Lamanites set guards all around so that none of the people of Limhi could escape.\*

*The Abduction of the Lamanite Maidens:* “The daughters of the Lamanites, like the young folk of other nations, were overflowing with high spirits. There was a pretty, romantic spot in the land of Shemlon where they frequently gathered to dance and play games. One day when a few were thus making merry a number of white men rushed into their midst and carried off twenty-four of their number. The others ran home and alarmed their parents and friends. The Lamanites, who were very fond of their children, were exceedingly angry. They at once decided, without enquiry, that the intruders must have been some of Limhi's men. So they gathered their warriors and with hearts full of revenge and cruel anger they poured forth to slay the Nephites.

“As the people of Limhi knew nothing of what had happened, they were very much surprised when their guards came hastening in, bearing the unwelcome tidings that the hosts of the Lamanites were upon them. In all haste Limhi gathered all his available men, and they went forth to meet the enemy. A desperate battle ensued. The Lamanites were furious at the wrong which had been done them, while the Nephites were fighting for home, life and liberty. They knew that if they were overcome they would

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\*Deseret Sunday School Union Leaflets, September, 1898.

be made slaves; and with this feeling they fought with such desperate courage that even the fierce anger of the Lamanites could not withstand them. In the retreat the king of the Lamanites was wounded and left among the slain, and there the Nephites found him. He was taken before Limhi, who asked him how it was, when his people had not broken any treaty, that the Lamanites had made fresh war upon them. The king told the story of the abduction of the young maidens in the land of Shemlon; but none of the Nephites knew anything of it. This surprised the king of the Lamanites, and he felt sorry that he and his people had acted so hastily, and that so much blood had been shed without cause.

“Then Gideon, a captain in the Nephite army, spoke up and said he believed that it was the wicked priests of King Noah, who were driven into the wilderness by the enraged people when Noah was burned, who had done this wrong. They dared not return to their families and would rather have Lamanite wives than none at all. Gideon’s suggestion proved to be true.

“The Lamanite maidens were faithful to their husbands, though they had been courted in such an unusual manner, and had been compelled to marry whether they desired to or not. We afterwards read of these priests and their wives living in a land which was called Amulon, it being named after their leader.”\*

*Alma’s Return to Zarahemla:* “The people of Alma did not cease their prayers for deliverance. In His due time the Lord delivered them. Having revealed His intentions to Alma, that the people might make ready, He caused a deep sleep to come upon the Lamanite guards and taskmasters. The hour to strike for liberty had arrived, but it was obtained at a heavy cost—that of their homes and possessions. Under the guidance of Alma, the Lord Himself guiding them, they departed into the wilderness. At eventide they rested in a beautiful valley which they called Alma; but they did not tarry there. The next day they pushed farther into the wilderness, and continued their journey until they arrived at the land of Zarahemla. Their arrival among their Nephite kindred was the occasion of great joy both to them and to the people of King Mosiah, which joy was intensified by the fact that Limhi and his subjects had also arrived in safety at the home of their forefathers a short time previously, thus uniting all the Nephite people—except the few apostates with Amulon—in one land under one king—the second Mosiah.”†

#### QUESTIONS

1. Tell the story of Gideon.
2. Relate how, in every instance, Abinadi’s prophecy was fulfilled.

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\*Deseret Sunday School Union Leaflets, November, 1898.

†*Ibid.*

3. Why do you think it was that Alma baptized all who so desired, as members of the Church of God, while Ammon declined to do so?
4. How were the Nephites delivered from Lamanite persecution at this time?
5. Tell all you can about the record of Zeniff.
6. Who was Amulon? Tell the story of his life—all you can find about him.
7. Why did Alma refuse to be king? What plan of government was adopted.

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### MANCHESTER DISTRICT RELIEF SOCIETY CONFERENCE

MANY MEMBERS of the Manchester District and their friends gathered to a District Relief Society Conference, Sunday, July 8th, at the Borough Hall, Bolton. There were in attendance Sister Leah D. Widtsoe, President of the European Mission Relief Societies, Elder Weston W. Taylor from Liverpool, President J. Rulon Doxey and Elder Rulon S. Satterfield of the Manchester District.

Branch Relief Society presidents were called upon to give short reports of the activities of their respective societies. The majority of these reports were of a very favourable nature.

Sister Widtsoe gave many valuable instructions for the up-building of the work. She admonished the sisters to "live 'Mormonism'" and reviewed the organization of the Relief Society in 1842 by the Prophet Joseph Smith as the first woman's organization, that has persisted, in modern times. This was the beginning, she stated, of woman's suffrage, which has become recognized in all the civilized world. The three main purposes for which the Relief Society was organized were: First, to give charity to those in need; second, to develop the women spiritually, mentally and morally; third, to strengthen the morals of the community, Sister Widtsoe concluded.

Special musical selections were rendered. Many expressed their pleasure in attendance and voiced commendation for the conference.

J. RULON DOXEY, District President

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### FROM THE MISSION FIELD

**Releases and Departures:** The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* on July 13th: From Sonthampton—Elder Earle R. Webb, who has laboured in the Newcastle and Norwich Districts, released June 20th; Elder Robert K. Whyte, who has laboured his entire mission period in the Scottish District, released July 10th. From Cherbourg—Elder Ezra M. Parry, who has laboured in the Welsh and Birmingham Districts, released June 7th.