

THE RELIGIOUS QUARTERLY

HOLY BIBLE
BOOK OF TRUTH
LATTER DAY MORMON

THE BOOK OF MORMON

LESSONS

ON THE BOOK OF MORMON AND ... ARCHAEOLOGY.

AND PROGRAMS FOR LOCALS AND ... HOME CLASSES

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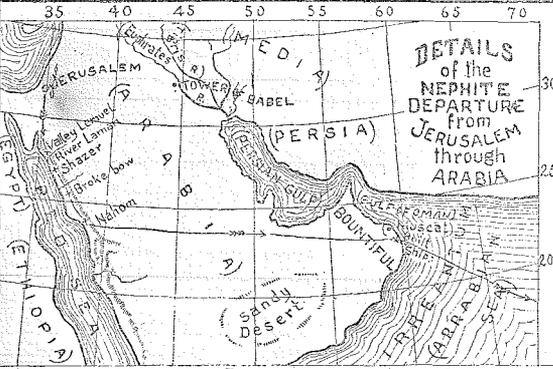
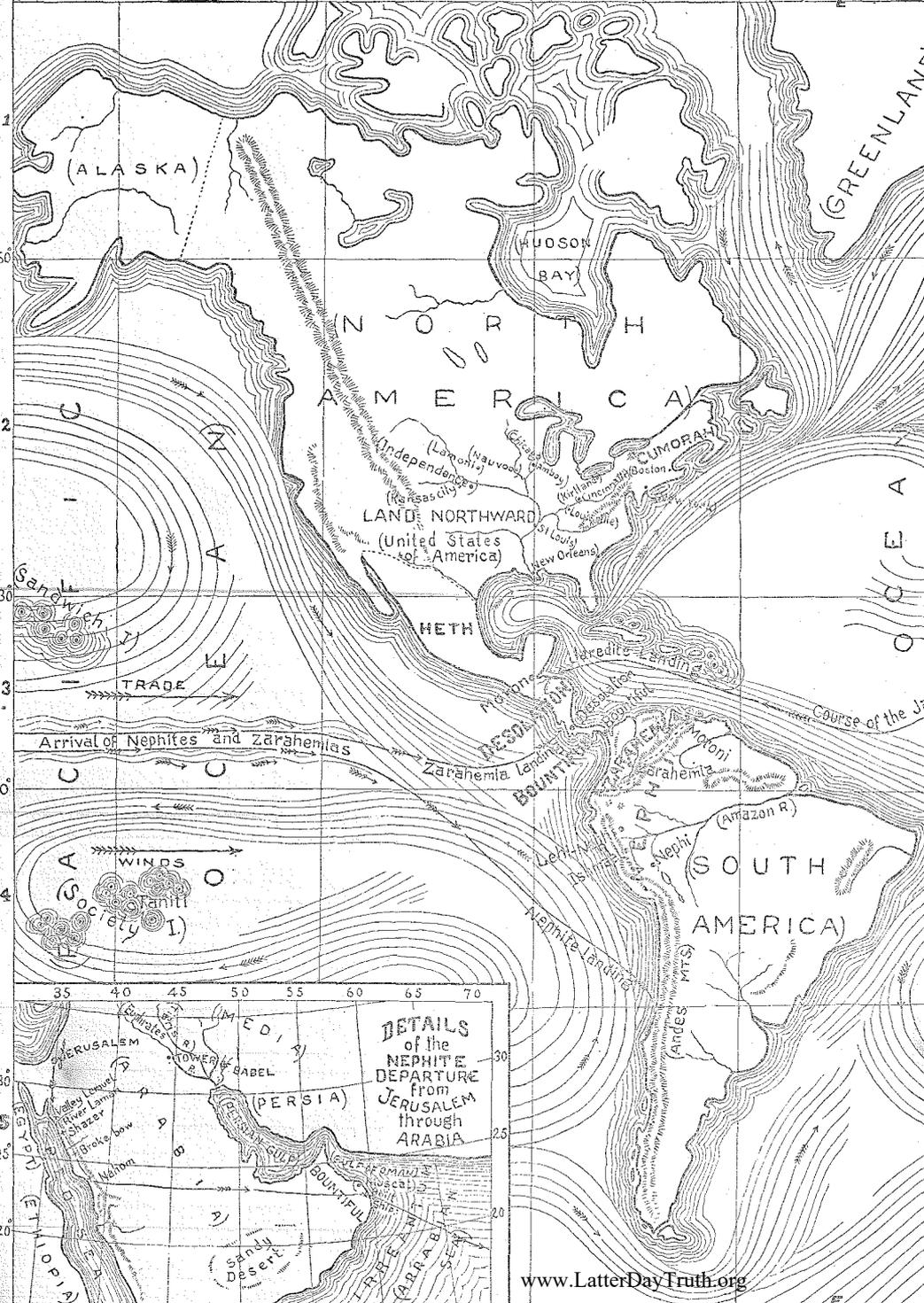
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THE PUBLISHERS.



The Religio Quarterly.

ORDER OF MEETINGS.

Opening exercises. (Fifteen minutes.)

Lesson. (Not over thirty minutes.)

Program. (Thirty minutes.)

SMALL EDITION REFERRED TO PRINCIPALLY.

Because the members possess the small edition of the Book of Mormon more generally than the large edition, we refer to the small edition, only, in "Helps on the Lesson," except in the heading of the paragraphs, when we give the texts in both editions. Remember, then, that when references are given in the body part of the lesson treatment, the small edition of the Book of Mormon is referred to. Whenever the large edition is meant, it will be designated.

THE FIFTH WEEK.

In making the fifth week come in October, we have calculated on the basis of Friday evening, the time when the societies, generally, hold their meetings. A fifth week will occur in the quarter anyhow, however, so that societies holding their meetings on some other evening of the week may take the programs and lessons in consecutive order, and they will come out just the same, though the prayer-meetings will not occur the first week in the month. Where it can be done, it is preferable for societies to meet on Friday evenings, as there is a sense of unity in the thought that we are all in session at the same time.

OBJECT OF THE PROGRAMS.

The lesson work is to make us acquainted with God's word.

The object of the programs is to give us practice in the use of what we know; to awaken, develop, and train our talents to usefulness by exercising them in thinking, speaking, writing, reciting, reading, debating, and cultivating

musical gifts, vocal and instrumental, in channels intellectual, ennobling, and spiritual. It will be seen that the program feature of our work is very important, and the time allotted it should not be infringed on. It affords our young people opportunities of development as the mere imbibing of knowledge can not do. It teaches them to contribute towards the general advancement; to take part; to become active constituents in the progress of the work, and meets the larger needs of the maturing minds and unfolding natures of our young people, who can no longer be held and satisfied with class work, only.

COMMITTEE WORK.

The chief end of the Religio is to get our young people actively engaged in service for the cause of Christ; to get them to be *doers*. The best way to accomplish this is to give them something to perform. Therefore a variety of work has been divided and assigned to committees. Committee work is an embodiment of the principle of doing, and is a practical, systematic method of carrying out that principle. No society can neglect committee work and be fully in the spirit of the Religio. Enthusiasm in achievement should be cultivated in every society. It should be the aim and endeavor of each local to see how large a list of good works it could show at the end of the quarter, and at the end of the year. No society should be satisfied with doing only school or class work; that is not the noblest part of the Religio's mission. Societies that neglect committee work fail to occupy fully in the field for which the Religio was organized; they waste their opportunities, live beneath their privileges; are blind to the opportunities that lie right around us. Such societies are slothful guardians of their young people, because they do not do for them all that the Religio was designed to do.

Let us, this quarter, make a better record for good works, for energetic

active service, than we have ever done before. Let us bring this matter before the societies and educate our members to a clearer understanding of our duties and privileges as Religians. Let us see if we are fully employing the talents and energies of our young people, or if we are permitting their powers to lie dormant. Let us see if we are bringing out the best in our young people, if we are training them to be as useful as possible. Let us seek to find opportunities of doing good, and organize committees to meet the opportunities. Let us try to understand the genius of committee work—what it stands for, what it can accomplish; what it can do for our young people, and what it can do for the Master.

The work of the committees should be kept before the attention of the societies. Reports should be made before the whole membership, and not before a partial representation of the membership in private meetings. Committees will take more interest in their work when the society is interested with them. It has been arranged to bring committee work more prominently before the attention of the societies by giving it a place on the programs, and it is provided that each of the committees for which there is most general demand are to report once each, in turn, before the locals this quarter. Let us make service for the Master our rally cry this quarter. Let the *doing* object of our mission be agitated in all the societies as never before.

THE HOME DEPARTMENT.

How often do we hear isolated parents bewail that they can not keep their young people in gospel paths because of being separated from the Lord's people. It is a hard thing to do under such circumstances, but it can be done. We have striking examples of this fact. God's word can be studied in the family; the altar of prayer can be erected in each household; the guidance of the Holy Spirit can be obtained whether we live in the midst of many professing like precious faith, or whether we are scattered in the world as lonely children of the gospel. No child has to grow up in ignorance of the Lord's commands; no young person needs to be unac-

quainted with the spirit of the gospel because of isolated conditions. There should be family worshipⁱⁿ every home of Saints. The word of God should be studied in every family of those professing to be followers of the Light.

The Home Department was organized to offer sympathy and encouragement to lonely members, and to stimulate them to make that individual and family effort that is necessary to growth and development in the spiritual life whether we live by ourselves, or in branches. Now, as a further aid towards the cultivation of spirituality and of intelligence in the things of God, the QUARTERLY is offered as a help in organized societies and in the home. We urge isolated members to take up this home work to keep in touch with the general progress by study, by uniting with us in prayer, by contemplation of the themes that are presented, and by exercising their talents in ways they can, remembering that there are opportunities for each one if we only try to find them. The Religio department, the "Arena," is open to the Home members, as well as to members of organized societies, to exchange ideas and to receive contributions of thought and experience, papers, sketches, etc. Let us be like one large family, all striving together in unity of spirit to march "Onward and Upward."

THE ARENA.

Every Religian who wants to be fully alive in the work should take *Autumn Leaves*, and especially read the Religio columns. The "Arena" will, so far as space permits, offer supplementary thoughts on the themes for the meetings each month, and give helpful suggestions bearing upon all the phases of Religio work. The QUARTERLY does not take the place of the "Arena." Instead, the two go hand in hand, and every society should urge upon its members the importance of reading the Religio's department in *Autumn Leaves* in order to keep up with the general progress and be in the spirit of the work. Isolated members will derive inspiration and strength from reading the columns of their society, and have their interests broadened. To be intelligent we must keep ourselves in-

formed. To be a part of this work we must have an individual concern in it.

plies received from Elders Duncan Campbell, H. A. Stebbins, J. W. Wight, J. F. Mintun, Wm. Woodhead, and others.

PERSONAL, FROM THE EDITOR.

Upon critical points arising in the course of the lessons it will be our endeavor to present the representative views of leading students and members of the ministry of the church. For this quarter the editor wishes to acknowledge information and prompt, kind re-

The editor earnestly solicits, and will be pleased and grateful to receive from any one, courteous criticisms or suggestions about the QUARTERLY. Please write your opinions frankly.

LOUISE PALFREY.

111 Main Street, MACON, Missouri.

October, 1902.

First Week.

PRAYER-MEETING.

In charge of Elder Duncan Campbell, Pleasanton, Iowa.

FOREWORD.

It is thought that for the average local thirty minutes, more or less, is as much time as will be needed for the prayer service, and that the remainder of the session may be profitably devoted to the study of subjects and themes of a more especial spiritual character connected with the Book of Mormon history. The opening remarks in the prayer program should be brief, and to the point. Those praying and speaking should be prompt, that no time may be wasted. It is hoped that this plan will be given a fair trial to see if it will meet the needs of the society better than the old way. Modifications will be made as experience may show them to be advisable.

Song and prayer.

Opening remarks.

Prayers mingled with song.

Testimonies and song.

Theme for thought and meditation.—

God.

Theme text.—"And it came to pass that when my father had read and saw many great and marvelous things, he did exclaim many things unto the Lord; such as, Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!"—1 Nephi 1: 7, small edition; 1: 9, large edition.

Introduction.—All our undertakings should begin with a recognition of our heavenly Father. Inasmuch as his will

is the supreme law in all things, we should consult him in everything that we attempt to do. We should seek his guidance in our temporal affairs, and we should ask him for light and understanding in spiritual matters. We are told, "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."—D. C. 59: 5.

We should especially acknowledge the Lord in our Religio work. A thought of our dependence upon him for success in carrying out its purpose, should make us very prayerful and devout. In this work let us always remember the words of divine revelation: "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith."—D. C. 100: 7.

THE STUDY OF THE THEME.

1 Nephi 1: 7, small edition; 1: 9, large edition. Lehi was deeply moved by the things which he had seen and read while in the Spirit. As a result he was led to exclaim many things unto the Lord. What did he say about the works of the Lord? What did he say about the Lord's throne? What was said about the power and goodness and mercy of the Lord? Because the Lord is merciful what will he not suffer?

Lehi was so overcome by the things he had seen that he threw himself upon his bed. After Moses had been shown things similar to those Lehi saw, he fell unto the earth and did not regain his strength for the space of many hours (D. C. 22: 2). Daniel saw a

great vision and he "fainted, and was sick certain days."—Daniel 8: 27. After seeing another great vision he says, "And there remained no strength in me."—Chapter 10, verse 8.

Such experiences as these show us how weak man is of himself. So Moses found he could not look upon God except the Spirit of the Lord was upon him. On this subject the ministry of this age are given the following promise on condition that they become sufficiently humble: "The vail shall be rent, and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of

God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels; wherefore continue in patience until ye are perfected."—D. C. 67: 3.

Turn to the foregoing paragraph in the Doctrine and Covenants. What are the ministry instructed to strip themselves from? What virtue was not possessed in sufficient degree? If they humbled themselves sufficiently what would be rent? What would they know? What would they not know it with? With what mind would they know it? What must men be quickened by to see God in the flesh? Who can not abide the presence of God? What mind can not abide the presence of the Lord? Were the elders spoken to able to abide the presence of God at that time? What else were they not able to abide? In view of this what were they to continue in? How long were they to continue in patience? What means has God placed in the church for the perfecting of the saints? See Ephesians 4: 11-16.

The knowledge of God.—Nephi says he made a record of his proceedings on account of "having had a great knowledge of the goodness and the mysteries of God."—1 Nephi 1: 1. The knowledge of God does not come to men accidentally. It is the result of earnest and diligent effort. It must be sought with the whole heart. Before receiving his wondrous manifestation of God we read that Lehi, "As he went forth, prayed unto the Lord, yea, even with all his heart."—1 Nephi 1: 2.

1 Nephi 1: 19, small edition; 1: 37, large edition. Who spoke to Nephi? What was the first statement? Why was Nephi blessed? How had he sought the Lord? In what condition of heart did he seek the Lord?

In a previous paragraph, 17, Nephi says that he had great desires to know of the mysteries of God, wherefore he cried unto the Lord and the Lord visited him and softened his heart so that he believed all the words which had been spoken by his father. This will be the experience of all who seek the Lord as sincerely as Nephi did.

Jeremiah 29: 10-14. The writer of these words was contemporary with Lehi. He speaks of the same over-

throw and captivity that Lehi was warned about. How many years was Israel to accomplish at Babylon? Who would visit them at the end of that time? What would the Lord perform? What would he cause them to do? Verse 11.—What did the Lord know? What kind of thoughts did he have toward them? What thoughts did he not have? What would he give them? Verse 12.—What would the people of Israel do? What else would they do? What would the Lord do? Verse 13.—What would the people do? Whom should they find? When would they find him? Verse 14.—Who would be found of them? What would the Lord do for them? Whence would he gather them? Whence besides that? Whither would he bring them?

At the end of the seventy years' captivity Israel as a body would do what Lehi and Nephi did when the warning was first given; namely, seek the Lord with all their heart. If Israel had given heed to the warnings of the many prophets that came to Jerusalem (1 Nephi 1: 2), the city and the liberties of its citizens would have been preserved. But while the heart of Nephi was softened by the word of the Lord, the great majority, like Laman and Lemuel, hardened themselves against it and suffered the bitter consequences of their disobedience.

The mercy of the Lord.—Mercy is a blessed quality. It shines out in all the dealings of God with his children. But the mercy of the Lord is under the government of law, as are all his other attributes. Those who expect to receive mercy must observe the laws by which mercy is controlled. There must be proper order in the exercise of this function, as in all others, and there can not be order without the due observance of law. The principle of law governing in this attribute is stated by Jesus thus: "Blessed are the merciful; for they shall obtain mercy."—Matthew 5: 7. James expresses it in this way: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."—James 2: 13.

Isaiah 55: 7-9. In verse 7 what are the wicked invited to do? What is said to the unrighteous? To whom are they asked to return? How will the Lord treat them? How else will God serve

them? Verse 8.—What does the Lord say about his thoughts? What does he say about the ways of the people? Verse 9.—What comparison does the Lord make between his ways and thoughts, and the ways and thoughts of the people?

The love of God.—Love is, perhaps, the chief attribute of God. It is endless and boundless. Nothing can overcome it. It would be difficult to imagine any stronger expression of its enduring character than Paul uses in the following scripture: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ

Jesus our Lord."—Romans 8: 38, 39.

1 John 4: 7-12, I. T. With what exhortation does the apostle begin verse 7? What is the source of love? What is said of every one that loveth? What does such a one know? Verse 8.—What is said of the one that loveth not? What is the reason? Verse 9.—How was the love of God manifested? Whom did he send into the world? For what purpose was he sent? Verse 10.—What is said about love in this verse? What did God send his son to be? Verse 11.—What argument does the apostle use here? Verse 12.—Who are the only ones who have seen God at any time? Where will God dwell if we love one another? In what condition will his love be then?

REVIEW QUESTIONS.

How should all our undertakings begin? In Doctrine and Covenants 59: 5 who are said to be the only ones who offend God? What is said in Doctrine and Covenants 100: 7? What did Lehi exclaim in 1 Nephi 1: 7? How were Lehi and Moses and Daniel affected physically by the visions they saw? On what conditions will the elders of this day be able to behold God? See Doctrine and Covenants 67: 3. What

means of perfection has the Lord placed in his church? See Ephesians 4: 11, 12. What knowledge helped Nephi to make his record? In what condition of heart did Lehi and Nephi seek the Lord? Under what conditions would Israel of the captivity find the Lord? See Jeremiah 29: 13. What is said about mercy in Matthew 5: 7? What is said about the love of God in Romans 8: 38, 39?

October, 1902.

Second Week.

SUGGESTIVE PROGRAM. (Our Work.)

Opening exercises.

Lesson.

Anthem.

Responsive exercise: Leader calls for our motto; junior members respond,—"Onward and upward." Leader calls for our object; senior members read in concert Article II under "Constitution of Local Societies," Constitution and By-Laws, page 9.

Three-minute talk: "The Work of the Church."

Three-minute talk: "The Religio's Part in that Work."

Song.

Four three-minute papers or talks:

"The Study Phase of our Work."

"The Development Phase of Our Work."

"The Doing Phase of Our Work."

"The Social Phase of Our Work."

Solo.

Closing exercises.

LESSON I.

LEHI IS FORETOLD OF THE DESTRUCTION OF JERUSALEM.

Text.—1 Nephi 1: 1-10, small edition; 1: 1-16, large edition.

Time.—About 600 years before Christ. *Place.*—Jerusalem.

Bible Supplementary Readings.—(History.) 2 Kings 24, 25. 2 Chronicles 36. Jeremiah 39. (Prophecy.) Isaiah 39. Jeremiah 21, 28, 29, 34, 35, 37. Ezekiel 12: 10-16; 20: 47-49; 21, 24. Micah 3.

LESSON NARRATIVE.

Lehi, a righteous Jew, living in Jerusalem, with his family—Sariah, his wife, and Laman, Lemuel, Sam, and Nephi, his sons—prays earnestly concerning the people of Jerusalem. The Lord repeats unto Lehi the warnings of the prophets, and informs him that Jerusalem will be destroyed. Lehi then goes out and bears his witness to the people that what the prophets have been declaring is true. The Jews mock Lehi; they treat him the same as they had treated the other prophets, and seek to take his life.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1, 2, large edition.)

"*Having been born of goodly parents.*"—This statement of Nephi's seems to be offered in explanation of the circumstances of his parents, that they were able to afford their children education. From paragraphs 13, 27, 28, where reference is made to gold, silver, and "precious things" which Nephi's family possessed, and Laban saw that their "property" was "exceeding great," the idea is further borne out that Nephi's parents were people of considerable wealth.

"*Was taught somewhat in all the learning of my father.*"—Lehi was learned in the Egyptian language (see Mosiah 1: 1). This is not strange, when we remember that the Israelites were

under Egyptian institutions, and came in personal contact with the Egyptians for hundreds of years. Moses "was learned in all the wisdom of the Egyptians" (Acts 7: 22). It is likely that he wrote in Egyptian, and this circumstance, alone, involving, as it would, the necessity of others being able to understand Moses' writings and communicate them to the people, would furnish incentive for the perpetuation of Egyptian learning among the Israelites. It is probable that the higher culture of the first stages of the Israelitish nation, before Hebrew culture was developed, was Egyptian, and the Egyptian language was doubtless an accomplishment of the learned for a long time in Hebrew history. Then, again, it will be remembered that Lehi's fore-mother, Asenath,

the wife of Joseph,—Lehi descended from Joseph (see 1 Nephi 1:47)—and the mother of Ephraim and Manasseh (Gen. 41:45, 50), was the daughter of Potipherah, an Egyptian priest. Doctor Leonhard Schmitz, in his "Manuel of Ancient History," says, "The priests were the sole depositories of all knowledge, human and divine," so that it will be seen what exceptional opportunities Asenath had for learning and education. She doubtless taught her children her own language, and because their environments was Egyptian, and continued to be for generations, the language became confirmed in the family. Doctor Schmitz says that "the alphabets of the Semite tribes in Western Asia, such as the Hebrews and the Phœnicians, were only a farther development of the foundation which had been laid in Egypt." The Hebrew language of to-day has undergone change and development. It is very different from the language before Ezra, and 600 years before Christ the source of the origin of the language was comparatively fresh in the knowledge of the tribes, especially in the family having such unusual advantages of possessing a knowledge of Egyptian language and learning as the family of Joseph, from whom Lehi was descended. It is evident that the record on the plates of Laban had been kept in the Egyptian language (see Mosiah 1:1). We are led to infer from the same paragraph that Egyptian was also taught in the Nephite nation. King Benjamin had his three sons taught "in all the language of his fathers, that thereby they might be men of understanding; that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord;" or, in other words, that they might be qualified to read and teach the ancient records, as is clear from what follows, for it is stated that Lehi could not have read the engravings had he not "been taught in the language of the Egyptians."

"I make a record in the language of my fathers."—Lehi made a record of his experiences (see paragraph 7), but Nephi was really the first historian or chronicler, officially speaking, for the nation which came to be called after his name. He took his father's record, all

except the genealogy (1 Nephi 2:1), abridged it, incorporated it in his own record, and begun at the beginning of the Nephite national history (see paragraph 7). Nephi must here be referring to the second set of plates which he made by command of God, for on the first plates, he tells us in another place, he "did write the genealogy of his forefathers." (1 Nephi 5:46.)

Nephi tells us that the language or learning of his fathers in which he wrote the record on the plates which he made for the purpose, was a compound of the Hebrew and the Egyptian. Moroni, the last Book of Mormon writer, says the Hebrew language was not brief enough to be accommodated to the space the plates afforded, and he calls the system of writing that was used, "reformed Egyptian," explaining that it had been handed down to his day, and had been altered by them (see Mormon 4:8), or undergone changes, just as our language has—think of the changes since Chaucer's time—just as any language does in the course of time, under varying circumstances and conditions. Marked resemblances with the Egyptian hieroglyphics in the ancient American writings and inscriptions are pointed out by Doctor Le Plongeon, Delafield, Donnelly, and others. (See Sacred Mysteries, p. 113; American Antiquities, pp. 42, 43, 46; Atlantis, pp. 214-236; From Palmyra to Independence, pp. 74-86; Presidency and Priesthood, pp. 252-293.) Characters from the Book of Mormon plates, or pictures of them have been submitted to several modern scholars, we believe, but so far these, as well as the ancient writings, and the inscriptions on ancient American monuments, while resembling Egyptian characters, have baffled the scholars and Egyptologists of to-day, and the reason is very apparent; Mormon understood it and spoke of it when he said that "none other people knoweth our language." (Mormon 4:8.) While the language of the ancient Americans shows resemblances with the languages from which it originated, yet it came to be different from them, and peculiar to the ancient races of this land, hence the scholars who are able to read other ancient languages can not, by reason of that, translate ancient American characters. If it is ever accomplished by scholars, it will be

a new discovery to learning, as Cham-pollion's was.

(Paragraph 2, small edition; verses 3, 4, large edition.)

"*In the commencement of the first year of the reign of Zedekiah, king of Judah.*"—This was about 600 years before Christ. The captivity of Judah had already begun, in mild form, in the reign of Jehoiakim, the father of Zedekiah. Between Zedekiah and his father, Zedekiah's brother, Jehoiachin, had reigned three months, when he was removed by Nebuchadnezzar, and Zedekiah placed in his brother's stead. It was in the days of Jehoiakim, when the king of Babylon first came up against Judea, that the Lord first sent the famous prophet, Jeremiah, to warn the people of the utter destruction of Jerusalem that would take place in the future, unless they would repent. (See 2 Chron. 36. 2 Kings 24, 25. Jer. 26, 27.)

"*My father Lehi having dwelt at Jerusalem in all his days.*"—In the book of Alma 8: 1 we are informed that Lehi descended from the Manasseh branch of the family of Joseph. The territory originally allotted to the tribe of Manasseh was far removed from the center of the nation, Jerusalem, but we have the seeming difficulty which is suggested by Nephi's statement explained in 1 Chronicles 9: 3, where we are told, "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh."

"*In that same year there came many prophets.*"—The statement that in the beginning of the reign of Zedekiah,

there came many prophets is confirmed in 2 Chronicles 36: 15.

Paragraphs 3, 4, 5, 6, small edition; verses 5, 6, 7, 8, large edition. In answer to Lehi's prayers in behalf of his people, the Lord confirmed the warning of the prophets, and revealed unto Lehi that Jerusalem would be destroyed, and that many of the people would be carried away captive into Babylon. This was in harmony with the prophecies of Isaiah, Jeremiah, Ezekiel, Micah, and others. (See texts under "Bible Supplementary Readings.") Jeremiah, especially, foretold the particulars as plainly as they were made known to Lehi. Notwithstanding, the Jews did not comprehend the prophecies; they could not realize that their great city of Jerusalem would be destroyed.

(Paragraph 7, small edition; verses 9, 10, 11, 12, large edition.)

"*I, Nephi, do not make a full account of the things which my father hath written.*"—See remarks in connection with paragraph 1, verses 1 and 2. It was on the second plates that Nephi did not make a full account of things. (See 1 Nephi 1, 27, 28; 5: 46, 47; 2 Nephi 4: 5, 6.) We are now in Nephi's abridgment of his father's record, which he made first in order on the plates (see 1 Nephi 3: 1). It seemed to occupy chapters 1 and 2 of 1 Nephi. (Paragraphs 8, 9, 10, small edition; verses 13, 14, 15, 16.)

"*They were angry with him.*"—Lehi testified unto the people of Jerusalem the things the Lord had shown him, and confirmed what the other prophets had said, but he was treated as the other prophets had been (see 2 Chron. 36: 16; Jer. 5: 11-14.) The Jews mocked him, and sought to take his life.

SPECIAL POINTS IN THE LESSON TO NOTE.

The learning of Lehi's family, and the language in which the Book of Mormon was written.

The harmony with Bible prophecy and history.

The humility and courage of Lehi.

QUESTIONS ON THE LESSON.

The learning of Lehi's family.—Who was Nephi? From whom was Lehi descended? What was the temporal condition of the family? What education had Nephi received? What constituted the learning of Nephi's father? What

learning, other than the Hebrew, was inherited in the family of Lehi's ancestors? How was it that Lehi's ancestral tribe was probably in possession of more of Egyptian culture than any other Israelitish tribe?

Language in which the record of the Nephites was kept.—Have we Lehi's record, just as he wrote it? Who was the first official chronicler of Nephite history? On what did Nephi keep his record? What did Nephi do with his father's record? In what language did Nephi write his record? In what language did the other Book of Mormon writers continue the record? With what language do ancient American writings and inscriptions bear marked resemblance? Why have not language specialists been able to translate ancient American characters?

Lehi foresees the destruction of Jerusalem.—Where was Lehi and his family living when the prefatory circum-

stances of Nephite history, related in our lesson, took place? In whose reign was it, and what was the time? What did Lehi go to the Lord about? What do the Scriptures say about prophets coming to Jerusalem in the beginning of Zedekiah's reign? As Lehi prayed, what manifestation appeared unto him? Describe the vision. What did the vision make known to Lehi? What great Bible prophets had foretold the same thing? Which one, especially, described the particulars as fully as Lehi? After the revelation he received, what did Lehi do? How did the Jews treat him? How does the Bible say they treated the other prophets?

HINTS TO JUNIOR LEADERS.

After becoming thoroughly acquainted with the lesson yourself, decide on teaching points adapted to your class. Select, or write a set of questions which would be suited to the capacity of your class. For young children a few simple questions as, How is it that we know about these things that happened so long ago? and, What did Nephi write the record on? would be better than trying to go into the intricacies of the subjects of the learning of Lehi's family, and the language in which the record was written.

October, 1902.

Third Week.

SUGGESTIVE PROGRAM. (Music and Flower Committee.)

Let the Music and Flower Committees cooperate to make this a bright, autumn program. The Flower Committee decorates the meeting room in autumn flowers and foliage. The Music Committee prepares a special musical program, vocal and instrumental. Intersperse the program with the following numbers:

Reading: Doctrine and Covenants 19:6.

Paper: "What can the Music and the Flower Committees do to help in the Religio, Sunday-school, church, and society?"

Report of Music Committee.

Report of Flower Committee.

Roll call—response: Your favorite flower, or your favorite hymn, or a quotation from your favorite hymn.

If your society has no Music or Flower Committees to report, discuss, in the place of reports, whether it would not be profitable for your society to organize these committees. Read "Music Committee" and "Flower Committee" under section 2, pages 15, 16, Constitution and By-Laws.

Let the music be appropriate; that is to say, good and ennobling.

LESSON 2.

LEHI FLEES FROM JERUSALEM.

Text.—1 Nephi 1: 11-19, small edition; 1: 17-42, large edition.

Time.—Same as in Lesson 1.

Route.—From Jerusalem to the valley "Lemuel," in the wilderness.

Promise.—"A land which is choice."

Bible Supplementary Readings.—Gen. 49: 22, 26. Deut. 33: 12–17. Isa. 16: 8; 18: 1. Jer. 49: 31; 50: 6. Zech. 10: 9. Ezek. 17: 22, 23.

LESSON NARRATIVE.

The Lord commends Lehi for his courage and devotion to duty, and tells him to take his family and go into the wilderness. Without lingering to gather together any of his wealth, Lehi obeys. They travel as far as the borders near the Red Sea, and camp. Nephi and Sam respect their father's teachings, but Laman and Lemuel do not. While camped in this place the Lord reveals unto Nephi his intention to lead them to a choice land, a "land of promise." The Lord also makes an important declaration to Nephi concerning Laman and Lemuel, fortelling the curse that will come upon them if they continue in their rebelliousness and unbelief, and delivers a warning to Nephi for his people in the future.

HELPS ON THE LESSON TEXT.

(Paragraph 11, small edition; verse 17, large edition.)

(Paragraph 12, small edition; verse 18, large edition.)

(Paragraph 13, small edition; verse 19, large edition.)

"And he left his house, and the land of his inheritance," etc.—Lehi furnishes us an example of simple, confident trust in God. He stops to ask no questions, to offer no repinings, but takes his family and leaves Jerusalem immediately, not even stopping long enough to gather together any of his riches, "his gold, and his silver, and his precious things," such portable possessions as he might have taken with him. He may have understood the danger of lingering in Jerusalem, for, we are told, the Jews sought his life, (see paragraph 10 of last lesson,) or he may not; he may not have known fully at the time the wicked design of the people towards him. Many, however, under either consideration, would have thought it hard to have to sacrifice so much to do the Lord's bidding, or in consequence of having done it, but Lehi does not murmur.

(Paragraph 14, small edition; verses 20–22, large edition.)

"Traveled three days in the wilderness."—It does not say that it took Lehi's family three days from the time they left Jerusalem to reach the place where they halted and camped, but only that they traveled in the wilderness for that length of time. They must have traveled for a time in settled country before they reached the wilderness. How long it took them in all, from the time they left Jerusalem, is not stated. The place where they now stop to camp is in the

borders near the Red Sea (see paragraph 13), in a valley, in the borders near the mouth of a river which emptied into the Red Sea. Lehi named the river referred to, "Laman," and the valley, "Lemuel" (see paragraph 15). This is all the description we have of the place, and it does not enable anyone to say just where they were located.

The extreme length of the Red Sea is over fourteen hundred English miles. The main body reaches from the Gulf of Aden, an indentation of the Indian Ocean, northwest, to less than one hundred fifty miles of the Mediterranean Sea. At the upper end of the main body two arms branch out, northeast and northwest, taking the total length of the sea much nearer the Mediterranean, and making the distance not so far from Jerusalem. The northwest arm is called the Gulf of Suez, and is one hundred eighty miles long. The northeast arm, pointing towards Jerusalem, is called the Gulf of Akabah, and is one hundred miles long. Elder J. R. Lambert, in his "Objections to the Book of Mormon Answered and Refuted," page 38, says that it is not over one hundred sixty miles from Jerusalem to the Gulf of Akabah, and but little further to the Gulf of Suez.

The account does not state at what point in the region of the Red Sea the party of Lehi halted, whether at some place along the Gulf of Akabah, or the main body of the Red Sea, and none can say. The river and the valley mentioned would not be found on any map by the names Lehi gave them, of course. We find, in the description of the Red Sea in Chambers' Encyclopedia, however, this account given of the Gulf of

Akabah: "It is, in fact, a narrow, deep ravine, with steep and rocky sides, forming the termination of the long valley of the Arabah, running northwest to the Dead Sea." This valley is one hundred twelve miles long. (See Pronouncing Gazetteer of Webster's Unabridged, International.) We do not know whether this was the valley that Lehi named "Lemuel," or not, but it was right in the course of the route they took. (See Committee's Report, pp. 9-11.) Furthermore, by reading the account of their course of travel after they left the valley called "Lemuel," it states that they journeyed for quite a length of time in a nearly south, southeast direction, "in the borders near the Red Sea" (see 1 Nephi 5: 5-7, 14), before they turned and traveled eastward (1 Nephi 5: 17), so that if they afterwards spent so much time—one period mentioned was four days, another was "many days," and still another of "many days"—before they turned to the east, and all that time they had been traveling along in the borders of the Red Sea, they must have touched at some point at the head of the Red Sea when they first stopped to camp, and there can be no good reason given why it was not at some point along the Gulf of Akabah, while it is consistent to suppose that it might have been.

"Called the name of the river Laman."—It is commonly believed that no river empties into the Red Sea from the Arabian side. This is not correct, however. While some encyclopedias say nothing on the subject, others speak of a few streams. Johnson's says, "There are no large rivers and few permanent streams," which, however, as Elder H. A. Stebbins says, "allows for all we claim." Most atlas maps show two short, but clearly defined streams emptying into the Red Sea from the Arabian side. As for the value of facts about streams that are in existence to-day, they are of little importance when considering ancient streams, since, to quote Elder Stebbins again, "Even if it were true in our time, it may not have been so twenty-five hundred years ago." There are rivers to-day that did not exist centuries ago, while there were rivers then that are dried up now, and if we find no river on our maps to-day emptying into the Gulf of Akabah or the

upper part of the main body of the Red Sea from the east, it would be contrary to well known facts of physical geography to say that there never had been. And accordingly in such a country as Arabia, places where rivers might have been once would be sandy wastes to-day. Smith's Bible Dictionary commenting on the idea—"It is usual to suppose that the most northern place at which the Red Sea could have been crossed is at the present head of the Gulf of Suez," in speaking about the passage of the children of Israel, says: "This supposition depends upon the erroneous idea, that, in the time of Moses, the gulf did not extend further to the northward than at present. An examination of the country north of Suez has shown, however, that the sea has receded many miles." (See Article "Red Sea, Passage of," in unabridged edition.) In another place the same authority says that the sea has been gradually receding "since the Christian era." (See Art. "Red Sea.") We do not know at what time of the year Lehi left Jerusalem, but Edersheim, in describing the region in the neighborhood of the Gulf of Akabah, says that there are "wind torrent-beds," which, while generally dry, are "filled, perhaps, for a very short time in winter." The truth is, it seems, that we have not a great deal of information about the Arabian side of the Red Sea, while it is admitted that the interior of Arabia needs to be more fully explored.

(Paragraph 15, small edition; verses 23-30, large edition.)

"They did murmur."—Laman and Lemuel did not believe the wonderful things their father told them, and they did not seek God for knowledge for themselves.

(Paragraph 16, small edition; verses 31-33, large edition.)

"He did confound them."—By the wisdom and power of the Spirit of God Lehi was able to silence his ridiculing sons.

(Paragraph 17, small edition; verses 34, 35, large edition.)

"I did cry unto the Lord."—Nephi did not refuse to believe his father's words, but prayed to be shown the "mysteries of God," and the Lord gave him a testimony.

(Paragraph 18, small edition; verse 36, large edition.)

"He believed in my words."—Sam believed the testimony of his brother, Nephi, and his father, Lehi.

(Paragraph 19, small edition; verses 37-42, large edition.)

"A land of promise."—The same promise was revealed to Lehi. (See 1 Nephi 1:44.) Why was the land to which the Lord was leading Lehi and his family called "a land of promise?" Turn to Genesis 49: 22, 26, and there we find the answer. Way back there when Father Jacob was blessing his sons, the heads of the twelve tribes of Israel, a land was promised to Joseph's descendants. Lehi was a descendent of Joseph. (See 1 Nephi 1: 47; 2: 1.)

"A land which is choice."—The promised land was to be a "choice" land. See, again, how this statement is confirmed by the Scriptures. Jacob said that the blessing which he conferred upon Joseph was greater than the blessing which had been made to his—Jacob's—"progenitors" or forefathers; that is, the land which he promised to Joseph's descendants was a greater land than Palestine, which had been promised to Abraham and Isaac, the progenitors of Jacob. (See Gen. 49: 26.) Moses, in conferring the same blessing on Joseph that Jacob did, described the land in eloquent terms as "choice," indeed. (See Deut. 33:12-17.)

Where was this promised land?—Jacob said, "over the wall." (Gen. 49: 22.) In Isaiah 16: 8 the language used is, "over the sea." The land of Joseph is described by Isaiah as a land "shadowing with wings" (Isa. 18: 1) which defines the shape of the two Americas, certainly, and there are no other continents on the globe that fit that description. Zechariah said it was a "far country." (Zech. 10: 9.) Ezekiel prophesied that the king of Babylon would take Jerusalem, but that some,—referred to in figurative language as a tender twig,—should be cropped off from a branch of the parent tree, and taken away for safety, and planted where it should "bring forth boughs and bear fruit and be a goodly cedar." (See Ezek. 17: 22, 23.) Could figurative language foreshadow more clearly the circumstances of Lehi's leaving Jerusalem? A small company, a "tender twig," indeed, broken off from a branch—Lehi was a descendant of the branch of Joseph, and the house of Israel was

the parent cedar tree of which Joseph was a branch—is warned to leave Jerusalem because the city is to be destroyed. Nephi spoke of themselves as "a branch who have been broken off" from the house of Israel. (See 1 Nephi 6: 1.) Before the captivity of Jerusalem Jeremiah prophesied: "Arise, get you up into the wealthy nation, that dwelleth without care . . . which have neither gates nor bars, which dwell alone." (Jer. 49: 31.) Could the land of promise be more characteristically described?

The Lord declared that his sheep, Israel, should be scattered over "all the face of the earth." (Ezek. 34: 6; also see Jer. 50: 6.) Should we not expect, then, that sheep of the fold of Israel would be in the western part of the earth, as well as in the eastern part? The historian, Bancroft, asks the question from logical reasoning, purely, if America, or some part of it, should not be included—he mentions Mexico—"in the direct declaration of God that he would scatter the Jews over all the earth?" (Native Races, vol. 5, p. 79.)

Archæology testifies that a civilized and multitudinous people lived in America anciently. Pidgeon says: "There was a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished." (See From Palmyra to Independence, p. 30, or Antiquarian Researches, p. 5.) Dr. MacIlvaine says: "Just as we now wander among the mysterious remains of the race which once possessed all this land (North and South America) and are deeply impressed with the evidence that we are constantly walking over the graves of an immense population," etc. (See "The Book of Mormon in the Literature of the World," in *Leaves for October, 1901*.) Charnay says: "These ruins of surpassing grandeur! I seem to myself to be carried back a thousand years amidst that grand old race whose ruins I am here to study." (Ibid.) Henry George says: "What great nations have run their course, what empires have arisen and fallen in the "new-world which is so old." (Progress and Poverty, p. 95.)

While there is great difference of opinion among archæologists as to what race of mankind the ancients of America belonged to, yet it is acknowledged that, "The theory that the Americans

are of Jewish descent has been discussed more minutely, and at greater length than any other;" that the "multitude of parallelisms" that have been adduced "exceed by far anything we have yet encountered." (See paper on Aztec civilization—required reading—in *Leaves for March, 1902*, under sub-head, "Religion of the Aztecs." Also see a future paper on "Origin of the Ancient Americans.") George Catlin says: "I believe, with many others, that the North American Indians . . . have Jewish blood in their veins." He further says: "I am led to believe this from the very many customs which I have witnessed among them, that appear to be decidedly Jewish, and many of them peculiarly so, that it would seem almost impossible, or at all events, exceedingly improbable, that two peoples in a state of nature should have hit upon them and practiced them exactly alike." (See Catlin's *North American Indians*, pp. 232-235; or see *From Palmyra to Independence*, pp. 63-74.)

"*Thou shalt be made a ruler and a teacher over thy brethren.*"—According to the custom of families in all times to recognize the eldest son as having hereditary claims to precedence over the rest of the sons of the family, Laman would have been the leader among his brothers. But personal righteousness and fitness are the qualifications that the Lord considers first, hence Joseph was chosen over Reuben, the first-born of Jacob. (See 1 Chron. 5:1.) The Lord told Rebekah that the elder of her two sons should serve the younger. (See Gen. 25:23.) The rea-

son given by the angel for Nephi being chosen over his elder brothers, Laman and Lemuel, was because of their "iniquities" (see paragraph 30), and in our lesson the Lord declares to Nephi, "inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren." We have already seen the difference between Nephi and his two elder brothers; the willingness of the former to trust the Lord and do his will, and the unwillingness of the latter.

"*I will curse them.*"—A revelation is here given concerning Laman and Lemuel in the future. The Lord declares what he will do to them if they continue to rebel against him. We will watch as we proceed with the history to see how this prophecy is fulfilled. Let us note particularly, however, two points in the relationship that will exist between the seed of Nephi and the seed of his brethren when the prophecy is fulfilled. First, the seed of his brethren should have no power over the seed of Nephi except when, or if, the latter should fail to keep the Lord's commandments. Second, when, or if the seed of Nephi should lapse into disregard of the Lord's commandments, and do unrighteously, then should the seed of Laman and Lemuel be as a scourge unto Nephi's seed, "to stir them up in the ways of remembrance." When we walk in the ways of the Lord our enemies have no power over us; when we transgress, they have. The Lord reveals to Nephi how this principal would have its fulfillment in the Nephte nation, for their profit in the future.

SPECIAL POINTS IN THE LESSON TO NOTE.

Be prepared to meet skepticism about the journey from Jerusalem to the valley "Lemuel," and about the river "Laman." (See also "Objections to the Book of Mormon Answered and Refuted," by J. R. Lambert, pp. 36-39.)

The harmony with Scriptural prophecy concerning the "land of promise."

Righteousness is our defense against our enemies.

Ask God for a testimony concerning a thing we do not understand before condemning it. (See Luke 11:9, 10; James 1:5.)

QUESTIONS ON THE LESSON.

What did the Lord say to Lehi in commendation? What did the Lord command Lehi? For what two reasons did the Lord tell Lehi to leave Jerusalem? How did Lehi show his faith in

the Lord? Who constituted Lehi's family? Where did they stop to camp? How long did it take them to reach this place from Jerusalem? What does the account leave us to infer? Why can it

not be said just where the place was where they camped? Where would the subsequent description of their journey indicate the place to have been? How would you meet the skeptic regarding the river "Laman"?

How did Laman and Lemuel treat their father's statements and prophecies? What should they have done before deciding whether these things were false or true? How was Lehi able to silence his ridiculing sons? What did Nephi do? What was Sam's attitude? Whose example would be better for us to follow, Sam's, or Nephi's? Why did the Lord say Nephi was blessed? What promise did the Lord

make to Nephi? Did the Lord make known this promise to Nephi, only? Why was it called "a land of promise"? How does Scriptural prophecy describe the land? Where do Scriptural prophecies locate the "land of promise"? Give some archaeological evidence on the subject. Why was Nephi chosen to be a leader over his elder brothers? What is the human custom? What is the divine rule? Name some Scriptural examples. What revelation was given concerning Laman and Lemuel? When and how would their people affect Nephi's people? What principal, or moral, do we derive from this warning?

HINT TO LEADER.

It would be well, in connection with this lesson, to have up a large map of western Asia, showing the Red Sea; or an outline sketch could be drawn on paper, muslin, or the blackboard.

October, 1902.

Fourth Week.

SUGGESTIVE PROGRAM. (Gospel Literature Committee.)

Opening exercises.

Lesson.

Music.

Reading: The great commission.
Mark 16: 14-20.

Reading: What must be accomplished before the end can come?

Matthew 24: 3-14.

A series of two-minute talks on the following topics:

Do we realize the force of Matthew 24: 14?

Should the lay member be a missionary as well as the elder?

What missionary service can the lay member do?

What missionary service can the Religion do?

Why does gospel literature work go hand-in-hand with missionary work?

Report of the Gospel Literature committee.

Short paper: "Are we doing all we can as a society to occupy in the missionary opportunities that lie before us?"

Closing exercises.

LESSON 3.

SECURING THE PLATES OF LABAN.

Text.—1 Nephi 1: 20-30, small edition; 1: 44-77, large edition.

Time.—As in Lesson 1.

Scene of Action.—Jerusalem.

LESSON NARRATIVE.

While Nephi was out communing with the Lord, Lehi had a dream in which he was commanded to send his sons up to Jerusalem for plates in the possession of a Jew named Laban. Laban was a descendant of the same family of Israel as Lehi, i. e., of Joseph. The plates contained a genealogy of Lehi's fathers, and also the

scriptures down to the reign of Zedekiah, hence it was very necessary that Lehi and his family should have the record, as they were going to a new land. Lehi's sons were unsuccessful in two attempts to secure the record, when the Lord commanded them to try the third time, promising that he would deliver Laban into their hands.

HELPS ON THE LESSON TEXT.

(Paragraph 20, small edition; verses 44-48, large edition.)

"Laban hath a record of the Jews, and also a genealogy of my forefathers."—Laban was a descendant of Joseph, as was also Lehi, hence there was a tribal relationship between them, at least. We are not able to tell just what position Laban held socially and politically, but we infer, from the meager references we have, that he was a person of prominence among the Jews. Laman and Lemuel spoke of him as a "mighty man" (see same chapter, paragraph 30), and in paragraph 36 (same place), it says that he had been out among the "elders" of the Jews. Cruden says: "The elders among the Hebrews were the magistrates, heads, or rulers of the people." It was the custom among the Hebrews to keep genealogies of their tribes and families.

Chamber's Encyclopedia says: "Among the Hebrews, there were parties specially appointed to draw up genealogical tables." Perhaps Laban was a recorder, which office may have been in his family from generation to generation, for we are told (1 Nephi 1: 47) that Laban and his fathers before him kept the record. The office of recorder is several times mentioned in the Scriptures. Smith, in his Bible Dictionary, says that a recorder was "an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council." If Laban held any of these offices, from the greed and selfishness which he displayed towards Lehi's sons, he belonged to that class the Savior condemned so severely when he said, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation." Luke 20: 46, 47. Such a man was a hypocrite in any responsible office of trust to the

people, and the Lord would not be likely to let one so unworthy hold the records when they could be put to much better use.

"They are engraven upon plates of brass."—It has been urged by Book of Mormon skeptics, that the Hebrews did not keep records on brass plates. Our knowledge of what the ancient Hebrews might have done 600 years before Christ is very limited, because of the antiquity of the time preceding that period, and because the Babylonish captivity obliterated many traces, and brought about many changes. It is true that within the range of our knowledge of the customs of antiquity, parchment and papyrus were materials most commonly used. However, there are instances which show that these were not invariably the materials used. Chamber's Encyclopedia says that in some cases the Romans used "leaves of lead, which had been beaten thin with a hammer, and also leaves of wood covered with wax; these loosely connected at the back with rings." (See Art. Books.) Elder I. N. White, in his debate with Reverend Clark Braden, at Eldorado Springs, in 1895, introduced the following evidence:

"The earliest mode of writing was on bricks, tiles, oyster shells, stones, ivory, bark, and leaves of trees, and from the latter term 'leaves of a book' is probably derived."

"Copper and brass plates were very early in use, and a bill of feoffment on copper was some years since discovered in India, bearing date one hundred years before Christ."—Condensed Cyclopedia (W. S. Trigg, Pub., N. Y.), vol. 3, No. 231, p. 57.

"Among the Greeks and Romans, books of wood were common. For the more important purposes they also employed ivory, as well as bronze and other metals."—American Cyclopedia, Art. "Book."

"Tablets, and sometimes several tablets formed into a book, like the wooden tablets, consisting of plates of lead,

copper, brass, and other metals, were anciently used, either to form leaves on which the wax might be spread, or else for the writings to be engraven upon them. The latter process is exceedingly ancient. Pliny mentions that leaden sheets or plates were used for important public documents. This we learn also from other sources; and brass was also employed for inscriptions intended to be very durable."

"Montfaucon purchased at Rome, in 1699, an ancient book entirely composed of lead. It was about four inches long and three inches wide; and not only were the two pieces that formed the cover, and the leaves, six in number, of lead, but also the stick inserted through the rings to hold the leaves together, as well as the hinges and nails. It contained Egyptian gnostic figures and unintelligible writing."

"Brass, as more durable, was used for inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, usually written on large tablets. The 'style' for writing brass and other hard substances, was sometimes tipped with diamond."

"The leaves of these tablet books, whether of wood, metal, or ivory, were connected together by rings at the back, through which a rod was passed, which served as a handle to carry them by."—
"Pictorial Illustrations of the Bible," by Robert Sears.

In Exodus 39:30 we read: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, Holiness to the Lord." Job said: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19: 23, 24.) In the Apocrypha we find: "And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place: Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons may have them." (1 Maccabees 14: 49.)

Josephus gives the following account of the appeal of the people of Antioch to the Roman general, Titus: "Whereupon the people of Antioch, when they had failed of success in this their first

request, made him a second; for they desired that he would order those tables of brass to be removed, on which the Jews' privileges were engraven." (Standard edition, published by H. T. Coates, p. 840.)

"*Thy brothers murmur.*"—Laman and Lemuel only, are the ones probably referred to, and not Sam, too. Nephi no doubt understood this. Sam was always on Nephi's side when Laman and Lemuel opposed him. (See paragraphs 17, 18, 29, this chapter.)

(Paragraph 21, small edition; verse 49, large edition.)

"*For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.*"—Nephi had firm confidence that, however difficult the undertaking might be, the Lord would enable them to accomplish the thing that he commanded to be done. We shall see how this thought was kept always in mind by Nephi, no matter what difficulties he encountered in trying to carry out anything the Lord desired him to do. He never gave up to discouragement; he always believed that success would come in the end.

(Paragraph 22, small edition; verses 50, 51, large edition.)

"*For he knew that I had been blessed of the Lord.*"—Lehi knew that the Lord had blessed his son, because such great faith as Nephi had is a gift from God. Nephi had received it because of his obedience, his desires, and his efforts. Read Alma's discourse on Faith (Alma 16: 22-24). This shows that faith may be largely cultivated on our part.

(Paragraph 23, small edition; verses 52, 53, large edition.)

"*And we cast lots.*"—A very ancient and wide-spread custom, which was sanctioned and employed by holy men for righteous purposes. (See Joshua 18: 6, 10; Judges 20: 9; Acts 1: 26.)

(Paragraph 24, small edition; verses 54-61, large edition.)

"*Laban was angry.*"—There was no cause for Laban's anger, or for apprehension of evil design. No sly means were taken. He was approached in a

plain, open manner. Certainly his threat or intention to kill Laman was without excuse.

"We will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us."—Thus spoke Nephi when his brothers would have given up in despair over the failure of their first attempt to secure the plates, and gone back to camp. Nephi displays not only unwavering confidence in principle, but such heroism and determination of will as the Lord must have in those whom he chooses to be great instruments in his service.

"Let us be faithful in keeping the commandments of God."—Nephi does not rely on his own strength alone, and holds up to his brothers the requisite without which, no matter what the other qualities possessed, success can not be gained in matters of the Lord. Nephi was also resourceful, and when one means failed, he was ready with another, and now he proposes to try to buy the plates. It would seem, from the fact that they at first simply asked for the plates, that they had some right to them. Maybe this is why Laban got so angry, as some people do, when they know what is just and right, but do not want to do it.

(Paragraph 25, small edition; verses 62-65, large edition.)

"It is wisdom in God that we should obtain these records."—Perhaps Nephi was permitted to look into the future and see what the condition of his posterity would be in a strange land cut off from the rest of the world, without any record to teach of God, or his commandments, and we are told that, besides a genealogy of their fathers, the plates contained the word of God. (See 1 Nephi 1: 46.)

(Paragraph 26, small edition; verses 66-68, large edition.)

"We went."—Nephi succeeded in encouraging his brothers to try again, and

they all go up to the parental home to obtain their gold and silver and "precious things," in hopes of being able to buy the plates of Laban. (See next paragraph.)

(Paragraph 27, small edition; verse 69, large edition.)

"For which we would give him."—We must give Laman and Lemuel credit for this act, even though they may have been persuaded by Nephi to do so, they consented to give of their wealth in exchange for the plates, and it must have been considerable that was offered, if not all of their portable riches.

(Paragraph 28, small edition; verses 70, 71, large edition.)

"When Laban saw our property."—It is now plainly evident what kind of a man Laban was. He would, himself, be a robber, and he would moreover murder, to get riches. He was deserving of judgment in any way the Lord might see fit to send it.

(Paragraph 29, small edition; verses 72-74, large edition.)

"Laman was angry with me."—Some people are willing to serve God so long as they can understand everything, and everything is clear, easy sailing. But when obstacles arise, and trials come, their valor melts, and their love (?) turns to bitterness and enmity.

(Paragraph 30, small edition; verses 75-77, large edition.)

"Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities?"—Laman and Lemuel being older, it is probable they were jealous of the leading part Nephi took, but the angel tells them plainly why the Lord had chosen their younger brother.

"The Lord will deliver Laban into your hands."—The Lord promises them success the third time. The Lord sees fit to allow our faith to be tried, sometimes.

SPECIAL POINTS IN THE LESSON TO NOTE.

The occasional use of metal, or brass, for recording purposes, among the Hebrews anciently.

Self examination.—Are we sometimes like Laman and Lemuel in our faltering faith?

Lesson Taught.—It does not always follow that, because we are pursuing a divinely appointed mission, that our course will be smooth and easy.

QUESTIONS ON THE LESSON.

What did the Lord command Lehi, in a dream, to do? What position might Laban have held, and why? What relationship was there between Laban and Lehi? (Verse 47.) Upon what was the record of Laban written? Have we any instances of the ancient Hebrews ever using imperishable materials, or brass, for recording purposes? Give historical evidence; state what the Bible and Apocrypha say. How did Nephi's brothers receive their father's command to go for the plates? Which brothers are probably referred to, and why? How did Nephi receive his father's command? What sublime thought did he express? What was Lehi's reason for saying that the Lord had blessed Nephi? Is faith a thing that we may cultivate, and how? What requisites to faith do we see in Nephi?

When they went up to Jerusalem, how did they decide which brother should go to Laban's house? Upon whom did the lot fall? How did Laman approach Laban? How did Laban re-

ceive Laman's request? What would Laman and Lemuel have done, now? What did Nephi say? What other qualities besides faith does Nephi show? Did Nephi rely on his own efforts and ability, only? What did he hold up before his brothers as the key to success in righteous undertaking? How did Nephi reason with his brothers about the plates of Laban? What plan did he next suggest? Does it seem that Laman and Lemuel were willing to do this? How did the plan to buy the plates result? Describe the character Laban showed on this occasion. When the second attempt to get the plates was a failure, what did Laman and Lemuel do? Did Sam join with them? Who appeared in defense of Nephi and Sam? What explanation did the angel make to Laman and Lemuel? What did the angel command and promise? What did Laman and Lemuel think of now? How does faith view natural, or human obstacles?

October, 1902.

Fifth Week.

SUGGESTIVE PROGRAM. (Children's.)

The program for this week is left in the hands of the local program committees to arrange for the junior members

of the societies. We do not want to fail to encourage the younger members.

LESSON 4.

SECURING THE PLATES OF LABAN.

Text.—1 Nephi 1: 31-42, small edition; 1: 78-121, large edition.

Time.—As in Lesson 1.

Scene of action.—Jerusalem.

LESSON NARRATIVE.

Reluctantly, Laman and Lemuel again follow Nephi to Jerusalem on a third expedition for the plates of Laban. As the angel promised, Laban is this time delivered into Nephi's hands. The plates are secured, and, accompanied by Zoram, a servant of Laban's, the brothers return to the camp where Lehi and Sariah are anxiously waiting.

HELPS ON THE LESSON.

(Paragraph 31, small edition; verses 78-80, large edition.)

"Let us be strong like unto Moses."
—The experience and example of others

may afford us guidance and encouragement if we are wise enough to observe and profit thereby. Nephi reminds his brothers of the obstacles Moses encountered in leading the children of Israel

out of Egypt, but how the Lord gave him victory over all opposing circumstances in the end.

(Paragraph 32, small edition; verses 81-87, large edition.)

"Until we came without the walls."

—Being pursued by the servants of Laban, Nephi and his brothers flee for their lives, hiding themselves in the cavity of a rock in the woods, outside of the city limits. When night came, his brothers—Laman and Lemuel are the ones referred to, no doubt—still doubting and complaining, reluctantly follow Nephi as far as the walls that surround Jerusalem. Sam probably went willingly.

"And I was led by the Spirit."—Nephi, this time, goes to the house of Laban. Notice that he says that he was led by the Spirit in his movements,—"not knowing beforehand the things which I should do."

(Paragraph 33, small edition; verses 88, 89, large edition.)

"I was constrained by the Spirit."—Nephi was constrained to kill Laban, but shrank from doing so.

"And the Spirit said unto me again."—Nephi was reminded of the promise of the Lord that Laban should be delivered into their hands, and that here was the promise fulfilled. Nephi was also reminded that the Lord had only taken this extreme means after permitting Laban to be given every fair chance, but that Laban would neither give or sell the plates, and that he was a robber, and would have been a murderer.

(Paragraph 34, small edition; verses 90-92, large edition.)

"The Spirit said unto me again."—For the third time the Spirit admonishes Nephi of the Lord's purpose in delivering Laban into his (Nephi's) hands.

"Behold the Lord slayeth the wicked to bring forth his righteous purposes."—Bible history records many instances of this.

(Paragraph 35, small edition; verses 93-97, large edition.)

"I remembered the words of the Lord."—Nephi mentally reviews the circumstances of their experience since his family left Jerusalem. The prom-

ises made to them had been conditional upon their keeping the Lord's commandments. Here was a command, and though not pleasant to perform, and the Lord's reasons for choosing such a way being not obvious to the human mind, yet it was a command, and what was puny man that he should set up his judgment and mercy before the Almighty's? Like Abraham, (Gen. 22,) Nephi decided to obey; decided that the Lord knew best. Those who criticize should remember who is the author of our law, and to whom the law was given. The Lord said, "Thou shalt not kill"—*thou*, man should not, of his own volition. The Lord gives all life, and the Lord has a right to take life, or to command it to be taken, as he sees fit. Nephi did not act for himself, but as an instrument for God, and at the express command of God. But why did not the Lord accomplish his purpose some other way? might be asked. We might also ask, in reply, Why did not the Lord clear Canaan for the occupancy of the Israelites in some other way than the way that he commanded? It is not for us to say in either instance.

(Paragraph 36, small edition; verses 98-107, large edition.)

"I took the garments of Laban."—In disguising himself to appear like Laban, Nephi took the only course that was open to him to complete the work that was partly done. Had he, undisguised, have asked the servant for the keys to the treasury, or commanded the servant to get the plates for him, he would have been taken for a robber, and the house alarmed. He might have managed to escape with his life, but he would not have gotten the plates. Or, had he undisguised, have attempted to take the keys from the servant by force, as he would have to have done, he would have had to kill the servant to silence him. So Nephi took the wisest, kindest, safest course.

"He did follow me."—Probably the servant was accustomed to accompanying his master when Laban took the plates out anywhere, that he might be of service in caring for them.

(Paragraph 37, small edition; verses 108, 109, large edition.)

(Paragraph 38, small edition; verses 110, 111, large edition.)

(Paragraph 39, small edition; verse 112, large edition.)

"Having received much strength of the Lord."—Nephi may mean his natural strength, or he may mean that the Lord has specially endowed for the emergency of the occasion. We think it likely, however, that he only speaks in a grateful manner of his strength being in proportion to his size, which is often not the case, on account of ill health, or other cause.

(Paragraph 40, small edition; verses 113-115, large edition.)

"Thou shalt have place with us."—While Nephi held the servant fast, he reasoned kindly with him. Circumstances compelled Nephi to prevent the servant from escaping, because the servant, not knowing any better, would have alarmed Laban's household, and the city authorities, and Nephi and his brothers would have been pursued. At the same time, the servant was not an

object of pity, since he would share a better lot than if he remained in Jerusalem. Nephi promised him the same privileges that Lehi's family enjoyed.

(Paragraph 41, small edition; verses 116-119, large edition.)

"He promised."—The servant, whose name was Zoram, we are told, may at the time have promised through fear, to save his life, but he came to trust and honor Nephi when he got acquainted with him, and we find that he ever remained true to Nephi, and his posterity were numbered with the Nephites. (See 2 Nephi 1:5; 4:2; 4 Nephi 1:8.)

(Paragraph 42, small edition; verses 120, 121, large edition.)

"Journeyed unto the tent of our father."—The object of their mission accomplished, Nephi and his brothers, accompanied by Zoram, went back to camp in the valley "Lemuel," where anxious parents were waiting.

TRUTHS DERIVED FROM THE LESSON.

The privileges of the Creator and of the creature are different.
To trust God perfectly is to believe that he is all-wise and good.
To be truly humble is to put the Lord's wisdom before ours.

QUESTIONS ON THE LESSON.

How did Nephi try to encourage his brothers? Why may the experiences of others prove valuable to us? What effect did Nephi's talk have upon Laman and Lemuel? At what time did they go up to Jerusalem again? Which one of the brothers went to Laban's house this time? Where did Nephi's brothers stay? How does Nephi speak of his movements? In what condition did Nephi find Laban? What did the Spirit constrain Nephi to do? Have we any reason to doubt Nephi's word that he shrunk from killing Laban; had he any selfish motive in view? Of what did the Spirit remind Nephi? How many times did the Spirit constrain Nephi? What thoughts passed through Nephi's mind? How did he show his humility, and his trust in the Lord? Of how many things would Nephi's refusal have been evi-

dence? What ideas does the skeptic get confused in criticising such instances in Book of Mormon and Bible history? What opportunities had been offered Laban before the Lord commanded radical means? What does the Lord do, sometimes, to bring about his righteous purposes? Name any Bible instances to the point that you can remember. How did Nephi get the plates from the treasury? Is there any criticism to be made of Nephi for assuming disguise? How came the servant to follow Nephi? What made the servant afraid? Why did Nephi detain the servant? What was the servant's name? What did Nephi promise him? What did Zoram promise to do? What was Zoram's future attitude towards Nephi? Where did they all go, now? What thoughts do we get from this lesson?

November, 1902.

First Week.

PRAYER-MEETING.

In charge of Elder Duncan Campbell, Pleasanton, Iowa.

Song and prayer.

Opening remarks.

Prayers mingled with song.

Testimonies and song.

Theme for thought and meditation.—

The Opposition.

Theme text.—"And now, my sons, I speak unto you these things, for your profit and learning: for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is: both things to act, and things to be acted upon; and to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition: even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave

unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other."—2 Nephi 1: 7, small edition; 1: 65, 66, large edition.

Introduction.—Wherever there is freedom of action there is opposition. It is so whether we look to the heavens above or to the earth beneath. There is Satan in opposition to God; the Man of Sin opposed to the Man of Holiness; the Spirit of error arrayed against the Spirit of truth.

There is darkness in contrast with light; pain in contrast with pleasure; the bitter in opposition to the sweet; the forbidden fruit in opposition to the tree of life. There is sight opposed to faith; there is the carnal against the spiritual, the flesh against the spirit.

THE STUDY OF THE THEME.

The contrast between Cain and Abel.—The good and the evil are pretty well mixed everywhere. Both are found in nations, and also in families. See Genesis 4. What were the names of the two sons of Adam and Eve, mentioned in the first verses of this chapter? Were they both good? Were they both evil? Which one was good? Which one was evil? Which was the older of the two, the good one or the bad one?

Abraham had two sons; one by a bondwoman, the other by a freewoman. Ishmael, the son of the bondwoman, was a mocker and was cast out; Isaac, the son of the freewoman, became the heir of his father. (Gen. 21: 7-10. I. T.) The outcast was the older of the two.

(Genesis 25: 19-34.) See verse 27. What were the names of the two sons that were born to Isaac and Rebekah? What was the character of Esau? What was the character of Jacob? Verse 28. Which was loved by Isaac? Why? Which was loved by Rebekah? Esau had the birthright because he was the older of the two, but in excess of hunger he sold his right to his brother for

a mess of pottage, thus the older son despised his birthright. "Afterward, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears."—Hebrews 12: 17. We will now notice the contrasting dispositions of the sons of Lehi who were preparing to depart from Jerusalem.

Opposition of Laman and Lemuel.—If we would understand the philosophy of the history contained in the Book of Mormon we must give close and careful attention to this point. This opposition is noted all through the book, naturally culminating in the development of the Gadianton robbers. It is of the same nature as that originated in heaven under Lucifer, and has its basis in the difference between the carnal and the spiritual mind. The mind of God is spiritual, the mind of Lucifer was carnal. The one looks at things from the standpoint of the inward and the unseen, the other looks at things from the viewpoint of the outward and the seen. This difference is far-reaching and marks the irrepressible conflict that has

been waged in the universe all through the ages. The one is possessed of intelligence combined with that form of love called charity, the other has brightness associated with self-love and personal ambition; one works by wisdom, the other by cunning and subtily.

1 Nephi 1: 15, 16, small edition; 1: 23-32, large edition. What wish did Lehi express in regard to Laman? What was his wish with reference to Lemuel? What led him to speak of these desires? Why did Laman and Lemuel murmur against their father? What made them think he was a visionary man?

Spiritual ignorance and unbelief.—The things of God, spiritual things, can not be understood by the carnal mind. Laman and Lemuel were carnally minded, and they murmured "because they knew not the dealings of that God who had created them." They did not want to leave Jerusalem because they did not believe the words of the prophets who said that Jerusalem should be destroyed, and hence their resistance to the projects of their father arose from their ignorance and unbelief. They resisted their father for the same reason that Satan opposes God.

Opposition of Satan.—"And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world."—Genesis 3: 7, I. T. Satan does not understand the mind of God because he looks at things from an opposite point of view. The Lord looks at things from a spiritual and eternal standpoint, Satan looks at them in the light of the material and the temporal. When the Lord told Adam that in the day he would eat of the fruit of the tree of knowledge of good and evil he would surely die, he spoke of the matter in its spiritual aspect; when Satan said to the woman, "Ye shall not surely die," he was regarding the matter from its temporal side. The Lord did not say that Adam and Eve should die as to the temporal death on the day they would eat of the forbidden fruit.

The opposition from the love of money.—Laman and Lemuel thought their father was a visionary man and said that because of the foolish imaginations

of the heart, he "had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness." Their love of money and material things, together with their unbelief in the words of the prophets, blinded them even to the real necessities of their temporal salvation. It was not money, but flight from Jerusalem that would now save them. They, however, did not realize this.

Judas seems to have been chosen as one of the twelve apostles for the reason that Jesus had respect to the principle, "It must needs be that there was an opposition." Jesus knew what was in man, he knew that Judas was a devil. (John 6: 70, 71.) Judas loved money more than he loved the purpose for which Jesus came into the world. Nevertheless he was the treasurer of the little band and had the custody of the money that generous people gave them from time to time, paying it out as their daily needs and the alms they gave to the poor required. On one occasion a friend of Jesus anointed him with a very costly perfume. Moved by his avarice, Judas demurred at this, saying, "Why was not this ointment sold for three hundred pence, and given to the poor?" The reason for this action on his part is given thus: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."—John 12: 6. Jesus having rebuked him, Judas "turned away from him, and was offended because of his words." He then went to the chief priests and agreed to betray Jesus into their hands for thirty pieces of silver.

The perversion of money.—Money is a useful thing in its own place, but when its proper use is perverted it becomes an instrument of frightful evil. With this view Nephi wrote, "The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish." 2 Nephi 11: 15. In its power for evil it is called "that lucre which doth corrupt the soul."—Mosiah 13: 5. Jesus foresaw that the fourth generation from the one in which he visited the Western Continent would come under its influence to their own undoing, and he thus expresses his sorrow over them: "But behold, it sorroweth me because

of the fourth generation from this generation, for they are led away captive by him, even as was the son of perdition; for they will sell me for silver, and

for gold, and for that which moth doth corrupt, and which thieves can break through and steal."—3 Nephi 13: 1, small edition; 13: 7, large edition.

REVIEW QUESTIONS.

What does the theme text say about opposition? Can you mention some forms in which opposition is manifest? Mention some contrasts that you have observed. What two sons of Adam were opposites in their characters? What two sons of Abraham are contrasted? What two sons of Isaac had

opposite tastes? What two sons of Lehi opposed their father and Nephi? What is the name of the being who had opposed God in all ages? Mention two kinds of minds that are opposite. Who betrayed Jesus? What did Judas receive for betraying Jesus? What is money called in Mosiah 13: 5?

November, 1902.

Second Week.

SUGGESTIVE PROGRAM.

(Social and Lookout Committees.)

After the lesson, intersperse the following numbers with music and recitations as time may permit.

Read Sec. 5, "Social Committee," page 13, of By-laws.

Three-minute paper: "The Social Nature in Young People as an Avenue Through Which to Reach Them."

Report of Social Committee.

Read Sec. 3, "Lookout Committee," page 13, of By-laws.

Three-minute paper: "The Missionary Side of the Lookout Committee's Work."

Roll-call—response: What each Religion can do to bring other young people to Christ.

LESSON 5.

CONTENTS OF THE PLATES OF LABAN.

Text.—1 Nephi 1: 43-49, small edition; 1: 122-141, large edition.

Time.—Same as in lesson 1.

Scene of action.—Valley of Lemuel.

The Plates of Laban Contained	}	<p>The Five Books of Moses. A Record of the Jews Down to the Reign of Zedekiah. The Prophecies Down to the Reign of Zedekiah. Many Prophecies of Jeremiah's. A Genealogy of Lehi's Fathers.</p>
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LESSON NARRATIVE.

There was great rejoicing in the camp of Lehi and Sariah when their sons returned safe, bearing the plates of brass. The vicissitudes at Jerusalem had detained Nephi and his brothers longer than their parents expected, and Sariah had become very much discouraged. Lehi's faith, however, remained firm. He believed that the Lord would enable his sons to accomplish their mission, and would deliver them from all danger. When her husband's words were fulfilled in the safe return of her sons, Sariah made grateful acknowledgment, and declared her faith. Lehi is anxious to read the record, and after giving thanks to God, he searches the plates.

HELPS ON THE LESSON.

(Paragraph 43, small edition; verses 122, 123, large edition.)

"For she truly had mourned."—We are told that Laman and Lemuel were skeptical in regard to their father's teachings and prophecies from the start, but nothing has been said about Lehi's wife being doubtful. It may be that she had confidence at first, but that her human nature asserted itself under trial, and her faith weakened. Her sons had been gone longer than she thought necessary in order to get the plates. She did not know the causes that had delayed them. In her fear and doubting she calls her husband a "visionary man." She implies that he has imagined the things he believes; that he has deluded himself, and brought suffering upon them all in consequence. How very human Sariah was! How like us to doubt and grow faint-hearted when we do not see things moving along as we think they should! We learn from the following paragraphs, however, that Sariah's heart was with her husband, that she was comforted by his assurances, and that she readily acknowledged the goodness and power of God in protecting her sons, and declared that her husband had not been deceived.

(Paragraph 44, small edition; verses 124-126, large edition.)

"I know."—Sariah represents average human nature. Lehi was one of those exceptional characters. Nephi took after his father. "I know"—firmness and steadfastness were the keynote to Lehi's character. He was not ashamed to acknowledge that he was a "visionary man," as Sariah called him, for it was through visions and dreams, partly, that the Lord had blessed him with the knowledge he had received. He was in good company, in the company of such men as Abraham (Gen. 15: 1), Daniel (Dan. 8: 2), Ezekiel (Ezek. 1: 1), Joseph (Matt. 2: 12), Cornelius (Acts 10: 3), Peter (Acts 10: 9-20), and Paul (Acts 16: 9), to all of whom the Lord revealed himself at times by dream or vision, as he has said that he will do. (See Num. 12: 6; Joel 2: 28.)

"A land of promise."—In the record he is writing Nephi does not always

give things in the order in which they occurred. Why he did not will be better understood after having lessons 6 and 7, from which it will be seen that in this record, Nephi was writing in review, not chronicling circumstances and happenings as they occurred. Nephi has told us about the evidence he received concerning the "land of promise" (1 Nephi 1: 19), but now we learn that Lehi, also, had been promised the same thing, or made aware of the Lord's intention. Whether he received the evidence before, or after Nephi did, is not stated, but it is likely that it was before. Lehi bases his confidence in his sons' return on this promise, because he believes the promise will be fulfilled; that nothing will be permitted to thwart the Lord's purpose. He said to Nephi, when he sent him for the plates, "thou shalt be favored of the Lord." (1 Nephi 1: 20.)

(Paragraph 45, small edition; verse 127, large edition.)

"Now I know of a surety."—It is good if we are not slow, but are willing and prompt to make grateful, generous acknowledgment to God when we do see, or reasonable evidence is given us.

(Paragraph 46, small edition; verses 129-131, large edition.)

"They gave thanks."—This is the way every Christian family should do when they realize they have been recipients of special mercy, favor, or blessing,—thank God promptly for it. A beautiful picture is suggested by our lesson, that of a pious, God-fearing father, with patriarchal dignity, calling his family together to give thanks to the great Jehovah for what he had done for them. There should be no home of Saints in which the family altar is not maintained, not mechanically, but with a live, warm interest, and the Lord has enjoined this duty on his people. (See Doc. and Cov. 21: 5; 58: 4.)

Included in the thanksgiving service of Lehi's family was "sacrifice and burnt offerings," which was according to the Hebrew custom. Skeptics have said that none but the Levites might offer sacrifices; that it was their office to perform the ceremony. Upon this point we quote Elder J. R. Lambert,

from his work, "Objections to the Book of Mormon, Answered and Refuted," page 40: "Samuel, who was of the tribe of Ephraim, offered a suckling lamb as a burnt offering to God. (1 Samuel 7:9.) David, who was of the tribe of Judah, offered burnt and peace offerings. (2 Samuel 6: 18.) Notwithstanding the priesthood rights bestowed upon the tribe of Levi, men of other tribes could officiate in the priest's office, when properly called to do that work."

It is not a settled point as to whether Samuel was descended from the tribe of Ephraim, or Levi. (See Smith's Bible Dictionary, articles "Priest," and "Samuel.") But it is certain that he did not belong to the priestly family of the Levites. Smith's Bible Dictionary says: "He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. He was, if a Levite, yet certainly not a priest." (See Article "Samuel.") In explanation of Samuel's being called to officiate in the office of priest, we have the following: "His training under Eli, his Nazarite life, his prophetic office, being regarded apparently as a special consecration." (See Article "Priest.") It is quite evident that there are exceptions to the Levite order mentioned in the Bible, which commentators do not understand. This can be seen from the article "Priest" just referred to, in which it is admitted "A case of greater difficulty presents itself in 2 Samuel 8: 18, where the sons of David are described as 'priests,'" and various conjectures are offered in attempted explanation, for David was of the tribe of Judah, of course. In the time of the Judges the priesthood "sank into a state of degeneracy," and "a new moral order was evoked—the Prophetic order." (See Smith's B. D. Art. "Prophet.") Samuel was the founder of this order, and, we are told, "There is no reason to think that the companies or schools of the sons of the prophets which appear in his time (1 Sam. 10: 5) consisted exclusively of Levites." (See Smith's B. D. Art. "Levites.") A prophet seems to have been a priest in essential regards, and Lehi was a prophet.

"Did search them from the begin-

ning."—Lehi found the plates of Laban to contain first, "the five books of Moses," viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Second, the plates also contained a "record of the Jews from the beginning." Probably it is meant from the beginning of the Jews as a race, dating from father Abraham, or as a nation, dating from the time they were led out of Egypt. The history reached down to the reign of Zedekiah. Just what historical books of our Bible the record might have contained we do not know, as the date of the writing of many of them is uncertain, and besides, there may have been other records kept of Jewish history. Perhaps Laban and his fathers (1 Nephi 1: 47) kept this part of the record.

Third, the plates contained "the prophecies of the holy prophets, from the beginning," down to the reign of Zedekiah. They contained then, Hosea, Joel, Amos, Jonah, Micah, Habakkuk, Zephaniah, Nahum, and Isaiah of our Bible, for these prophets lived and wrote before Lehi's day. Isaiah is referred to a great deal by Book of Mormon writers. Besides these, there were other prophets; we do not know how many, but Nephi, Jacob, and other Book of Mormon writers refer to the prophecies of Zenos (see 1 Nephi 5: 47; Jacob 3: 7; Helaman 3: 6); Zenock (see 1 Nephi 5: 47; Alma 16: 26; Helaman 3: 6); Neum (see 1 Nephi 5: 47), and Ezias (see Helaman 3: 6), which we have not in our Bible. But then the Bible, itself, refers to twenty books, at least, that are missing from its compilation. (See "Compendium," page 243.) Many prophets are spoken of in the Bible as appearing unto Israel and Judah before the Babylonish captivity, whose prophecies we do not have in the Bible. It may be asked, "Why compare these plates of brass with the Bible?" 1 Nephi 3: 39 tells us that the Bible—which is the book that Nephi foresaw—is "like unto the engravings which are upon the plates of brass," only that the Bible would be smaller, not contain so much as the plates of Laban did.

Fourth, the plates contained "many prophecies which have been spoken by the mouth of Jeremiah." Jeremiah lived before, and during the reign of Zedekiah.

Fifth, the plates contained a genealogy of Lehi's fathers. (See paragraphs 20 and 47 of this chapter.)

(Paragraph 47, small edition; verses 132-135, large edition.)

"He was a descendant of Joseph."—In lesson 2 we showed how this fact, taken in connection with the promise that was made to Lehi, harmonized with the Bible promise made to Joseph.

(Paragraph 48, small edition; verses 136, 137, large edition.)

"These plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed."—This is what Lehi prophesied concerning the plates of brass. Alma, in delivering these plates to his son, Helaman, said that it had been prophesied by his fathers that the plates "should go forth unto every nation, kindred, tongue, and people" (Alma 17:5). He does not limit the application of the promise to the descendants of Lehi, only. Perhaps it can not be said that Lehi does, either; but that he only declared that "all nations, kindred, tongues, and people who were of his seed" *should have, or should come to a knowledge* of the scriptures contained on the plates, saying nothing about the rest of mankind, whether they should, or not. Nephi saw that the Bible, "the book of the Lamb of God, which had proceeded forth from the mouth of the Jew," would go forth unto the "remnant of the seed" of his brethren in the last days. (See 1 Nephi 3:42.) It was also shown to Nephi that the book which he beheld was a "record like unto the engravings which are upon the plates of brass, save they are not so many."

"These plates of brass should never perish, neither should they be dimmed any more by time."—This statement may be taken literally, or it may have

reference to the scriptures, the Word of Truth contained on the plates. Alma seems to refer to this thought when he says that "all the plates which do contain that which is holy writ" must retain their brightness. He further says that it was wisdom in God that "these things" should be preserved, and that "were it not for these things that these records do contain, which are upon these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites." (See Alma 17:6.)

The scriptures as contained in the plates of brass were used as the standard from which the ministry taught the Nephites and Lamanites, and the scriptures as contained in the Bible were taught to the various tribes and nations of the Lamanites in South America, and North America, by the early European missionaries, after the discovery, and the Bible is being taught to the various "tongues and kindreds" of Lehi's descendants to-day, in the Americas, and on the isles of the sea. Besides, the scriptures "like unto the engravings which are upon the plates of brass" are truly gone not only to all "nations, kindreds, tongues, and people" of Lehi's descendants, but are going to every other, to *all* nations and peoples.

(Paragraph 49, small edition; verses 139-141, large edition.)

"I and my father had kept the commandments."—It seems from this that Nephi and his father were the most faithful, God-fearing members of the family.

"They were desirable."—Nephi and his father comprehended the value of the record on the plates, and appreciated the wisdom of having them. They also seem to have been the ones most eager to search the plates.

LESSONS TO APPLY TO OURSELVES.

Be as ready to thank God for blessings received as to ask him to bestow them.
Have we a family altar in our home?

QUESTIONS ON THE LESSON.

Why did Sariah mourn? How did her trial affect her faith? Of what did she accuse her husband? What did Lehi say to comfort her? How did he

feel about his sons' long absence? What were marked qualities in Lehi's character? Which member of his family was most like him? What were the feel-

ings in the camp when Lehi's sons returned with the plates? How did Sariah feel and express herself now? What was Lehi very desirous to do when the plates came? But what example did he set, first? What has the Lord enjoined on all families of his people? Had Lehi a right to offer sacrifice—how do you explain that he had? What is the first thing mentioned that the plates contained? Name the five books of Moses. What was the second thing mentioned that the plates contained? What might this historic record have been—any of the books of our Bible? What is the third thing mentioned in the list of the contents of the plates? What prophets which we have in our Bible did the plates likely include? Why do we think so? Who are other prophets quoted from and

referred to in the Book of Mormon that are not in our Bible? Might the plates have contained still other prophets? How many books does our Bible refer to that are not in its compilation? Why do we compare the Bible and the plates of Laban? What is mentioned, fourth, as among the contents of the plates? When did Jeremiah live? What else did the plates contain? From whom was Lehi descended? Where did he find that he was? From whom was Laban descended? What did Lehi prophesy concerning the plates? How do you understand this prophecy? Which members of the family seem to have been the most faithful and God-fearing, and to have valued the plates most? What does Nephi perceive about the wisdom of having the plates?

November, 1902.

Third Week.

SUGGESTIVE PROGRAM. (Temperance.)

It would be a good plan to send special invitations to the temperance workers of your town to visit this meeting, so as to let others see what is our position on the temperance question.

We would earnestly urge that the following topics be met squarely and bravely, at the same time, in the spirit of kindness, with the desire, only, to appeal to the higher nature.

The position of the church on the temperance question. Read from Doctrine and Covenants 86:1; 119:3, and give General Conference action in regard to using liquor or tobacco.

Topics for discussion: (Assign beforehand.)

Is the young man who smokes or chews the highest type of a moral man and a saint?

A young man who can not break the tobacco habit, or can not refuse when cigars are offered in company—does

such a young man display strength of character, courage, or heroism?

What shall a young man do if an acquaintance, under any circumstance, except sickness, offers him wine, or stronger liquor?

Should a Latter Day Saint woman, under any circumstances, have wine at a private meal, a feast, or any social gathering?

If a young man were invited by a friend or a business acquaintance to go into a saloon with him, should the young man go, even though he would not drink?

Suppose a young man were invited into a saloon to take only lemonade or soda-water, should he go? Are there any circumstances under which it would be compatible with the standard of high manhood and Christianity for a man to go into a saloon?

LESSON 6.

THE PLATES OF NEPHI.

Text.—1 Nephi 2:1, 27, 28, small edition; 1 Nephi 2: 1-6, 68-73, large edition.

TWO SETS OF PLATES.

First Set Contained { Everything pertaining to the National History of the Nephites, including } Civil and Spiritual things.

Second Set Contained }	Spiritual Matter	{	Teachings and Exhortations of the Prophets. Prophecies and Revelations. Spiritual quotations from the Plates of Laban. Abbreviated Civil History.
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Introduction.

Nephi pauses now, in his narrative, to tell us something about the plates upon which he is writing. Nephi begun two sets of records. One set, the set from which it is supposed the first and second books of Nephi, the book of Jacob, and the books of Enos, Jarom, and Omni were translated, was kept by special command of God. We speak of this set as Plates No. 2, because Nephi was commanded to make them after coming to the promised land, and after he had been keeping the first plates for thirty years. It is thought that the second record was finished by Amaleki, while the record first begun was continued all through Nephite history.

HELPS ON THE LESSON.

PLATES NO. 2.

(Paragraph 1, small edition; verses 1-6; large edition.)

"These plates upon which I am writing." — Nephi refers to the second plates, which he made by special command of God, after arriving in the promised land. In the 28th paragraph of our lesson, and the 46th and 47th paragraphs of the 5th chapter, Nephi tells us about the Lord commanding him to make these plates.

How do we know these plates are the ones which the Lord commanded Nephi to make? We know from the description of them. Turn to the same texts last referred to, and we find that the Lord also commanded Nephi just what he should write on these plates. "I, Nephi, received a commandment, that the ministry, and the prophecies, the more plain and precious parts of them should be written upon these plates." (1 Nephi 5:47.) Genealogies, and "a greater account of the wars and contentions, and destructions of my people" were to be written on Nephi's other plates (1 Nephi 5:46, 47), of which we shall learn more in our next lesson.

"I, Nephi, do not give the genealogy of my fathers . . . at any time . . . upon these plates which I am writing." — Here Nephi distinctly tells us that genealogy was not written on these plates, neither a "full account" of the proceedings of his father; that these plates upon which he was writing now were reserved especially for the "things of God," hence, we can see, they were the plates which the Lord commanded Nephi to make.

(Paragraph 27, small edition; verses 67-69, large edition.)

"As I have spoken concerning these plates, behold, they are not the plates upon which I make a full account." — It is clearly designated here that Nephi was keeping two sets of plates.

"Are called the plates of Nephi." — Nephi tells us that he called both sets of plates after his own name, hence we call them the Plates of Nephi, and for convenience, distinguish between the two sets as Plates of Nephi No. 1, and Plates of Nephi No. 2. By Plates No. 2 we mean the ones the Lord commanded Nephi to make, which were made last, after Nephi had been keeping the first record for thirty years. (See 2 Nephi 4:5, 6.)

(Paragraph 28, small edition; verses 70-73, large edition.)

"For the more part of the ministry." — Nephi refers to the commandment he received explaining the special purpose for which the Lord designed these plates which we shall call Plates No. 2. The character of these plates was to be spiritual, to record the "ministry of my people." What is meant by this is further defined in other texts, from which we learn that the teachings and exhortations of the ministry were to be recorded on these plates. Also, prophecy, revelation, and quotations from the Scriptures which were on the plates of brass secured from Laban; in short, whatever was of a purely spiritual character. (See 1 Nephi 5:47; Jacob 1:1; 2 Nephi 3:5.)

There was to be discrimination used, however, even in spiritual things. Not everything of this character was to be recorded on Plates No. 2, but the "more plain and precious parts." (See 1 Nephi 5:47.) Jacob says that Nephi commanded him to write only "a few of the things which I considered to be most precious." "And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible." (Jacob 1:1.) When Nephi received the commandment about these plates he no doubt went back to the time when his family left Jerusalem, and selected such matter as was in line with what the Lord has designated, and he frequently refers to the first plates on which was a fuller account of everything.

Incidentally, of course, common or secular matters would have to be referred to, as for instance, Nephi says, in the first paragraph of 1 Nephi, chapter 3, "I must speak somewhat of the things of my father, and also my brethren," and Jacob says that Nephi gave him a commandment that he should not touch, "save it were lightly, concerning the history of this people." (Jacob 1:1.) This means when it was necessary to a clear understanding of spiritual things to give the secular circumstances connected or associated therewith, it was done, touched upon as lightly as possible, but only in such instances.

"For a wise purpose."—Let it be noted that Nephi did not understand why he should be commanded to make these second plates, when he was already keeping a record (see 1 Nephi 5:46, 47), but he expresses his humble trust and confidence that the Lord required it for a wise purpose.

BY WHOM WERE THESE PLATES KEPT?

It seems that Plates No. 2 were handed down in succession, and kept by the prophets. (See 1 Nephi 5:47, lines 6, 7, and 8 on page 44; also Jacob 1:1.) Jacob succeeded Nephi, and from Jacob the plates were kept and handed down, in succession, to Enos, to Jarom, to Omni, to Amaron, to Chemish, to Abinadom, to Amaleki, and Amaleki gave them to King Benjamin. (See Jacob 1:1, and the books of Enos, Jarom, and Omni.)

HOW LONG WERE THE PLATES KEPT?

(Omni 1:15, small edition; Omni 1:43, large edition.)

"*And these plates are full.*"—Amaleki writes what he sees fit, and then tells us that the plates are full, and he gave them to King Benjamin to preserve. (See paragraph 12.) There can be no doubt that Amaleki refers to Plates No. 2, as the plates of which he spoke were the same that descended to him from Jarom, and Jarom clearly designated two sets of plates, the ones he was keeping, and the historic record. (Jarom 1:6.)

Nephi said that the ministerial plates should be handed down from one prophet to another "until further commandment of the Lord." (1 Nephi 5:46, eighth line from top of page 44.) After Amaleki fills the plates we have no account of the Lord commanding any more plates to be made and added to the original set.

Let us notice that in the first six books of the Book of Mormon the wickedness, wars, and contentions of the people are only referred to (see Jacob 1:4; 5:8; Omni 1:2, 5, 6, 7), while in the rest of the record of the Nephites these things are gone into in considerable detail. We find that only the first six books of the Book of Mormon correspond with the character of the record the Lord commanded to be written on Plates No. 2. As the rest of the record of the Nephites does not correspond with the record on Plates No. 2, and as the first six books go no further in point of time than to the reign of King Benjamin, and agree with the description of the record on Plates No. 2, we conclude that these circumstances furnish evidence that Plates No. 2 were not added to nor the record continued after Amaleki's time, or after the beginning of the reign of King Benjamin.

When Mormon was working on his abridgment, 330 A. D., he had gotten down to as far as the reign of King Benjamin when he found, among records which had come into his hands, this very set of Plates No. 2, it would seem, from the description of them he gives. He says that they were small, or contained a "small account." (Words of Mormon 1:2.) No other inference could be drawn from all Nephi ever said than that the record on Plates No. 2

were brief, or small. Jacob and Jarom plainly say so. (Jacob 1:1; Jarom 1:6.) Second, Mormon describes the record which he found as being of a prophetic, spiritual character. Third, he says that Amaleki delivered these plates to King Benjamin. There were no other plates, or record, of which we are given any account, that these points would describe, and the further fact that Mormon *found* this record shows that it was not being kept in his day, or he would have known of it, and also shows that this was not the set of plates of Nephi

that he made his abridgment from. The record was simply cared for by King Benjamin, and handed on down, with the other things that were carefully preserved, as the plates of Laban, the ball or director, the sword of Laban, etc. (See Mosiah 1:3; 12:3; 13:1.) We hear nothing more of the ministerial plates, or Plates No. 2, as we have called them, after they leave Amaleki's hands and pass into King Benjamin's possession, until they fall into the hands of Mormon, and he discovers them.

QUESTIONS ON LESSON 6.

How many sets of plates did Nephi make? To which set does he refer in the first paragraph? How do we know these are the plates that the Lord commanded Nephi to make? What did Nephi call them? Why do we speak of these plates as "Plates No. 2"? For what special purpose were they to be used? Give the heads of the subject matter that were to be written on these plates. Why did Nephi write chiefly spiritual matter on Plates No. 2? Was everything of a spiritual matter to be written on them? Explain what was. From what point of time did Nephi begin the record of Plates No. 2? When were matters of common history referred to? Did Nephi understand why the Lord wanted him to make these plates? But how did he (Nephi) express himself about it? Who kept the record on Plates No. 2? Name the prophets who kept them. How long is it supposed these ministerial plates were kept? To whom did Amaleki de-

liver the plates? What did Amaleki say about the plates? How long were these plates to be kept, or handed down? Have we any account of the Lord commanding new plates to be made after Amaleki finished filling the original set? From which plates is it supposed that the first six books of the Book of Mormon was translated? What difference is there between these first six books and the rest of the record of the Nephites? What does this difference give evidence of? What plates is it believed Mormon found when he was working on his abridged history? Why do we think they were Plates No. 2? Name the points of resemblance. What would we infer about the size of the ministerial record, or Plates No. 2, from what Nephi says? How did other writers describe them? What reasonable conclusion would the fact that Mormon *found* the plates lead to? How was it the plates fell into Mormon's hands so long after the record was finished?

REMARKS TO JUNIOR LEADERS.

This, and the following lesson on the Plates of Nephi contain some matter too complicated for young children. It would be better to leave out the whys and argument part, and confine the subjects to simple teaching points. For instance: There were two sets of plates.

Plates of Nephi No. 2.—Why so called. Book of Mormon name. How Nephi came to make them. When. Contents. By whom kept. Not kept all through Nephite history.

An illustration of the plates Joseph Smith received, and some explanation about the manner of joining the metal leaves to make a book, would give children a more vivid idea of the subject. (See "helps" on Lesson 3.)

November, 1902.

Fourth Week.

SUGGESTIVE PROGRAM. (Social Purity.)

After the lesson, the following topics are suggested for earnest consideration, to be interspersed with appropriate music, having a bearing on the theme of the program, if possible.

Is there room for criticism in the familiarity commonly prevalent, to-day, between the sexes of our young people?

Does a young woman maintain her womanly dignity in permitting a young man to smoke in her presence?

Does the influence of dancing tend towards social purity?

Can flirting be indulged in without losing purity of thought, honesty, and modesty of nature?

Three-minute paper: The teachings of the Bible, Book of Mormon, and Doctrine and Covenants on personal purity.

Three-minute paper: "What can we, as Religians, do to promote social purity?"

Roll-call—response: What can we, as Religians, do to promote social purity?

LESSON 7.

THE PLATES OF NEPHI.

Text.—Same as in Lesson 6.

Introduction.

In this lesson we continue the subject of our last lesson, taking up particularly, Plates No. 1. We also consider Mormon's abridgment, and the translation of the Book of Mormon by Joseph Smith, as convenient, while we are upon the subject of the plates of Nephi.

HELPS ON THE LESSON.

PLATES NO. 1.

(2 Nephi 4: 5, small edition; 4: 38, 39, large edition.)

"*Had kept the records.*"—Nephi had kept a record of the proceedings of his family during the thirty years subsequent to their departure from Jerusalem on plates which he made for the purpose. The practice of keeping records was in vogue among the Hebrews and the Egyptians, as evidenced by the following:

James Freeman Clarke in his celebrated work, "Ten Great Religions," speaking of the Egyptians, says: "But, for us, the most fortunate circumstance in their taste was their fondness for writing. No nation has ever equalled them in their love for recording all human events and transactions. They wrote down all the details of private life with wonderful zeal, method, and regularity. Every year, month, and day had its record, and thus Egypt is the monumental land of the earth. 'No

Egyptian,' says Herodotus, 'omits taking accurate note of extraordinary events.' Everything was written down. Scribes are seen everywhere on the monuments, taking accounts of the products of the farms, even to every single egg and chicken—because they were thus fond of recording everything—we have wonderfully preserved, over an interval of forty-five centuries, the daily habits, the opinions, and the religious faith of that ancient time."

It was also a Jewish custom of general practice to keep genealogies and records of their tribes and families. Cruden says, "perhaps there never was a nation more circumspect in this point than that of the Jews," so that it would only be expected that Lehi or Nephi would keep a record of their history from the time they left Jerusalem, and it is but reasonable that the Lord should give direction concerning so important a work. (1 Nephi 5: 46, 47.)

(1 Nephi 2: 27, small edition; 2: 69, large edition.)

"They are called the plates of Nephi."

—Nephi says he called the first plates after his own name, as well as the second plates.

(1 Nephi 5:46, small edition; 5:134, large edition.)

"And I knew not at the time when I made them, that I should be commanded to make these plates."—Nephi states that

he had no idea, when he made the first plates, that he should be commanded to make other plates, and keep another record. Therefore, he tells us, he had made a record of his father's prophecies and experiences upon the first plates, also of their journeyings in the wilderness, the genealogy of their forefathers, and many of his (Nephi's) own prophecies. When he made the second plates he selected and wrote upon them such things as were of the character the Lord had indicated, but for particulars he referred his people to the first plates which gave a "full account" of the national history. (Also see 1 Nephi 2:27, 28, and 2 Nephi 4:5, 6.) The "reign of the kings," the "wars and contentions" and "destructions" of the Nephites, "the more history part," were written on the first plates. (See 1 Nephi 2:27, 28; 5:46, 47; 2 Nephi 3:5; 4:5, 6; Jarom 1:6; Alma 17:5.)

But was there nothing but civil affairs recorded on the first plates? Nephi indicates that up to the time the Lord commanded the second plates to be made he had been recording spiritual, as well as general matters on the first plates. In another place he says that he and his father spoke many things to Laman and Lemuel and the sons of Ishmael which were recorded on the first plates. (See 1 Nephi 5:46, 47; 2 Nephi 3:5.) We have seen that these first plates were to give a "full account of the history" of the Nephites. This being so, it would have been imperative to also give account of spiritual happenings of national importance, and something of the great religious teachers who left an impress on the people. While Plates No. 2 were chiefly for spiritual matters, things of a secular and spiritual nature must have been recorded on Plates No. 1.

It is probable that when the ministerial record ceased to be kept any longer that more attention was given to recording spiritual matters on Plates

No. 1. Such men as Alma, Helaman, Nephi and others who kept the plates were men who would combine the spiritual and the secular in any history they wrote, and especially when the sacred or ministerial record was no longer being kept. In evidence of this reasoning is Mormon's assertion that upon the plates of Nephi from which he made his abridgment, and which we understand were Plates No. 1, the sayings of Jesus were copiously recorded. (3 Nephi 12:1.) Furthermore, the abridgment of the record which we have in the Book of Mormon in the five books of Mosiah, Alma, Helaman, 3 Nephi and 4 Nephi, speaks for itself on the question, and shows that spiritual things were also recorded on Plates No. 1.

OTHER RECORDS.

There were other records kept in Nephite days besides the plates of Nephi. (See 3 Nephi 2:11, lines 21 and 22; also see Words of Mormon 1:2, lines 4 and 5.) Mormon speaks of them, but says the plates of Nephi gave a more correct account. Archaeology proves that the ancient Americans were a literary people. The early Catholic priests made great bonfires of books and manuscripts which they found in the possession of the nations of Central America and Mexico. (See required readings on the civilization of the Aztecs and the Incas in *Autumn Leaves* for February, March, April, and May, 1902.) Other histories and accounts were written, but this record of which we speak as Plates No. 1 ever remained, throughout Nephite history, the authoritative national record, and was the record from which Mormon made his abridgment, 330 A. D.

WHO KEPT THE HISTORY RECORD.

It appears, from what Jarom says, that the kings kept the history record as long as there were kings. (Jarom 1:6.) It seems clear that the spiritual leaders who succeeded Nephi as recorders of the sacred history did not keep the national record, and Amaleki does not speak of delivering up any other plates to King Benjamin but the ministerial plates. (See Jacob 1:1; Jarom 1:6; Omni 1:12.) Nephi, of course, kept the history plates as well as the ministerial plates, and after him they must have been kept by the king or kings

who succeeded him (see Jacob 1: 2, 4) until Mosiah, the first. We are not told how many kings reigned between Nephi and Mosiah I, nor who they were. We are not told much about Mosiah I, but he must have brought the plates of Nephi with him when he left the land of Nephi, from the very fact that they were in the possession of the Nephite-Zarahemlite confederacy afterwards.

From Nephi to Mosiah I, then, we do not know who kept the history record, but beginning with Mosiah I the record was kept in succession by the other prophet-kings, Benjamin, and Mosiah II. (Mosiah 1: 3.) Then the reign of Judges began and Mosiah II delivered the record to Alma, the first judge. (Mosiah 13: 1.) After Alma, however, the plates were not always kept by the Judges; only twice were they, when Helaman, son of Helaman, and Nephi, his son, were Judges. The order in which the historic record was kept from Alma was from him to his son Helaman (Alma 17: 5-14), to Helaman's brother, Shiblon (Alma 30: 1), to Helaman, son of Helaman (Alma 30: 5), to his son Nephi (Helaman 2: 7), to his son Nephi (3 Nephi 1: 1), to his son Amos (4 Nephi 1: 6), to his son Amos (4 Nephi 1: 7), to his brother Ammaron (4 Nephi 1: 11), to Mormon (book of Mormon 1: 1, 5; 2: 3), to his son, Moroni (Book of Moroni 9: 3, line 26; 10: 1). Moroni was the last writer, and he sealed up the record.

MORMON'S ABRIDGMENT.

(3 Nephi 2: 11, small edition; 2: 52-58, large edition.)

"And it hath become expedient."—The history record had become very large by Mormon's time, and he states that it had "become expedient" that he should make "a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time," that it might be more convenient for future peoples to gain a knowledge of the Nephites and of God's dealings with them. So Mormon proceeded to make an abridgment from the plates "which were called the plates of Nephi," and, he further says, that he made new plates for the purpose with his own hands.

(Book of Mormon 1: 1, 5, small edition; 1: 2, 3, 41-45, large edition.)

"Ye shall engrave on the plates of Nephi, all the things ye have observed concerning this people."—Ammaron commanded Mormon that he should, when he arrived at the age of twenty-four years, go to the hill Shim, and get the plates (Ammaron had hidden the records in that place) and write on them the history of his day. In paragraph 5, Mormon tells us about doing so, and says: "And upon the plates of Nephi I did make a full account of all the wickedness and abominations." But he did not do so in his abridgment, referring to which he says, "but upon these plates I did forbear to make a full account of their wickedness and abominations."

(Words of Mormon, paragraph 2, 3, small edition; verses 4-9, large edition.)

"I found these plates."—Mormon had gotten along with his abridgment to as far as the reign of King Benjamin when he says, "I searched among the records which had been delivered unto my hands, and I found these plates, which contained the small account of the prophets, from Jacob, down to the reign of this King Benjamin, and also many of the words of Nephi." Mormon was very much pleased with the record, "because of the prophecies of the coming of Christ." It is believed that this record which Mormon found was the Plates of Nephi No. 2, for the following reasons: 1. It was a *small* record. 2. It contained, principally, an account of the prophets, and of the revelations and prophecies concerning Christ; in other words, it was a record of spiritual things. 3. It reached down to King Benjamin's time, to which king it was delivered by Amaleki (see paragraph 4). These points agree, exactly, with the description of Plates No. 2.

"Wherefore, I chose these things, to finish my record upon them."—Some think Mormon substituted this record which he found for the abridgment he had made down to King Benjamin's reign. At any rate, he put these plates which he found "with the remainder of my record," he says, and tells us, in the 4th paragraph, that he proceeded to "*finish out*" his record "from the plates of Nephi," or the historic plates No. 1, as we believe.

THE BOOK OF MORMON.

Moroni, in his introduction to the Book of Mormon, states that it is "An account written by the hand of Mormon upon plates taken from the plates of Nephi, wherefore, it is an abridgment of the record of the people of Nephi." This is what the work was when Mormon left it to his son, Moroni, but Moroni could not, of himself, know what would take place in latter days, and the Lord did not see fit to reveal the circumstances to him.

It will be remembered that when Mormon placed the plates which he found, with his abridged work he remarked that he did not understand why he should, but that he felt prompted by the Spirit of the Lord to do it, hence he did so. (Words of Mormon, paragraph 3.) Nephi, also, in making the plates, expressed himself as not understanding why he should have to do this, but was confident that the Lord, who knows all things, had some wise purpose in it (1 Nephi 2: 28).

Church History, volume 1, pages 23-27; Doctrine and Covenants, section 9. Maybe we shall see what the Lord's purpose was, now. Joseph Smith had written one hundred and sixteen foolscap pages of translation of Mormon's abridgment, when he loaned the manuscript, and could never recover it. The Lord, in revelation, revealed to him a plot that enemies had made against the Book of Mormon, and directed Joseph not to translate that part again from Mormon's abridgment, but to translate direct from the plates of Nephi down to as far as the reign of King Benjamin,

beyond which point the manuscript in the possession of the enemies did not reach. So Joseph Smith had the plates upon which was Mormon's abridgment, and he also had the plates of Nephi.

But which plates of Nephi were they is the question. It is believed they were the small plates No. 2, for the following reasons: 1. Mormon says he put the small record which he found with his abridgment. 2. Nephi being commanded to make Plates No. 2, and Mormon being impressed to put them with his abridgment seems to have been a provision that the Lord made for some future need or circumstance. 3. Plates No. 1 would likely have been too voluminous. 4. Plates No. 2, while presenting all essential matter for our edification, were yet better suited in size to correspond with the proportion of Mormon's abridgment for the rest of the book.

The Book of Mormon, then, it is believed, is a translation from, 1. The plates of Nephi No. 2 direct, for the first six books. 2. Mormon's abridgment of Plates No. 1. 3. Moroni's abridgment of the book of Ether. 4. The book of Moroni. The book of Ether and the book of Moroni were written on the same plates containing Mormon's abridgment, hence the Book of Mormon was translated from but two sets of plates.

The chapter called, "Words of Mormon," occurring between the book of Omni and the book of Mosiah, is but an explanatory insertion which Mormon makes when he reaches that point in his abridgment.

QUESTIONS ON LESSON 7.

What record had Nephi been keeping before the Lord commanded him to make Plates No. 2? For how long had he kept this record before he was commanded to make the second plates? What did he keep the first record on? What did he call the first plates? What was this first record intended to be? Name the subject matter Nephi mentions that was written on the first plates. In consequence of not knowing that he would be commanded to make the second record, what had Nephi written on the first plates besides civil matters? What does he say in another place that

he wrote? Which plates gave the fuller account of the history of the people? Could a full history of the people be given, and leave out things of a spiritual character? Why not? What is probable would have been done after the ministerial record ceased to be kept? What other reason is there for thinking that spiritual things would be recorded on the history plates? Leaving out the assertions of Nephi and others about what was written on these plates, what evidence have we on the question in the character of the subject matter of the Book of Mormon? What does Mormon

say in reference to the sayings or teachings of Jesus?

Were there any other records kept in Nephite times besides the two sets of plates of Nephi? What is said on this point? How does archæology confirm these statements? But of all the histories that might have been written, which ever remained the authoritative national history? What does Mormon say that supports this idea?

Is it probable that Nephi made enough plates to contain all of Nephite history? What class of men kept the history record up to the beginning of the reign of Judges? For what period of time do we not know who the kings might have been who kept the record? After Nephi, what three kings of whom we know kept the record? Who succeeded Mosiah II as recorder of the national history? Name the historians after Alma. Were they all judges? How many of them

were? Who was the last historian?

Who abridged the history of the Nephites? Why did he think it "expedient" to do so? Did Mormon write a full account of his own day, on the historic plates of Nephi, or in the plates he was using for his abridgment? From which plates of Nephi did Mormon make his abridgment? Why do we believe so? What did Mormon do with the plates he found? Why did he do so? What wise purpose did these plates serve in this latter day? From how many sets of plates is it believed the Book of Mormon was translated? Name them. Which set does the first six books represent? What parts of the Book of Mormon were written on the other set? How many authors are represented? Which books are the abridged works of Mormon? Which books are Moroni's work? Explain about the "Words of Mormon."

SUGGESTIVE TEACHING POINTS FOR JUNIOR LEADERS.

Plates No. 1.—Why so called. Book of Mormon name. When Nephi commenced to keep them. How long kept. By whom kept. Contents. The last two writers.

The leader should select such subject matter as would be suited to the class. It may, or may not be wise to take up the following, or part of it, only, may be used.

The Abridgment.—Who made it. When. Why. On what did Mormon write his abridgment. Which plates did he abridge.

Plates Mormon Made.—They contained: 1. Shorter account of Nephites by Mormon. 2. Last chapter of Nephite history by Moroni. 3. Shorter account of Jaredites by Moroni.

Book of Mormon.—First six books translated from Plates No. 2. All the rest translated from plates Mormon made.

December, 1902.

First Week.

PRAYER-MEETING.

In charge of Elder Duncan Campbell, Pleasanton, Iowa.

Song and prayer.

Opening remarks.

Prayers mingled with song.

Testimonies and song.

Theme for thought and meditation.—The Redeemer.

Theme text.—"Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah; or, in other words, a Savior of the world. And he also spake concerning the prophets, how great a number

had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore, all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."—1 Nephi 3: 3, small edition; 3: 3-5, large edition.

Introduction.—When Adam and Eve were first created and placed in the garden of Eden, they lived in the presence of their Maker and had communication with him. By and by Satan found ac-

cess to their happy abode and made them believe that God had deceived them in regard to the results that would follow from eating of the fruit of the tree of the knowledge of good and evil. He assured them that they would not surely die in the day that they would eat of the fruit of that tree, as God had said they would, but that, instead, their eyes would be opened, and they would be as gods, knowing good and evil. Losing their faith in God, they allowed themselves to be governed by the evidence of their outward senses, and seeing that the tree was good for food, and that it became pleasant to the eyes, and a tree

to be desired to make them wise, they took of the fruit and did eat. As had been predicted, their eyes were opened, but they were opened to a sense of their own nakedness, and they immediately began devising means of covering and concealment. The presence of the Lord was now no longer desirable, and they sought to withdraw and hide themselves from him. As they ceased to be happy in the presence of the Lord they were driven out of the garden and effectual means provided to keep them from the tree of life until they were prepared to partake of its fruit with impunity.

THE STUDY OF THE THEME.

The vision of Lehi. (1 Nephi 2:17-25, small edition, 2:39-65 large edition.) The vision is designed to illustrate the lost and fallen condition of mankind and the manner of their redemption. After Lehi had prayed what did he behold? It should be observed that Lehi saw this vision after having prayed. The large and spacious field which he saw was evidently intended to represent the world as a whole. In paragraph 21, there is mentioned "a large and spacious field, as if it had been a world." In the parables of Jesus a field is used to represent the world.

What did Lehi see next? What is said of the fruit of the tree which he saw? In 1 Nephi 3:16, it is said the tree represented "the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore it is the most desirable above all things." In Romans 5:5, it is said: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

What did Lehi do then? What did he say about the taste of the fruit? What was the color of the fruit? As Lehi partook of the fruit what effect did it have? What desire did he then begin to have? What did he know that gave him this desire? The sweetness of the fruit represented the joy and happiness produced by the love of God in the soul. When Lehi partook of the fruit it filled his soul with exceeding great joy, and the angel said to Nephi, "the most joyous to the soul."—1 Nephi 3:16. The whiteness of the fruit represented the exceeding purity of the love of God, there is not the least uncleanness or

selfishness about it, and it immediately caused Lehi to think of the good of others, for he desired that his family should also enjoy it.

When Lehi was looking for his family what did he behold? Where was the river located? Where was the head of the river? What person did he see at the head of the river? In what condition of mind did they appear to be? The river of water was filthy, but Lehi was so taken up with other things that he did not notice the filthiness of the water. The river of filthy water and the fountain-head from which it sprang represented hell and the awful gulf which separates the wicked from the tree of life. See 1 Nephi 4:5. At the invitation of Lehi, his wife, Sam and Nephi came and partook of the fruit of the tree of life, but Laman and Lemuel would not come and partake of it. This indicated their refusal of the overtures of love and mercy.

(1 Nephi 2:21, small edition; 2:50, 51, large edition.) What did Lehi see extended along the bank of the river? To what did the rod of iron lead? What else did Lehi see? Where did the straight and narrow path lead to? Besides going to the tree of life where else did the path lead to? What did the large and spacious field appear like? What did Lehi see there? What were many of them doing? The rod of iron represented the word of God. See 1 Nephi 4:5. The straight and narrow path represented the way of life and salvation. See Matthew 7:14. The great and spacious field has already been noticed as representing the world.

and the numberless concourses of people, evidently, were the inhabitants of the earth. The ones who were pressing forward to obtain the path that led to the tree were those who were striving to enter upon the service of the Lord.

After Lehi had seen these commence in the path there arose an exceeding great mist of darkness, causing them to wander off and be lost. What did this mist of darkness represent? See 1 Nephi 3:29. He saw others pressing forward, taking hold of the rod of iron and clinging to it until they reached the tree and partook of its fruit, then seeing that the world was scoffing at them they became ashamed and fell away into forbidden paths and were lost. This is the class spoken of by Jesus in the parable of the sower, that received the seed into stony places, being those who hear the word and readily with joy receive it, but not having root in themselves, when tribulation and persecution arise because of the word they are offended and wander off into the world again. Matthew 13:19, I. T.

What did Lehi see on the other side of the river of water? Where did this great and spacious building seem to stand? What was it filled with? What was the manner of their dress? What was their attitude? The great and spacious building represented the "vain imaginations and the pride of the children of men."—1 Nephi 3:29. The people who filled the great and spacious building represented the opposition to the work of the Lord, the multitudes of the earth that were gathered together to fight against the apostles of the Lamb. 1 Nephi 3:19. Nephi seems to have seen more than his father saw in regard to the great and spacious building, for he saw that "it fell; and the fall thereof was exceeding great."—1 Nephi 3:20.

The class of people that occupied this building was typified by Laman and Lemuel and their seed, and represented the great and abominable church whose foundation was the devil. Their fine clothing and ornaments represented "the desires of this great and abominable church; and also for the praise of the world do they destroy the saints of God, and bring them down into captivity."—1 Nephi 3:34. The attitude of

this class is an attitude of opposition to the principles of freedom and liberty. The object of this class is the same as that of Satan, to keep men in ignorance and bondage in the interest of its own selfish and ambitious purposes. This makes a Redeemer and Deliverer necessary.

The Redeemer.—According to our theme text the Redeemer would be raised up six hundred years after Lehi left Jerusalem. Among what people would he be raised up? What was the title of the Savior the Jews were looking for? In what state were all mankind? On whom should they rely to be saved from this lost and fallen state?

Mankind had lost the love of God and love to man. Under the influence of the devil they had become carnal, sensual, and devilish. They had become like him whom they listed to obey. Jesus Christ, the Redeemer, came to deliver men from this lost and fallen state. He came with the gospel of light and life by obedience to which men might receive the Holy Spirit by which the love of God would be shed abroad in their hearts and they would experience that joy that Lehi felt when in vision he partook of the fruit of the tree of life. We are told in Galatians 5:22 that the fruit of the Spirit is love, joy, etc.

Lehi saw that this fruit was desirable above all other fruit. And Nephi, because he believed, saw the things which his father had seen. In vision he saw the Redeemer of the world going forth and ministering to the people in power and great glory. He saw multitudes of the sick and the afflicted healed by the power of the Lamb of God. He saw the Son of the everlasting God judged of the world and lifted up upon the cross and slain for the sins of the world. He saw the great destruction that came upon his descendants at that time and the descent of the Christ among them. He saw the Holy Ghost fall upon twelve men and that they were ordained of God and chosen. He saw the generations of the righteous, the falling away, the coming of the Gentiles, the rise of the great and abominable church, and the final restoration of the gospel.

REVIEW QUESTIONS.

Where were Adam and Eve placed when they were first created? What was their condition there? Who deceived them and caused them to fall? What was the result of their fall?

What did the vision of Lehi illustrate? What did the tree which he saw represent? How is the love of God shed abroad in the hearts of men? How may the Spirit be received?

December, 1902.

Second Week.

SUGGESTIVE PROGRAM. (Relief Committee.)

Opening exercises.

Lesson.

Duet.

Recitation on subject appropriate with theme of the program.

Responsive exercise between leader and Relief Committee, or a class of a certain number:

Leader: "What does the Bible say about our duty to do good to our fellow men?"

Class reads: 1 John 3: 17; Matthew 25: 35-40.

Leader: "What does the Book of Mormon say on this subject?"

Class reads: Jacob 2: 4, 5.

Leader: What has the Lord revealed to the church in these latter days on this subject?

Class reads: Doctrine and Covenants 42: 8; 44: 3; 101: 2.

Song.

Exercise for a number of junior members: "Examples from the life of our Master." (These examples may be read from slips of paper, or recited.)

Three-minute paper: "To Be Followers of Christ, We Must be Like Him." (Confine the paper to the "doing good" phase of the Christ life.)

Report of the Relief Committee.

Closing exercises.

LESSON 8.

THE RETURN TO JERUSALEM FOR ISHMAEL'S FAMILY.

Text.—1 Nephi 2: 2-14, small edition; 2: 7-30, large edition.

Time.—As in lesson 1.

LESSON NARRATIVE.

We now pick up the thread of narrative where we left it in Lesson 4. The Lord intimates to Lehi his intention of raising up a nation in the promised land, and commands Lehi to send his sons up to Jerusalem for Ishmael's family. Ishmael and his household are prevailed on to join their fortunes with Lehi's. But as the party journey along, and leave Jerusalem further and further in the distance, some of Ishmael's family repent of their choice. A division takes place in the party, and one side, led by Laman and Lemuel no doubt, rebel against Nephi and those who stand with him. Nephi is bound, but the Lord loosed the cords. Again would his brothers have bound him, but one of the sons of Ishmael relents, and with his mother and one of his sisters, plead successfully in Nephi's behalf. Laman and Lemuel become ashamed of themselves for the time being, and seek Nephi's forgiveness, which is freely given. Harmony is restored, and the party continue their journey till the camp is reached.

HELPS ON THE LESSON.

(Paragraphs 2, 3, small edition; verses 7, 8, large edition.)

"Raise up seed unto the Lord in the land of promise."—The Lord has made it known to Nephi and Lehi that he

would give them a "land of promise." (See 1 Nephi 1: 19, 44.) How far they might have seen into the purpose of the Lord we do not know, neither do we know whether they ever wondered what

they should do in the promised land by themselves, or if they thought they should find the land peopled to some extent. Whether, when the Lord told Lehi that they were to "raise up seed in the land of promise," they comprehended that they were to be founders of a nation, we do not know. Lehi and Nephi never stopped to question about what they did not understand, but walked in faith.

(Paragraphs 4, 5, small edition; verses 9-11, large edition.)

"I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem."—We are not told that Laman and Lemuel objected to this trip. It is probable that the errand was more agreeable to them this time, since it promised a less lonely life for them hereafter.

"The Lord did soften the heart of Ishmael and also his household."—No better comment can be made on this passage than to quote Nephi's beautiful, trustful words, "The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them." (See 1 Nephi 1: 21.) Ishmael's family consisted of his wife, five daughters, and two sons and their families. We are not told how many were in the families of the sons.

(Paragraphs 5-9, small edition; verses 12-23, large edition.)

"They were desirous to return unto the land of Jerusalem."—How often, under the enticing of God's spirit, we make resolutions that, when left to ourselves, we are tempted to retract from, then does our real struggle begin, and then is our opportunity to prove ourselves. As Jerusalem faded in the distance, and they came to realize more vividly, what wandering, homeless, in the wilderness, meant, part of Ishmael's family repented of the choice they had made, and desired to return. Laman and Lemuel, who had heard more about the things which were in store for Jerusalem, through their father, and Nephi, should have encouraged the wavering members of Ishmael's family, but instead, it seems that they were leaders in stirring up the dissen-

sion that arose, for Nephi addresses himself to them.

"How is it that ye have forgotten that ye have seen an angel of the Lord?"—Nephi reminds his brothers of the evidence they have had that God was in the matter of their leaving Jerusalem, and that there was no human delusion about it. He refers to the angel that appeared unto them (1 Nephi 1: 30), and tries to show them the condition of Jerusalem when the people would treat Lehi and the prophets as they had done.

"They were angry with me."—Minds become so stubborn, and hearts so hardened, sometimes, as to be deaf to reason. Nephi's words had no effect upon his brothers' willful spirits, and they bound him, with the object of permitting him to be destroyed in the forest. This seems to have been an act of hatred, since it was not necessary to have bound Nephi if they wished to return to Jerusalem, for in paragraph 7 he extended them the opportunity of doing so. We are not told if any of Ishmael's family went so far as Laman and Lemuel did in opposing Nephi in this instance; we know they did not in the next.

(Paragraph 10, small edition; verse 23, large edition.)

"The bands were loosed from off my hands and feet."—Nephi had prayed only for strength that he might burst the bands with which he was bound, but, the Lord did still more than this; he loosed the bands without any effort on Nephi's part, just as Paul's bands were loosed (Acts 16: 26), and the chains fell off from Peter's hands (Acts 12: 7).

(Paragraph 11, small edition; verse 24, large edition.)

"They were angry with me again."—After this new evidence that the Lord was with Nephi, yet would his brothers have bound him again.

"They did soften their hearts."—It seems strange that Laman and Lemuel would listen to human persuasion, when they were not affected by the divine intervention that had been shown in behalf of their brother. Perhaps their carnal minds did not realize that Nephi's bands had been loosed by the power of God, or perhaps they were more easily influenced by what men

would think of them, than by how God would esteem them.

(Paragraphs 12, 13, small edition; verses 25-28, large edition.)

"They were sorrowful." *"I did frankly forgive them."*—It seems that for a time Laman and Lemuel were really ashamed of themselves and repentant. Notwithstanding this was the second time they had laid violent hands on him (1 Nephi 1: 29, 30), and they sought to take his life this time, Nephi says, "I did frankly forgive them." Jesus was on one occasion asked how many times we should forgive an offending brother, and answered: "I

say not unto thee, Until seven times: but, Until seventy times seven." (See Matt. 18: 21, 22.) In substance, we are commanded to forgive a brother as often as he repents. (See Luke 17: 3, 4; also Doc. and Cov. 64: 2.)

(Paragraph 14, small edition; verses 29, 30, large edition.)

"We did come down unto the tent of our father."—There were now sixteen in the party in camp that we can designate: Lehi and Sariah, their four sons, and Zoram; Ishmael, his wife, five daughters and two sons. Besides these, there were the families of Ishmael's two sons, so that there were over sixteen in the party, in all.

SPECIAL POINTS IN THE LESSON TO NOTE.

How the Lord can move upon men's hearts to carry out his will.

That neither enemies, nor difficulties were permitted to stand in Nephi's way to prevent him from doing the work the Lord had for him to do.

The Christlikeness of Nephi's spirit.

QUESTIONS ON THE LESSON.

Where does the narrative of our lesson begin? What did the Lord tell Lehi was not wisdom? What did the Lord command Lehi to do? Did Lehi and Nephi comprehend the scope of the Lord's purpose concerning them? Instead of asking questions about the future, how did Lehi and Nephi move? In what disposition did Laman and Lemuel accompany Nephi to Jerusalem again? When they reached Ishmael's house, what did they say to him? Did their words, alone, influence Ishmael and his household? What saying of Nephi's does this circumstance recall? After they had proceeded for some distance from Jerusalem, how did some members of Ishmael's family feel? What attitude did Laman and Lemuel take? How did the party divide? To whom did Nephi address himself, principally, and why? Of what things did he remind his brethren? What effect did his words have; what did his brothers do to him? What was their design?

Was there any reason for Laman and Lemuel to have bound Nephi because they wished to return to Jerusalem? Why not? Did any of the members of Ishmael's family go to the extreme that Laman and Lemuel did? What did Nephi pray for? How did the Lord answer his prayer? Give Bible instances that were like this one. What would Laman and Lemuel have done again? Why did they not carry out their purpose? How did they feel for the time being, and what did they desire of Nephi? What had Nephi to endure from Laman and Lemuel on other occasions? Nevertheless, what does Nephi do now? With what command does Nephi's action conform? What did Nephi advise his brothers to do, and did they do it? To what place did the party now continue their journey? How did they all feel when they reached camp, and what did they do? How many were in the party now?

December, 1902.

Third Week.

REVIEW.

Suggestive Program. (Rally.)

The review offers a favorable opportunity to make this a rally meeting for the society. Send special invitations to members who have been absent, and to young people who should become members. It is a good opportunity, as well, to invite visitors, especially those who have shown any interest. Do not have class work this evening. Let it be a general review, and in societies where there are classes, let the leaders prompt their classes to answer the questions, or the classes may be called on in turn.

The one who conducts the review should question in a bright, brisk manner, and allow no lagging or tiresome argument. Let the older members be careful not to monopolize the time in discussion. Hold the interest of the younger members.

Better to omit some of the questions, than to make this part of the exercise long and tiresome.

Have an outline of the review put upon the blackboard beforehand, also have up a map of Western Asia, so that both may be seen as the questioning progresses.

The review material offers sufficient subject matter for a talk, a paper, or a debate, without bringing in any other subjects for this meeting.

Intersperse the exercises of the evening with music, in which the younger members should take part.

At the close, have a roll-call, response to be, "A thought from the quarter's lessons." In small societies let the members stand as they respond. In large societies, let the classes, or in groups of five, ten, or any number, stand, in turn, and respond in concert. The response should be prepared beforehand. Let each member, class, or group remain standing till all have re-

sponded and risen, then, while all are standing, let the closing song be sung, and the benediction be said.

In opening the meeting, have a very brief address of welcome made, setting forth the three-fold object of the society, viz., to learn, to develop, and to do.

At the close, just before roll-call, have a brief statement read, or given orally, showing the good being accomplished by the committees, and the Christian service being performed.

Right after this let the Lookout Committee follow, walk up before the assembly, and the chairman say something like this: "As the Lookout Committee, we are pleased to have your presence with us this evening, and, to be true to the duty of our office, as well as to express the earnest desire of our society,—let the whole committee say in concert—"We invite you to come again." The chairman will then announce that the committee will be waiting (name a place) after meeting to receive the names of those who would like to join the society. Let the entire committee again repeat,—“Again we invite you,” bow, and retire to seats.

Let the Social Committee be stationed at the door to shake hands and say a pleasant word to the people as they go out, noticing especially the members who have not been coming regularly, the young persons who should become members, and the visiting young people.

Aim to make this a rally meeting, indeed. Let it be general, cheerful, and inspiring. Show your visitors the good you are doing, and make the young people who should be members want to join, and their parents anxious to have them to do so.

LESSON 9.

REVIEW.

History.—Why did Lehi flee from Jerusalem? At what time was it? Who went with him? What promise did the Lord make to Lehi and Nephi? What

promise had been made to Joseph, a son of Jacob? How did the promise made to Lehi and Nephi agree with, and fulfill the promise made to Joseph?

Describe the character of the different members of Lehi's family. Why was Nephi chosen to be the leader of his brothers? What evidence did Nephi receive concerning his father's prophecies? How did Nephi obtain this evidence?

In what direction did the family travel from Jerusalem? Where did they camp? While here, what did the Lord command Lehi to send his sons back to Jerusalem for? For what purpose did the Lord command Lehi to send his sons up to Jerusalem the second time? How many, in all, were in Lehi's party, now? Name them.

Plates.—How many sets of plates have we studied about this quarter? What did the plates of Laban contain? What was the difference between the two sets of plates of Nephi? How long was each of the two records kept? In what language was the Nephite record kept? Explain how, and why it was.

Prophecy.—What revelation did the Lord give Nephi concerning his brother? How should the people of Laman and Lemuel affect the people of Nephi? What did Lehi prophesy concerning the plates of brass?

Prayer-meeting Themes.—Define God. How was the *power* of God manifest in the experiences of Lehi, Moses, and Daniel? How was the *mercy* of God to be shown towards the Israelites? Name the chief attributes of God. What did

Lehi, Paul, and other holy men testify of the power, mercy, and love of God? What lesson should we learn from the example of these men?

What is opposition? To what extent does it prevail? When does money become opposed to God? Why is the carnal opposed to the spiritual? What did Jesus say about opposition? Why is opposition necessary in the world? Who will be crowned with the victory of eternal life?

Who introduced opposition and disobedience in the world? What forms of expression have these adverse principles taken? Why was a Redeemer necessary? What did the vision of Lehi illustrate? What was promised in the vision? How was the mission of the Redeemer shown in the vision?

Spiritual Lessons.—What spiritual lessons have we learned from this quarter's lessons? (This might be presented in a brief talk, or paper.)

Controverted Points.—That the Hebrews wrote on brass plates. The killing of Laban. The time it took to make the distance from Jerusalem to the camping place in the valley "Lemuel." The river "Laman." That Lehi offered sacrifice. (It would be interesting to arrange for a debate on these points. One side could represent the opposers of the Book of Mormon, and the other side represent the defenders of the book.)

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

Introduction.

"The want of understanding how to conduct and preside in various meetings held by the church; such as branch counsel, business, courts of elders, and the several conferences—local, district, and general; together with the lack of understanding and order in preparing, presenting and supporting, before the respective assemblies, the several motions and resolutions, for which consideration is asked and action demanded, make such a work a necessity."

This statement found in the Introduction to Rules of Order and Debate published by the church states clearly and briefly the reasons for undertaking the study of Parliamentary Law and Practice in our society. One needs to attend but a few gatherings for deliberative purposes, whether of the church or of the world to be convinced of the need of a more general understanding of this subject. Our work of education intended to better fit us for the activities of life would certainly be very incomplete without giving some attention to this branch of knowledge.

These studies coming only once each quarter require careful attention in order that the work shall be of a lasting character, for they can not be treated so much in detail as when they follow consecutively each week. It is to be hoped that the suggestions of the author may be as fully carried out as practicable, and that the programs may continue to be as interesting and beneficial to all as they have been to some in the past.

It will be almost indispensable that each member who studies these programs have access to the Rules of Order and Debate published at Herald Publishing House, price forty cents. Each society could have one for the use of such of its members as can not have a copy for themselves.

Text.—Rules of Order and Debate, chapter 1.

Subject.—Organization.

Paper.—"Necessity of organization for success in all things."

LESSON STUDY.

(Sec. 1.) PURPOSE OF ORGANIZATION. How, only, can the purpose of an assembly be effected? What two things are necessary to do this?

(Sec. 2.) GENERAL ASSEMBLIES OF THE CHURCH. Describe the manner of choosing a presiding officer in a general assembly when no organization has been effected. What is the first duty of the one chosen to preside? What other officer is indispensable?

(Sec. 3.) WHO SHALL PRESIDE. In promiscuous assemblies what rule should be observed in presiding, as to authority? When several present hold the same authority, to whom should preference be given?

(Sec. 4.) ORGANIZATION OF BRANCHES. What is the rank of branch organiza-

tions? How many members are required to organize a branch? What officers must there be? Who may organize a branch?

(Sec. 5.) PERMANENT BRANCH OFFICERS. Can one not eligible be chosen to have permanent charge of branch and then afterwards ordained to such office? How are branch officers to be chosen? (Method of voting not specified.) What is said of giving notice of election?

(Sec. 6.) COMPLETE BRANCH ORGANIZATION. When is a branch fully organized? What is said of two or more officers of same grade being chosen? Must secretaries be ordained?

(Sec. 7.) CHURCH RULES GOVERN BRANCHES. To what extent should the

rules of the General Assembly govern branches?

(Sec. 8.) **WHAT CONFERENCES ARE.** How do conferences rank as organizations? What two classes of conferences are there? What governs the frequency of regular conferences? What determines the name of a regular conference? Under whose jurisdiction are the several regular conferences?

(Sec. 9.) **SPECIAL CONFERENCES.** What are special conferences? What may be their purpose? How named? What agreement is referred to as to their call?

(Sec. 10.) **DISTRICT CONFERENCES.** By whom authorized? What is their purpose?

(Sec. 11.) **DISTRICT ORGANIZATION.** State specifically how to proceed to organize a district. (Note the two methods of representation; also by what authority.)

(Sec. 12.) **TEMPORARY ORGANIZATION.** State how to form temporary organization.

(Sec. 13.) **PERMANENT ORGANIZATION.** What officers are necessary to a complete district organization? What is said of other officers? What titles are applied to district officers?

(Sec. 14.) **MEMBERS OF GENERAL CONFERENCE.** What is a General Con-

ference? Who may attend? How are branches and districts represented?

(Sec. 15.) **MEMBERS OF GENERAL ASSEMBLY.** What is a General Assembly? How does it rank as a church gathering, or body?

(Sec. 16.) **WHO PRESIDES.** Who should preside in General Conference and General Assembly? What rule of preference is given?

(Sec. 17.) **WHO MAY SIT IN AN ASSEMBLY.** Who has control of the place where an assembly is sitting? Who may be present? How may an assembly protect itself against the presence of undesirable persons?

(Sec. 18.) **ASSEMBLY MAY ADOPT SPECIFIC RULES.** What rules does every deliberative assembly necessarily adopt? What is said about adopting specific rules? How do specific rules rank with general rules?

(Sec. 19.) **HOW THE ASSEMBLY EXPRESSES ITS WILL.** Explain the meaning of the term *order*. *Resolution*. *Vote*. What is said of the mode of proceeding in either case?

(Sec. 20.) **BASIS AND METHOD OF PROCEDURE.** What is meant by the "judgment," or "will" of any number of persons? How is the agreement of the greater number ascertained? What forms a basis for proceedings? What constitutes the subject of the rules of debate and procedure?

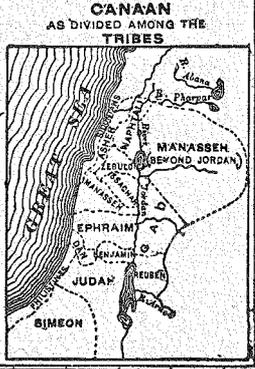
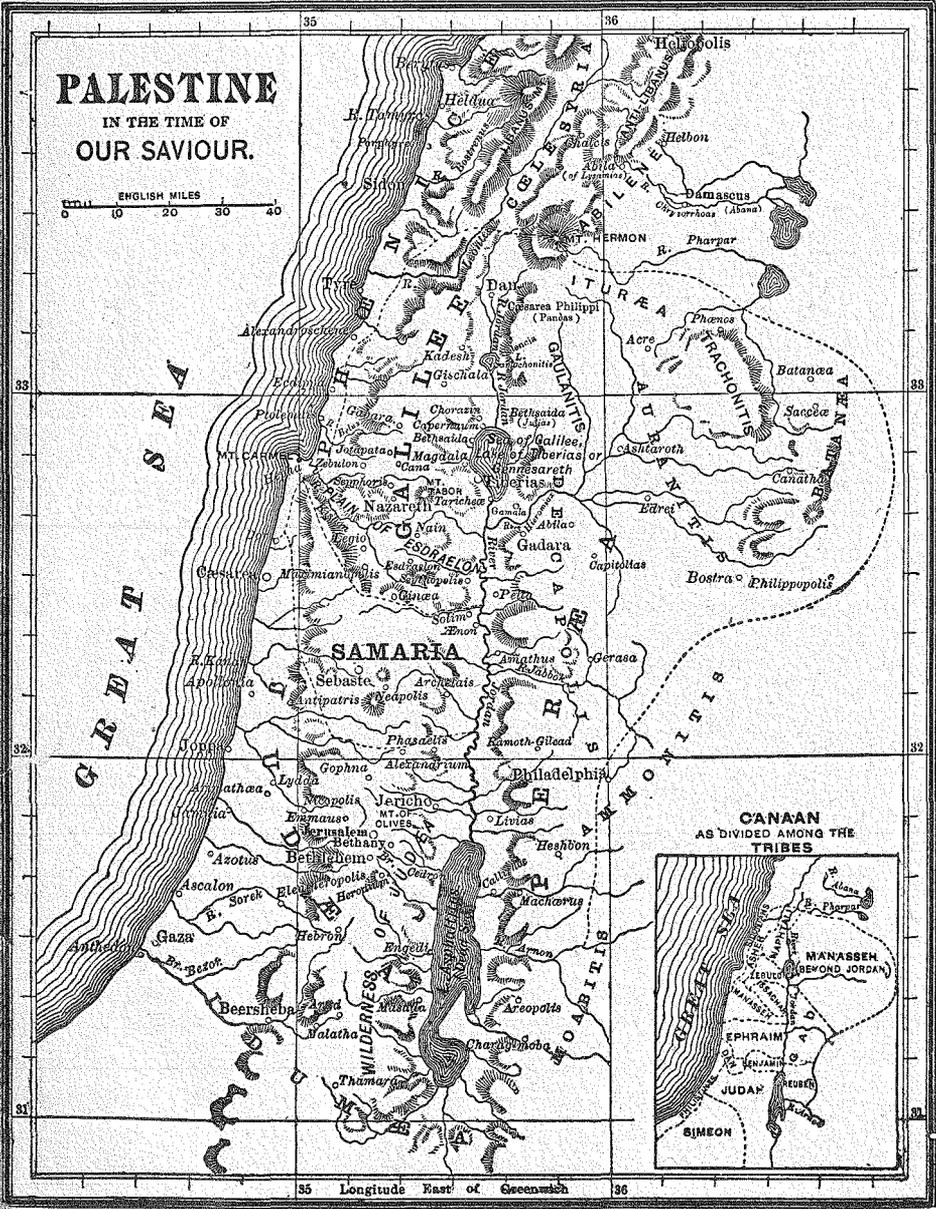
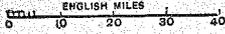
This lesson may seem somewhat too long for some, but in such instances those in charge of the program may make such changes as may be desired. Some of these sections might be assigned for brief talks—say two-minute speeches. It will be indispensably necessary when all the members can not have access to the Rules of Order and Debate, to have the sections read in the class. The questions given are only suggestive, being subject to such changes as the wisdom of the teacher and conditions of the several cases may determine.

This being the commencement of the work in our QUARTERLY, it has been deemed wise to take up this subject from the beginning.

For additional references such books might be had as "Cushings' Manual," "Roberts' Rules of Order," and Reed's book on Parliamentary Law.

PALESTINE

IN THE TIME OF
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THE RELIGIO QUARTERLY.



Lessons on the
Book of Mormon and Archæology and Programs for Locals and
Home Classes.

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No. 2.

MISS LOUISE PALFREY, EDITOR,
111 Main St., Macon, Missouri.



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VALEDICTORY.

All who are interested in the success of the Religio must feel that the society is to be congratulated upon the decided impetus that is being given to its study work through the adoption of the QUARTERLY method of preparing the weekly lessons. This is surely to be regarded as a pronounced step of advancement, and will undoubtedly prove a happy movement in the history of its progress. Moreover, it is in complete accord with the motto of the society, "Onward and upward."

It must be apparent that to achieve the best results from the new departure the continuity of thought in the programs from week to week should be preserved, that there may not be a break in the line of study. This can successfully be accomplished only by putting the preparation of all the programs under the direction of one mind. This aspect of the matter has been represented to the executives of the society, and they have granted my request to be released from the duty of preparing the prayer program, in order that the care of it may be placed where it properly belongs, with the one in charge of the lesson programs, Sr. Palfrey.

Besides preventing a break in the uniformity of the programs the change will be attended by another important advantage. Sr. Palfrey, by virtue of her position as editor of the "Arena," is kept in immediate touch with the current conditions and needs of the various locals through the correspondence that is maintained between herself and them, and for that reason will be able to instantly respond to any new demand that may arise. The prayer program should serve as a barometer to indicate the condition of the spiritual atmosphere of the society.

I wish now to express my appreciation of the privilege I have enjoyed for several years of contributing my part, feeble though it has been, to the work and effort of the society. My prayers,

my influence, my efforts will still be enlisted in its behalf. Because of what has been accomplished in the past I am confidently anticipating rich results in the future, for I am assured the heavenly Father has the direction of the society in his own hands.

As ever, your coworker,
DUNCAN CAMPBELL.

IN GIVING REFERENCES.

In "Helps on the Lesson Text" references are given from the small edition of the Book of Mormon only, except in the headings of the paragraphs as they are taken up, when the text is given from both large and small editions. If any exception to this rule ever should occur, when the large edition is referred to in the body of the lesson treatment, it will be designated.

In the Book of Mormon there are four books called after the name "Nephi." In the first part of the Book of Mormon there are 1 Nephi and 2 Nephi; in the latter part there is the book of Nephi, the son of Nephi; and another, Nephi, one of the disciples of Jesus Christ. For brevity and convenience in referring to these two later books of Nephi in our lessons we shall speak of them by number, as "3 Nephi," and "4 Nephi."

ACKNOWLEDGMENT.

The editor wishes to acknowledge, for this quarter, indebtedness to Bro. Heman C. Smith for information kindly furnished.

ORDER OF EXERCISES.

Opening exercises. (Fifteen minutes.)

Lesson. (Not over thirty minutes.)

Program. (Thirty minutes.)

January, 1903.

First Week.

PRAYER-MEETING.

INTRODUCTION.

It is proposed to have this first meeting of the quarter an entirely spiritual meeting. The uppermost thought is, "let us pray for one another." Hardly a month but there are in the "Arena" in the correspondence from locals, requests for prayers for some society that is just starting, or that is having difficulties to meet, or indifference on the part of the young people to overcome. Then on several foreign shores our work is just making a beginning. The missionaries have to labor against many disadvantages, and they need all the help our prayers can give them. When all the societies unite to pray for one another, it is bound to be a source of strength, and all must feel the buoying up effect. In this meeting let us make the needs and interests of our fellow workers our special thought in supplication before God. Let us especially remember the isolated ones, the Home Class members.

Topics for prayer.—Our sister societies in our own and in foreign lands. That the Lord's Spirit will strive with the young people, to win them, and that the Religio work may be extended. For those who have the general work in

charge. For the isolated and Home Class members.

Theme for talk or testimony.—How and in what ways we have been benefited by the society. How good may be derived from it. How we may bless others.

January, 1903.

Second Week.

SUGGESTIVE PROGRAM.

TOPIC.—The Right Use of Ability. (Matthew 5:13-16.)

At the first of the New Year it would be very appropriate to make this a consecration meeting. Announce the subject and character of the meeting beforehand. Ask the young to think seriously on the matter, and resolve to consecrate their abilities more fully to Christ than ever before.

After the lesson, have a brief, inspiring talk by an earnest, spiritual person, showing the danger of low goals and ideals in personal life and endeavor and

in society work, pointing out the highest use of ability, and showing that there is no ability, whether reading, writing, music, recitation, or any other gift, but that can be consecrated to Christ.

After this talk, have a song and a prayer, and then let the time be open for the members to speak according as they feel, expressing their desires and resolves to make more faithful use of their abilities.

LESSON I.

LEHI PROPHECIES OF THE MESSIAH.

Text.—1 Nephi 3: 2-7, small edition; 3: 2-15, large edition.

Time.—About six hundred years before Christ.

Place.—In the valley "Lemuel."

LESSON STATEMENT.

Lehi and his party are still camped in the valley "Lemuel," near the Red Sea. (See latter part of paragraph 7.) The period that was spent in the solitude of the wilderness seems to have been designed by the Lord for their spiritual instruction,

and to reveal unto them things concerning the future. In this lesson Lehi prophesies about the birth, death, and resurrection of the Messiah, and of the messenger who should precede and baptize him. The two scatterings of Israel and the final restoration of this people are also spoken of, and the grafting into the natural tree of the remnants of the house of Israel.

HELPS ON THE LESSON TEXT.

(Paragraph 2, small edition; verse 2, large edition.)

"He spake unto them concerning the Jews, . . . that they should . . . be brought back out of captivity."—In our first quarter's lessons the destruction of Jerusalem and the Babylonish captivity of the Jews was frequently referred to, but Lehi is permitted to see further into the future, and he now prophesies that the Jews should return again to their own land. The great Bible prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, foretold the same thing.

(Paragraph 3, small edition; verses 3, 4, 5, large edition.)

"A Messiah; or, in other words, a Savior of the world."—Lehi prophesies that the Lord would raise up a Messiah from among the Jews. The promise of a Messiah is as old as the history of the human race. The Lord told Eve in the garden of Eden that her seed should bruise the serpent's head. (Genesis 3: 15.) In the Inspired Translation we find that an angel of the Lord asked Adam, "Why dost thou offer sacrifices unto the Lord?" Adam replied, "I know not, save the Lord commanded me." Then the angel explained the reason to Adam, and taught him about the Savior who was coming into the world to redeem mankind from the fallen condition, promising salvation to Adam and all men through faith in, and obedience to, the Son of God. The Holy Ghost bore witness unto Adam of the truth of the angel's words, and Adam rejoiced that he should again be able to see God, and taught his children these things. (Genesis 4: 6-12, I. T.)

The Redeemer was again referred to in the promise to Abraham: "And in thy seed shall all the nations of the earth be blessed." (Genesis 22: 22, I. T.; also see Galatians 3: 8, 29.) Jesus said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8: 56. Jacob, Moses, Isaiah, Daniel, Zechariah,

Micah, and other ancients prophesied of Christ. (See Genesis 49: 10; Deuteronomy 18: 15, 18, 19; Isaiah 53: 3-9; Daniel 3: 25; 9: 25; Zechariah 9: 9; Micah 5: 2.)

Eusebius' Ecclesiastical History says: "It is now the proper place to show that the very name of Jesus, as also that of Christ, was honored by the prophets of old. And first, Moses himself has intimated how exceedingly august and illustrious the name of Christ is. . . . And the prophets who lived subsequently also plainly announced Christ by name." (See Stebbins and Walker's Compendium, page 14.)

It is evident from the above extract that the original scriptures must have contained more and plainer statements than we have in King James' Version to-day. Nephi prophesied that "after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book." (1 Nephi 3: 40.) Perhaps, too, some of the ancient writings which the Israelites had were lost before the time of the "great" church. We can see how the ancient Israelites came to have the ideas that history tells us they had, when we find no more on some subjects in King James' Translation than we do.

While, as we have seen, the doctrine of Christ was taught from Adam down, yet in Lehi's day, and in Christ's day, the minds of the Jews had become so darkened spiritually that they did not comprehend the prophecies. The person living in Lehi's day, to have the understanding of Christ that Lehi had, must have had his mind quickened by the Spirit of God; he could not have gained such knowledge from the teachers of that time, for they rejected the prophets. This is one evidence of the divinity of Lehi's prophecy, and another evidence is that while it harmonizes in essential points with the prophecies of the Old Testament, it shows originality in differing from them on points of incidental circumstances,

just as the Bible prophets agree with, yet differ from, each other. Lehi states that the Redeemer would come six hundred years from his day. This is a more definite statement of the time than we find in the Bible prophets, while among them, one foretells some incident that the others do not. In evidence of this, compare these texts: Isaiah 53, Psalm 22, Zechariah 11.

(Paragraph 4, small edition; verse 6 large edition.)

"A prophet, who should come before the Messiah."—This prophet should not only come before the Messiah, but he was to "prepare the way of the Lord." In the next paragraph we are told that he should baptize the Messiah with water, after which he would testify to the world that he had baptized the Lamb of God. The character here described is clearly John the Baptist. The New Testament says: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord."—Mark 1: 2, 3.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Mark 1: 9; (1: 7, I. T.)

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."—John 1: 32. "And I saw, and bare record that this is the Son of God."—John 1: 34.

Doctor Smith says: "The divine mission of John was the subject of prophecy many centuries before his birth."—Smith's Bible Dictionary, article, John the Baptist.

(Paragraph 5, small edition; verses 7, 8, large edition.)

"And my father said he should baptize in Bethabara."—This statement, although made six hundred years before the event, foretold the circumstances truly, for in the New Testament we are told, "These things were done in Bethabara beyond Jordan, where John was baptizing."—John 1: 28. Doctor Smith says that Bethabara was "a place beyond Jordan, in which, according to the received text of the New Testament, John was baptizing, apparently at the

time he baptized Christ." (See Smith's Bible Dictionary, article "Bethabara.")

(Paragraph 6, small edition; verses 9, 10, large edition.)

"He should rise from the dead."—Lehi prophesied that the Messiah should be slain through unbelief. Isaiah said, speaking of how his people, the Jews, would receive Christ at his first coming: "We hid as it were our faces from him; he was despised, and we esteemed him not."—Isaiah 53: 3. "He came unto his own, and his own received him not."—John 1: 11.

Lehi declared that the Messiah should rise from the dead. The doctrine of the resurrection was also taught by the Psalmist of Israel, by Isaiah, Job, Hosea, and others.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea 13: 14.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19: 25, 26.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26: 19. (See also Daniel 12: 2; Ezekiel 37: 12; Psalm 30: 3.)

"And after he had been slain, he should rise from the dead, and should make himself manifest by the Holy Ghost, unto the Gentiles."—When the Jews would not accept the gospel, but rejected and killed the Savior, the gospel was then taken to the Gentiles. "It was necessary that the word of God should first have been spoken to ye: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts 13: 46. (Also Acts 28: 26; Mark 12: 10.)

Christ manifested himself in body unto the Jews, but he manifests himself unto us by the power of the Holy Ghost, without which "no man can say that Jesus is the Lord." (1 Corinthians 12: 3.) The disciples had been with Jesus and had seen the miracles which he performed; yet when Peter declared that Jesus was Christ, "the Son of the living God," the Savior said, "Flesh and blood hath not revealed it unto

thee, but my Father which is in heaven" (Matthew 16: 17), meaning through the agency of the Holy Spirit.

Jesus promised, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15: 26.

"The Holy Ghost which beareth record of the Father and the Son."—Doctrine and Covenants 17: 5.

(Paragraph 7, small edition; verses 11-15, large edition.)

"*Whose branches should be broken off, and should be scattered upon all the face of the earth.*"—Lehi uses the figure of an olive-tree to represent the house of Israel. Over six hundred years afterwards Paul used the same illustration. The reason, no doubt, was because the olive-tree was so familiar to the residents of Palestine. Smith's Bible Dictionary says: "The olive-tree grows freely everywhere on the shores of the Mediterranean; but it was peculiarly abundant in Palestine. . . . Almost every village has its olive grove." (Article, "Olive.")

The statement in our text that the house of Israel "should be scattered upon all the face of the earth" exactly agrees with what Ezekiel and other prophets said. "Yea, my flock was scattered upon all the face of the earth."—Ezekiel 34: 6. (Also Jeremiah 50: 6, 17; Isaiah 26: 15.)

"*It must needs be that we should be led with one accord, into the land of promise unto the fulfilling of the word of the Lord.*"—The next statement makes the reason clear, because God had said that Israel "should be scattered upon all the face of the earth," hence, of course, this western part of the world could not be left out, but branches, or a branch of the house of Israel must come here to make God's word good, a logical conclusion.

We were made acquainted, through our last quarter's lessons, with the original promise made by Jacob to his son, Joseph. (Genesis 49: 22. See also Lesson 2, of last quarter.)

"*After the house of Israel should be scattered, they should be gathered together again.*"—The second scattering of Israel is referred to, that which took place after Christ, because it says that

the gathering from this scattering should not take place until the Gentiles had received the "fullness of the gospel."

What is meant by the "fullness of the gospel"? Turn to paragraphs 40 and 41 of this same chapter, and the explanation is clearly and simply given by Nephi. He foresaw that because of passing through the hands of the "great and abominable church," "many plain and precious things" were taken away from the Bible, hence that it did not contain the gospel in its fullness, and because of this many would stumble. But Nephi goes on to declare that the Lord would not suffer that the Gentiles should remain in that "awful state of blindness" for ever, and he foresaw a book, written by his seed and "hid up," that should come forth unto the Gentiles "by the gift and power of the Lamb" in the last days, and this book should "make known the plain and precious things which have been taken away from them." (Paragraph 43.) When that book, which we understand to be the Book of Mormon, is delivered unto the Gentiles, then will the Lord proceed to do a "marvelous work and a wonder." (2 Nephi 11: 17-19.)

John wrote: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."—Revelation 14: 6, 7.

It was to be in the day when the "marvelous work" should begin, the restoration of the "fullness of the gospel," that the Lord would set his hand the second time to recover Israel. (2 Nephi 12: 6.)

"*After the Gentiles had received the fullness of the gospel, the natural branches of the olive-tree, or the remnants of the house of Israel should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.*"—While this statement may include Israel, in general, it has a special application to particular remnants, it would seem, from paragraph 3 of the next chapter (1 Nephi 4: 3), where Nephi, in explaining this very point to his brothers, refers to the "remnant of our seed." This remnant, we are given to understand, will have dwindled in unbelief, in the last days, but when the fullness of the gospel is taken by the Gentiles unto them, they

will come to a knowledge of their Redeemer, and be grafted into the olive-tree, being a "natural branch," for they were broken off from the house of Israel, as Nephi explained to his brothers, or in more exact terms, being descendants of the branch of Lehi, which was broken off.

In the spiritual sense, a branch could only be "broken off" from the house of Israel through transgression and unbelief, as Paul shows in Romans 11:20. When Nephi speaks of their being branches broken off he means, in the first place, in a physical sense, because they were going to separate, go away to another land. But this could not break them off in a spiritual sense. Only un-

belief could do that. Hence when belief should be restored, the branches would be grafted in and again become a part of the tree.

Nephi then goes on to state in his talk to his brothers (1 Nephi 4:3) that his father spoke not of "*our seed alone*," but of all the house of Israel, implying that the order of conditions would be the same; the Lord would show his power unto the Gentiles, and the gospel would go from them to the Jews, "for the very cause that he shall be rejected of the Jews, or of the house of Israel." Herein we see the meaning of the scripture, "So the last shall be first, and the first last."—Matthew 20:16. (1 Nephi 3:43.)

QUESTIONS ON THE LESSON.

What did Lehi prophesy concerning Jesus? What did Lehi say would take place six hundred years after the time he left Jerusalem? Did Lehi speak truly when he said that other prophets had testified concerning the Messiah? Who were they? How old is the knowledge of the Redeemer? Who besides Lehi has spoken of Christ as a "prophet"? What evidences of divinity are there in Lehi's prophecy? Who did Lehi prophesy should come before the Messiah? Name the points mentioned that establish the identity of John the Baptist. Was John prophesied of, before he came, by others besides Lehi? Show how the circumstances described by Lehi, concerning the relations between John and Christ, agree with the Scriptures. What did Lehi prophesy about how the Jews would receive Christ? Of what miraculous event, affecting all mankind, did Lehi speak? Was Lehi the only prophet who had foreknown and declared the resurrection? After the Messiah had risen from the dead, to whom would he manifest himself? Ex-

plain how. To what did Lehi compare the house of Israel? What did he say was necessary to fulfill the word of the Lord? Why? What did Ezekiel prophesy? Which scattering is referred to, the first, or the second, and how can we tell? When would the Jews be gathered after this general scattering? What is meant by the "fullness of the gospel"? After the Gentiles should receive the fullness of the gospel, what should take place between the olive-tree of Israel and the branches broken off? In what two ways could branches be broken off from the house of Israel? How could branches be grafted back into the tree? What special remnant did Nephi explain was included in his father's prophecy? What was the promise to them? How should they come to a knowledge of the Redeemer? At what time did Nephi say this would take place? How should they come to this knowledge? How should the remnants of Israel, in general, come to a knowledge of the Redeemer? What do the Scriptures say on this point?

January, 1903.

Third Week.

SUGGESTIVE PROGRAM.

TOPIC.—Cheerfulness. (Doctrine and Covenants 119:6.)

Decorate the meeting-room with evergreen and any available plants. Have a paper on "The Power of Music and Flowers to Cheer, Beautify, Refine, and Elevate our Lives."

Report of the Music Committee.

Report of the Flower Committee.

Intersperse the program with special music. Make this a bright mid-winter program, "cheerful" indeed.

Roll-call.—Give an appropriate quotation from the Bible mentioning a flower, music, song, or something pertaining to cheer—cheerfulness.

LESSON 2.

NEPHI'S VISION.

Text.—1 Nephi 3: 9-20, small edition; 3: 21-69, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Nephi had a great desire to know for himself of the things which his father saw and of which he prophesied. And having faith that God would give him a testimony, he sought for it. The Lord not only made Nephi a witness to what Lehi saw, but gave him a view of the important events of the future affecting the spiritual history of Lehi's descendants, and of the world, down to the last days. In this lesson, the vision deals with Christ, and his ministry upon earth.

HELPS ON THE LESSON TEXT.

(Paragraph 9, small edition; verses 21-25, large edition.)

"I desire to behold the things which my father saw."—Nephi was of an investigating turn of mind. He was not credulous in the sense of being satisfied with what others claimed was from the Lord. He had a deep hunger for spiritual things and longed to experience them. He believed his father's words, but he wanted to know for himself, which was commendable. (See 1 John 5: 9.) Such a person could not easily be deceived. In the eighth paragraph, preceding our lesson, Nephi expresses the reason for his faith that God would reveal unto him the things which his father saw: "I, Nephi, was desirous also, that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, . . . for he is the same yesterday, to-day, and for ever."

The Scriptures promise: "If any man will do his will, he shall know of

the doctrine, whether it be of God, or whether I speak of myself."—John 7:17. (See Luke 11:9, 10; Acts 2: 38, 39; Romans 8: 14, 16.) And they assure every honest, thirsting soul, that God changes not, and will treat his children just the same in one age of the world as in another. (See Malachi 3: 6; James 1: 17; Acts 10: 34, 35; Hebrews 13: 8; Doctrine and Covenants 17: 2.)

(Paragraph 10, small edition; verses 26-28, large edition.)

"And blessed art thou, Nephi, because thou believest."—When we ask God for anything, it is necessary for us to seek him in faith. (Mark 11: 23, 24.)

"This thing shall be given unto thee for a sign."—As proof that what his father saw was true, the angel promises Nephi that he shall see the tree, too, and shall also see and bear witness that the man whom his father saw was the Son of God. We conclude that although many other things were revealed unto Nephi, he was shown the "sign"

first, that his faith might be stronger in the other things which should be revealed unto him.

(Paragraphs 11-13, small edition; verses 29-33, large edition.)

"I looked and beheld a tree."—Nephi beholds the tree which the Spirit promised him he should see, and he testifies that it is like the tree his father saw. (1 Nephi 2: 18.)

He then desires to know the meaning of the tree, when, in answer to his question Nephi is permitted to see for himself. The Spirit withdraws, and bids Nephi to "Look!"

"He was in the form of a man."—The Spirit appeared unto Nephi in the form of a man, paragraph twelve tells us; yet Nephi understood that it was the Spirit of the Lord. The Spirit appears unto men in different forms, and in different ways, just as God sees fit. It rested on Jesus after his baptism, and was beheld by John, in the form of a dove. (John 1: 32.)

(Paragraphs 14, 15, small edition; verses 34-40, large edition.)

"I beheld the city of Nazareth."—Nephi beheld Jerusalem and other cities; but Nazareth was shown to him as the home to be of the virgin who should be the mother of the Son of God, "after the manner of the flesh," and the New Testament proves this prophecy to be true. (Read Luke 1: 26-31.)

An angel now comes to Nephi and asks him the question, "Knowest thou the condescension of God?" But while Nephi expresses his confidence in God's goodness, he is not able to answer the question yet.

(Paragraph 16, small edition; verses 41-48, large edition.)

"She was carried away in the Spirit."—The virgin was taken away from Nephi's view for a time. Nephi uses the same expression in paragraph 18, where he leaves no doubt as to his meaning, for he says, "and I saw them not." The Spirit was the power by which things were presented before Nephi's vision, or taken away.

"And I looked and beheld the virgin again, bearing a child in her arms."—Nephi is now able to understand the meaning of the tree which his father saw. We are not told that Lehi was

shown the virgin who should be the mother of the Son of God, but he was given an understanding of the mission of the Lamb, which was to redeem mankind from the fallen state (paragraph 3). Hence it seems that when Nephi saw the virgin only, he was not prepared to comprehend how she was connected with the goodness or the "condescension" of God. But when he beheld the Lamb of God, the Redeemer of mankind, as the child in the virgin's arms, then the glorious truth burst upon him. He could now understand the "condescension" of God, to send his Son into the world in the common, human way; and the great love and mercy of God was shown in his doing this for the salvation of mankind.

In paragraph 17 another phase of the meaning of the tree is given; it is represented as a "fountain of living waters," or "the tree of life." Christ, or the salvation which man may obtain through Christ, and through him only, is the very essence and embodiment of the thoughts or principles expressed in the figurative language, "living waters," and "tree of life." Other inspired writers have thus illustrated Christ, and Jesus applied these terms to himself when he was on the earth. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

John wrote: "In him was life; and the life was the light of men."—John 1: 4.

"Blessed are they that do his commandments, that they may have right to the tree of life."—Revelation 22: 14.

"Jesus answered and said unto her, . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 13, 14.

"And I beheld the Son of God going forth among the children of men."—Nephi sees the ministry of Christ begun, and that some would believe in him.

(Paragraph 17, small edition; verses 49-54, large edition.)

"The rod of iron."—Nephi beheld the rod of iron which his father saw (1 Nephi 2: 21), and understood it to mean the word of God; and he saw that

it was by holding on to this rod, in other words, walking in obedience to the commandments of God, that we could reach the tree of life, and obtain life everlasting. This is the way Nephi explained it to his stumbling brothers, Laman and Lemuel. (1 Nephi 4: 5.)

"Look and behold the condescension of God."—Nephi has more to see of the condescension of God. He beholds the Redeemer of the world, and "the prophet who should prepare the way before him," as his father had seen. (See paragraphs 3, 4, 5.) And then he saw the Lamb of God baptized of man, of this prophet! John felt that it was indeed a condescension, and protested: "I have need to be baptized of thee, and comest thou to me?"—Matthew 3: 14.

"I beheld the heavens open."—Nephi beheld how the pleasure of God was expressed in this act of his Son. Matthew records that a voice was heard from heaven saying, "This is my beloved Son, in whom I am well pleased."—Matthew 3: 17.

"And I also beheld twelve others following him."—"He called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6: 13.

(Paragraph 18, small edition; verses 55-61, large edition.)

"And I saw angels descending upon the children of men; and they did minister unto them."—Nephi is now beholding the period of Christ's ministry, and angels are the mediums through whom God administers blessings unto men. This is revealed in the Scriptures: "And of the angels he saith, . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1: 7, 14.

Angels administer strength and comfort. (Mark 1: 13; Luke 22: 43.) It is through their mysterious offices that miracles are performed. (Acts 12: 7, 8; Matthew 28: 2, 3.) Angels preside over the welfare of men, guard us from danger, and remove obstacles from our pathway. (Psalms 34: 7; Exodus 23: 20, 21. Read Daniel 9th and 10th chapters.) They convey messages from God to man. (Luke 1: 11-30; Revelation 10: 1; 14.)

Though they were not generally visible to man, yet the fact that they at-

tended and waited upon Christ in his ministry upon earth is attested by his question, "Thinkest thou that I can not now pray to my father, and he shall presently give me more than twelve legions of angels?"—Matthew 26: 53.

"And they were healed."—Nephi beheld the miracles, demonstrations of divine power, healings, etc., in the ministry of Christ, of which we read in Matthew, Mark, Luke, and John.

(Paragraph 19, small edition; verses 62-67, large edition.)

"He was lifted up upon the cross."—Nephi beheld the sacrifice of the Lamb of God for the sins of the world. (Matthew 27; Mark 15; Luke 23; John 19.)

The death of Christ and circumstances connected therewith were prophesied of by David, Isaiah, Zechariah, and others. (See Psalms 22: 14, 17, 18; 69: 21; Isaiah 53; Zechariah 11: 12.)

"And after he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb."—This doubtless has reference to the terrible persecutions of the apostles and the Christians by Rome, after Christ. That dark night of pagan unbelief and cruelty is known in history as the "Ten Persecutions" of the Christian church, and extended, intermittingly, from Nero, in 64 A. D., to Diocletian, 303 A. D. (See article "Persecutions the Ten," in Chamber's Encyclopedia; and Book 1, in Fox's Book of Martyrs.)

"Large and spacious building."—Nephi, also, saw a building like the one his father saw (1 Nephi 2: 23), and it was shown to him to represent the wisdom of the world, and, we learn from paragraph 20, the pride of the world. Lehi tells us that the people who were in this building mocked and scoffed at the humble ones who came forward to partake of the fruit of the tree of life.

"The house of Israel hath gathered together, to fight against the twelve apostles of the Lamb."—The Jews were among the first to oppose Christ and his doctrine, and to persecute the teachers and followers of Christ. They stoned Stephen to death, and Paul accuses them of delivering him into the hands of the Romans. (Acts 28: 17-28.) Certainly when they persecuted and in-

stigated the death of Christ they would treat his followers the same.

(Paragraph 20, small edition; verses 68, 69, large edition.)

"*And it fell.*"—Nephi saw that the great building representing the vain wisdom, pride, and unbelief of the world, from which the persecutions of the apostles should proceed, would fall, at last, and that likewise should all

peoples and nations who rebelled against Christ be destroyed. The Scriptures tell us that the time shall come when Christ will put all enemies under his feet (1 Corinthians 15: 25); when every knee shall bow, and every tongue confess "that Jesus is the Lord" (1 Philippians 2: 10, 11); when all the kingdoms of the earth shall pass away, and Christ will have dominion over all. (Daniel 7: 14.)

QUESTIONS ON THE LESSON.

What did Nephi desire? Why was his desire commendable? What gave Nephi confidence that the Lord would grant his request? What is the promise of the Scriptures to us? How must we approach the Lord? Why was Nephi pleasing to the Lord? What did the Spirit promise Nephi for a sign? When Nephi saw the tree, what did he want to know? How was Nephi's question answered? In what form did the Spirit appear unto Nephi? Is there any scriptural instance of where the Spirit of God has appeared in visible form? What city did Nephi behold as the birthplace of the Redeemer? Who did he see would be the mother of the Son of God? What did Nephi comprehend the tree to mean when he saw the Redeemer as a babe, in the virgin's arms? How could Nephi also see, now, the "condescension" of God? What did the rod of iron mean? To what did it lead? Explain how the figurative terms,

"tree of life" and "living waters," fitly apply to Christ. In what did Nephi again see the "condescension" of God shown? What sign did Nephi foretell would be given as evidence of God's approval with his Son's act? Who did Nephi say would accompany Christ in his ministry? What manifestations of power would attend the work of Christ? What had angels to do with it? What is the mission of angels? What manner of death did Nephi describe that Christ would die? For what object did Nephi declare that Christ would give his life? What other prophets have foretold of the death of Christ? After Christ, what treatment did Nephi prophesy that the apostles would receive? What connection had the large and spacious building with the persecutions of the apostles? What was shown Nephi would be the end of all those represented by the building?

January, 1903.

Fourth Week.

SUGGESTIVE PROGRAM.

TOPIC.—Love of Our Fellow Men. (Mark 12: 31; St. John 15: 13.)

The object of this program is to bring the importance of missionary work before the young people. The subject was taken up last quarter, under "Gospel Literature Committee," which is one phase of missionary work. We desire to make the subject more personal this meeting. After the lesson, the following questions are suggested for discussion. (These questions may be assigned beforehand. Give them to those who are able to edify and advise the young on this subject.)

1. Should our young people pay tithing? On what should they pay tithing? When should they begin?
2. What relation has tithing to missionary work?
3. What relation has missionary work to "love of our fellow men"?
4. Are we true saints and followers of Christ if we do not pay our tithing, and are not interested in missionary work?
5. How would having a missionary committee in our society lead our young people to a fuller appreciation of

and enthusiasm in missionary work? (Read "Missionary Committee," page 15 of Constitution and By-laws.)

Report of missionary committee, if you have such a committee.

Report of the Gospel Literature Committee.

Prayer that God will bless our missionaries in the British Isles, in Australia, the Society Islands, and in other foreign lands where they are laboring.

LESSON 3.

NEPHI'S VISION.

Text.—1 Nephi 3: 21-31, small edition; 3: 70-94, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

The scene of the vision now changes, and Nephi beholds the future of Lehi's descendants in the promised land. He sees the signs that should attend the crucifixion of Christ. He is shown that Christ would visit the promised land and organize a ministry after the pattern had in Palestine. Nephi foresees the spiritual decline of his people, and that they should be overpowered by the seed of his brethren. He also sees the degeneration of the descendants of his brethren and describes the manner of people they would become.

HELPS ON THE LESSON TEXT.

(Paragraph 21, small edition; verses 70, 71, large edition.)

"Behold thy seed, and also the seed of thy brethren."—The angel bids Nephi to look upon another scene, which shows the future of his father's descendants in the promised land.

It will be noticed that the angel makes a distinction and says, "Thy seed," and, "the seed of thy brethren," indicating that a separation or division was to take place among the descendants of Lehi's children. We shall watch, as we go along, to see if the history of the people fulfilled this declaration.

Nephi saw that the descendants of Lehi would become multitudinous in the land of promise.

(Paragraphs 22, 23, small edition; verses 72, 73, large edition.)

"I beheld wars."—Nephi saw the great loss that would take place among his people on account of wars and contentions.

"I beheld many generations pass away."—In the sense in which we commonly speak of a generation to-day, we mean the period of lifetime of a person. In the scriptural sense, however, a hundred years, more or less, is considered a

generation. It was so regarded in patriarchal times, and we find that in the history of the Nephites a hundred years is referred to as a generation. (See book of Nephi, son of Nephi, "one of the disciples of Jesus Christ," or, in shorter terms, the fourth book of Nephi 1: 5-7.

"Many Generations" would indicate that the descendants of Lehi lived in the promised land for many centuries; another point to look out for in the history as we go along.

"Many cities."—Nephi saw that many cities would be built up by his people in the promised land; another point to remember in future.

(Paragraph 24, small edition; verse 74, large edition.)

"And I saw the earth and the rocks that they rent."—Nephi here describes mighty phenomena which should take place in the future. In the next paragraph he tells us that after these phenomena he beheld the heavens open, and the Lamb of God descending among the people on this land, for remember Nephi is viewing the future of his father's descendants in the land of promise. Let us turn to 1 Nephi 5: 47, 48, and we have a clearer explanation of

these declarations. There we find that great demonstrations in nature would be a sign of the crucifixion of Christ, at Jerusalem, and that all the house of Israel should know that the "God of nature" suffered at that time. The descendants of Lehi being of the house of Israel, the signs should be witnessed in the promised land.

Notice that Nephi says that there should be earthquakes, darkness, breaking up of mountains and plains; that cities should burn and sink. (Also see 2 Nephi 11: 10.)

(Paragraph 25, small edition; verses 75-77, large edition.)

"*And I saw . . . the Lamb of God descending out of heaven.*"—This is a promise that Christ should visit the Nephites in the promised land. In 2 Nephi 11: 10 Nephi says: "And after Christ shall have risen from the dead, he shall show himself unto you, my children, and my beloved brethren."

"*The Holy Ghost fell upon twelve others.*"—Nephi was shown that the Lord would choose twelve men for his ministry here, as he did in Palestine. In the next paragraph the angel makes it plain what the office and mission of these men should be, when he says: "Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed."

(Paragraph 26, small edition; verses 78-80, large edition.)

"*Shall judge.*"—The angel first speaks of the twelve apostles chosen in Palestine. These, he says, "shall judge the twelve tribes of Israel." This agrees with what Jesus said to his apostles at Jerusalem (we refer to Jerusalem not as the exact location but in a general way): "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew 19: 28; (see also Inspired Translation on this verse.)

"*The twelve ministers of thy seed shall be judged of them.*"—Because these ministers should be of the house of Israel, for they should be chosen of the Nephites, and "Ye are of the house of Israel," the angel explained to Nephi,

they should also be judged of the twelve apostles chosen at Jerusalem.

"*These twelve ministers . . . shall judge thy seed.*"—The twelve ministers whom Christ would choose on this continent should in turn judge the Nephites.

The work of judging mankind will be subdivided, it seems. Christ will be the chief judge. (Matthew 16: 27; John 5: 30; Isaiah 11: 4; Psalms 9: 8.) The twelve apostles chosen at Jerusalem will judge the House of Israel, and the twelve Nephite ministers will judge the Nephites.

(Paragraph 27, small edition; verses 81-84, large edition.)

"*Three generations pass away in righteousness.*"—Nephi beheld that after Christ should appear on the promised land the people would be righteous for three generations, or three hundred years. And in the fourth generation, or four hundred years after Christ, many would pass away in righteousness, but the qualified language implies that transgression would have set in.

(Paragraph 28, small edition; verses 85-87, large edition.)

"*I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren.*"

—Between this statement, and the sequel, in paragraph 30, Nephi is given to understand the reason for this warlike condition, in paragraph 29, as follows:

(Paragraph 29, small edition; verses 88-90, large edition.)

"*Behold the fountain of filthy water which thy father saw.*"—The angel explained to Nephi that this river of filthy water represented hell, and the dark mists that rose from it represented the temptations of the devil. Lehi spoke of seeing a river in his vision, and of a "mist of darkness," but did not describe the water of the river. (See 1 Nephi 2: 22.) Nephi, in explaining this point to his brothers afterwards, said that their father's mind was so much absorbed at the time that he did not notice the filthiness of the water in the river. (1 Nephi 4: 5.) In Lehi's vision he saw the river of filthy water running along beside the rod of iron leading to the tree of life, showing that temptations beset our pathway all along the course

of our endeavors to obtain eternal salvation.

"The large and spacious building."—On the other side of the river Lehi had seen in his vision, was the large and spacious building referred to, which the angel explains represents the world, or the pride and "vain imaginings" of the world. Between the world and the "word of justice" of God, lay the river of filthy water like a great gulf, separating the wicked from the tree of life, as Nephi explained to his brothers (1 Nephi 4: 5), because it was only by getting in the right path on the other side of the river, and taking hold of the rod of iron, that the tree of life could be reached.

"And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel."—Notice that while the angel was explaining to Nephi the source of wickedness and evil temptations that men yield to, the view of his people's condition, in war and turmoil, comes before Nephi's vision, and he says that it was according to the angel's words, showing that Nephi comprehended that the reason his people should come to be in the condition he saw them would be because they would get to be like the people in the large building, and would yield to temptation, and be led away from Christ.

"And because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed."—Here we see clearly that the fountain or river of filthy water and the spacious building, with the angel's explanation, had prepared Nephi to understand why

it was that the descendants of his brethren could overpower his own descendants. Righteousness is our only guarantee of the Lord's protection against our enemies.

(Paragraph 30, small edition; verses 91-93, large edition.)

"They had overcome my seed."—Nephi saw that the time would come when his brother's people would overcome his people. In another chapter Nephi says: "But the Son of Righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness. And when these things have passed away, a speedy destruction cometh unto my people."—2 Nephi 11: 11.

"These shall dwindle."—There were multitudes of the descendants of Laman and Lemuel, but Nephi saw that after they had destroyed his people, they had numerous wars among themselves, until their numbers dwindled.

(Paragraph 31, small edition; verse 94, large edition.)

"They became."—Nephi is shown the character of the remnant of the descendants of his brethren. Notice that their color would undergo a change; they would be dark, not white. They would be a dirty and an idle people, full of "abominations." The reason for this we find in 1 Nephi 1: 19, where it says, "And inasmuch as thy brethren shall rebel against me, they shall be cut off from the presence of the Lord. . . . I will curse them even with a sore curse."

QUESTIONS ON THE LESSON.

To what part of the world does the scene of Nephi's vision now change? What did he behold in regard to his people on the promised land? What indicates that a separation would take place among Lehi's posterity? What did Nephi foresee would be the source of great loss among his people? How long does the language indicate that Lehi's descendants should possess this land? What did Nephi see that gave some idea of the development of his people on this land? Describe the great phenomena of nature that Nephi

beheld should take place. What did it mean? After this, what did Nephi see? What did Nephi see in connection with the mission of the Lamb of God to this land? How were they chosen? Who should judge the twelve tribes of Israel? What did Jesus say about this, as recorded in the Bible? Who should judge the twelve ministers appointed on this land? Whom should those twelve ministers judge? How many generations of his people did Nephi see pass away in righteousness? When is it denoted that wickedness or apostasy would set

in? What did Nephi now see taking place among his people? What significance had the fountain of filthy water in connection with the conditions Nephi saw among his people? What did Nephi see would be the outcome of the struggles between his people and the

people of his brethren? After they had overpowered his people, what did Nephi see take place among his brothers' people? What manner of people would the descendants of Laman and Lemuel become, and why?

January, 1903.

Fifth Week.

SUGGESTIVE PROGRAM.

TOPIC.—Care for the Lambs. (Luke 18: 16.)

It is intended that the local program committees will make this a children's program. Nearly every society has children among its members. We must be careful not to overlook them. If there is not a sufficient number of children on your roll for a program, the

Sunday-school might be invited to help, and thus interest more of the young ones, and encourage the Sunday-school.

We suggest that the entire program be by the children, except a short talk to them by some older person, but it should be simple, and to *the children*.

LESSON 4.

NEPHI'S VISION.

Text.—1 Nephi 3: 32-40, small edition; 3: 95-121, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON NARRATIVE.

At this juncture in his vision Nephi is shown the rise of a "great and abominable" church. Then he sees the discovery of America (the land of promise) in the latter days, and the settlement of the land by Gentiles. Before this time Nephi's people have been destroyed, and only a remnant of the people of his brethren remain. Nephi foresees the Revolutionary struggle between the American colonists and England, and he sees that the blessing of God is with the colonists.

HELPS ON THE LESSON TEXT.

(Paragraph 32, small edition; verses 95-99, large edition.)

"*Nations and the kingdoms of the Gentiles.*"—The scene of the vision now shifts back to the Eastern world. We know it must have been the Eastern world, because there were as yet no Gentiles in the Western. The Western Hemisphere in which the promised land lay was not yet known to the Gentile nations.

(Paragraphs 33, 34, small edition; verses 100-104, large edition.)

"*A great church.*"—Among the nations of the Gentiles Nephi beheld the rise of this great church. It is described

like the church in Revelation, chapters 17 and 18. It is called the "mother of harlots" (paragraph 51), "the whore of all the earth" (46). The wealth and greed of the church are represented by gold, silks, fine linen, etc. Scarlet is a color attributed to it, like the church spoken of in Revelation. The foundation of this church is the devil (see paragraph 46). It would have great power and influence in the earth, exercise dominion among all nations (see paragraph 47), and would court the praise of the world.

The time when this church should rise would be after Christ and the es-

establishment of his church, because we are told that this great church would be antagonistic to the "church of the Lamb of God" (paragraph 48), would persecute the saints, and the gospel would have gone, through the apostles, from the Jews to the Gentiles, when this great church would get possession of the record (paragraph 40) of the pure, original writings which constitute the Bible.

(Paragraph 35, small edition; verses 105-107, large edition.)

"*Many waters.*"—Nephi saw that many waters lay between the Gentiles and the seed of his brethren; that is, separated the two peoples. Now the seed of Nephi's brethren were in the land of promise, America, while the Gentiles were in Europe. The "many waters" must have been the Atlantic Ocean, since Asia is on the other side of Europe, and separates it from the Pacific Ocean.

"*The wrath of God is upon the seed of thy brethren.*"—God was not going to let them have the land of promise all to themselves any longer. The covenant which the Lord had made with Lehi was, that so long as his people would keep the commandments of God they should be prospered, and there should be "none to molest them, nor to take away the land of their inheritance." (2 Nephi 1:2.) But if they should break their part of the covenant, and go into unbelief, God would be bound no longer; he would bring other nations in upon them; he would "take away from them the land of their possessions." (see 2 Nephi 1:1.)

"*I looked and beheld a man among the Gentiles.*"—This man was inspired by God to cross the many waters and go to the promised land. How remarkably this revelation agrees with the facts of history concerning Columbus, and his discovery of America.

The idea that the earth was round, not flat, did not originate with Columbus. Aristotle taught it, but people did not countenance it. The notion was regarded as a mere theory. No one had any faith in it; in fact, no one deemed it worth while to even think about investigating it, until Columbus. Because he did, he was regarded as a theorist, a fanatic, and a visionary man. Nevertheless, the idea took complete

possession of his mind. No obstacles, no scoffing, no hardships could induce him to abandon his purpose. He acted like a man inspired, truly. Hawthorne says: "But the Genoese was a man who became more firmly wedded to his opinion in proportion as it met ridicule and opposition." Chambers says that Columbus was buoyed up with the belief that "Heaven had commissioned him to plant the banner of the cross upon these shores which as yet appeared to exist but in his own imagination."—Chambers' Encyclopedia, article "Columbus."

In giving an account of the first appearance of Columbus before the Spanish sovereigns, Irving says:

"He unfolded his plan with eloquence and zeal, for he felt himself, as he afterwards declared, kindled as with a fire from on high, and considered himself the agent chosen by heaven to accomplish its grand designs."—Irving's "Life of Columbus," book 1, p. 59; in one volume edition, published by S. A. Maxwell & Co., Chicago.

(Paragraph 36, small edition; verse 108, large edition.)

"*Other Gentiles.*"—Nephi was shown that the Spirit of God would prevail upon other Gentiles to come to this land after Columbus. Any one who reads the history of the Pilgrim Fathers can not fail to be impressed with the thought that surely more than human strength enabled them to persevere in the face of all they suffered, and the trials they met. Men do not sacrifice so much, do not keep fighting on with such tremendous odds against them if their souls are not fired by a high, true purpose, and moved upon by the will of God, which is the unconscious force that urges them on and on.

The Pilgrim Fathers were men and women who left their mother country for religious conviction. They sought a land where they might have freedom to worship God, not according to the popular forms of religion, but according to the dictates of their own conscience, and what they believed to be right. The God-fearing character of these Gentiles is indicated in paragraph 38: "I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them."

Before the Pilgrims disembarked from the Mayflower, "They promised one another, in the presence of God, equal laws and fidelity to the general good: the principles of true democracy." Speaking of the trials and hardships the Pilgrims endured, even after they reached this land, Hawthorne further says: "But indeed they were to be tested to the utmost; their experiences during that winter would have discouraged oak and iron; but it had no such effect upon these English men and women of flesh and blood." The historian goes on to say: "No dreams of renown visited them; they had nothing to uphold them but their amazing faith. What that faith must have been their conduct demonstrates; but it is difficult to comprehend such a spirit; we remember all the persecutions, all the energy of new convictions, and still it seems miraculous." (Hawthorne's "History of the United States.")

And such men and women were the founders of the nation to whom God gave this land. "The progenitors of religious and civil liberty" were the Gentiles whom Nephi foresaw the Spirit of God prevail upon to come to the land of promise, after the discovery. It was the breaking away from the intellectual and spiritual bondage of the "Dark Ages," which had been presided over by the "great and abominable" church. It was the beginning of a new era for the world, an era of liberty and enlightenment, which should prepare the way for the complete restoration of truth.

(Paragraph 37, small edition; verses 109, 110, large edition.)

"*The seed of my brethren; . . . they were scattered before the Gentiles.*"—We have before cited the conditions upon which, only, the descendants of Lehi might possess the land of promise without any other people to molest them. The Lord plainly declared, through Nephi: "But behold, when the time cometh that they shall dwindle in unbelief, . . . he [God] will bring other nations unto them, . . . and he will cause them to be scattered and smitten." (2 Nephi 1: 2.)

Prescott, after telling about the "abominations" of the Indian nations, which Nephi saw that the descendants of his brethren would drift into (paragraph 31), observes: "In this state of

things it was beneficently ordered by Providence that the land should be delivered over to another race, who would rescue it from the brutish superstitions that daily extended wider and wider." (Conquest of Mexico.)

(Paragraph 38, small edition; verses 111, 112, large edition.)

"*I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.*"—To any one acquainted with United States history this prophecy is too plain to need any explanation, that the Revolutionary War is referred to, when truly enough, England, the "mother Gentile nation, fought against the American colonists on land and sea.

"*I beheld that the power of God was with them.*"—History has fulfilled this prophecy, as every thoughtful man and woman who reads of the circumstances of the Revolutionary War is ready to concede.

It was not a war of equal forces. There was an old, well-organized, rich, and powerful government on one side, with disciplined, experienced, well-fed, well-paid armies, while on the other side, what was it? A handful of colonists with no public treasury and no authority to create one, because there was yet no independent and organized government. Of the men of whom Washington took charge, history says: "They could scarcely be called an army: arms, uniform, and drill were lacking; each man had brought his own musket and powder-horn, if he happened to possess them, and subsisted mainly on food which he received from home." The colonists believed that God had delivered them when the watchman's thrilling cry was heard, "Past two o'clock, and Cornwallis is taken!" And early in the morning, we are told, "Congress went in solemn procession to church, to render thanks to God for the deliverance of the nation."

In further evidence of the truthfulness of what Nephi saw "that the Gentiles who had gone forth out of captivity did humble themselves," we are told that at the beginning of the war Congress appointed a day of fasting and prayer. (Eclectic History of the United States.)

Benjamin Franklin said: "In the beginning of the contest with the British, when we were sensible of danger,

we had daily prayers in this room for divine protection. Our prayers, sirs, were heard and they were graciously answered." (Bancroft's "Life of Franklin.")

(Paragraph 39, small edition; verses 113-116, large edition.)

"*I beheld a book.*"—The book which is here shown to Nephi was a record of the Jews, kept by the Jews, and was like the engravings on the "plates of brass," or the plates of Laban. (1 Nephi 1: 46-48.) Nephi saw that this book would go forth among the new Gentile nation on the land of promise, and in paragraph 40 he saw that it would go forth unto "all the nations of the Gentiles." This is a description of no other book than the Bible, which is a record of, and was written by, the Jews; it is like the contents on the plates of Laban, and has gone forth unto all nations. The book also contained the covenants which the Lord made with the house of Israel, and the record of the witnesses of the twelve apostles to the "truth which is in the Lamb of God" (paragraph 40), which further establishes the identity of the book referred to as being the Bible.

(Paragraph 40, small edition; verses 117-121, large edition.)

"*Many plain and precious things taken away from the book.*"—As the record was originally written by the Jewish recorders, and as the gospel was heard at first by the Gentiles, through the apostles, it was plain and full, but Nephi beheld that after the record had passed through the hands of the "great

and abominable church," it was subtracted from, and when the contents of the book went forth among the Gentile nations they were not as originally given, and consequently the people stumbled. The promise is made, however, that the Lord would not always permit the Gentiles to remain in this state of darkness because of not having the gospel in its plainness and fullness.

"*Will not utterly destroy the mixture of thy seed.*"—An important declaration is made here that the Lord would never entirely destroy the people of Nephi, or the "mixture" of the Nephites. The manner of their preservation is denoted by the language used; it would be through being mixed with the people of Nephi's brethren called the Lamanites.

Were it not for this declaration, it would be impossible to account for the mild nature and the light complexion of some of the Indian tribes to-day, as the Menominees, the Zuni, the Mandans, and other tribes; or the superior intelligence of the Inca and the Maya nations. We believe it is the mixture of Nephi blood with Lamanite blood that has produced the more gentle and intelligent families among the Indians. (See archæological reading, "Character of the Ancient American Civilization and Color of the People," in *Autumn Leaves* for October, 1902.)

"*Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.*"—While the descendants of Laman and Lemuel should be scattered in the last day by the Gentiles who should come to this land, yet, it is declared that the Lord would not permit the Gentiles to destroy them:

QUESTIONS ON THE LESSON.

Where does the scene of the vision now take Nephi? How can we tell? What does Nephi see rise among the Gentiles? How is this church described? How does this description agree with that in Revelation? What are the "many waters"? From whom did the many waters divide the Gentiles? What was God intending to do towards the seed of Nephi's brethren? Why? Upon what condition had Lehi's people been promised the sole possession of the land? If they should break their part of the covenant, what did the Lord warn them he would do? What man did Nephi

behold? Give historical circumstances about Columbus that indicate that he was, indeed, moved upon by God to make the discovery. After the discovery of this land, what did Nephi see next? Do the facts of history agree with the prophecy that God would move upon other Gentiles to come to this land? What does Nephi say that indicates the character of these Gentiles? What does history record? How would the coming of the Gentiles affect the remnant of Lehi's posterity? After many Gentiles had settled in this land, what did Nephi see would take place?

How does the language used by Nephi clearly indicate the Revolutionary War? Which side would the Lord favor? What explanation does Nephi give as to why this was? How do the facts of history confirm this prophecy? What was the book that Nephi beheld? Why do we think that it was the Bible? To whom did Nephi see that the book would go forth in the course

of time? But what would happen to the book before it should go forth among the Gentiles? What would be the results? What did the Lord say he would do for the Gentiles? What promise was made to Nephi concerning his people? How does this promise account for the different types of Indians to-day? What promise was made concerning the seed of Nephi's brethren?

HINT TO LEADERS.

A large map of the world would help the members to get a better idea of the accuracy of the prophecy with history concerning the discovery by Columbus.

February, 1903.

First Week.

PRAYER-MEETING.

INTRODUCTION.

The thought for the devotional exercises of this meeting is drawn from the short lesson which follows. We shall be better prepared to take part in the spiritual exercises if we study the lesson thoroughly. It is also desirable to do this that we may be in unity, and that our praying and speaking may be on original lines, and not repeat from meeting to meeting what we have said before. To advance ourselves, and to make these exercises edifying and refreshing to one another, our prayers should be progressive, and we should have something of fresh interest to tell each time.

Topics for Prayer.—That the servants of God may be blessed in preaching the message of salvation in this, and in foreign lands. That the Saints may be impressed with the importance of making their lives shining examples unto the world. That our branches may become more spiritual and alive. That selfishness, foolishness, and pride may be banished from Zion, and that those seeking to build up her interests,

whether temporal or spiritual, may be led to seek wisdom from on high, that no mistakes be made, and that the leaders move in fear of God, only, and not of man.

Theme for Talk and Testimony.—The evidences we have received in regard to the divinity of the Book of Mormon and the latter-day work. How we have been blessed and helped in studying the Book of Mormon.

LESSON 5.

NEPHI'S VISION.

Text.—1 Nephi 3: 41-43, small edition; 3: 122-126, large edition.

Time.—Same as in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

In our last lesson it was declared that the Lord would not permit the Gentiles for ever to remain in the state of blindness they were in on account of the many plain and precious parts which had been taken away from the Bible by the "great and abominable" church. In this lesson the vision shows how the Lord would deliver the Gentiles from that condition. A book should come forth which would

supply much that was lacking from the Bible. Not only one book is spoken of to come forth, but *books*, which would bear testimony of Christ and the gospel, as taught in the Bible, the book of the Jew.

HELPS ON THE LESSON TEXT.

(Paragraph 41, small edition; verses 122-124, large edition.)

"*I will be merciful unto the Gentiles in that day.*"—What day? When would the Lord show his mercy unto the Gentiles? It would be after he had visited the remnant of Lehi's seed in judgment, as spoken of in paragraph 37. That would place the time after the discovery of America by Columbus, and the peopling of the land by the Gentiles.

What would the Lord do for the Gentiles? Answer: "I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious."

Who should write this book? Answer: "I will manifest myself unto thy seed, that they shall write." The Lord told Nephi that the book which he saw should go forth unto the Gentiles in the last days should be written by Nephi's people.

What should become of the book after being written by the Nephites? Answer: "These things shall be hid up."

How should the Gentiles come in possession of the book? Answer: "By the gift and power of the Lamb." It was shown to Nephi that this book should come forth unto the Gentiles not by accidental finding, not by human design, but by the power of God.

In the promise concerning the book (or "record," as it is spoken of in paragraph 43; but is also called a book in 2 Nephi 11: 17) which we have been considering, we have an exact description of the Book of Mormon, and the manner in which it should come forth in the last days.

Was this book to contain all that the Lord would have to reveal? Answer: "Many things which shall be plain and precious." It is also said that this book should contain "my rock and my salvation," but does not say that it should contain all the plain and precious things which the Lord might have to reveal. It seems by this language that the door is left open for the Lord

to communicate by revelation unto the Gentiles or whomsoever he would in the last days, should he choose to do so.

After the coming forth of this book, what would any be blessed in trying to do? Answer: "Blessed are they who shall seek to bring forth my Zion at that day."

(Paragraph 42, small edition; verse 125, large edition.)

What book should go to the remnant of the seed of Nephi's brethren first? Answer: "The book of the Lamb of God." This book, which should proceed "from the mouth of the Jew," we have seen, was to be the Bible. It should be the first book to be taught to the remnant of Lehi's people.

"*Other books.*"—After the Bible, "other books" are spoken of to come forth unto the Gentiles. In 2 Nephi 12: 8, 9, it says that the Jews should write, that the Nephites should write, and that the lost tribes of Israel should write. The coming forth of the record written by the Nephites is described in paragraph 41. In the paragraph we are now considering the order of time is shown; that this, Nephi's record, should come forth after the Jewish record.

But the plural form, "other books," is used. Does this term include, also, the record written by the lost tribes of Israel, or does it only mean the books that make up the record of the Nephites, which were written by different ones, as were the books of the Bible, and as the Bible is a compilation of books?

The meaning implied by the text, "other books," in this instance, is not quite clear. In paragraph 43, two sets or classes of records are referred to, the Jewish record and another. Notice here that the plural form is used in a collective sense, "records of thy seed," while in the same way the Bible is referred to as "the records of the twelve apostles of the Lamb;" "wherefore they both shall be established in one." After using the plural form, it says, "they both," showing that either two

books are referred to in the text, each made up of parts; or that two classes of records or books are meant that of the Jews constituting one class, and that of the Nephites and Lost Tribes together another class, composed of one or more books.

(Paragraph 43, small edition; verse 126, large edition.)

"*These last records.*"—What should be the object of this book which should come forth after the Bible, here referred to as "last records"? Answer: "Shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and

precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world."

When the Lord has the testimonies of people living in different parts of the world, having no communication with, or even knowledge of, each other, all declaring that Jesus is the Christ, and presenting the same gospel that the apostles taught, the evidence would be absolute to the last degree that the things which the Bible declares are true.

QUESTIONS ON THE LESSON.

In our last lesson, in what condition did Nephi see the Gentiles in the last days? Why was this? What merciful promise did the Lord make to Nephi concerning the Gentiles? What did the Lord intend to do to deliver the Gentiles from their state of spiritual darkness? When would the Lord execute his merciful plan? Who should write the book? After it was written, what would be done with it? How would the book

get to the Gentiles? When would it come forth, before, or after the Jewish record? What would the book contain? What book is meant? After the coming forth of the book, what work is spoken of that it would be blessed for men to engage in? What promise was made concerning the remnant of Lehi's seed? To whom else should these books go? What would be the object of this other record?

February, 1903.

Second Week.

SUGGESTIVE PROGRAM.

TOPIC.—Bring Souls to Christ. (Luke 14:23.)

After the lesson the following numbers are suggested, to be interspersed with music:

Paper: "Did Christ Go to the Unbeliever, or Did He Wait for the Unbeliever to Come to Him?"

Report of the Lookout Committee.

Paper: "The Importance of Creating an Atmosphere of Brotherly Love if We Would Keep Souls."

Report of the Social Committee.

LESSON 6.

NEPHI'S VISION.

Text.—1 Nephi 3: 44-53, small edition; 3: 127-145, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Nephi saw that in the last days the Lord would do a great and marvelous work; that divine wrath would be poured out upon the "great and abominable" church; that in the day when these things should take place the Lord would regather

Israel. Nephi also foresaw John the Revelator. Nephi was informed that "all things" should be written by others, but that these things should be sealed up, not to come forth until the Lord willed. Nephi was forbidden to write all that he saw.

HELPS ON THE LESSON TEXT.

Paragraph 44, small edition; verse 127, large edition.)

"*In that day.*"—As we have seen in our previous lessons, the time referred to now as "that day" would be after the promised land had been discovered and peopled by the Gentiles (see paragraphs 35-38), and the remnant of Lehi's seed had been scattered. These circumstances describe the time as in the last days, or in our own time.

How would the Lord manifest himself unto the Gentiles in "that day"? Answer: "*In word, and also in power, in every deed.*" In paragraph 41 power is defined as the "gift and the power of the Holy Ghost." Paul in writing to the saints of his day speaks of the power which accompanied the preaching of the word as demonstrations of the Spirit. (1 Corinthians 2: 4.) "Through mighty signs and wonders, by the power of the Spirit of God."—Romans 15: 19. The manifestations of the Spirit are described in Mark 16: 16-19 and 1 Corinthians 12: 1-11 to be speaking in tongues, healing the sick, working miracles, etc. Joel prophesied that in the last days the Lord would pour out his Spirit, and that signs and wonders should be given to men. (Joel 2: 21-32.)

What spiritual promise is made to the Gentiles who would be obedient in the last days? Answer: "*They shall be numbered among the house of Israel.*" Paul declared the same thing. He explains that the promise made to Abraham was "accounted to him for righteousness." (Galatians 3: 6.) And said: "Know ye therefore that they which are of faith, the same are the children of Abraham. . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ."—Galatians 3: 7, 14. (Also see Ephesians 2: 11-14; Romans 4: 13-16; John 8: 39.)

What temporal promise is made to the Gentiles? Answer: "*They shall be no more brought down into captivity.*" The Gentiles who came to this land, as we have seen, came to escape from governments where they were not permitted to do and think according to the dictates

of their conscience. They came to find freedom and liberty, and this the Lord promised they should always have if the Gentiles themselves should try to preserve these conditions, and remain God-fearing.

What did Nephi see that the "great and abominable" church would do for men if the Lord had allowed it to prevail? Answer: "*Lead away the souls of men down to hell.*" In more exact words, this was the object of Satan to accomplish through the instrumentality of this great church. The subject is referred to here to show that this great church should be thwarted in its design by the work which the Lord would commence.

(Paragraph 45, small edition; verse 128, large edition.)

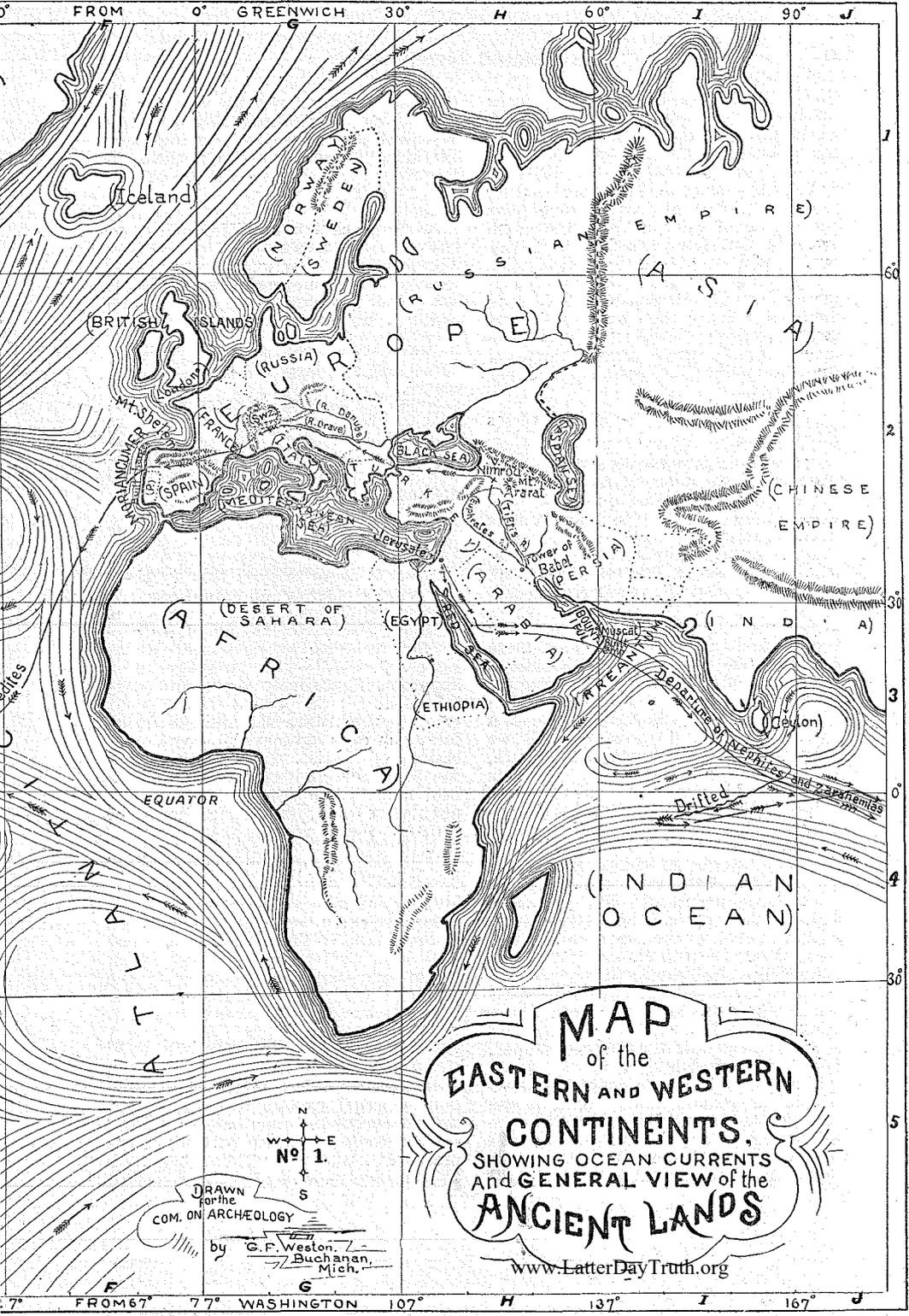
"*I will work a great and marvelous work among the children of men.*"—Read the prophecy of Isaiah in the 29th chapter, and note the harmony between it and the revelation of the vision to Nephi. The Lord said through Isaiah: "I will proceed to do a marvelous work among this people."—Isaiah 29: 14.

This is but a continuation of the description of the work that Nephi was shown the Lord would do in the last days to deliver the Gentiles, and through them the Israelites, out of the state of darkness they were in. With this work was to be connected the coming forth of the book spoken of in paragraph 41.

What should be the extent of time of this work? Answer: "*A work which shall be everlasting.*" Daniel prophesied: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."—Daniel 2: 44. We understand by these texts that when this "marvelous work" should begin in the last days, though it might meet with setbacks, nothing should hinder it permanently, or stop it, as it was stopped after Christ and the apostles, but that it should roll on till Zion should be established for the second coming of the Savior.

What warning is given to the Gentiles in the last days? They are told that if

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they will give heed to the great work which the Lord shall institute among them it will bring to them "peace and life eternal." But if they will not, it will deliver them to "the hardness of their hearts and the blindness of their minds." After he had foreseen the restoration of the gospel to the earth John the Revelator heard an angel cry out, saying: "Fear God, and give glory to him; for the hour of his judgment is come."—Revelation 14: 7. The Lord has said to the church in latter-day revelation: "And after your testimony, cometh wrath and indignation upon the people."—Doctrine and Covenants 85: 25.

(Paragraph 46, small edition; verses 129–132, large edition.)

"Remember thou the covenants of the Father unto the house of Israel?"—The angel asks Nephi this question, then does not refer directly to it again until in the latter part of the fifty-first paragraph. In the interval Nephi is given a general view of the history of the great church and of the nations affected by it.

How many churches did the angel say there were? Answer: "*Behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil.*" The great church seems to be spoken of in a collective sense. In paragraph 34 we are told there are many daughters, called "harlots," belonging to this church, and in Revelation this church is called the "mother of harlots." (Revelation 17: 5.)

In 2 Nephi 12: 1–3 it is prophesied that there would be many churches in the last days, but says: "They have all gone out of the way." The "great and abominable" church is again referred to as responsible for the error and corruption that would prevail, and it is called "the whore of all the earth."

Isaiah described the spiritual condition at the time when the Lord would commence to do a "marvelous work and a wonder," as that of blindness, stupor, confusion. (Isaiah 29: 9, 10.)

When Joseph Smith inquired which of the different sects was right, he was told to join none of them, for they were all wrong. "The personage who addressed me said that all their creeds were an abomination in his sight."

(Church History, volume 1, page 9.)

Whether the "church of the devil," so-called in our text, is figurative or literal in its meaning and application, it is certain that it represents the principle of error, and all that is not true is classed with it. There can be many false things of a kind, but there can be but one true; hence there can be false churches, a mother and "harlots," but truth admits of no variation, and there can be but one true church, "the church of the Lamb of God."

(Paragraphs 47, 48, small edition; verses 133, 134, large edition.)

Nephi beholds the comparative influence in the world of the two churches. The numbers of the church of the Lamb were few, while the "mother of abominations" church was powerful and held dominion among all nations.

(Paragraph 49, small edition; verse 135, large edition.)

"*And it came to pass that I beheld the great mother of abominations did gather together multitudes upon the face of all the earth, among all nations of the Gentiles, to fight against the Lamb of God.*"—This language, it is apparent, figuratively represents spiritual warfare; the opposition of popular error to the truth; the antagonism of false churches against the gospel and church of Christ. In consequence of the influence and efforts brought to bear against the church of Christ by popular religion, its members would be few, as stated in paragraph 48.

(Paragraph 50, small edition; verse 136, large edition.)

"*The power of the Lamb of God . . . descended upon the saints of the church of the Lamb.*"—Though small in numbers and importance in the world, Nephi saw that the strength of the church of the Lamb would consist in the power of God that should be with it.

(Paragraph 51, small edition; verse 137, large edition.)

"*And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church.*"—How would the wrath of God be expressed? Answer: "There began to be wars and rumors of wars among all

the nations which belonged to the mother of abomination."

What would the Lord commence to do at this time? Answer: "*Preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel.*"

A combination of events would occur at about the same time, and each would be a sign of the other. The gospel would be restored to earth, and an important book would come forth unto the Gentiles. (Paragraphs 41-45.) In the same day, nations under the influence of the "great and abominable" church should be in commotion and war with one another. When these things should come to pass the Lord would begin to fulfill his covenant with the house of Israel, and gather the Jews back to the land of their inheritance.

The Lord promised Abraham: "And I will give unto thee, and to thy seed after thee, a land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Genesis 17: 8.

All the great prophets have declared that Israel should be restored to the land of their inheritance the second time. Isaiah said: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."—Isaiah 11: 11. (Also see Jeremiah 23: 8; Zechariah 8: 7; Ezekiel 20: 41, 42.)

Lehi said that the day when the Lord should commence to gather Israel the second time would be when the "Gentiles had received the fullness of the gospel." (1 Nephi 3: 7.) Paul says the same thing: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles become in. And so all Israel shall be saved."—Romans 11: 25, 26.

Isaiah, after prophesying of the coming forth of the "marvelous work and a wonder" said: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Isaiah 29: 17.

This is one of the most important sign-marks of the last days which we have to go by, namely, the gathering back to Palestine of the Jews; and it is

also important in identifying the "marvelous work and a wonder" prophesied of by Isaiah, and the "fullness of the Gentiles," declared by Paul, as the work instituted through the prophet Joseph Smith; for since the message he bore to the world these signs have been following. In paragraph 44 it is declared that after the time designated by the events we have been considering, "Israel shall no more be confounded." From this we understand that when Israel is gathered the second time they will never be scattered again.

(Paragraph 52, small edition; verses 139-141, large edition.)

"*And I looked and beheld a man.*"—Nephi describes the man whom he now beholds in his vision thus: He was one of the twelve apostles of the Lamb; he should write concerning the end of the world; what he wrote should be in the book of the Jew, or the Bible; the name of this apostle would be John. (Paragraph 53.) We recognize the picture as that of John the Revelator, and no one else. He was one of the twelve apostles of Christ; he wrote the revelations concerning the last days and the end of the world which are contained in the book of Revelation, in the Bible. Nephi also saw that John would write some things which he, Nephi, had seen, and we know that John did; we have been quoting from him, making comparisons.

What did the Lord forbid Nephi to do? The Lord told Nephi that he, too, should see the "remainder." It is presumed that this means the same things that John saw concerning the end of the world, but Nephi was forbidden to write them. (See paragraph 53, also.)

Why was Nephi forbidden to write the "remainder" of the things which he saw? The Lord said that he desired that John should write about these things. The Lord also said that he had shown "all things" to others, which they had written. We have what John wrote in the Bible, but what these "others" saw and wrote we do not know. The Lord told Nephi, "They are sealed up to come forth in the . . . own due time of the Lord."

To whom were these things to come forth?

This may refer to the revelation spoken of in 2 Nephi 11: 17, 18 which

was to form a part of the record which should come forth in the latter days, but this particular part should not be translated when the other part was, as read in paragraph 18, where the commandment is given to the one to whom the record should be delivered in that day, "Touch not the things which are sealed, for I will bring them forth in mine own due time." In paragraph 17 (2 Nephi 11) this revelation is described as revealing "all things from the foundation of the world unto the end thereof." This agrees with the statement in the text of our lesson: "And also to others . . . hath he shown all things, and they have written them; and they are sealed up to come forth . . . in the own due time of the Lord."

Oliver Cowdery says of the plates that were delivered to Joseph Smith: "A part of the book was sealed, and was not to be opened yet." He further says that the angel told Joseph Smith that the sealed part contained the "same revelation which was given to John upon the Isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them." (Oliver Cowdery's Letters, page 15.)

"Who have been."—Notice that the things which were to be revealed to John should have already been revealed to others "who have been." Indeed, Nephi is told that "they are sealed up," that is, that the revelation has been given and is sealed up at the time when the Lord is talking to Nephi. Turn to Ether 1:10 and there we find that the brother of Jared, for one, had all things revealed unto him; that the Lord "could not withhold anything from him," and that Jared's brother was commanded to "write these things and seal them up, and I will show them in mine own due time."

To whom was the sealed revelation concerning the end of time to be given? In our text it says, "unto the house of Israel;" but in 2 Nephi 11:17, 18, and in Ether 1:10, it says, "unto the children of men." The angel told Joseph Smith that the sealed revelation should come forth unto the "people of the Lord." In 2 Nephi 12:11 Nephi explains that "as many of the Gentiles as will repent, are the covenant people of the Lord." Paul says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29. It will be seen that the different expressions used mean substantially the same thing. Specifically speaking the revelation will come forth unto the people of the Lord who are all counted of the house of Israel. From them the knowledge of God's revelations will go forth unto the "children of men," which is the more general term, just as is being done now; that part of the record which has been delivered to us, viz., the Book of Mormon, is being preached to the world by the ministry of Christ. We understand, then, that the sealed part, or revelation, is yet to come forth; it is to be one of the developments of the future. Glorious things are in store for the people of the Lord.

(Paragraph 53, small edition; verses 142-145, large edition.)

How much of what Nephi saw did he write? Answer: "*I have not written but a small part of the things which I saw.*"

Before Nephi saw this vision, what did he desire? Answer: "*I had desired to know the things that my father had seen.*" (1 Nephi 3:9.)

To what is Nephi now able to bear testimony? Answer: "*And I bear record, that I saw the things which my father saw.*"

QUESTIONS ON THE LESSON.

How do we know that Nephi is talking about the last days when he says "that day"? How would the Lord manifest himself to the Gentiles in the last days? What is meant by "in power"? What spiritual promise is made to the Gentiles? Explain the temporal promise that is made to the Gentiles. What did Satan design to do through the instrumentality of the

"great and abominable" church? What great thing did Nephi see that the Lord would do in the last days? How should this work affect the great church? Is this the first intimation Nephi has given us of the "marvelous" work which the Lord would do in the last days? Name an important circumstance we have had that should be connected with it. What did Nephi prophesy concern-

ing this work? How long was to be the duration of this work—would it be overcome, as was the work begun by the apostles? What promise and warning are given to the Gentiles concerning this marvelous work? What do you understand by the warning? How many churches are we told there are? What do you understand to be meant by the “church of the devil”? Can there be more than one true church of Christ? May there be more than one false church? Explain why there can not be different churches on each side. How did Nephi see that the true church would compare with the popular church? In what would the strength of each church consist? When we say “popular” church, or the “great” church, do we mean one church, only? How do you understand the statement that the great church would gather multitudes to fight against the church of the Lamb? How would the true church be able to

withstand the attacks it should receive? What did Nephi behold should be poured out on the great church? Explain this declaration more explicitly. At this time, what promise would the Lord commence to fulfill? What combination of circumstances, or happenings, should take place in the same day of time? How should each be a sign of the other? What has been prophesied concerning the restoration of Israel the second time? Why is the gathering of Israel so significant and important a sign? What man did Nephi behold? How do we know it was John? Did Nephi see what John saw? Why did he not write it? Who was spoken of to Nephi, besides John? What would the Lord reveal to “others”? Where are these things? When will they come forth? To whom will they come forth? What testimony does Nephi declare in closing the writing of his vision?

February, 1903.

Third Week.

SUGGESTIVE PROGRAM. (Temperance.)

Opening exercises.

Lesson.

Appropriate song.

Illustrated lecture: The effects of

alcohol and tobacco on the physical system.

Appropriate solo.

Recitation on a temperance theme.

Closing exercises.

LESSON 7.

THE JOURNEY IS RESUMED

Text.—1 Nephi 5: 1-14, small edition; 5: 1-39, large edition.

Time.—As in Lesson 1.

Place.—Journeying in the wilderness near the Red Sea.

PREFACE AND LESSON NARRATIVE.

We do not know how long Lehi and his party camped at their first stopping place in the valley “Lemuel.” While stationed there Nephi and his brothers made two trips back to Jerusalem; the first time for the plates of Laban, the second time for Ishmael and his family. After this we are given an account of the prophetic visions of Lehi and Nephi. The sons of Lehi married the daughters of Ishmael, while in the valley of “Lemuel,” thus fulfilling the Lord’s purpose in having Ishmael’s family join Lehi.

Now the Lord commands that the journey be resumed, and sends a ball and spindles, or in other words, a compass, to guide the party in their travels. They take seeds of every kind, and depart. Traveling for four days in a southeasterly direction, they camp for the second time, of which any account is given, in a place which they named “Shazer.” Here they stop for a time, then resume their

journey, still going in the same direction, in fertile parts bordering on the Red Sea.

They traveled this time for many days, when they pitched their tents at a place for which no name is given. While here, Nephi breaks his bow, which proves to be a trial for all, and even Lehi complained. Nephi, however, remains strong, and contrives a way to meet the difficulty. He is directed by the Lord which way to go for food by means of writing upon the ball of the compass. Nephi follows the directions given and obtains food. The party resumes the journey, traveling in the same course, and pitch their tents at Nahom.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verse 1, large edition.)

"After I, Nephi, had made an end of speaking to my brethren."—In chapter 4 we find what Nephi here has reference to. His brothers, Laman and Lemuel, as usual, were stumbling over their father's words, and Nephi had been explaining Lehi's vision to them. Instead of trying to understand and inquire for themselves, Laman and Lemuel always went to grumbling and doubting.

(Paragraph 2, small edition; verses 2-6, large edition.)

"The guilty taketh the truth to be hard."—How much wise philosophy there is in this saying of Nephi's which he made to his brothers. Paul said: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7), and herein lies the explanation. We must first arise above a carnal condition, and change our aims and desires from the carnal to the spiritual, before we can come into harmony with that which is spiritual and understand the things of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Corinthians 2:11, 14. This is the secret of why Laman and Lemuel were always stumbling over spiritual things. They wanted the things of God to come down to their level, but spiritual things will not, can not, as Paul says, do that. The spiritual will not come down to our conditions; we must change, ourselves, and rise to meet the level of spiritual things.

Another thought presents itself: Laman and Lemuel complained that they could not understand their father's words, and were disputing as to the meaning. (1 Nephi 4:1.) Others have done the same way about spiritual things, and wondered why, the prophecies and writings were not easier to be understood. God exacts effort on our part, and change from the carnal. It is this requirement that draws the dividing line between the children of the world and the children of light. We have to get in a condition to understand, and seek to understand, before the mysteries of God are unfolded to us. It was designed to be so; it was designed that the things of God should have to be sought for, necessitating the obedience, the humility, the effort by which we rise from the human to the divine nature. To those who try to do this Christ said, "My yoke is easy and my burden is light."

What did Laman and Lemuel do after Nephi had talked to them?

(Paragraph 3, small edition; verses 7-9, large edition.)

"And thus my father had fulfilled all the commandments of the Lord."—The Lord had told Lehi that it was not wise to take his family into the wilderness alone; "but his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise." (1 Nephi 2:2.) Nephi means that this command, with others, they had obeyed.

(Paragraph 4, small edition; verses 10-12, large edition.)

What did the Lord command Lehi to do? Answer: "That on the morrow he should take his journey into the wilderness."

"A round ball."—Lehi was going to a strange land. The world at that time

did not know there was such a land in existence as this continent. Lehi knew that the Lord intended to lead him to a land somewhere, but how was he to know where that land was, or which way to travel to reach it? But as Nephi had said, "The Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Nephi 1: 21), and when Lehi awoke the next morning he found that the Lord had sent an instrument to guide them. It is described as a ball, with spindles, one of which pointed out the way Lehi was to travel. We understand this instrument to have answered the purpose of a compass.

Book of Mormon skeptics criticise this point because, they say, the compass was not known at that early day. But encyclopedias tell us that the compass was known in China, "and throughout the East, generally, at a very remote period." (See article "Compass.") However, if it were claimed that the compass which Lehi had was of human origin, then it would be important to learn if history could show that the compass was known back in those early times. But this compass of Lehi's was not a human affair, hence the date of human invention of the compass has very little to do with the matter.

(Paragraph 5, small edition; verse 13, large edition.)

What did Lehi and his party take with them into the wilderness?

"Seed of every kind."—Among the things which Lehi and his party took into the wilderness with them were "seed of every kind." We do not know whether they stopped in the valley "Lemuel" long enough to have planted some of the seed they brought from Jerusalem with them, and raised more, but at any rate they came from Jerusalem well provided in this respect. (See 1 Nephi 2: 15.)

(Paragraph 6, small edition; verses 14, 15, large edition.)

What river did the party cross?

In what direction did they travel?

In what place did they camp, and how long had they been coming to this place?

"Shazer."—The first stopping place

of which Nephi gives us any account was in the valley "Lemuel." Shazer is the next place.

(Paragraph 7, small edition; verses 16-19, large edition.)

What did they do at Shazer? It seems that the party of Lehi only stayed at Shazer long enough to secure food, and likely, to rest.

In what direction did they travel again? In what locality did they travel? What did they do for food on the way? Through what kind of country did the compass direct them?

How long did they travel this time, and where did they camp?

The name of this third stopping place is not given, and the time they were in reaching it from Shazer is not given more definitely than "many days."

For what purpose did they camp, now?

(Paragraph 8, small edition; verses 20-22, large edition.)

What happened here? What was the result of Nephi's breaking his bow?

(Paragraph 9, small edition; verse 23, large edition.)

Did others of the party besides Laman and Lemuel complain, this time?

How did Lehi stand this trial? Poor Lehi! Under this trial, even his faith weakened. This is the first instance that is given of Lehi's expressing any impatience, however, with God's dealings. It shows that the strongest are liable to weaken, sometimes.

(Paragraph 10, small edition; verses 24-28, large edition.)

What was the reason Nephi's brothers could not use their bows to get food? How did Nephi meet the emergency?

What did Nephi inquire of his father?

Why did the party humble themselves? Nephi tells us that he reproved them with the energy of his soul. Not even on this occasion, when his father's faith faltered, did heroic Nephi weaken.

(Paragraph 11, small edition; verses 29-31, large edition.)

"And it came to pass that the voice of the Lord came unto my father."—God is merciful; he understands our humanity, and is ever ready to forgive us

when we are repentant. Lehi was repentant. "He was truly chastened," Nephi says.

What did the Lord bid Lehi to do? Answer: "Look upon the ball, and behold the things which are written."

Is there any instance like this recorded in the Bible of where the Lord spoke by writing? When the wicked king, Belshazzar, was carousing at a feast, we are told: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace." (Daniel 5: 5.)

How did the writing on the ball affect the rest of the party?

(Paragraph 12, small edition; verses 32-34, large edition.)

According to what does Nephi say the pointers of the ball worked? From this we infer that in case the party were not as faithful as they should be, that the pointers would cease to work. This is what happened when on the voyage to the promised land. Some of the party, headed by Laman and Lemuel, engaged in hilarious revelry, and bound Nephi. The compass then refused to work. A great storm came up, and all would have been drowned had not the rebellious ones repented and loosed Nephi. When they did this, the compass "did work," Nephi says, "whither I desire it." (See paragraphs 38 and 42 of this chapter.)

What does Nephi say about the writing on the ball?

(Paragraph 13, small edition; verses 35-38, large edition.)

How was Nephi directed where to find

LESSONS FROM THE LESSON.

"And thus we see, that by small means, the Lord can bring about great things." —Nephi.

Man's extremity is God's opportunity.

QUESTIONS ON THE LESSON.

How long had Lehi and his party been camped in the valley Lemuel? What circumstances are connected with their stay there? How was the Lord's purpose fulfilled in having Ishmael's family join Lehi's? What does the Lord now command Lehi? How did Lehi know which way to travel? How would you answer the skeptic's objection about the compass? In what direction, and in

food? Answer: "According to the directions which were given upon the ball." It was written on the ball where to go, as it had been the first time, when Lehi inquired of the Lord where his sons could obtain food. (Paragraph 11.)

Arabia, the country through which Lehi and his party were traveling, is for the most part, a sandy, rocky plateau, dotted here and there with a few oases. Fancy travelers in a great expanse of country, new to them, with no geographies to guide them, and it will be seen why it was necessary for the Lord to direct Nephi to these fertile spots where food could be found.

What success did Nephi meet on his hunt?

How did the party feel? It is better that we humble ourselves and thank God for blessings received than to take them without feeling, or making acknowledgment, but how much better to trust God, before the blessing comes, and believe he will take care of us.

(Paragraph 14, small edition; verse 39, large edition.)

Resuming their journey, in what course did the party travel? Answer: "Nearly the same course as in the beginning." From paragraph 6, this was in a "south-southeast" direction, in the borders near the Red Sea. (Paragraph 7.)

How long did they travel before they camped again?

When did they pitch their tents the fourth time? From paragraph 15 we learn that the name of the place was Nahom.

what locality did the party travel? Where did they camp the second time? Where the third time? What happened at this third stopping place? How did this circumstance prove to be a trial? Who succumbed to the trial, and who did not? How did Nephi contrive to surmount the difficulty? What did he inquire of his father? How did the Lord answer? Give a Bible instance of

when the Lord expressed himself by writing. What was the name of the fourth place where the party camped? In what direction had they been traveling all this time? What is said of the

time consumed in traveling from the last stopping place to Nahom? What lessons have we learned that will be profitable for us to remember in our own experiences?

February, 1903.

Fourth Week.

SUGGESTIVE PROGRAM. (Social Purity.)

After the lesson the following topics are suggested for discussion:

Where should we begin to guard social purity:

1. In ourselves? (Let a young man speak for young men. Let a young woman speak for young women.)

2. In others? (Let a young man tell how women can help men. Let a young woman tell how men should act to preserve the purity of women.)

3. In society, generally.

LESSON 8.

COMMAND TO BUILD A SHIP.

Text.—1 Nephi 5: 15-23, small edition; 5: 40-68, large edition.

Time.—As in Lesson 1.

Place.—From Nahom to the land Bountiful.

LESSON NARRATIVE.

In this very human story, a picture of the Christian's warfare is set before us. It is a series of trials and blessings, an illustration of human frailty and human perversity, with examples shining out to show that souls can rise above the weaknesses and evils of the flesh. At Nahom, Ishmael dies, and his children mourn for him bitterly, blaming the hardships of their experience since they left Jerusalem for their loss. From Nahom, the party travel to a land which they called Bountiful. Here the important command comes to Nephi to build a ship, and nothing doubting, he at once sets to work to do so, meeting skepticism and ridicule from his brothers, as usual.

HELPS ON THE LESSON TEXT.

(Paragraph 15, small edition; verses 40-44, large edition.)

What sad event happened at Nahom?

How did Ishmael's daughters take their father's death? What did they say?

What did Laman and Lemuel and the sons of Ishmael desire to do?

We can not but feel pity and charity for the daughters of Ishmael. It was human for them, in their sorrow, to cast regrets, and blame the hardships of their experience for what they had had to suffer. It is not the way the child of God should do, but it is the way poor human nature gives away at times, even in those whose desires are to serve the

Lord. When we look upon these examples in history, let us not be too hasty to condemn. It would be wiser for us to learn from these lessons how weak human nature is, and how liable to err, and we should be on the watch for ourselves, lest we are overcome.

In the case of Laman and Lemuel, however, there is a great deal of difference. The death of Ishmael was not such a personal trial to them, and they might have tried to comfort and strengthen Ishmael's children. But instead, notwithstanding the many unmistakable testimonies they had received, they were ever ready to take the dark side, to make the discontented more discontented, to add fuel to every

fire. Laman and Lemuel illustrate those spirits who abandon themselves to evil persuasions, and allow themselves to become instruments for the devil.

(Paragraph 16, small edition; verse 45, large edition.)

What did the Lord do?
What effect did it have?

(Paragraph 17, small edition; verses 46-53, large edition.)

When the party left Nahom, in what direction did they travel? Notice, now, that the course of travel changes. Heretofore they had been going south-southeast. Now they travel "nearly eastward."

How long did the party travel eastward? The answer given is, "from that time forth." The inference is that they traveled eastward from the time they left Nahom till they reached Bountiful.

While Nephi speaks of their afflictions, what does he say of their blessings?

Had they met any difficulty in the way of carrying out the Lord's purposes that was not removed?

How many years had it been, now, since they left Jerusalem? We presume, from the statement, that they had been "eight years in the wilderness," that it was from the time they left Jerusalem till they reached Bountiful.

(Paragraph 18, small edition; verse 54, large edition.)

"*Bountiful*."—In paragraph 17 we learn that this was not the original name of the place where the party now pitch their tents, but was the name which they gave the place because of its fertility, its fruit and honey. It was situated by a sea, which Nephi says they called "Irreantum," meaning, "many waters." In the preceding paragraph it tells us that they traveled eastward, from the Red Sea, to reach this land Bountiful.

The report of the archæological committee says: "By consulting a map of Asia, and noting the direction traveled by the company . . . it will be observed at once that 'Bountiful' could not have been elsewhere than on the southeastern shore of Arabia, on the Gulf of Oman. The Red Sea lies in a south-southeast direction, hence they followed

closely along its borders for a long distance, and then moved nearly eastward from that time forth. This direction would keep them south of the Persian Gulf, and there was no chance of passing to the north of it." (Paragraph 10.)

The geographies describe Arabia as mostly a sandy, rocky plateau, the climate being dry and hot, but of Oman says: "The climate is more moist, and coconuts, dates, mangoes, coffee, sugarcane, cotton, etc., are cultivated." This description agrees with the one given by Nephi, and it is no wonder that they called the place "Bountiful," after traveling through such a country as Arabia.

(Paragraph 19, small edition; verses 55, 56, large edition.)

What did the Lord command Nephi to do?

How long had the party been at Bountiful before this command came?

(Paragraph 20, small edition; verses 57-59, large edition.)

What did the Lord command Nephi to do? Answer: "Thou shalt construct a ship." This command, perhaps, required more faith to believe that it could be carried out than any other the Lord had so far given. Nephi had no tools, no machinery, nothing with which to begin such a work. We can hardly wonder that his brothers doubted at this undertaking. It must, indeed, have taken great faith to have confidence that such a task could be performed by the pilgrim wanderers, and shows how implicitly Nephi trusted the Lord.

"*After the manner which I shall give thee*."—The Lord intended to give Nephi the plan for the ship. This is not the only instance on record where the Lord has directed man to build a material thing, and has given minute specifications how to do it. He told Noah to build an ark, and described just how it should be. (Genesis 6: 14-16.) Moses was given a minute plan for constructing the tabernacle. (Exodus 25.) We find that Solomon was instructed how to build the house of God. (2 Chronicles 3: 3.)

What did the Lord reveal as his object in having a ship built?

How did Nephi show great faith? Nephi did not say, "I do not see how this thing can be done;" he did not get

discouraged over the task before him, but cheerfully, promptly asked the Lord to only show him how to begin and he was ready right away to commence. "Lord, whither shall I go that I may find ore to molten that I may make tools to construct the ship?" he said.

How did the Lord answer Nephi's question?

(Paragraph 21, small edition; verses 60-62, large edition.)

How did Nephi get a bellows?

How did he make fire?

How had the party been getting along for eight years without fire to cook by? The climate of Arabia is hot. The party had no need of fire to warm by at any season of the year. The only need we should think they would have had for fire would have been for cooking purposes. But, we find, the Lord had provided for this need, so that there has been no use for fire until now.

Upon what condition did the Lord say that he would prepare the way before them? Obedience to his commands and a willingness to do all in our power to carry them out are the only things God requires of us, no matter how great is the task he assigns us to do. If we will only work along on that line, all difficulties will be surmounted, not without trouble, perhaps hard labor and much persevering faith upon our part, but this is necessary for our development. In all that he requires of us the Lord designs that we shall be his active, interested agents, not his machines. The great object the Lord has in view is to elevate man, and make him more godlike, hence it is wisdom in God that he permits man's faculties and powers to be fully exercised, and through exercise and experience the soul grows.

Christians are sometimes disappointed on this line. They expect that because God commands something to be done, or promises something, that the way to its fulfillment will be miraculously easy; that obstacles should hardly be met, and if so, they should melt away like dew before the sun. This is a mistake. God intervenes only when man has done all he can, then man's extremity is God's opportunity. God requires that we do all we can, and he does nothing for us that we can do for ourselves, not even in carrying out his commands.

What did the Lord say they should know when they got to the promised land? Often we can not fully realize, at the time, how much the Lord has blessed us. But in the future, as we look back over circumstances, and take a retrospective view, then we can see where God's hand has guided. When they should get to the promised land, the Lord tells Nephi, then they should know how much the Lord had done for them.

What determination did Nephi express?

(Paragraph 22, small edition; verses 63-65, large edition.)

How did Nephi get tools? Where did he get the ore to make them?

It seems that Nephi was of an inventive turn of mind, and that he was talented along mechanical lines, and perhaps had some experience, for he seems to know just what he ought to have to go about the work the Lord commanded. The Lord does not make out of a man what he has no ability for. The wisdom of God is shown in his understanding of men, and placing each one in the channel for which he is best adapted. There would be fewer mistakes made if God did the appointing and choosing, always, or if men sought to be directed by God in performing such duties. Every man would be put in his proper place, where he would be able to render the best service.

It does not follow, however, that because God works with natural talent, and by this expression we mean the talent that was born with an individual, that the individual has nothing to thank God for more than his birthright, or that he can say, "I am only what it is natural for me to be, what I could have been anyhow." The individual has credit to give God for guiding him into his proper channel; for giving him opportunities of rendering service; for the help of God's spirit in increasing his talent, assisting his development, enabling him to rise to nobler heights of possibilities. Take the choicest, rarest plant, let no sun shine on it, and its full beauty is not revealed. We are like plants; we thrive and develop best in the light of God's influence and favor.

What did Nephi's brothers think of his undertaking? No matter how natur-

ally gifted for such work Nephi might have been, nor that the Lord had commanded the building of a ship, it was more than his carnal-minded brothers could give credence to that he should be able to accomplish such a task without the usual equipment for doing work of that kind. They did not realize what Nephi believed so confidently, that God would "provide means whereby they can accomplish the thing which he has commanded." (Paragraph 17.)

(Paragraph 23, small edition; verses 66-68, large edition.)

How did Nephi feel because of his brothers' skepticism, and their unwillingness to assist him?

What advantage did Laman and Lemuel take of Nephi's sadness? Laman and Lemuel—for we have learned, in our earlier lessons that Sam was of a different disposition—then go on to abuse Nephi, and what they say on this occasion is only a repetition of their usual complainings and doubtings.

THOUGHTS SUGGESTED BY THE LESSON.

Observation of others should make us understand our own human nature better.

As we see how others have done, we should be more careful to watch how we may do.

QUESTIONS ON THE LESSON.

What was the cause of the trial at Nahom? How should the child of God feel about death or trial? What lesson may we learn from the conduct of Ishmael's daughters? How did the conduct of Laman and Lemuel differ from that of the daughters of Ishmael? After leaving Nahom, to what place did the party go next? Why was it called Bountiful? Was that the generally known name of the place? What change of course of travel had they taken to reach Bountiful? Show on map. Where was Bountiful situated? Show on map. How long had the party been journeying in the wilderness by the time they reached Bountiful? In speaking of what had befallen them during this time, what does Nephi say? What command came to Nephi at Bountiful? How was he prepared with

the necessary tools to do such a work? How was the difficulty overcome? In what was Nephi's faith shown? What does the Lord require of us when he commands us to do anything? What should we expect when the Lord commands us to do a thing, and what should we not expect? Does it seem that Nephi had natural qualifications for such a work as the Lord now commanded him to do? What does the Lord consider in choosing men? What was Nephi to go by in building the ship? How did he get the necessary tools and bellows for the work? What did Nephi's brothers think of his undertaking? What did they say? Why was it that after all the evidences Laman and Lemuel had had they did not learn to have more confidence in God, and to respect their father and brother more?

March, 1903.

First Week.

PRAYER-MEETING.

INTRODUCTION.

Personal righteousness, or the strength of personal righteousness, as illustrated by Nephi, is the thought for our consideration at this meeting. These program topics are offered to stimulate thought on progressive lines, or in other words, that one prayer and testimony meeting may not be a repetition of others in what is said. In order to make our devotional exercises original, progressive and inspiring we must give thought beforehand. If we spend as much time as we should in spiritual meditation and prayer before we come to meeting, God will help us to have something to say when the time comes that will be helpful to others. If each would make preparation in this manner, what a season of joyfulness and refreshing—what a feast to the mind and the soul our devotional meetings would be.

Topics for Prayer.—That God will bless our own local and remember its needs; that he will prevail with the hearts of the indifferent young people in our branch; that the Lord will help us to be pure, wise and useful servants in his cause; that he will also bless our

local Sunday school and branch, and those in charge.

Topic for Talk or Testimony.—How our prayers have been answered, and how God has stood by us in time of need.

LESSON 9.

NEPHI'S VICTORY.

Text.—1 Nephi 5: 26-31, small edition; 5: 87-104, large edition.

Time.—Eight years after leaving Jerusalem.

Place.—At Bountiful.

LESSON NARRATIVE.

Laman and Lemuel revile against Nephi, and would have thrown him into the sea, but he is filled with the power of the Spirit of God to such an extent that his brothers dare not touch him for some days, and they are awed into submission. To fully convince them, however, the Lord tells Nephi to stretch out his hand towards his brothers that they might feel the influence of the power that possessed him. Nephi did as the Lord commanded, and his brothers fell at his feet, and would have worshiped him, but he forbade them to do so.

HELPS ON THE LESSON TEXT.

(Paragraph 28, small edition; verse 94, large edition.)

"And it came to pass when I had spoken these words."—Paragraphs 24-26, preceding our lesson, give an account of the reproof Nephi spoke to his brothers.

"I command that ye touch me not." Nephi had borne a great deal from his brothers. At other times the Lord had intervened for Nephi, but on this occasion the Lord saw fit to give Nephi power over his enemies to command them to silence and obedience.

Nephi warned his brothers that it would be dangerous to touch him because he was filled with the power of God, or, in other words, the Spirit of God, as he puts it in paragraph 26. To understand this, let us take, for illustration, the shock received by taking hold of a battery that is charged with electricity. Carnal man can not stand before the Spirit of God when that Spirit is present in strong degree. After Moses talked with the Lord his face shown so that he had to veil it to talk with the children of Israel; they could

not endure the brightness of the influence that still lingered with Moses. As a battery is charged with electricity, Nephi was filled with the Spirit of God to such a degree that his brothers would not have been able to withstand the power of it had they come in contact with it by touching him. Nephi was much more in harmony with the Spirit of God than his brothers were, as we know, and yet it had deprived his body of strength he says, (paragraph 26). How much less, then, would his brothers have been able to endure its influence, for they were wholly carnal, and the Spirit of God is the positive influence, to which the carnal and the evil are the negative, and must give way before.

(Paragraph 28, small edition; verse 95, large edition.)

"I, Nephi, said unto them."—Nephi commanded his brothers that they should murmur no more against their father, and he commanded them that they should help him (Nephi) to build the ship.

(Paragraph 29, small edition; verses 96-98, large edition.)

"If God had commanded me."—Nephi here tries to reason with his brothers and show them that if the Lord could do all things, he could empower one of his creatures to do anything that he might see fit to have done. Nephi would convey two ideas; one, that God

is all-powerful; the other, that he, Nephi, was not working according to his own ideas or fancies, but according to the direction of the Lord.

(Paragraph 30, small edition; verses 99, 100, large edition.)

"They were confounded."—The power of the Spirit of God, and the wisdom of Nephi's logic entirely mastered his brothers and awed them, till they had nothing further to say, and did not dare to lay violent hands on him. On a previous occasion their father had spoken to Laman and Lemuel with such power of the Spirit of God that they had been subdued for the time being. (1 Nephi 1: 16.)

How long was it before Nephi's brothers could touch him?

(Paragraph 31, small edition; verses 101-104, large edition.)

"The Lord said unto me."—The Lord wanted Laman and Lemuel to fully realize the power that was with Nephi; to actually feel the effects of it, so told Nephi to stretch out his hand "unto" his brothers. Whether this means that Nephi touched his brothers, or only reached his hand close to them, is not clear. But however it might have been, his brothers experienced a shock that made them fully sensible of the power that was with Nephi.

What would Nephi's brothers have done?

What did Nephi say to them?

QUESTIONS ON THE LESSON.

How did Laman and Lemuel take Nephi's reproof? What would they have done with him? What stopped them? How had the Lord protected Nephi from his brothers heretofore? In what position does the Lord place Nephi, now? How many days was Nephi in possession of the power the

Lord gave him? How did the attitude of Laman and Lemuel change? What did the Lord tell Nephi to do further to convince his brothers? What was the effect? What would Laman and Lemuel have done, then? What advice did Nephi give them?

March, 1903.

Second Week.

SUGGESTIVE PROGRAM.

TOPIC.—“The Essence of Christianity.” (Acts 10:38.)

Opening exercises.

Lesson.

Music.

Paper.—“The Practical Christian.”

Report of the Relief Committee.

Quartet.

A thought on the topic. The presi-

dent calls on the members for a thought, a suggestion, or a quotation on the _____ “Essence of Christianity.” Notice should be given _____ beforehand, that this would be done, that the members may come prepared.

LESSON 10.

THE PROMISED LAND IS REACHED.

Text.—1 Nephi 5: 32-45, small edition; 5: 105-131, large edition.*Time.*—Over eight years from the time of leaving Jerusalem.*Place.*—From Bountiful to the promised land.

LESSON NARRATIVE.

How long the party of Lehi were at Bountiful, or how long Nephi was building the ship, is not stated. At length the ship was completed, and the Lord commanded Lehi that they should depart at once. After embarking, Laman and Lemuel, the sons of Ishmael, and their wives, throw aside all restraints, and indulge in hilarious revelry, forgetting the gratitude and humility they should feel, especially at this time. Nephi reproves them and desires them to desist. They get angry with him, and bind him. Then a great storm comes up; the compass refuses to work; the ship drifts aimlessly. When they see that destruction is before them, Laman and Lemuel grow afraid, and set Nephi free. The compass resumes its working, for Nephi; the storm ceases, and the ship reaches the promised land in safety.

HELPS ON THE LESSON TEXTS.

(Paragraph 32, small edition; verses 105-107, large edition.)

“*The Lord did show me from time to time.*”—Nephi gives us plainly to understand that the ship he was building was being constructed specially after the plan and instructions the Lord gave him. It seems to have been different from any ships Nephi had ever seen before, for he says that it was not built “after the manner which was learned by men.”

(Paragraph 33, small edition; verse 108, large edition.)

“*And I did pray oft unto the Lord.*”—Notice that Nephi did not rely on himself in this work; that he sought the guidance of the Lord often.

To what place would Nephi go to pray?

What did the Lord show him?

(Paragraph 34, small edition; verse 109, large edition.)

“*My brethren beheld that it was good.*”—Nephi believed, from the start, that the ship would be all right, because the Lord was directing how it should be. Laman and Lemuel, however, had to see the finished proof, before they could be sure, and then when they saw that Nephi had been right all along, and that their doubts had been wrong, they humbled themselves.

We think such humbling as Laman and Lemuel did was not true repentance of spirit; that it was only the conquering of their evil will by force of circumstances, or the convincing of their stubborn, doubting minds by proof that

was forced upon them, which they could not deny.

(Paragraph 35, small edition; verses 110, 111, large edition.)

"The voice of the Lord came unto my father."—After over eight years of sojourning in the wilderness, separated from relatives and friends, enduring the discomforts and hardships of a wandering, unsettled life, the time has come, at last, when those of our party are to go to the promised land which is to be their home. We can imagine the excitement, the eager expectation of that moment, how busy they all were in making preparations for the long looked for departure, getting their things loaded on the ship, the restless impatience they must have felt to get started. No doubt even skeptical Laman and Lemuel shared in the pleasurable excitement of the moment, for a new thing usually has attractions because of its undiscovered mysteries, and the reluctance that might be felt at first in giving up the old is swallowed up in expectation and anticipation of the new. Perhaps it was not until they really saw the ship, and were commanded to embark, that their doubting minds could be sure that they were going to the land that had been promised them for their inheritance.

"Every one according to his age."—This may be thought to mean that they entered the ship in the order of their ages, the older going first, perhaps, or it may mean that every one helped to carry things down to the ship according to the strength of each person, as for instance, the children could not carry so much as the adults, and the old people could not carry so much as the strong men and women.

What did they take into the ship?

(Paragraph 36, small edition; verses 112-114, large edition.)

"Two sons."—Two sons had been born to Lehi in the wilderness. Besides these, other children had been born in the wilderness to the other families (see paragraphs 17, 23, 41), so that there was quite a party. There were Lehi and his wife, and the two young boys, Jacob and Joseph; Nephi, Sam, Laman, Lemuel, their wives and children; the two sons of Ishmael and their wives and families. Father Ishmael had died at Nahom, but as no mention

has been made of mother Ishmael dying, it is to be supposed that she also was in the party. There were nineteen persons, then, that we can designate, and, as we have seen, there were others besides—children. There were then, seven young families, or, with Lehi and Sariah, and their two young sons, eight families in all. There were eight men, or heads of families in the party. Of this number four men were chiefly influential; four men represented the leaders on the two sides, the side for Nephi, and the side against him. Nephi and Sam were on the one side, and Laman and Lemuel were on the other side. Nephi, of course, was the chief leader. Now, let us see what archaeology finds in the traditions of the primitive Americans, the Indians or Lamanites, about the forefathers from whom they descended.

The Tzendal (a Maya) legend says that seven families came to this continent. The Mexican tradition says that "seven families crossed broad lands and seas, enduring many hardships," to come here. "The Nahuas of Mexico," an authority tells us, "much more frequently spoke of themselves as descendants of four or eight original families." Again, we learn, "The Ottoes, Pawnees, and other Indians had a tradition that from eight ancestors all nations (speaking of their own, of course) and races descended."

The most frequent mention is made of four brothers, however. Doctor Brinton says: "Hardly a nation on the continent but seems to have some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history."

In Peru there were two traditions. One traced the inhabitants back to the four brothers, the youngest of whom was the most skillful and handy, and was the founder of the national history, the teacher of the arts of civilization. The other tradition immortalizes this leader, and refers to him singly, as the hero of the nation.

There are also legends which describe the different dispositions of these four brothers. One says: "The eldest was puffed up in his own conceit. He tried to do things 'against the will of his par-

ents.' 'The younger sons, who exhibited quite a different spirit,' were granted the favors and honors the elders would have ambitiously gained. There are still other traditions, but we have not room to give them here. The student is referred to an article, "Origin of the Ancient Americans" of archæological series in the "Arena" Department of *Autumn Leaves* for January, 1903. It will be noticed that all these traditions agree with the numbers of the party of Lehi that came to this land. They differ only as the view-point differs. None of the legends go outside of the correct number. If they spoke of the national hero, it was one character. If they meant the principal leaders, four brothers were commemorated. If speaking of the fathers, or chiefs from whom they descended, they mentioned eight men. If families were referred to, they spoke of seven, or eight, according, evidently, as to whether they included the old parents, Lehi and Sariah, or not, or meant only the young families, those having no married children, or, we might say, the intact families, those that still contributed to the population after coming here. Lehi died soon after they reached the promised land. It is worthy of note here that these legends and traditions were not known to the English-speaking world at the time of the publication of the Book of Mormon; in fact, the entire science of American archæology has been unfolding subsequent to the publication of the book in 1829.

How did some of the party act after they had gone aboard the ship and the voyage was begun?

Who took part in these hilarious proceedings?

What did Nephi think about their conduct?

(Paragraph 37, small edition; verse 115, large edition.)

"*Laman and Lemuel did take me and bind me with cords.*"—It is hard to believe that Laman and Lemuel ever truly repented when they were so ready to turn to evil and cruelty again. We have before called attention to the different reasons that might have induced their so-called humility. If their humility was ever genuine, we should expect to see them sometimes trying to check and restrain themselves, but in-

stead, it seems that as soon as the effects of power or fear of reproof wore off, their old, evil nature asserted itself again, unbridled.

"*That he might show forth his power.*"—In striking contrast with his brothers is the sweet, trusting, sunshiny nature of Nephi: In prosperity careful and humble, in trial cheerful and hopeful, always looking on the bright side. True faith is not often far short of wisdom and philosophy, also. Nephi spoke a truth that is illustrated many times in Bible history, viz., that God permits trials, oftentimes, as an opportunity to show his power, for the education and greater good of man, that man may learn to understand more fully who and what God is.

(Paragraph 38, small edition; verses 116, 117, large edition.)

"*After they had bound me.*"—Now follows the circumstances through which another evidence of God's power was to be manifested, and it was to be shown that Nephi was the Lord's servant, and that righteousness was the only course that would secure to them the favor, protection, and blessing of the heavenly Father.

What was the first thing that happened? In paragraph 12 Nephi tells us that the pointers or compass would only work according to the "faith and diligence and heed" of the party. Here is an evidence that such was the case.

After the compass ceased to work, what happened next?

What did the ship do?

(Paragraph 39, small edition; verses 118, 119, large edition.)

How much time did the ship lose?

What did Laman and Lemuel recognize, at last?

What did they do? When they were in fear of being drowned in the sea, Laman and Lemuel set their brother free. It is clear fear, and not remorse, was their object, as will be seen from paragraph 41.

In what condition was Nephi from being bound?

(Paragraph 40, small edition; verse 120, large edition.)

How did Nephi bear his afflictions?

(Paragraph 41, small edition; verses 121-123, large edition.)

How had Laman and Lemuel been prevailed on while they held Nephi captive?

How had they treated anything Lehi or any one else said to them by way of remembrance?

What effect did this experience have upon Lehi and Sariah?

(Paragraph 42, small edition; verses 124, 125, large edition.)

When Nephi took the compass, how did it act?

Why did Nephi pray?

How was his prayer answered?

(Paragraph 43, small edition; verses 126, 127, large edition.)

To where did Nephi guide the ship?

How long had they been in making the voyage?

What did they do upon landing?

Why did they call it the "promised land"? The Lord promised Lehi and Nephi, when he commanded them to leave Jerusalem, that he would give them another land, instead. (1 Nephi 1: 19, 44.) We do not know whether

they understood the promise made to their forefather, Joseph, or not, but it will be remembered that he was promised that his posterity should have a land that was over the sea. (See Lesson 2 of last quarter.)

At what point did Lehi's colony land? It is believed that they landed on the coast of Chili, in South America. (See map, and for explanation, archaeological series running in *Autumn Leaves*, or pages 11 and 12 of Committee's Report.)

(Paragraph 44, small edition; verses 128, 129, large edition.)

As soon as the party had pitched their tents and gotten settled, how did they proceed to provide for the future?

What returns did they have from their planting?

Paragraph 45, small edition; verses 130, 131, large edition.)

What animals did they find in the promised land?

What ores did they find?

LESSONS FROM THE LESSON.

The Lord's promises are sure.

Excessive hilarity is not permissible in the child of God. (See Doc. and Cov. 59: 4; 85: 19, 37.)

Excessive hilarity invites influences that are not of God, and makes our spirits rude, coarse, and dulls our fine susceptibility.

Our actions and words should be as moderate and careful in success and prosperity as when striving for those blessings.

QUESTIONS ON THE LESSON.

Do we know how long Lehi's party was at Bountiful, or how much time it took Nephi to build the ship? What was Nephi's conduct while he was engaged in building the ship? What does Nephi say about the ship? What did Nephi's brothers think when they saw the ship completed? How does faith differ from acknowledging proof? What was received before the party embarked on board the ship? What did they take with them? How many were in the party? What does archæology say about the ancestors or forefathers of the ancient Americans? How did most of the party act after they had started on their voyage? Which ones preserved proper decorum? Is it not natural to rejoice and be happy when something we have long desired is fulfilled? Wherein, then, did these people give offense by their actions? Does God want us to always be sober, and never

laugh or be gay? What is proper conduct for a child of God? What does excessive lightness of manner lead to? What were the consequences of such actions and of their conduct towards Nephi, in the case of Laman and Lemuel and those who participated with them? What was peculiar about the compass? When Nephi was released, what changes took place? What things did the Lord teach and impress by this experience? What do you think about Laman and Lemuel's humility? How do you explain such characters? What was the destination of the voyage? Why does Nephi say they called it the promised land? Show on the map where we suppose the party to have landed, and why. What was found in the promised land? What is said of the productiveness of the soil? How does archæology and the Book of Mormon agree concerning the forefathers of the Ancient Americans?

March, 1903.

Third Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Review questions.

Song.

Map talk (five minutes). Trace the route of the journey of Lehi's party from Jerusalem to the landing on the promised land, noting briefly, the leading incidents along the way.

Music.

Short lecture: How archæology confirms the Book of Mormon as to the race, origin, first settlements, and color of the ancient Americans. (See archæological series that have been running in the Arena)

Closing exercises.

LESSON II.

QUARTERLY REVIEW.

- Lesson 1 Lehi Prophecies of the Messiah.
- Lesson 2 Nephi's Vision.
- Lesson 3 Nephi's Vision.
- Lesson 4 Nephi's Vision.
- Lesson 5 Nephi's Vision.
- Lesson 6 Nephi's Vision.
- Lesson 7 The Journey is Resumed.
- Lesson 8 Command to Build a Ship.
- Lesson 9 Nephi's Victory.
- Lesson 10 The Promised Land is Reached.

REFLECTIONS.

In our lessons last quarter, we had the promise of the Lord to Lehi and Nephi that he would give them a land for their inheritance. We have gone along with the party through years of trial and hardship. There have been times when the clouds hung low, when the question might have presented itself, Was the promise true? But yes, the promise was true. In this quarter's lessons we have seen it fulfilled: the promised land has been reached.

All of us who have enlisted in the cause of Christ are journeying towards a promised land. Let us profit from the lessons of the two quarters, and not grow disheartened in our spiritual warfare, nor think divinity is lacking, nor that God has forgotten us, if our pathway does not always lead over smooth roads. Let us remember that the natural course of things is not turned aside for us; we have to meet the ups and downs of life the same as all others, but the Saints' advantage is in being privileged to have God's help in meeting the trials that will come. Nephi was not spared trial nor difficulty, but the Lord helped him to overcome. So let us try to be patient, wise, and hopeful, always trusting in God to guide us, though the way be dark at times, and the blessings we seek be delayed. Let us try to be worthy, and then fear not, but look to God. Father above, help thy weak children to do this.

REVIEW QUESTIONS.

History.—In our last quarter's lessons, where did we leave Lehi's party? Name what took place while they were camped there. How had they fulfilled all the commandments of God up to the time they were to leave the valley? What things of a spiritual character are asso-

ciated with the stay of Lehi's party in the valley Lemuel? How was the party guided as to the course of travel they should take? Through what other means did the Lord direct them about different stopping places? Where was the second stopping place made? What hap-

pened at the third stopping place? Where did they camp the fourth time? Who died at Nahom? From Nahom, to what place did they go? Trace, on the map, the course the party traveled from Jerusalem to Bountiful. How many years had they spent between these points? What does Nephi say, in reviewing their history since they left Jerusalem? What important command did Nephi receive at Bountiful? What opposition did he meet? Give the circumstances of his victory on this occasion. What Bible instances resemble the circumstances of building the ship, and in what respect? How many persons were in the party when they embarked? Tell what happened on the voyage. What promise, made in the last quarter's lessons, is fulfilled now?

Prophecy.—(The work of Christ.) What did Lehi and Nephi foresee and prophesy about the birth, baptism, ministry, mission, death, and resurrection of Christ? What did Lehi prophesy about John the Baptist? Which one foresaw the twelve apostles? What did Nephi say about the treatment the apostles would receive? Who would be chiefly prominent in doing this? How does Nephi describe the great church? What does he say of its influence, and its work? What did Nephi say about the church of God in the last days?

(Lehi's Descendants.) What was shown Nephi concerning the numbers and development of his people on the land of promise? What was he shown concerning Christ, in connection with the Nephites? What sign was to be given on this land at the crucifixion of Christ? What would be Christ's mission here? How would he organize his work among the Nephites? How long, after Christ, would the Nephites be righteous? What did Nephi see would be the cause of the destruction of his people? Who would overpower them? What promise did the Lord make to Nephi concerning his people? What was Nephi shown concerning the descendants of his brethren?

(The Marvelous Work.) What was the "marvelous work and a wonder" to be? When should it come about? Among what people? Upon what land? What would be the spiritual condition of the people at that time? Why would the people be in such a condition? What book was to shed light in the darkness? How was it to do so? What did the Lord promise he would do unto the Gentiles in that day? To whom was the marvelous work to go forth from the Gentiles on this land? What would be the extent of the duration of this "work of wonder"?

(America.) What great event in the world's history was to take place before the restoration of the gospel? How would the discovery of this land be a preparation for the "marvelous work and a wonder" to come forth? What covenant had the Lord made with the people of Lehi in giving them the promised land? What was shown Nephi about the discovery of this land, and the early history of our nation? What did the Lord declare in regard to this land?

(Israel.) How many scatterings of Israel were prophesied? What was said about the extent of the last dispersion? When would it take place? Why should a branch have to come to this land? What promise was made concerning Israel the last time? When would the Lord commence to gather the Jews back—what would be a sign? How would the gathering back of the Jews serve, in turn, as a sign? What promise was made to the remnant of Lehi's descendants? Why? By what course should the gospel go to them, and to the other branches of the Israelites? When the "marvelous work" should come forth, and the Jews commence to be gathered back, what work is spoken of to follow right after? What day of time will these events bespeak is at hand? What was to be sealed up to come forth in the Lord's time, unto the house of Israel?

March, 1903.

Fourth Week.

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

Introduction.

It is understood that Program Committees will provide music for these programs. They may also arrange for some other numbers when desired and practicable. If convenient, a lecture, or talk, could be provided at times by some one informed upon such matters.

Text.—Rules of Order and Debate, chapter 2.

Subject.—Officers.

Paper.—Five minutes, Qualifications for President and Secretary.

Paper.—Five minutes, The True Motive in the Selection of Officers.

LESSON STUDY.

(Sec. 21.) **THEIR DUTIES.** Why are only "general duties" here stated? To what are these "general duties" subject?

(Sec. 22.) **THE PRESIDENT.** Paragraph 1. Describe where the president should be seated in the assembly.

Paragraph 2. What reading or writing is permissible by the president? To what extent may he speak?

Paragraph 3. How should he direct with reference to the subject for consideration?

Paragraph 4. How should he endeavor to facilitate the accomplishment of the designs of the body?

Paragraph 5. What example should he set? How?

His Duties as Presiding Officer: Paragraph 6. To open the sitting (session) when and how?

Paragraph 7. What is said about the order of business?

Paragraph 8. State what is said about motions and propositions?

Paragraph 9. What is directed about putting questions to vote?

Paragraph 10. What restraint is to be exercised?

Paragraph 11. What is his duty concerning order and decorum?

Paragraph 12. How are messages and communications received?

Paragraph 13. What papers is he to sign? When? For what purpose?

Paragraph 14. When should he inform the assembly on points of order or practice?

Paragraph 15. What is his duty about appointing committees?

Paragraph 16. How is he to represent the assembly in general?

VICE-PRESIDENTS: Paragraph 17. Name vice-president's duties. (If more than one be chosen, they are designated as 1st vice-president, 2d, etc., and act in their order.)

PRESIDENT PRO TEMPORE: Paragraph 18. When is such an officer necessary? When should he be chosen? Who conducts the meeting during his selection?

Paragraph 19. What acts of the presiding officer are permissible while seated? What ones require that he shall rise?

(Sec. 23.) **THE SECRETARY.** Paragraph 1. Mention his principal duties. What should be recorded? When is he required to make a record of speeches? Is he required to mention things moved but not passed? (Authorities differ on this point. Roberts says: "Unless there is a rule to the contrary, he should enter every principal motion that is before the assembly, whether it is adopted or rejected; and where there is a division, or where the vote is by ballot, he should enter the number of votes on each side; and when the voting is by yeas and nays, he should enter a list of the names of those voting on each side.") What should be the character of his record?

Duty. Paragraph 2. What are his duties in the following points: (a) Reading papers and documents, (b) roll-call, (c) yeas and nays, (d) committees, (e) signature?

Custody of Papers. Paragraph 3.

What are his responsibilities regarding "custody of papers"?

ASSISTANT SECRETARY, OR CLERKS. Paragraph 4. (a) What provision is made for assistants? (Secretary may be authorized to choose, or nominate assistant.) When is a secretary *pro tempore* necessary? (When more than one sec-

retary is chosen, different titles are used such as "assistant," "recording," and "corresponding" secretaries, and "financial secretary" where the financial accounts are kept by him.)

Paragraph 5. What should be the attitude of the secretary while reading and calling the roll?

Notes.—The presiding officer is designated by the titles "president," "chairman," or usually in religious assemblies, "moderator." The title is usually specified in the constitution and by-laws of the organization.

The president is entitled to vote when the vote is by ballot, and in all cases where his vote would change the result. He must vote before the tellers begin to count the ballots. The assembly could give him leave to vote under such circumstances.—Roberts' Rules of Order, page 102.

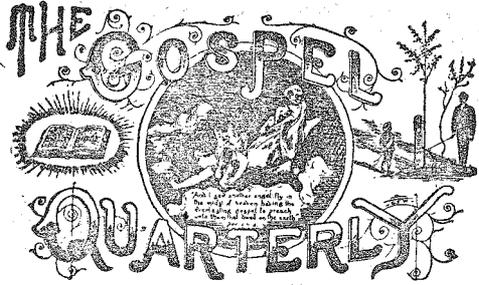
The minutes should be signed by the clerk of that meeting. When the minutes are to be published the president should also sign them.

The secretary should previous to each meeting make out for the use of the president an order of business showing in their exact order what is necessarily to come before the assembly. He should have a list of all standing committees and such select (or special) committees as are in existence at the time.

The president may engage in the debate on a question by leaving the chair to the vice-president, or to some one appointed by himself or by the assembly to preside during the consideration of the question.

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BOOK OF MORMON NAMES.

As skeptics raise objections to some of the Book of Mormon names for reasons given below, we give the following evidence which has recently appeared in the *Saints' Herald*.

It has been claimed that the name "Sam" was of Yankee origin, and did not exist so early as Lehi's time. Elder R. Etzenhouser, in *Herald* for December 17, 1902, presents the following:

"The oldest record of human history is the statement that ten kings reigned at Abydos in upper Egypt during three hundred fifty years before Mena, who founded the united kingdom of the whole land, and is counted as the first king of the first dynasty. Even of these earliest kings we now have four of the tombs and the objects which belonged to them, nearly five thousand years before Christ, and their names are given as Ka, Zeser, Narmer, and Sam. Of two of these kings monuments were found three years ago at Heirakonpolis, in upper Egypt; but it is only now that we can appreciate their historical positions."—*Harper's Monthly*, October, 1901.

In the *Saints' Herald* for December 24, 1902, Elder Mark H. Forscutt gives evidences from which we extract the following:

"'Nephi' is found in 1 Esdras 5: 21. . . .

"On page 23 of 'Lost Israel Found,' the daughter of King Zedekiah, who married Eochar, was named Pephi—the first letter only differing, as is the case in many instances in our own precious Bible.

"'Sam.' On page 235 of Hurst's edition of 'Uarda,' we have an account of the sacred 'Sam-bark' of the house of Seti, and a note at the bottom of the page states that 'The sacred vessel of the God is so called in a picture still extant at Qurnah.' In Esdras, book 1, chapter 5, verse 28, the prophet names Sami, and incidentally Labana,—a termination of Laban; for, as is 'i' a termination of Sam, so is 'a' of Laban. . . . And as evidence of the correctness of Bro. Etzenhouser's conclusion, the fact that one of the kings of Egypt was named Sam is further confirmed by the added fact that the *royal bark* was named 'Sami,' or Sam's."

"Mormon." Some have claimed "the name had no real existence outside of the Book of Mormon itself!" Another objector said that "in his ignorance, Joe Smith had accidentally chosen a word that exposed his whole scheme by selecting Mormon, which had its root in 'Mormo,' a frightful object, a bugbear." Elder Forscutt further says: "But, long before Mr. Smith was born, there was published the '*Ulster County Gazette*,' and in the copy of that which I own, there is an account of the great General Berthier's conquests in Europe, and in naming his aids he gives to one the name of General Mormon. The paper is in mourning because it contains the account of our beloved Washington's death. What the nationality of the name primarily was, I do not know, but this I do know, namely, that I have twice met men bearing the name of 'Mormon' as their surname. . . .

"'Moroni.' In 'Daniel Deronda,' page 305, the author uses the name 'Moroni' as the name of a celebrated painter.

"'Mulek,' with the vowel change of *e* into *u*, making it Muluk, has been objected to because the name does not appear in the Bible as that of one of the sons of King Zedekiah. As, however, we again refer to Egyptology, and in Eber's Uarda, page 270, we read of 'Biban el Muluk' as the place where the tomb of Setil is found. While here we find Muluk as the name of an Egyptian place. We turn to 'The Nestorians or Lost Tribes,' and on page 227, find the name of Muluk or Mulek given as "The appellation which designated the royal head of the nation of Israel," the very qualification of the Book of Mormon Mulek."

REMEMBER.

That in "Helps on the Lesson Text" the small edition of the Book of Mormon is referred to, except in the headings of the paragraphs, when the text is given from both large and small editions.

ORDER OF EXERCISES.

Opening exercises. (Fifteen minutes.)
Lesson. (Not over thirty minutes.)
Program. (Thirty minutes.)

April, 1903.

First Week.

PRAYER-MEETING.

Topic.—Our covenant: What are we gaining from it?

INTRODUCTORY REMARKS.

This is an important meeting. We suggest that a member of the priesthood, a progressive man, one in sympathy with the Religio, be asked to preside. The topic presents thoughts and questions of deep interest to those who have taken upon themselves the name of Christ. Many are in need of being awakened on these lines, of being called to examine themselves. Many need just such help as a free interchange of experience can give. To arouse, to encourage, to strengthen faith is the object of this meeting.

The theme of the meeting should be stated, and the exercises be directed in that channel. Let the one presiding make a spiritual talk at the opening of the meeting, on the subject of our covenant, God's part, our part, and the blessings that should accrue to us through entering the gospel covenant.

The nature of the subject of this meeting calls for more speaking than praying. It is an experience meeting. We suggest that two or three earnest prayers at the beginning will be sufficient, unless the Spirit moves otherwise. Encourage the members to open their hearts and express themselves freely. Especially encourage those to speak who may have doubts hidden in their hearts; unsatisfied spiritual longings, perplexities. The purpose of the meeting is to help these.

Appeal to those who have not stopped to consider whether or not they are growing in faith, knowledge, and spirituality.

It will be well to have the following questions, which are presented to stimulate the memory and suggest thought, written on the blackboard where all can see:

Our covenant.—Its privileges; are we enjoying them?

If not, why not?

Have we received a satisfactory testimony of the latter-day work?

Do we enjoy the Spirit of God as we did when we came into the church?

If not, why not?

On the whole, do we feel that we are making advancement as children of God?

Do we feel that we are gaining in wisdom and spirituality?

READINGS.

Alma 3: 3-5, to the fifteenth line of fifth paragraph, in small edition; 3: 23-50, large edition.

Doctrine and Covenants 83: 7-9.

Read "A Study in Retrospection" in the *Saints' Herald* for January 14, 1903, on first page, under "Editorial."

FIVE-MINUTE SOCIAL.

It is suggested that an effective way to spend five minutes after this heart to heart meeting would be in shaking hands and giving kindly greetings, especially noticing if there are any young persons present who are indifferent or timid, or who have not been in the habit of coming. Endeavor to send every one away warmed in spirit, with better resolves in his heart.

April, 1903.

Second Week.

SUGGESTIVE PROGRAM. (Good Literature Committee.)

Let the members be requested to make note of selections, in their reading, which they think would be good to have read before the society, and at a certain time hand their selections to the Good Literature committee.

The committee will act as judges, and from the material furnished they will arrange a program.

Report of the committee should have place on this program.

Be sure to have good music.

LESSON 1.

PROPHECIES OF ZENOS.

Text.—1 Nephi 5: 47-49 (commence with "Nevertheless," in the twelfth line on page 44) small edition; 5: 138-150, large edition.

Time.—Ten or eleven years after leaving Jerusalem, or between 592 and 588 B. C.

Place.—In the promised land.

INTRODUCTION.

In the lessons last quarter we left off where the party of Lehi had arrived in the promised land, and had begun to make homes. We judge that the time was about ten or eleven years after leaving Jerusalem, because in 1 Nephi 5: 17 we are told that it was eight years after, and in 2 Nephi 1: 1 Lehi prophesies that Jerusalem was destroyed, which event Bible chronology places in about the year 588 before Christ, or twelve years after Lehi left Jerusalem. We allow a year or two between the time of our present lesson, and the time when Lehi made this declaration.

About that time Nephi was commanded to make the first set or plates, or plates No. 1, about which we studied in the first quarter's lessons.

Nephi refers to three prophets in this lesson, Neum, Zenos, and Zenock, and quotes considerably from the prophecies of Zenos concerning Christ, the circumstances attending his first coming, the scattering of Israel, and their final redemption.

STUDY OF THE LESSON TEXT.

(Paragraph 47, small edition; verses 138-145, large edition.)

"Nevertheless, I do not write anything upon plates, save it be that I think it be sacred."—In paragraph 46 Nephi tells us that he was commanded to make a set of plates which we judge must have been plates No. 1, from the fact of the time, which was only about ten or eleven years after leaving Jerusalem, while the plates spoken of in 2 Nephi 4: 5, 6 were made thirty years after leaving Jerusalem.

But how could Nephi also speak of the second set of plates now, may be asked, if they were not made until fifteen years afterwards? In lesson 7 of our first quarter this is explained. We learned that the first six books of the Book of Mormon are a translation, not

from plates No. 1, but from plates No. 2. When Nephi began plates No. 2 he made a brief historical review, mentioning the making of plates No. 1, and it came very natural for him to remark in connection with the subject that he did not know when he made these plates,—plates No. 1—that he should be commanded to make plates No. 2, or the plates upon which he is writing, which he designates as "these plates."

It may be asked next, Were there no records kept before Nephi was commanded to make the first plates? We believe so, because it was Jewish custom to keep genealogies and records. Probably Lehi kept a record of their proceedings from the time of leaving Jerusalem up to the time Nephi was commanded to make the first plates; but when

Nephi began the official record, he went back to the first of their national history, of course, and in his second record he also gave a brief review from the time of leaving Jerusalem. We believe 1 Nephi 1:7 will support this idea, together with other texts which have been presented upon the subject of the plates in our first quarter's lessons.

As we have learned before, the second plates were more particularly for ministerial or spiritual accounts, but Nephi expresses the serious view he takes of record-making on plates, where it will live for ever, and says he writes only things which are sacred. We understand that the meaning Nephi would convey in his appreciation of the seriousness of recording for future generations to read, not that he wrote nothing on either plates but that which was of a strictly sacred character. He regarded it as a sacred duty to write carefully and truthfully. We must conclude that this was Nephi's meaning, because we are informed that the first plates gave the general history of the people, which would be composed of secular and religious affairs, of course, while even the second plates, designed especially for sacred accounts, gave a brief outline of the civil history.

Neum, Zenock, Zenos.—These are three prophets Nephi refers to that are not in the Bible. The prophecies of these men were recorded on the plates of brass, or the plates of Laban (see 1 Nephi 6:1), in the possession of Lehi, now, and are referred to in future writings in the Book of Mormon.

As we showed in lesson 5, of our first quarter, many prophets are referred to in the Bible who are not called by name. And again, the Bible itself refers to books that are missing from its compilation. We are told in 1 Nephi 3:39 that the record on the plates of Laban was larger, there was more of it, than the record Nephi saw in vision which we understand represented the Bible.

Nephi quotes from Neum and Zenock some marked event which each foretold of the circumstances of Christ's first advent upon the earth. He quotes at some length from Zenos.

(Paragraph 48, small edition; verses 146-148, large edition.)

"The Lord God surely shall visit all the house of Israel at that day."—From

the latter part of the preceding paragraph it is learned that the day or time referred to was at the crucifixion of Christ. A sign would be given of his death. The sign would be three days of darkness, and other demonstrations and phenomena of nature.

It seems that these peculiarly remarkable demonstrations were to be a sign "more especially" to the house of Israel who inhabited the "isles of the sea." Nephi foresaw that these things would happen on this land (see 1 Nephi 3:24, 25), and Samuel, the Lamanite, also prophesied of the same things. (See Helaman 5:7.)

"And as for those who are at Jerusalem."—Zenos prophesied that the Jews should be scattered from Jerusalem, and that they should be despised of all people, because they had crucified Christ. This is prophesied of many times in the Bible. (See Deuteronomy 28:64, 65; Psalms 44:13, 14; Ezekiel 12:15; Matthew 24:9.)

"When that day cometh."—Zenos prophesied that when the day came that Israel would no more harden their hearts against Christ, then the Lord would gather them again; he would remember them wherever they were scattered; they should come from the isles of the sea, and from the "four quarters of the earth," etc.

Isaiah and Jeremiah referred to the house of Israel being scattered on the isles of the sea. (See Isaiah 49; Jeremiah 31:10.) Jeremiah even said they should come down from the north. (Jeremiah 3:12, 18; 23:8; 31:8.) It has been revealed to us through latter-day revelation that there are children of Israel at the north, also, and that when our Savior shall come to earth again to dwell in Zion, those icy mountains that bar the way now, and defy the investigating efforts of men, shall break away; "an highway shall be cast up in the midst of the great deep," and the people of the north shall come down, "filled with songs of everlasting joy." (Doctrine and Covenants 108:6.)

In the same revelation the command is given to the church to send elders unto every nation; unto the islands of the sea; unto every foreign land, to cry repentance unto the people, and to bid all those who will become members of house of Israel through the gospel seal of adoption, to gather home to Zion.

In the day when Christ comes to live and reign upon this earth for ever, Zion and Jerusalem will be one; the repentant of Israel shall not only have Jerusalem again, but the whole earth will belong to the dutiful children of God. (See Doctrine and Covenants 108: 1-6; Jeremiah 3: 12-18; Isaiah 49; Zechariah 14: 7-11; Daniel 7: 27.)

(Paragraph 49, small edition; verses 149, 150, large edition.)

“For had not the Lord been merci-

ful.”—Nephi is full of gratitude because of the things the Lord had revealed unto him. It was upon this knowledge that he had escaped the destruction that was to come upon Jerusalem. Nephi acknowledges that the Lord had shown these things unto prophets before him, but it seems that he recognizes that without the enlightening influence of God’s Spirit and the personal testimony which the Lord gave him, he might have been in the same darkened condition concerning what the prophets had said, as the Jews were.

A THOUGHT FROM THE LESSON.

We need the Spirit of God to enlighten our minds that we may properly understand God’s revelations; hence we should live worthy to have it, and should seek for it.

QUESTIONS ON THE LESSON.

What plates was Nephi commanded to make at the time of our lesson? How many years was it since leaving Jerusalem? What other plates does Nephi refer to? How long after the first plates were the second plates made? How is it that Nephi can refer to the second plates at the juncture of our present lesson? Were any records kept up to the time that Nephi began the first set of plates? What was the nature of the first record which Nephi was commanded to begin? How did Nephi esteem writing on plates? Who were Neum, Zenock, and Zenos? What did Zenock foretell about Christ? What did Neum foretell? What sign did

Zenos prophesy should be given of the crucifixion of Christ? Who else prophesied of these same circumstances? To whom was the sign especially to be given? Where? What did Zenos prophesy about those at Jerusalem? What does Bible prophecy say about how the Jews should be scourged? But what did Zenos prophesy should come to pass concerning the Jews? What was said concerning the remote parts of the earth and the isles of the sea? What did Isaiah and Jeremiah say? What has been given us in latter-day revelation on this subject? Why does Nephi express deep gratitude?

April, 1903.

Third Week.

SUGGESTIVE PROGRAM. (Music and Flower Committees.)

Request the members to hand to the music committee, by a certain time, the names of their favorite hymns, anthems, or sacred songs. The committee will make such selections as practicable for a program. A pleasant feature would be to give points of interest concerning the composers, or about how they came to write their songs, when songs are used that have a history.

Let the flower committee furnish some evidence of spring, as a budding branch, or some early blossoms. A poem or two, appropriate to spring, may be read, or recited.

The reports of the music committee and of the flower committee are included on this program.

LESSON 2.

TEACHINGS FROM ISAIAH.

Text.—1 Nephi 7: 1, 2, small edition; 7: 1-15, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

INTRODUCTON.

In chapter 6, between our last lesson and this, Nephi quotes from the forty-eighth and the forty-ninth chapters of Isaiah for the edification of his brethren. In our present lesson Nephi explains these scriptures. The points brought out are:

- The scattering of Israel.
- The marvelous work in latter days.
- The regathering of Israel.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-8, large edition.)

"After I, Nephi, had read these things."—By comparing with Isaiah we find that Nephi had been reading from the forty-eighth and the forty-ninth chapters. But Nephi does not quote, word for word, as we find Isaiah's writings in these chapters of the Bible, though the sense is the same. Nephi was reading from the plates of Laban, of course, and we do not know whether he would have us to understand that he was reading verbatim, or whether it might be that the copy from which Nephi read was not the same, exactly, as the translations we have. The plates of Laban did not contain the original writings of the Scriptures, but a copy. For instance, the book of Isaiah was originally written by Isaiah, or a scribe to whom Isaiah dictated. The plates of Laban contained a copy of those original writings. Some have suggested that it might be that some changes were made in the copying.

It may be asked, Why not think there are changes in our translation of the Scriptures? We know there are changes in the King James Translation; but in the instance we are considering, the Inspired Translation is the same as King James', and it is believed that the Inspired Translation gives a correct rendering of the Scriptures as originally written. In other instances where Isaiah is quoted from in the Book of Mormon, the wording is the same as that in the Bible, agreeing more closely with the Inspired Translation, as Elder H. E. Moler, who has made a special investigation of the subject, informs us. (See *Saints' Herald* for October 8, 1902, page 980.)

"The more part of all the tribes have been led away."—His brethren did not understand the scriptures Nephi had read, and they asked Nephi to explain the meaning to them. In the course of

doing so Nephi refers to those tribes that we speak of commonly as the ten Lost Tribes of Israel. When Cyrus issued the proclamation that the Jews might return to their own country, only the tribes of Judah, Benjamin, and Levi did return. (Ezra 1:5.) "The other ten tribes disappear from history after the captivity." (See article "Babylonish Captivity, Chamber's Encyclopedia.) Learned men have sought to discover where the lost tribes are, but all their efforts have been in vain. The learning of to-day is ignorant on this question.

Latter-day revelation informs us, however, that these lost tribes are hidden at the north. (See Doctrine and Covenants 108:6.) In 2 Nephi 12:8 it says that these tribes were "led away," and that they would keep a record of their history, which should one day be joined with the record of the Jews and of the Nephites. Jeremiah refers to the north country whither part of Israel had gone. (Jeremiah 3:12, 18; 31:8.) The language of Isaiah signifies that there are tribes of the house of Israel at the north. (Isaiah 49:12.)

"And since they have been led away, these things have been prophesied concerning them."—The kingdom of Israel was overpowered by the king of Assyria, and the people led away captive about 721 B. C., or 133 years before the destruction of Jerusalem by Nebuchadnezzar, king of Babylon. (2 Kings 17:6.) It seems that from the time of the destruction of their kingdom, the ten tribes of Israel were lost to the knowledge of the rest of the Jews of the rival kingdom of Judah, hence Nephi speaks of their ignorance of the whereabouts of the "more part" of the house of Israel, and plainly says that they were "already lost from the knowledge of those who are at Jerusalem." Since they had been led away, Nephi says, the prophecies which he had read had been given,

which statement we find agrees with Bible chronology.

"And also concerning all those who shall hereafter be scattered."—This is explained in the forepart of the paragraph, where Nephi says, "For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth. As we have seen, Lehi and Nephi clearly understood that the house of Israel would be scattered because of transgression and unbelief. (See 1 Nephi 3:2, 7; 4:4.) Nephi explains that the "more part" had already been scattered, and that the rest would be. The prophecies concerning the gathering, Nephi shows his brethren, relate to the entire house of Israel, whenever and wherever they might have been scattered. Nephi now enumerates circumstances which, he says, "meaneth us in the days to come, and also all our brethren who are of the house of Israel," so we will pass on, taking up the circumstances in connection with the events with which they are associated.

"After all the house of Israel have been scattered."—Nephi explains that after this had taken place the Lord would raise up a "mighty nation." This nation would be among the Gentiles, and would be upon "this land," the land in which Nephi was speaking, which was the promised land, or America.

Israel had not been all scattered yet, when Nephi spoke, hence he must have referred to a later period of time than his own. Another point by which to identify the nation referred to is the following: "By them shall our seed be scattered." This indicates that the nation was to come after the Nephite nation. 1 Nephi 3:31-37 explains that the descendants of Lehi would have dwindled in unbelief when they should be scattered by the Gentile nation that the Lord would cause to be founded on this land. We find that our own nation is here clearly indicated.

(Paragraph 2, small edition; verses 9-15, large edition.)

"The Lord God will proceed to do a marvelous work among the Gentiles."—In the preceding paragraph Nephi refers to Isaiah's prophecy (see Isaiah 29:22) that the Lord would set up a "standard" among the Gentiles. Nephi

has shown where, to what Gentile nation to look for that standard. In this text he defines the standard to be the "marvelous work" which the Lord permitted him to foresee in his vision (see 1 Nephi 3:41-45), and which was revealed unto him to be the restoration of the pure and complete doctrine of Christ in the latter days.

"Shall be of great worth."—Nephi refers to the "marvelous work." It should be of great worth to Gentiles, and "unto our seed" (meaning the Lamanites), and unto "all the house of Israel," because it would reveal the gospel, or way of salvation, unto the Gentiles, and from the Gentiles the gospel would go to the Lamanites, and to the Jews.

"Wherefore it is likened unto their being nourished by the Gentiles."—Nephi here explains the figurative language used by Isaiah in speaking of the Israelites being nourished by the Gentiles, carried in their arms and upon their shoulders. Jacob explains Isaiah's words still further. (2 Nephi 5:3, 4.) It seems that there is a spiritual as well as a temporal significance. And again, the prophecy may refer to the remnant of Lehi's seed on one hand, and to all the house of Israel on the other hand.

Let us first consider the spiritual meaning. It was to be through the Gentiles that the Lamanites and the Jews, or the Israelites in general, would be brought to a knowledge of the Redeemer and of God's covenants. (See 1 Nephi 3:41-43, 51; 4:3, 4.) The gospel being given unto the Gentiles in the last days, they would impart of the living waters of Christ unto the Israelites, and thus in the spiritual sense would the Gentiles nourish or feed the Israelites.

In the temporal consideration Jacob seems to convey the idea that the Gentile nations, or the rulers of those nations, would serve the Israelites, be as fathers and mothers to them in the sense of being instrumental in preparing the way and furnishing the means for the Jews to gather back to Jerusalem, or to the land of Palestine. The full realization of this prophecy is yet in the future. It is to be in the day "that they shall believe in me, that I am Christ," the Lord said. (See 2 Nephi 7:2.)

Applying the declaration that the

Lord would, nourish them, etc., to the remnant of Lehi's people, for they are of the house of Israel, as Nephi says, the meaning is more easily understood, because we are witnessing the fulfillment of the promise. The Gentiles of this nation did at first scatter the Indians or Lamanites, but now our government is acting a parental part towards the red man. He is being housed, clothed, fed, and educated by the United States Government. Jacob prophesied: "Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles, nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them." (2 Nephi 7: 2.)

"Unto the making known of the covenants of the Father of heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed."—The Jews have always regarded themselves as the chosen people of the Lord because of the covenant God made with their fathers. But they did not understand the promise here referred to. They looked for one to deliver them temporally, instead of spiritually. Today the Jews do not know that through them the world has been blessed in Christ, hence Nephi means that the "marvelous work" will be of "great worth" unto the house of Israel in bringing them to a knowledge of the

meaning and fulfillment of the Lord's covenants with their fathers.

"And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed, unless he shall make bare his arm in the eyes of the nations."—It was to be in the fulfillment of the Lord's covenant with Abraham that Christ would come, and hence the world be blessed. It is through the gospel that the way of salvation is revealed unto men. God would have to "bare his arm," in other words, and through his power bring the restoration to pass, or the "kindreds of the earth" could not be blessed. This seems to be the thought conveyed.

In the rest of this chapter Nephi repeats or emphasizes what he said, namely, that the gospel should go to those who are of the house of Israel; that the Jews will be regathered to the land of their inheritance again; that they shall come out of spiritual darkness, and shall come to know that Jesus is the Mighty One of Israel, their Redeemer.

To whom does Nephi refer in speaking about the "great and abominable church," and all those that war against the house of Israel?

The thought is brought out more clearly in the first sentence of the next paragraph: "All that fight against Zion." Evidently it is meant to designate those who oppose or resist truth.

QUESTIONS ON THE LESSON.

What part of Isaiah did Nephi read to his brethren? From what source did Nephi get this? In what respects does the portion of Isaiah which Nephi read correspond with or differ from the King James and the Inspired Translations? How would you explain the differences? What did Nephi's brethren desire of him? What does Nephi say about Israel in general? To what special part of Israel does he refer? What does he say about them? What does history say about the ten tribes? What do learned men know about their whereabouts? Where do we think the ten tribes are, and what are our reasons for so thinking? How many years before the destruction of Jerusalem were the ten tribes led away? What important event was to take place after all the house of Israel had been scattered? Among what people was the

great nation to rise? On what land? What nation is indicated? How can we tell? After this nation was established, what would the Lord do? What does Isaiah call it? Who would be benefited by the "marvelous work"? In what spiritual sense will the Gentiles be nourishing fathers and mothers to the Israelites? In what temporal sense does the figurative language Isaiah uses refer to the scattered Jews? In what temporal sense to the remnant of Lehi's descendants? In what way are the Jews ignorant of the covenant which the Lord made with Abraham? What does Nephi mean by saying that the Lord would have to bear his arm in order for men to be blessed? Summarize what Nephi has taught concerning Israel. What is meant in speaking about those who war against Israel?

April, 1903.

Fourth Week.

SUGGESTIVE PROGRAM. (Missionary.)

Present some general facts about the progress of Christianity, what is done towards civilizing the world. Write these facts on slips of paper, and distribute among the members for them to read as their names are called.

Write on the blackboard the names of the nations of the world, including the more prominent islands. Make a cross after those nations in which our church has missionaries laboring. Show the nations, and the parts of the world where the restored gospel has never yet been preached. Place Matthew 24: 14 upon the board, and call attention to the work that lies before us as a church to do.

Let there be a good, spiritual talk exhorting the young people to consecrate

themselves for service to Christ, that the Lord may choose from our number whom he will to preach the gospel. Also show that all can help in the missionary work by distributing the printed word, contributing means for the missionary work to be carried onward, praying for and taking a lively interest in the salvation of souls.

Would it not be a good idea to commence with this meeting, and once a quarter take up a collection for the tract fund?

Report of the missionary committee, if you have one, if not, let the good literature or the gospel literature committee tell what it has done in the last quarter to distribute gospel literature?

Sing appropriate songs.

LESSON 3.

NEPHI CONTINUES HIS TEACHING FROM THE BRASS PLATES.

Text.—1 Nephi 7: 3-5, small edition; 7: 16-35, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

INTRODUCTION.

Nephi continues his teachings from the scriptures on the plates of brass, in two instances referring directly enough for us to trace the passages to the prophecies of Moses and Malachi.

Nephi's instructions in this lesson cover, briefly, the time from the restoration of the gospel in the latter days, to the destruction of the wicked and the establishment of the absolute and universal reign of Christ.

HELPS ON THE LESSON TEXT.

(Paragraph 3, small edition; verses 16-24, large edition.)

"The time cometh speedily."—This remark follows right upon the statements of the latter part of our last lesson. Nephi has been speaking about the last days, telling his brethren about the things which were to take place in the last days, namely, the restoration of the gospel, and the regathering of the Jews. Speaking from this point in history, the time will speedily come, says Nephi, when—

"Satan shall have no more power over the hearts of the children of men."—In

the latter part of paragraph 4 the time to which Nephi refers is more clearly indicated. It says, "And because of the righteousness of his people, Satan has no more power; wherefore, he can not be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth."

Evidently the same period of time is denoted as that which John foresaw, the millennium, for at no other time has it been prophesied that Satan would be bound. John wrote: "And I saw an angel come down from heaven, having

the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set his seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—Revelation 20: 1-3.

"For the day soon cometh, that all the proud and they that do wickedly, shall be as stubble: and the day cometh that they must be burned."—While the judgments of God will be poured out upon the earth in the latter days, the Scriptures give us to understand that the final destruction of the wicked will not take place until after the thousand years, when the end will speedily come, and the things of which Nephi here speaks will take place, and everything which is wicked shall be destroyed. In his wonderful vision John saw that the Devil would be loosed after the thousand years, and that he would resume his old business, tempting and leading away the children of men, and gathering them to renew the old combat against truth and the saints of God. But John foresaw that God should intervene, and that speedy destruction would overtake the followers of Satan, and the power of the Devil would be put to an end for ever. (See Revelation 20: 7-15.)

In the parable which Jacob gives from the Prophet Zenos, the same teaching is conveyed. The Lord prunes and nourishes his vineyard for the last time (referring to the restoration of the gospel to the world in the last days), and then lays up fruit for a long time (the thousand years), "against the season, which speedily cometh," or the closing scenes spoken of by John, which are to come after the thousand years. "And when the time cometh that evil fruit shall again come in to my vineyard [this will be when the Devil is loosed for a little while after the thousand years], then will I cause the good and the bad to be gathered: and the good will I preserve unto myself; and the bad will I cast into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire."—Jacob 3: 28. (Also see Jacob 4 and 3 Nephi 11.)

"Behold, my brethren, I say unto you, that these things must shortly come;

yea, even blood, and fire, and vapor of smoke."—This probably refers to the same things spoken of in Matthew 24; 2 Nephi 11: 16; Doctrine and Covenants 28: 4; 85: 25, which we understand will be the judgments sent upon men in latter days, and will be signs of the second coming of Christ.

"And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses."—The prophecy of Moses which Nephi proceeds to give his brethren is found in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me." Nephi explains, in the first part of the fourth paragraph, that this Prophet was the "Holy One of Israel," or Christ, and Christ declared himself to be the one to whom Moses referred. (See 3 Nephi 9: 9; also see John 1: 45; Acts 3: 22; 7: 37.)

Nephi reverts to this prophecy of Moses, or to the coming of the Savior, as the great fact upon which all the things which he (Nephi) has been teaching his brethren would hinge. Belief or unbelief in Christ would be the cause of all the things foretold; would determine the dividing line among men—"And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people."

(Paragraph 4, small edition; verses 25-31, large edition.)

"He shall execute judgment in righteousness."—Nephi repeats what he said in the third paragraph, but now goes on to enumerate, to some extent, who they are that will have need to fear. He classes all such under "kingdom of the Devil." In 1 Nephi 3: 46 Nephi says that there are but two churches: the one is the church of God, and the other is the church of the Devil. Nephi speaks in general terms, of course, as we have previously shown. Jesus said: "No man can serve two masters. . . . Ye can not serve God and mammon."—Matthew 6: 24. That which does not belong to God belongs to Satan, and this is the thought that Nephi conveys.

"All churches which are built up to get gain."—Such churches belong to the kingdom of the Devil, and are described further in 2 Nephi 12: 1, 2. They are churches that deny the power of God, that say that miracles are done

away with; they are churches that cater to the wealth and pomp and pride of the world. Again, these churches are defined as churches which are not built upon the gospel of Christ, but upon the "works of men," or the "works of the Devil," classing the works of men which depart from, or are not founded upon the teachings of Christ as the works of Satan. (See 3 Nephi 12: 3) All belonging to this class, which is at variance with God, which belongs to the world and the Devil, will in the end be "consumed as stubble," Nephi says.

"And the time cometh speedily, that the righteous must be led up as calves of the stall."—This reference is from Malachi 4: 2, and is quoted in full in 3 Nephi 11: 6: "But unto you that fear my name, shall the Son of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall."

The time is denoted by the rest of the sentence in the text of our lesson which we are now considering. It says, "And the Holy one of Israel must reign in dominion, and might, and power, and great glory." Nephi is referring, again, to the day of the righteous, of which the millennium is the beginning, when Christ shall rule, and we take it that the meaning conveyed is that there will be nothing to hinder the perfect growth and development of the righteous. Doctrine and Covenants says: "And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, etc."—Doctrine and Covenants 45: 10.

How many folds will, there be, and how many shepherds?

Now, there may be said to be the fold of the world, or the fold of the Devil, and the Devil is the shepherd of all who unite themselves with his fold. In the day when Christ reigns supreme there will be but the one fold, the fold of Christ, and but one shepherd, who will be the "Holy One of Israel." All his sheep, or in other words, all those who, because of their obedience to him are numbered with the children of God (see 3 Nephi 7: 4) will "dwell safely in the Holy One of Israel."

(Paragraph 5, small edition; verses 32-35, large edition.)

"For I durst not speak further as yet concerning these things."—Nephi has been instructing his brethren concerning the last days, and the end of this stage of the world. It may be that he here has reference to the things which he had seen and heard regarding the end of the world, but which he was forbidden to write (see 1 Nephi 3: 53), and probably was not permitted to teach, either.

"The things which have been written upon the plates of brass, are true."—Nephi has been instructing his brethren from the plates of brass which he obtained of Laban. (See 1 Nephi 6: 1; 7: 1.) As we have learned in previous lessons, these plates contained the Scriptures up to the time of the beginning of the reign of Zedekiah (see 1 Nephi 1: 46), hence we see how it was that Nephi could refer to many of our Bible prophets."

QUESTIONS ON THE LESSON.

After the latter-day restoration of the gospel, what time did Nephi say would soon come? What do we call the period of time when Satan will be bound? When will the final destruction of the wicked take place? What will be done with the Devil after the millennium? What will Satan do when he is loosed? What will God do? What has been prophesied concerning the signs of Christ's second coming? To what prophecy of Moses does Nephi refer? How is Christ the central factor and the underlying reason for

all that has been prophesied? Against whom will the judgments of God be executed? When? Of what two great classes does Nephi speak? What is meant by the church or kingdom of the Devil? Why does Nephi class the churches of which he speaks as belonging to the kingdom of the Devil? How are the churches described which belong to this class? What reference does Nephi make to a prophecy of Malachi? What is the meaning of the prophecy? To what time does it refer? Who are the Lord's children or sheep?

What is meant by the statement that there will be but one fold and one shepherd? What did Nephi mean by saying that he dared not speak further in

regard to those things? From what source had Nephi been teaching all this time? What did he testify concerning the scriptures written on the brass plates?

May, 1903.

First Week.

PRAYER-MEETING.

INTRODUCTORY REMARKS.

So long as our fellow workers ask and need our prayers; so long as there are trials to be met, difficulties to be overcome, indifference to be warmed into interest to establish the work; so long as we have isolated members who are trying to keep their faith alive and make progress, though separated from the association of God's people; so long as our missionaries go out to battle with the prejudice, perversity, and unbelief of the world; so long as these conditions remain, just so long will it be necessary for us to pray for one another, to strengthen and encourage one another.

One lonely sister has expressed her gratitude, in the *Herald*, for our meeting the first week of January, when the Religians united in prayer for our sister societies and the isolated members. Since that meeting we have received earnest requests for prayers from workers in different places. Sr. Thorburn has asked the prayers of the Religians for the work in Scotland, and other petitions have been made. We suggest that the leader look over the correspondence from the societies in the "Arena," since our last January prayer-meeting, and make note of the requests for prayers, and read them at the opening of this meeting.

Topics for Prayer.—Our sister societies in this and in foreign lands. Our fellow workers. Those who have the general work in charge. The isolated and home class members.

Theme for Talk or Testimony.—The efficacy of prayer. Relate experiences of how your prayers have been answered; of how the prayers of others in your behalf have been heard; of how your prayers for others have availed.

(*Note.*—Thirty minutes are allotted to the prayer service, and thirty minutes to the lesson.)

LESSON 4.

THE LORD'S COVENANT WITH LEHI.

Text.—2 Nephi 1: 1, 2, small edition; 1: 1-14, large edition.

Time.—Five hundred eighty-eight years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

Lehi testifies that Jerusalem has been destroyed, and praises God for delivering them, and giving them a land of promise for their inheritance. He then prophesies concerning the conditions with which his people must comply if they would live happily in the land, and the consequences to them if they do not meet the requirements. From Lehi's teachings we deduce the following leading thoughts:

This land is choice above all other lands.

Only those whom the Lord should bring could come to this land.

It was "covenanted" to the seed of Lehi for ever.

The seed of Lehi could retain sole possession of this land only upon conditions of righteousness.

If the descendants of Lehi should become unworthy, the Lord would bring other nations to this land.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-9, large edition.)

"I have seen a vision, in which I know that Jerusalem is destroyed."—Lehi left Jerusalem about six hundred years before Christ, so that according to Bible chronology it must be about 588 B. C. or twelve years after leaving Jerusalem. The Lord had promised them that after they should arrive at the promised land they should know that he had delivered them from destruction. (See 1 Nephi 5: 21.) The Lord now reveals unto Lehi that Jerusalem is destroyed, and Lehi praises the Lord for saving them.

"A land which is choice above all lands."—Nephi has testified that this land is choice with the Lord "above all other lands." (1 Nephi 3: 40.) Jacob declared the same thing. (2 Nephi 7: 2.)

"Yea, the Lord hath covenanted this land unto me, and to my children for ever."—This does not mean, however, that Lehi's descendants were always to have sole possession of the land, unless they were to remain righteous, for in the next paragraph it is declared that if they were to go into transgression and unbelief, the Lord would bring "other nations unto them." The Nephites became very wicked, and were destroyed, save only some who became mixed with the Lamanites (See 1 Nephi 3: 40; Alma 21: 2). The Lamanites were heathens, and the Lord did bring other people to this land (See 1 Nephi 3: 35-37), but still the Lamanites, descendants from Lehi, are in America and the government is preserving them, and thus we see how the promise to Lehi is fulfilled.

"And also all those who should be led out of other countries."—Included in the covenant with the children of Lehi are other people whom the Lord would bring to this land, which can only refer to the Gentile nation of to-day. (See 1 Nephi 3: 35-38, 40, 44.)

"This land is consecrated unto him whom he [the Lord] shall bring."—This statement is further explained by the one preceding it: "There shall none come into this land, save they shall be brought by the hand of the Lord." Note the harmony of these declarations with the statements of Nephi's vision, viz., that the Spirit of God moved upon the man who discovered this land, and

that it "wrought upon other Gentiles" to come here. (1 Nephi 3: 35, 36.)

The Lord would not only hold the keys to the gates of this land, but when he chose to unlock the gates and throw the land open, he would rule as to whom the people should be who came here, who should found the nation, mould the character of its government, and give the genius to its life.

Notice the thought further conveyed by our text that this is not only a choice land above all other lands, but that it is a "consecrated" land. When we consider the meaning of that term, "to set apart, dedicate, to devote, to appropriate to sacred uses" (see Webster's Unabridged International), the significance of the statement is of deep and vast import.

"And if it so be that they shall serve him, . . . it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; . . . if iniquity shall abound, cursed shall be the land for their sakes."—This declaration probably is to be taken in a spiritual and a temporal sense, and as referring to the Nephites and the Gentiles. Jacob stated positively that this land "shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles." And further: "He that fighteth against Zion . . . shall perish." (2 Nephi 7: 2.) These promises preclude the idea of civil captivity for the latter-day Gentile nation upon this land, that is, captivity in the sense of the nation ever coming under monarchical rule, or being subjected by any other nation.

On the other hand, in a spiritual sense, the nation, or the people, might bring themselves into captivity in the sense that unrighteousness is captivity to the Devil, and hence the people would be subject to the judgments of God, and the kingdom of Christ would rise over the nation, and all other earthly nations. In Nephi's vision the Spirit told him that if the Gentiles would give heed to the work of the Lord it would be well with them. But "if it so be that they harden their hearts," "woe be unto the Gentiles." "For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the

children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the Devil." (Nephi 3: 45; also see Doctrine and Covenants 85: 25-45.)

Applying the text to the Nephites, it had previously been shown to Nephi that his people would become captive, be overpowered by his brother's people, and that the latter would, in turn, become subject to the Gentile nation in the latter days. (See 1 Nephi 3: 21-37; also see Alma 21: 2.) Mormon writes, in the last days of the Nephite nation: "I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts, the land was cursed for their sake."—Mormon 1: 2.

(Paragraph 2, small edition; verses 10-14, large edition.)

"And behold, it is wisdom that this

land should be kept as yet from the knowledge of other nations."—This explains why the American continent was for so long unknown to the rest of the world before Columbus discovered it. God was hiding it until his time should come for it to be discovered.

"But behold, when the time cometh that they shall dwindle in unbelief, . . . he will bring other nations unto them."

—It was given to Nephi, also, to warn the people against this. (See 1 Nephi 3: 35, 37.) Remember that the Lord declares that this shall be a "consecrated" land, and through Jacob declared, "I will men that dwell thereon, that they shall have all worship me, saith God." Hence it was not consistent with the design of God that the heathen descendants of Lehi should be permitted to continue to put this land to such poor use as heathens would, when it was destined to be special soil upon which God's purposes should be worked out. So when the time came that the descendants of Lehi would not be instrumental in God's hands for the purposes for which he intended this land, he brought the land out of its hiding, and led the people he would have to come here.

QUESTIONS ON THE LESSON.

What was revealed unto Lehi? In about what year would this place the time of our lesson? What promise had previously been made to them bearing on this matter? How is this land compared with other lands? What was the covenant the Lord made with Lehi? Did the Lord mean that the people of Lehi should always have sole possession of this land? Upon what conditions might they have had? How do you explain that the land should be an inheritance to the children of Lehi for ever? Were any other people included in this

promise? Who? What was decreed concerning this land? What does "consecrate" mean? Who, only, might come to this land? Tell how the discovery of America and the founding of our nation fulfilled this declaration? Why was this land unknown to the rest of the world for so long? When did the Lord permit other people to come? What warning had been prophesied to the Nephites? Why was it not consistent with the Lord's purpose that the Lamanites should control this land longer?

May, 1903.

Second Week

SUGGESTIVE PROGRAM. (Children's.)

If you have not a sufficient number of junior members in your society for a program, invite members from the Sunday-school to take part. This gives op-

portunity to get the boys and girls interested as they reach that age when they should come into the Religio.

LESSON 5.

LEHI'S LAST TEACHINGS.

Text.—2 Nephi 1: Begin with paragraph 5, and take sixteen lines of paragraph 6, small edition; 1: 32-53, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

BETWEEN LESSONS.

After the prophecy which Lehi delivered in our last lesson, he breaks out in earnest appeal and exhortation to his wayward sons to turn from their evil ways. Poor Lehi's soul is filled with fear and anxiety because of the impressive and repeated warnings that have been given concerning Laman and Lemuel. He begs them to cease to be jealous of their brother, and to cease to rebel against him. He tells them that the Lord has chosen Nephi, and that they should give heed to him.

LESSON STATEMENT.

In this and our next lesson we see Lehi as a philosopher. He endeavors to show the deep wisdom and goodness underlying the laws of God with which we are familiar in their expressed form. In our present lesson he takes up the great theme of the plan of salvation, and shows why Christ had to intercede for us. The following features are presented:

God's impartiality, preparing the plan of salvation from the beginning.

Christ's intercession for us.

The law can not save, it punishes.

Through Christ, only, is salvation.

Death, the price of disobeying the law.

Christ paid the debt, and released mankind from the inevitable decree of death.

The price Christ paid satisfied the demands of the law, but did not do away with the principle of it, viz., that obedience brings happiness, and disobedience brings the opposite of happiness.

The resurrection of the body is for all men.

Spiritual restoration is for those who choose it.

HELPS ON THE LESSON TEXT.

(Paragraph 5, small edition; verses 32-49, large edition.)

"And now my son Laman and also Lemuel and Sam, and also my sons who are the sons of Ishmael."—Lehi simply addresses these individuals together under the leadership of Nephi. The intention is not to place them all in the same class, as see 2 Nephi 3: 3

where Sam is numbered with Nephi. We have seen that in troubles which arose with Laman and Lemuel, the sons of Ishmael would take sides with them, while Sam would stand by Nephi. Sam is never mentioned as being a party in the murmuring and rebellions against Nephi. (See 1 Nephi 2: 5, 15, 26; 5: 9, 15, 36.) Lehi has perceived through the spirit of prophecy, that in

the future as well as in the past, there would be division in the ranks of his people because of disobedience and insubordination. It is implied that Sam, Zoram, Jacob, and Joseph would be willing to be led by the Lord's appointed one, Nephi, while Laman, Lemuel, and the sons of Ishmael would form another class. (See 2 Nephi 1: 5 and chapters 2 and 3.)

"Zoram, I speak unto you."—Lehi makes a distinction in addressing Zoram and says, "I know that thou art a true friend unto my son, for ever." In making this statement Lehi seems to speak not from knowledge of the past only, but in prophetic foresight of the future. Future history fulfilled this declaration. (See 2 Nephi 1: 5; 4 Nephi 1: 8.)

"And now, Jacob, I speak unto you."—Jacob was Lehi's fifth son. By prophetic foresight, again, Lehi declares that this son would spend his days in the service of God. We shall see that Lehi was not mistaken.

"I know that thou art redeemed."—The inference clearly is that Jacob had fulfilled the requirements necessary to gaining redemption. It had been revealed unto Jacob that in the "fullness of time" the Redeemer would come. He believed and was obedient. He had received the evidence of God's approval through the Spirit of God. Lehi says: "And thou hast beheld in thy youth, his glory."—2 Nephi 1:5.

"Wherefore, thou art blessed even as those unto whom he shall minister in the flesh."—Through the Spirit of God, Jacob had been given a knowledge of the Christ. Those to whom Christ appeared, and with whom he labored, could have no more than this.

"For the Spirit is the same yesterday, to-day and for ever."—Perhaps Lehi also refers to the fact here that seeing, hearing, feeling with the outward senses is not knowing; that knowing is a gift of the Spirit. Paul wrote, "No man can say that Jesus is the Lord, but by the Holy Ghost."—Corinthians 12:3. When Jesus asked his disciples whom they thought he was, and Simon Peter answered that he was Christ, the Son of God, Jesus replied: "Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."—Matthew 16: 17. That same spirit which is unchangeable, even as God is unchange-

able, had given Jacob a knowledge of Christ.

"And the way is prepared from the fall of man."—Lehi declares that as soon as man fell, a way was prepared by which he might regain his lost estate. This agrees with what John recorded: "The Lamb slain from the foundation of the world."—Revelation 13: 8. The way of salvation was also revealed unto men from Adam. (See Genesis 3: 15, K. J.; Genesis 4: 5-10, I. T. Also see Hebrews 11: 4; Jude 1: 14; John 8: 56; 1 Corinthians 10: 2-4; Acts 26: 22, 23.)

"And by the law, no flesh is justified."—Paul, also, wrote: "Therefore by the deeds of the law shall no flesh be justified in his sight."—Romans 3: 20; Galatians 3: 11.

"By the law, men are cut off."—Temporally and spiritually, Lehi goes on to say. Adam and Eve transgressed the law of obedience. The law pronounced punishment upon them, which was the curse of mortality for the body, involving in its inherent nature, death; and for the spirit, banishment from God, which is spiritual death.

(Paragraph 6, small edition; verses 50-64, large edition.)

"He offereth himself a sacrifice for sin, to answer the ends of the law."—God designed to do for man, what the law could not do. But first, the law must be satisfied.

Punishment is always affixed to law. It was prescribed by the law of Moses, and the laws of all governments are founded upon that principle. But Lehi shows that the principle that the violation of law must be followed by punishment is an eternal principle, governing in spiritual realms, as well as in earthly. We see it in nature, in everything. For instance we should not put our hand in fire, but if we do, we shall be burned. We should not expose our bodies carelessly to the weather, but if we do we shall take cold. We should not eat anything unfit to eat but if we do, we shall get sick. We must suffer if we violate the law in any respect in life. This consequence is unavoidable.

There was no alternative for mankind but to be punished for their sins, and the penalty for disobeying God was death. Adam made mankind subject to that penalty. Some one had to suffer and die to satisfy the law and lift the

curse from mankind. That some one must be appointed by God, the Author of the law. In his great love and mercy God gave his Son to suffer and die for us that we might escape the decree of the law, hence, Lehi says that Christ offered himself a sacrifice for sin "to answer the ends of the law."

"Unto all those who have a broken heart and a contrite spirit; and unto none else."—Christ paid the debt and lifted its mortgage from mankind. Then he gave a higher law. "He is the mediator of a better covenant," says Paul. (Hebrews 8: 6.) It was the law of charity, love, mercy, which extended to man the opportunity to repent, to make a new start.

Christ annulled the decree of the law which Adam's disobedience had brought upon mankind, but he did not do away with the principle, viz., that if we are disobedient, we must forfeit, lose, suffer. Lehi says, in the first lines of the next lesson, "Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed."

But before Christ interceded for us there was no way by which we might regain life. Christ made a way for us, but we must walk in that way, else we can not obtain the reward of salvation from sin. Lehi says further on: "He shall make intercession for all the children of men; and they that believe in him shall be saved." They who do not believe in him, then, and obey him,—obedience belongs to belief—will not be saved.

"There is no flesh can dwell in the

presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah."—No other way was ever provided for man to regain the estate from which he had fallen, than the way Christ gave us, so that it is plain that only through Christ can we be restored to the presence of God.

"That he may bring to pass the resurrection of the dead."—When Adam sinned, he brought mortality upon us. Mortality is subject to death. In order to become immortal, undying, we must pass from the mortal to the immortal; the mortal must die, that we may inherit the immortal. Christ did not change the form, but he changed the meaning of physical death. Without the atonement, when our bodies were laid in the grave it would have been for eternal time,—eternal death. Through the redemption of Christ, when we die, it is the passing from life limited, to life eternal.

"And because of the intercession for all, all come unto God . . . to be judged of Him."—There are two conditions of eternal existence; one is to live in the presence of God which is the higher; the other is not to live in his presence. Christ brought eternal existence for all men, but whether a man chooses to spend that existence in the presence of God; whether he chooses the highest condition of existence which is salvation, is left with each one to decide. All men will have to appear before God to be judged as to which condition each chose, before the awards can be made.

QUESTIONS ON THE LESSON.

What is given between our last lesson and our present lesson? How are the members of Lehi's party classed? Who was Jacob? What did his father testify of to him? How was it that Jacob could be redeemed before Christ had come? What does Paul say on the subject? How could Jacob be blessed as those unto whom Christ would minister in person? Had others, before Jacob, had a knowledge of Christ? What does Lehi say about the plan of salvation? Does this statement agree with the Scriptures? Why could not the law

save men—what is the nature of law? What is an inevitable condition of the law? In his love and mercy, what did God propose to do for man? What had to be done, first? What decree of the law did Christ's act of atonement annul, and what principle of the law did it not change? What unconditional thing does the atonement do for all men? What conditional thing does it offer? What are the conditions? Why is salvation through Christ, only? For what purpose must all men finally appear before God?

May, 1903.

Third Week.

SUGGESTIVE PROGRAM. (Lookout and Social Committees.)

There should be written on the black-board, briefly, beforehand, the other duties of the Lookout Committee, besides bringing in new members, as stated by the constitution. In connection with this, a talk may be given or a paper read on the importance of these duties.

Let this number be followed by the report of the Lookout Committee.

A paper on "Good and Harmful Social Pastimes" may be followed by a brief general discussion.

Report of Social Committee.

Intersperse the program with music and song.

LESSON 6.

LEHI'S LAST TEACHINGS.

Text.—2 Nephi 1. Commence with the seventeenth line of paragraph 6, and take down to paragraph 9, in small edition; 2 Nephi 1: 54-82, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

LESSON STATEMENT.

Lehi continues his philosophical discourse upon God's scheme for the elevation and salvation of man, introducing the following thoughts:

Opposition necessary to man's development and exaltation.

The principle of opposition introduced by the tempter in the garden of Eden.

Opposition determines good and evil.

Man's agency to choose between good and evil.

Adam and Eve's mistake in the garden of Eden overruled for mankind's good.

This lesson furnishes a hard argument for our modern advanced (?) thinkers to get over, who advocate the idea that the existence of a devil would be unkind, hence that there is no devil. It shows the shallowness of such an idea, and must put the advocates of the so-called higher criticism to shame. The lesson is also a good one for the infidel.

HELPS ON THE LESSON TEXT.

(Paragraph 6, commence with the seventeenth line, small edition; verses 54-64, large edition.)

"For it must needs be, that there is an opposition in all things."—Lehi expresses the thought that in the spiritual growth and development of man the same principle with which we are familiar in the physical world governs. We all know that if we want strong bodies, well-developed muscles, tough fiber, we must exercise. And what is the principle of exercise? It is resistance, overcoming an opposing force; lifting and pulling; action, as opposed to inaction.

Just so our spiritual natures develop strength, wisdom, Christlikeness by

the temptation we resist, the evil things we overcome; by the denial of our tastes, passions, and desires the indulgence of which are forbidden. Were it not for opposition to battle against, we should be no better, wiser or stronger at the end of our probationary career than at the beginning.

"It must needs have been created for a thing of nought."—By "it," Lehi means everything,—the world, mankind. There would have been no purpose in the creation. Let us draw a mental picture and we can realize the force of the statement. Suppose this world was full of people as it is now, but without temptation to be resisted, no evil to be overcome, nothing to oppose us, and we just drifted along, having nothing to do



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but exist. Do we not perceive the thought? What would be the use, indeed, of living? Where would there be any aim or object in our existence? We would be animate machines simply; we would go out of the world as we came into it, having accomplished nothing, wrought no achievements, made no advancement. Truly, would not the world have been wasted, and man's existence have been aimless? Such a state of things would have reflected no purpose or wisdom in God, and it would not have been kindness to make mankind lead such a life.

"And if ye shall say there is no law, ye shall also say there is no sin."—Suppose there was no game-law restricting bird hunting to certain seasons of the year, would the government consider that any one had done wrong who shot quails or ducks at any time of the year? This simple illustration shows that where there is no law there is no chance to commit offense. Sin is the doing of that which we are forbidden to do by law. If we are not forbidden to do anything, we do not sin in doing anything we wish to do. And again, we can not be held accountable and punished for not doing a thing we are not required to do. In other words, if there is no law imposing a certain duty, we do not defy the law, we do not sin, if we do not do that particular thing. Paul wrote: "For where no law is, there is no transgression."—Romans 4: 15.

"And if ye shall say there is no sin, ye shall also say there is no righteousness."—Right is the opposite of wrong. We only know what is right by knowing what is wrong. We would never have had the idea for which the word stands, were it not that there is such a thing as sin. To distinguish from things of a sinful character we have the adjective "righteous," and righteous means that which is not sinful, hence if there were no sin, there would be no righteousness.

All things would be the same; there would be no contrasts; there would be no right; there would be no wrong.

"And there be no righteousness nor happiness, there be no punishment nor misery."—Happiness and misery are not independent conditions. They depend upon antecedent principles. They are the effects of respective causes. Happiness is the natural result of righteous-

ness; misery is the natural result of sin. If there be no cause, there is no effect; hence if there be no righteousness, there is no happiness or reward; and if there be no sin, there is no misery or punishment.

"And if these things are not, there is no God."—If there were no law, no right, no wrong, no happiness, no misery, there would be no intelligence, no object in creation. A creator without intelligence is an impossible conception, and hence were there no intelligence there could be no God. This seems to be Lehi's thought.

(Paragraph 7, small edition; verses 65, 66, large edition.)

"For there is a God."—If the absence of the things named would prove that there was no God, then, Lehi means to show, the fact that these do exist must prove that there is a God.

"It must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life."—In planting the tree of forbidden fruit in the garden of Eden, God introduced the principle of opposition to Adam and Eve. In forbidding them to eat of the fruit of that tree, he made known an eternal law to the first man and woman.

"The Lord God gave unto man, that he should act for himself."—This means that the Lord gave to man his agency, that he might obey or not, just as he chose. Man was the creature to act. After creating things for him to act upon—giving him commandments—God gave him free power to obey them, or disobey them, just as he chose.

"Wherefore, man could not act for himself, save it should be that he was enticed by one or the other."—Given the reason to judge, the freedom to exercise his judgment and to act according to his choice, the idea is now held forth that man needed motive to give him incentive to choose, to act, one way or the other. Man would have no opportunity to exercise his agency if there were but the one influence to move upon him; he could not help being good.

(Paragraph 8, small edition; verses 67-82, large edition.)

"And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from

heaven: wherefore he became a devil."

—An account of the fall of Satan is given in the Inspired Translation, Genesis 3: 1-5. Isaiah says: "How art thou fallen from heaven, O Lucifer, son of the morning!"—Isaiah 14: 12.

Because Lehi refers to Satan in such close connection with the idea presented that man had to be worked upon by two influences, it might seem that Satan had to be. We are told: "It must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—Doctrine and Covenants 28: 10.

The question has been asked, Did God create the Devil? But it will be seen that Lucifer was at first one of the angels of heaven. The angels have their agency, (see Doctrine and Covenants 28: 10), and Lucifer chose to rebel against God, and then he became the Devil.

The question might resolve itself into another form, Did God create evil, or how could Satan have exhibited the desires he did? The thought that God created evil is inconsistent with the idea of God. All scripture protests against it, and declares that he is "A God of truth and without iniquity, just and right is he."—Deuteronomy 32: 4. "Thou hast loved righteousness, and hated iniquity."—Hebrew 1: 9.

The principle of opposition is not evil in itself. It was designed for man's good, for his growth and development, as Lehi shows. This leads to a deeper view of the matter and the question presents itself, Is there anything which in itself is evil? Is not evil rather a term to describe perverted good? Since God created all things, and since God is perfect and no iniquity can come from him, he could not have created evil; but when good is perverted it becomes evil. The highest, purest things have been desecrated to unholy uses. Even religion has been dragged down to the basest depths. Paul said: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself."—Romans 14: 14. Lehi, in the paragraph we are now considering, defines evil as disobedience or rebellion. Because Lucifer desired that which was contrary to the will of God, Lehi tells

us, he "sought that which was evil before God."

From Lehi's remarks, taken in connection with the statements of Doctrine and Covenants 28: 10 and Job 1: 12, we gain the thought that the Devil is subject to the Almighty, who has prescribed limits for him to work in, not permitting him to operate to man's spiritual destruction unless man so chooses, and overruling the Devil's instrumentality for man's good, if man will have it so. Doctor Dwight Hillis has said: "For the enemy sharpening his knife to destroy, shall be made a servant to cut away the dead branches from the tree that shall heal the nations."

"*Their state became a state of probation.*"—Lehi explains that after man had fallen, God did not cut his lifetime short, but prolonged his days, that he might have a chance to repent, and get back to his Maker again. Further treatment of this subject is left for future lessons.

"*For he gave commandment that all men must repent.*"—In lesson 5, scripture was given corroborating this statement, and showing that God warned man of his condition, and made known unto him the plan of salvation from the first man, Adam.

"*If Adam had not transgressed, he would not have fallen. . . . All things . . . must have remained in the same state which they were. . . . They would have had no children. . . . Adam fell, that men might be.*"—On this question we quote from Elder R. Etzenhouser, in *Zion's Ensign*, some years ago, where he replied to the question as to whether or not the above were in contradiction to the statement made in Genesis 1: 28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth," because this command was given to Adam and Eve before the fall. Elder Etzenhouser's reply was as follows:

"First, God gave the command to multiply as applicable before the fall.

"Second, because of the fall, God said, 'I will greatly multiply thy sorrow and thy conception.'

"Third, in 1 Timothy 2: 14, Paul says: 'And Adam was not deceived, but the woman being deceived was in the transgression.'

"Fourth, this would have left Adam

wifeless in Eden. The Book of Mormon statement, 'Adam fell that men might be:' unravels the matter and in effect agrees with Paul. Adam seeing his wife deceived, steps out of Eden with her, accepts of the result of the changed condition.

"It is therefore true that 'Adam fell that men might be.' It was his only way to carry out God's command, although involving transgression in partaking of that which was forbidden; this he chose to do and thereby go with Eve, the companion God had made for him, and under the changed condition do the best he could to comply with God's will. Paul seems to free Adam from transgression in following Eve. He says, 'The woman being deceived was in the transgression.' If the Book of Mormon said Adam and Eve fell that men might be, then a difficulty would exist. It only says Adam fell that men might be. Eve had transgressed and must be removed from Eden. Adam went with her.

"Lest another difficulty arise from Eve's statement in Genesis 4: 11, In-

spired Translation, 'Were it not for our transgression, we never should have had seed,' Eve here is simply recorded as having said this. Genesis 1: 30, Inspired Translation, God gave the command to 'be fruitful, and multiply, and replenish the earth.' God spoke; Eve spoke, both were recorded. Like in the dialogue in Matthew 4, between the Savior and Satan, the reader has a choice as to whom he shall believe."

"*And because that they are redeemed from the fall, they have become free forever.*"—The fall brought mankind under bondage to Satan and the decree of everlasting death, temporally and spiritually. The redemption lifted that decree, and freed man from the bondage he had been under. Man was still to be subject to the punishment of the law, if he sinned, but he was free to bring that punishment upon himself, or to avoid it, just as he chose. "They are free to choose liberty and eternal life through the great mediation of all men," Lehi says, "or to choose captivity and death," which is the consequence of disobeying God.

QUESTIONS ON THE LESSON.

What is opposition? Why is opposition necessary to man's spiritual development? How does opposition give object to our existence? Why is there no sin if there be no law? How is righteousness determined by sin? Of what is happiness the result? Of what is misery the result? Why would there be no happiness or misery if there were no righteousness or sin? How does Lehi say it would be if there were no God? What proves that there is a God? When was the principle of opposition introduced to man's knowledge? In what was it set forth? When was law first made known to man, and how? What

is the relationship between law and opposition? What is agency? Why was it necessary that man should have agency? What was necessary that man might exercise his power? How does Satan figure in the great scheme for man's spiritual development and exaltation? What is meant by "state of probation?" Why was it granted us? What does Lehi mean by saying that we are free? How does the law affect us? What is to be the outcome, to man, of the fall, of opposition, of even the Devil, if man will avail himself of his privileges?

May, 1903.

Fourth Week.

SUGGESTIVE PROGRAM. (Temperance.)

TOPIC.—Self-Mastery. (1 Corinthians 9:25; Galatians 5:16-26.)

Announce this as a public program. Send out invitations to a few leading temperance workers in your town. Invite them to take part in the meeting with you. The following subjects are suggested for discussion by talks, papers, or impromptu remarks.

Temperance as an essential part of the gospel.

The most effectual way to promote the temperance cause.

Have appropriate songs.

LESSON 7.

THE PROMISE TO THE DESCENDANTS OF LEHI IN THE LAST DAYS.

Text.—2 Nephi 2:1; 3:1-3, small edition; 2:1-7; 3:1-12, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

INTRODUCTION.

In addressing his sons, the promise Lehi makes to them concerning their descendants in the last days is based upon an earlier promise made to his forefather, Joseph, one of the sons of Jacob. Lehi quotes from Joseph's prophecy, as contained in Genesis 50:24-34, Inspired Translation, and is enabled, by the spirit of revelation, to interpret the prophecy, how it applies and how it was to be fulfilled.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-7, large edition.)

"For thy seed shall not utterly be destroyed."—Lehi is speaking to his youngest son, Joseph, who was born in the wilderness, on the way from Jerusalem to the promised land (see 1 Nephi 5:36), but we do not understand that the promise is restricted to the children of Joseph, only, for Jacob, speaking to the Nephites in after years, evidently referred to this same promise, for he said: "Let your hearts rejoice, and behold how great the covenants of the Lord, . . . he has promised unto us that our seed shall not utterly be destroyed."—2 Nephi 6:16. The Lord told Nephi that he would "not utterly destroy the mixture of thy seed, which are among thy brethren." (1 Nephi 3:40.) Zoram, Jacob, Joseph, and Sam were numbered with Nephi because of righteousness (2 Nephi 1:5; 4:2), and their descendants were called Nephites. (Jacob 1:3.)

The promise was made to Laman and Lemuel that their descendants should not all be destroyed. (2 Nephi 3:2, 3.) Also see 1 Nephi 3:35, 40; 2 Nephi 1, 2; 7:2; Jacob 2:9; Helaman 3:2 where the Lamanites are referred to in speaking of the last days. Ishmael's sons were classed with Laman and Lemuel, and their descendants were all called after Laman, viz., Lamanites. (See Alma 20:2.)

By comparing the texts that have been given it will be seen that the Lamanites were to be the principal people preserved. The Nephites would be preserved only as some of them were mixed with the Lamanites. Alma explains the situation clearly. He says: "The time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi; but whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, and

shall become like unto them.”—Alma 21: 2.

“*But in the end thy seed shall be blessed.*”—(See chapter 3, paragraphs 1 and 2.) This is the other part of the blessing which Lehi confers upon the sons and daughters of Laman and Lemuel. As there would be Nephites mixed with the Lamanites, however, this promise could not be confined exclusively to the children of Laman and Lemuel, nor does it seem from other texts that this is the idea that would be conveyed. In the fourth paragraph of our present lesson (2 Nephi 2) Lehi says to his son Joseph, speaking of the last days, “For thy seed shall not be destroyed, for they shall hearken unto the words of the book.” Again, in the same paragraph, Lehi says, “And unto the seed of thy brethren” the Lord will bring to pass “much restoration.” It will be seen that sometimes the promise is applied when speaking to individuals, and again it is given general application, as holding good to the remnant of Lehi’s descendants, comprised of Lamanites, and mixed with them, some Nephites. (See 1 Nephi 3: 42; 4: 3; 2 Nephi 6: 16; 7: 1; 11: 2; 12: 12; Jacob 2: 9; Alma 7: 2; Helaman 5: 8.)

“*Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you.*”—2 Nephi 3: 1. Notice this peculiar statement in Lehi’s remarks to the sons and daughters of Laman and Lemuel. In 1 Nephi 1: 19 the warning is given Nephi concerning Laman and Lemuel: “For behold, in that day that they shall rebel against me, I will curse them, even with a sore curse.” Their skin was to be changed to a dark color, as 1 Nephi 3: 31 shows. This curse was a sign, a mark, to show that the fathers of the Lamanites had rebelled against the Lord’s appointed one, and in consequence thereof had been cut off from God. “And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.”—1 Nephi 1: 19.

This is what Lehi refers to in speaking to the sons and daughters of Laman and Lemuel when he says, “If ye are cursed,” or in other words he means that if their fathers continue in wickedness and bring the curse upon them. But from what follows it will be seen that mercy was to be shown them be-

cause, had they been taught differently by their fathers, they would not have been the people they afterwards became. For this reason Lehi says the curse should “be answered upon the heads” of their parents, and he leaves his blessing upon them, “that the cursing may be taken from you.” Alma said: “For it is because of the traditions of their fathers that cause them to remain in their state of ignorance; therefore, the Lord will be merciful unto them.”—Alma 7: 2. (Jacob 2: 9; Helaman 5: 8.)

So we see what Lehi means by referring to a curse, but leaving his blessing at the same time. While their fathers were cut off from God because of the hardness of their hearts, the Lord was going to give the children of Laman and Lemuel opportunity to get back into his favor.

“*For behold, thou art the fruit of my loins; and I am a descendant of Joseph.*”—Besides what the Lord had revealed to him, Lehi had the further assurance that his sons’ posterity would not “utterly be destroyed” from the fact, first, of their being descended through him from Joseph, who was sold into Egypt (see 1 Nephi 1: 47); and they were the branch “broken off” (see 1 Nephi 4: 3; 6: 1), referred to in the prophecy of Joseph (Genesis 50: 25, I. T.), which was to “run over the wall,” or be led to a “far country” (ibid.; also Genesis 49: 22, 26); second, that descendants from this branch should be living in the “latter days” (see Genesis 50: 31, I. T.); third, that they would become a righteous people. (Ibid.)

“*And great were the covenants of the Lord which he made unto Joseph.*”—The Lord promised Joseph to “raise up a righteous branch unto the house of Israel” from his posterity. (Genesis 50: 24.) It was to be the branch “broken off,” to which we have referred just before this.

But how can it be that this was to be a “righteous branch,” may be asked, when the Nephites were destroyed because of wickedness, and the Lamanites were degraded heathens? We have learned that a remnant would be preserved always. We have also learned that this remnant was to be blessed in the end. Nephi tells us that after being scattered by the Gentiles in the latter

days the remnant should "come to the knowledge of the gospel of the Redeemer;" that they would be obedient to it, and "become a righteous branch unto the house of Israel." (See 1 Nephi 4: 3; 2 Nephi 6: 16.)

This is what Lehi goes on to show; not that the branch was always right-

eous. He plainly implies that they would be in a state of darkness in the latter days, but that the Lord would remember them and they should be brought "out of darkness unto light." This is the promise made in the prophecy of ancient Joseph. (Genesis 50: 25, 31.)

QUESTIONS ON THE LESSON.

Which one of his sons does Lehi address first in our lesson? When was Joseph born? What promise did Lehi make to Joseph? Are we to understand that this promise was meant to apply to the children of Joseph only? What is the thought conveyed by taking into consideration all that has been written on the subject? To whom did the promise apply in its complete sense? Who composed the Nephites? What was the first promise, or the first part of the promise that Lehi made to the sons and daughters of Laman and Lemuel? Who composed the Lamanites? Of which people, the Lamanites or the Nephites, were the larger number to be preserved? In what state would the Nephites be preserved? What was the second promise made to the children of Laman and Lemuel? To whom do we understand that it applied? When would it be fulfilled? Why would the promise necessarily include Nephites, also? Was such promise ever made directly to the Nephites? What was the curse which the Lord placed upon Laman and

Lemuel? Of what was it spiritually significant? What did the blessing mean—in what way was the remnant to be blessed in the last days? What reason is given for granting the blessing to the sons and daughters of Laman and Lemuel when their fathers rebelled against the Lord? To what covenant does Lehi refer as the basis for the promises he makes to his sons? Why did the prophecy of ancient Joseph have anything to do with Lehi's posterity? How did Lehi fulfill the first promise to ancient Joseph? What did the Lord promise concerning the length of the existence of the branch "broken off"? What did he promise they should become? How is it that the remnant of Lehi's seed could fulfill the promise to ancient Joseph concerning a righteous branch when the remnant should have drifted into darkness and unbelief in the last days? Does not the language of the prophecy of Joseph of Egypt, as well as Lehi's remarks indicate that there would be a falling away, making a restoration necessary?

May, 1903.

Fifth Week.

SUGGESTIVE PROGRAM. (Social Purity.)

This is another field of work in which earnest men and women are laboring in the world. We believe in cooperating with them whenever we consistently can, and would treat this program as we do the temperance program. The following topics are suggested for consideration:

Has dress and personal adornment any relation to social purity?

Unwise conduct. Under this head suggestions may be offered from observation, or questions asked, as for instance, should the practice, permitted in smaller towns, for a young lady

and a young gentleman to take long drives alone, be considered propriety? etc., etc.

We want to repeat what we have said before, that if these meetings would be made profitable and not hurtful, the utmost courtesy and kindness must be observed and insisted upon in all that is said. There should be no spirit of criticism, no sly giving a "dig," nor anything of that sort. Endeavor to call attention to mistakes without hurting the feelings of any. It is better, where it can be done, to discuss the right and

let the wrong appear for itself by comparison.

It might be wise, in order to insure that nothing of an unwise character be presented to the meeting, to request that suggestions or questions be writ-

ten. The chairman would thus have opportunity to examine them first, and should exercise his judgment as to what to present. He might call on others to assist him, if he does not care to take the responsibility alone.

LESSON 8.

HOW THE LORD WOULD FULFILL HIS COVENANT.

Text.—The first twenty-eight lines of 2 Nephi 2: 2, small edition; 2: 8-16, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

INTRODUCTION.

Our last lesson gave an account of the promise to the descendants of Lehi in the last days. In this lesson we are shown how the Lord intends to fulfill his covenant. Through the instrumentality of a "choice seer," and a book, the Lord will begin his "marvelous work and a wonder" that shall prove a blessing to the remnant of Lehi's posterity in bringing them out of darkness into light.

HELPS ON THE LESSON TEXT.

(Paragraph 2, small edition; verses 8-17, large edition.)

"A seer shall the Lord my God raise up."—This was the second great promise of the covenant which the Lord made with Joseph of old. (See Genesis 50: 26-33, I. T.)

A seer is a prophet. (See Mosiah 5: 10.) This "choice seer" was to be raised up in the latter days. This we know because he was to be instrumental in the great work which should bring the "broken-off branch" of Joseph to the knowledge of their fathers "in the latter days." (See twenty-seventh line of the paragraph we are now considering; also see Genesis 50: 31, I. T.) Israel would be scattered; a "branch" would be "broken off" and "carried into a far country;" the Messiah would have come, also, after which this seer would be raised up. (See Genesis 50: 25, 26, I. T.) The writings of Judah, or the Bible, as we shall see that the writings referred to were, had already gone forth when this seer should be raised up, showing that the time was after Moses and Christ; that it was in the last days. (See line twenty of our paragraph, and Genesis 50: 30, I. T.) Now let us see what this prophet was to do.

"And unto him will I give power to bring forth my word unto the seed of

thy loins."—Let us see what this *word* was. Further down in the paragraph we are told that Judah should write, and that the posterity of Joseph, or the "branch broken off," the Nephites, should write. The first book we recognize as the Bible. It could not have been the Bible that the "choice seer was to bring forth," because that had already gone forth, and there was another book prophesied of to follow it in the Lord's due time. (See Genesis 50: 30, I. T.; 1 Nephi 3: 39, 42, 43.)

Another point. This book which the "choice seer" was to bring forth was to restore the remnant of the "branch broken off" to a knowledge of their fathers. (See latter part of paragraph, also see Genesis 50: 31, I. T.) The Bible is not a record of that part of Israel that was led to this, the Western Continent, so it could not have been to the descendants of Lehi a record of their fathers, and hence could not have brought them to a knowledge of their fathers.

In paragraph 3 it says that this book should be unto the remnant in the last days "as if the fruit of thy loins had cried unto them from the dust." And again it says that he who should be appointed in the last days to bring forth the book "shall write the writings of

the fruit of thy loins," or his spokesman would do so for him, which does not affect the point we call attention to. The book was to be originally written by Lehi's people, who were descendants of ancient Joseph. The book would be found in the dust, taken from the ground. The seer should translate the book. (See 2 Nephi 12: 8, 9; 11: 17.) This is the same peculiar description of the book that is given by Isaiah: "And thy speech shall whisper out of the dust." Afterwards the "sealed book," which was the speech "out of the dust," was given to one who was "not learned" to translate, which he did through the power of God, showing that he was a seer, a prophet. (See Isaiah 29: 4, 11-14; also see same chapter in Inspired Translation.)

When this book should be brought forth many people would say, "A bible, a bible, we have got a bible."—2 Nephi 12: 6. For all these reasons we see that the book which the "choice seer" was to bring forth was not the book which was written by the Jews, the Bible, but was the book which Ezekiel calls the "stick of Joseph which is in the hand of Ephraim." (Ezekiel 37: 19.) This means that a record was written by the Nephites who, as we have seen, were descended through Lehi from Joseph of Egypt. But the record was to be in the hand of Ephraim, notice. That is, the people to whom the record should be delivered after it was written, would be descended from Ephraim, who was the younger son of ancient Joseph. Note, also, that Lehi says that the "choice seer" whom the Lord should raise up in the latter days, and also his "spokesman" (see first part of paragraph 2 of our lesson, and the twenty-first line of paragraph 3) should be descended from Joseph of old. Latter-day revelation reveals that the people to whom the Lord has intrusted the carrying on of his work in these latter days, which work was begun by the bringing forth of the Nephite record, the Book of Mormon, through the instrumentality of the prophet, Joseph Smith, whom the Lord chose, that these people are descended from Ephraim. (See Doctrine and Covenants 64: 7; 108: 6.) Lehi did not descend from Ephraim, but from Joseph's older son, Manasseh. (See Alma 8: 1.) Thus we see that the Bible, Book of Mormon,

and the revelations to the church in these latter days agree on the very important subject of the book which the "choice seer" was to bring forth.

And now, what was the object of this book?

"Convincing them of my word, which shall have already gone forth among them."

"And bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord."

The object of the book was to be two-fold. First, it was to establish the truth of the Jewish record, which record had preceded it. (See 1 Nephi 3: 42, 43.)

"In the mouth of as many witnesses as seemeth him good, will he [the Lord] establish his word."—2 Nephi 11: 17.

"Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?"—2 Nephi 12: 7; (also see paragraphs 8 and 9).

"In the mouth of two or three witnesses shall every word be established."—2 Corinthians 13: 1.

"And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."—Moroni, in preface to Book of Mormon.

Thus we see the meaning and fulfillment of the Lord's words to Ezekiel: "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."—Ezekiel 37: 19.

Second. We will remember that in our last lesson we learned that the Lord promised to bless the remnant of Lehi's descendants in the last days. They would be in a state of spiritual darkness, and ignorant of God's covenants with their fathers, ignorant of God's promises and commandments unto the children of men. From the Bible they would learn about the latter, but even the gospel was to be revealed in more clearness and fullness by the Nephite record, because many plain and precious things had been taken away from the Jewish record. (See 1 Nephi 3: 39-43.)

In designing to bless the remnant of the descendants of Lehi the Lord would

have to enlighten them as to who they were; whence they came; what the Lord had promised their fathers concerning them; how the Lord had preserved them; what he had done for them. This the book was to do for them. To quote Moroni again, in part, as he states the object of the book:

“Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever.” (See preface to Book of Mormon.)

QUESTIONS ON THE LESSON.

What was the subject of our last lesson? What is the subject of this lesson? Who was to be instrumental in the Lord's hands of fulfilling his covenant? To whom did the Lord make the covenant in the first place? To whom was it renewed secondly? When was the seer to be raised up? How do we know that it would be in the last days? What work was this prophet to do? How do we know the book was not the Bible? Of what people should the book be a record? To what is it compared when it should come forth? By whom should it be translated? What would many people say when the book should be brought forth? Of what people is the Bible a record, principally? By whom was it written? Was it taken from the ground? Was the Bible translated?

by one man, a prophet? What do these facts establish concerning the book which the “choice seer” was to bring forth? Of how many records does Ezekiel speak? What does he call them? Explain how the Book of Mormon is the “stick of Joseph.” Explain what is meant by its being “in the hands of Ephraim.” How does latter-day revelation agree with the Book of Mormon and the Bible on this point? What was to be the first object of the book which the “choice seer” should bring forth? What has the Lord said about how he proposes to verify his word? What did Ezekiel prophecy? What was to be the second object of the book? How would this be in fulfillment of the promise made to the sons of Lehi and to ancient Joseph?

June, 1903.

First Week.

PRAYER-MEETING.

INTRODUCTORY REMARKS.

We may bring to bear in our work all the originality, all the energy that we may, and yet we shall not succeed as we might unless we have the Lord's help. We need not only intelligent methods in our work, but we need the Spirit of God, whose power to attract and win the heart of young or old exceeds all other means.

There is so much in the world to tempt and to attract young people away from religious things that we undertake a great task in trying to enlist our young people in the service of Christ. Therefore we need to make often a united appeal to God to help us in our efforts to win the young for Christ and the church.

Topics for Prayer.—That God will bless our local and remember its needs. That he will touch the hearts of our indifferent young people. That our officers and workers may be given wisdom. That light may be granted in our meetings, and that our young people may be made to feel the warming influence of God's Spirit when they come.

Theme for Talk or Testimony.—As the subject of the prayers, and experience associated with the line of thought, may suggest.

LESSON 9.

THE REMNANT WILL BE CONVERTED.

Text.—The last three lines of 2 Nephi 2: 2 and the rest of the chapter, small edition; 2 Nephi 2: 17-37, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

INTRODUCTION.

It is inspiring to contemplate the future in store for the primitive Americans, our Lamanite countrymen. In our present lesson we are informed that they will not turn away from the light of the truth when it is offered them in the last days. They will "hearken unto the words of the book." They will acknowledge Christ as their Savior; they will render obedience to his laws and commandments, and become a righteous branch of the house of Israel.

HELPS ON THE LESSON TEXT.

(Paragraph 2, small edition; verse 17, large edition.)

"*And out of weakness he shall be made strong.*"—This promise concerning the latter-day seer was made to Joseph of Egypt. (See Genesis 50: 32.) In 2 Nephi 11: 18 it is explained that the seer or prophet whom we have been considering would be weak educationally; that is, illiterate or unlearned. But through the power of God he should be enabled to translate the book of which we studied in our last lesson, when the learned could not do so. This is just what is prophesied in Isaiah 29: 11-14. The Lord would accomplish his marvelous work through the weak, the unlearned man.

"*In that day when my work shall commence among all my people.*"—With the coming forth of the book in the last days the Lord's work, "a marvelous work and a wonder" should commence (2 Nephi 11: 19) "among all nations," etc. (2 Nephi 12: 14.)

"*Unto the restoring thee, O house of Israel, saith the Lord.*"—As we have seen, the object of this "marvelous work" was to give the Gentiles the "fulness of the gospel," to bring the remnant of Lehi's descendants to the knowledge of God's promises and commandments, and for the restoration of all the house of Israel. (See 1 Nephi 3: 41-45, 51; 4: 3, 4.)

We do not understand that the statement would convey the idea that all the house of Israel will believe, but that all will have opportunity of knowing; that the Lord's work will not be confined to any branch, in particular. The opportunities of the gospel will be extended impartially to all men. (See 2 Nephi 12: 11.)

It may be asked, Wherein, then, is there any special promise to the house of

Israel, or the remnant of Lehi's descendants? First, in their preservation; second, the Lord has before worked with Israel or the Jews, and they rejected him. Because of his promise to their fathers the Lord will not cast them off for ever, but will give them another chance to accept of him. Similarly in the case of the "branch broken off," the remnant of Lehi's posterity. They once had the light, or their fathers did, and they rejected it, went into darkness and unbelief. The Lord promises to give them another chance, and he is very merciful to them, too, because their fathers led them into darkness.

(Paragraph 3, small edition; verses 18-31, large edition.)

"*And they that seek to destroy him, shall be confounded.*"—From what follows it will be seen that the thought is not that the prophet shall not be destroyed at any time; nothing is said as to that. But the Lord will not allow him to be destroyed until he has performed the work which the Lord chose him to do—"For this promise of which I have obtained of the Lord, [Lehi quotes from Joseph's prophecy] shall be fulfilled." (Also see Genesis 50: 32, 33.) The lives of John the Baptist, Stephen, Paul, and other servants of God were taken by their enemies, but the Lord did not permit it until they had performed the work that he designed they should do.

This "choice seer" was to be an important instrument in the fulfilling of the promise which was made concerning the descendants of Lehi in the last days, which promise was the subject of Lesson 7.

"*And his name shall be called after me.*"—Lehi is quoting Joseph of Egypt. He begins by saying, "And thus prophesied

sied Joseph," etc. He does not quote verbatim, however. He gives the substance of Joseph's prophecy in his own words, partly. The statement on this point in the Inspired Translation is, "And his name shall be called Joseph; and it shall be after the name of his father."—Genesis 50: 33. The name of the father of Joseph the Prophet and Martyr was Joseph, just as the prophecy declares it would be.

"*And I will make for him a spokesman.*"—The Lord promised to give the latter-day seer some one who would write for him. A spokesman may give expression for another at the dictation of the other, whether orally or in writing. Moses had some impediment of speech, and needed some one to talk for him. Joseph, the unlearned, needed some one to write for him. The Church History gives an account of the Lord sending Oliver Cowdery for that purpose. (See volume 1, pages 29-33.) In a revelation to Oliver Cowdery the Lord told him, "Behold, the work which you are called to do is to write for my servant Joseph." (See Doctrine and Covenants 8: 2.)

"*And the words which he shall write shall be the words which are expedient in my wisdom.*"—Lehi is speaking through the spirit of prophecy, evidently, and is not quoting from Joseph's prophecy now, which does not go further than has been referred to up to this point. In 2 Nephi 11: 18 we are told that the seer was not to be allowed to investigate or translate a part of the plates which were with those delivered to him. "Touch not the things which are sealed, for I will bring them forth in mine own due time." We have the testimony of Oliver Cowdery that circumstances were as indicated. He says, "A part of the book was sealed, and was not to be opened yet." (See Lesson 6, of last quarter, page 24.)

(Paragraph 4, small edition; verses 32-37, large edition.)

"*For they shall hearken unto the*

words of the book."—The promise is here made that when the fullness of the gospel and the covenants of God with their fathers as contained in the *book* referred to are made known to the remnant of the descendants of Lehi in the last days, and they see the goodness and mercy of God to them, they will turn to the Lord. In a future chapter Nephi says:

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared unto them; wherefore, they shall be restored unto the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful people."—2 Nephi 12: 12.

"*And there shall raise up one mighty among them.*"—It does not seem that this can refer to the "choice seer" about whom we have been studying. He was to be a "choice seer" unto the remnant of Lehi's descendants, but not to be one of them—raised up among them. The work which he would be instrumental in instituting was to go from the Gentiles among whom he would establish it, to the Lamanites. But this "mighty" one was to be raised up from among the Lamanites, and, it seems, after the "marvelous work and a wonder" should have commenced, and the book come forth. It is believed by many that this promise has reference to an Indian prophet, whom the Lord will yet raise up.

QUESTIONS ON THE LESSON.

How is the choice seer described? How does Isaiah describe him? But what did the Lord promise? How does the prophecy of Isaiah bear out this promise? What was the coming forth

of the book to inaugurate? Would the work be confined to one nation, only? To what part of Israel would it extend? If the work is to be universal, and its privileges extended to all men, how are

the Jews, or the remnant of Lehi's descendants, favored any more than other people? What protection does the Lord promise the choice seer? What do we understand by this? What was to be the name of the choice seer? How do we know? Who was to assist the prophet? What was his work to be? Has history fulfilled this circumstance? What restrictions were there to be in connection with the book? What testi-

mony does Oliver Cowdery give us in regard to this? What grand thing is promised concerning the remnant of Lehi's descendants, the Lamanites, when the book is taught them? How will the book be brought to the knowledge of the Lamanites? Who is to be raised up from among the Lamanites? What power will be given him? In the doing of what work was he to be an important instrument?

June, 1903.

Second Week.

SUGGESTIVE PROGRAM. (Relief Committee.)

At a previous meeting, request that each member will come prepared to give some practical suggestion of a way in which some good may be done in the community. The best answers should be recorded, for reference.

An appropriate recitation, or select reading, with appropriate songs, may intersperse the program.

Let the report of the Relief Committee be read.

LESSON 10.

THE SEPARATION.

Text.—2 Nephi 4.

Time.—Thirty to forty years after leaving Jerusalem, or 570 to 560 B. C.

Place.—Nephi.

BETWEEN LESSONS.

Lehi dies. (See 2 Nephi 3: 4.)

LESSON STATEMENT.

Nephi is warned to take those who will go with him and separate from his rebellious brethren. Zoram, Sam, and their families; Jacob and Joseph and Nephi's family and sisters accompany Nephi to the new home. They call the name of the place "Nephi," and the people call themselves "Nephites," after their leader. This is the beginning of the Nephite nation.

The rebellious branch left behind is called Lamanites, and the curse of which the Lord forewarned them is sent upon them because of their wickedness and defiance.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-6, large edition.)

"I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren."—From what follows it will be seen that Laman and Lemuel were jealous of Nephi. They resented the idea of his leading them because he was younger than they. It seems that it

became intolerable for Nephi to live with them any longer.

(Paragraph 2, small edition; verses 7-17, large edition.)

"The Lord did warn me that I, Nephi, should depart from them."—The Lord gave the privilege to as many as desired to go with Nephi, to do so. Among those who followed Nephi his sisters are

spoken of. This is the first mention that has been made of Nephi having any sisters.

"*And all those who would go with me.*"—This can not mean that there were other families, or heads of families, besides those mentioned, we believe. We do not know how many members there were in each family, but no account has ever been given of their being in Lehi's party other male heads outside of his own family than Zoram and Ishmael and his sons. Ishmael and Lehi were dead now, and as Ishmael's sons are not mentioned among those who went with Nephi, and from the further reason that, as we have seen, they always took sides with Laman and Lemuel, we conclude that they remained behind with Laman and Lemuel. This conclusion is verified by future reference where the Ishmaelites are counted with the Lamanites. (Alma 12:5.)

We think the language is simply another form of stating who went with Nephi; that they were those who desired to go; "those who believed in the warnings and revelations of God."

"*And my people would that we should call the name of the place Nephi.*"—This place was where the career of the Nephite nation began its course. We believe it was in the Lake Titicaca region. Archæology shows that this is the region of the oldest history in South America. Prescott tells us that the source of the pre-Inca, or oldest civilization of South America, "is traced to the valley of Cuzco, the central region of Peru;" a conclusion that is confirmed by "nearly every tradition," and "by the imposing architectural remains." Baldwin says: "The uniform and constant report of Peruvian tradition places the beginning of this old civilization in the valley of Cuzco, near Lake Titicaca." (See paper on "Civilization Before the Aztecs and the Incas," in *Autumn Leaves* for July, 1902; also see Committee's Report, pp. 16-22.)

"*Did take upon them to call themselves the people of Nephi.*"—This remained ever afterwards the name by which the Nephites was designated—Nephite.

"*And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses.*"—The coming of Christ was prophesied of by

ancient Bible prophets, but the law of Moses governed the people of the Lord until Christ came and gave the gospel law which superseded the law of Moses. Mosiah described the law of Moses as a "shadow of those things which are to come" (Mosiah 8:9), Paul, as "a shadow of good things to come." (Hebrews 10:1.) It was to continue then until those things did come; then would the shadow pass away when the reality took its place.

"*And I, Nephi, had also brought the records which were engraven upon the plates of brass.*"—These were the records which had been obtained of Laban. (1 Nephi 1:20-46.)

"*And also the ball, or compass.*"—This was the instrument which God had sent in a mysterious way to guide Lehi's party to the promised land. (1 Nephi 5:4, 11, 12.)

As we go along with the history of the Nephites, we shall see that these sacred things were kept in charge by the chief priests or prophets, in succession.

(Paragraph 3, small edition; verses 18-22, large edition.)

"*We began to prosper exceedingly, and to multiply in the land.*"—Archæology fully verifies this assertion, and others like it. There are "not half as many people now," says Baldwin, "in the region comprising Peru, as there was in the time of the Incas." (See Introduction No. 2 in December, 1901, *Autumn Leaves*.) The remains of great buildings, temples, cities, remarkable roads, aqueducts, and evidences of manufactories, working in metals, agriculture, all tell the story of the industry, skill and prosperity of those ancient settlers. (See "Inca Civilization" in *Autumn Leaves* for April and May, 1902, issues, and "Ruins of Ancient America" in August, 1902, issue.)

(Paragraph 4, small edition; verses 23-35, large edition.)

"*They would that I should be their king.*"—Nephi tells us, however, that he desired that the people should not have a king. He took the leadership of the people temporarily, as well as spiritually, doing for them "according to that which was in my power," he says. We judge from these remarks that Nephi's rulership was not the kingly rulership

with which history makes us acquainted. He was not removed from the people in aristocratic fashion, and he did not surround himself with pomp and ceremony. We think he lived on a common plane with his people, presiding over their affairs as a father over the interests of his family; that he ruled in love and wisdom for the advancement and welfare of his people, and not for his personal exaltation. The student will do well to go to the paper, "Origin of the Ancient Americans," in *Autumn Leaves* for the January and February issues of 1903, and read the traditions about the founder of the pre-Inca civilization, or the founder of Cuzco, where that civilization started. The traditions we particularly refer to will be found in the February issue.

"And behold, the words of the Lord had been fulfilled unto my brethren."—The Lord gave the warning, before the promised land was reached, that if Laman and Lemuel rebelled against him, he would curse them "with a sore curse" (1 Nephi 1:19), and Nephi foresaw, years before, the manner of people his brethren would become. (1 Nephi 3:31.) As we have seen, Laman and Lemuel persisted in their defiance, and so the curse at last came upon them, and it must also have fallen upon those who were on the side of Laman and Lemuel, which would include the sons of Ishmael. From Alma 1:16, we find that this was the case. In the paragraph we are considering Nephi plainly states that the Lord had promised that all who mixed with Laman and Lemuel should be cursed with the same curse.

The curse signified that those upon whom it was sent were cut off from the Lord, and it furthermore made a distinction between the people of the Lord, and those who were not, "that thereby the Lord might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction," Alma explains. (Alma 1:16.) The sign of the curse was a change from the original white color of the people. A "skin of blackness," Nephi says, in the paragraph we are examining. In another place the mark is referred to as being "dark," and again, "a mark of red." (Alma 1:16, 17.)

The color was, in general, dark, but no doubt varied in shade as the color of the

Negro does. We speak of the Negro as the black man, but we mean in a comparative sense with the white man, for to describe the Negro exactly, they are dark brown more often than they are black. Book of Mormon writers no doubt spoke as we do, sometimes in general or comparative terms, sometimes more precisely.

"They did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey."—Nephi had foreseen this condition before it came to pass. (1 Nephi 3:31.) This exactly describes the wild Indian tribes as they were when the discoverers came to America.

"They shall be a scourge unto thy seed, to stir them up in remembrance of me."—This had been made known to Nephi before. (1 Nephi 1:19.) The Lord told Nephi that his wicked brethren should have no power over his people so long as his people were righteous; that they would be in danger from their enemies only when they went into transgression.

"And inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction."—The warning is here given that the Lamanites would entirely destroy the Nephites if the Nephites should cease to hearken unto the Lord. (Also see 1 Nephi 3:29-31.) Let us keep this prophecy in mind as we study the future history of the Nephites.

(Paragraph 5, small edition; verses 36-39, large edition.)

"I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers."—That is, Nephi set them apart, ordained them to these offices. He had the authority to do so, as he had been called of God. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven." (Matthew 16:19.) Nephi would not have had this right, however, unless God had given it to him. "A man can receive nothing, except it be given him from heaven." (John 3:27.) A man can not confer authority until it has been first given him. Paul wrote, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

How many years had passed away,

now, from the time Lehi's party left Jerusalem?

"*And I, Nephi, had kept the records upon my plates, which I had made of my people, thus far.*"—This was the national history record which Nephi had been commanded to begin soon after coming to the promised land. (See 1 Nephi 5: 46.)

(Paragraph 6, small edition; verses 40-45, large edition.)

"*And it came to pass that the Lord*

said unto me, make other plates."—Nephi was now commanded to make the second set, or the ministerial plates. He wrote on these plates spiritual things, more especially; that "which is pleasing unto God." If his people wanted to know more about their history, Nephi says, they must go to the first plates, the national record.

How many years had now passed away since leaving Jerusalem?

What had already taken place?

QUESTIONS ON THE LESSON.

When did Lehi die? What did the Lord warn Nephi to do? Why? Who chose to go with Nephi? Who remained behind with Laman and Lemuel? Where did Nephi establish their new home? *Show on the map.* Why do we think it was here? What did Nephi's people call themselves? What name did they give to the land where they now settled? What law did the people obey? Why did they not take the gospel law for their rule? What sacred things had Nephi brought with him to their new home? How were the Nephites blessed? What did they do? What does archæology testify? What did the people desire of Nephi? What does Nephi say about it? What manner of ruler should

we judge he was, or what style of government should we judge that he instituted? What does archæology say about the founding of the ancient civilization of South America? What prophetic warning was now fulfilled? Who shared with Laman and Lemuel? Why was this curse sent upon them, and what did it signify? What manner of people did the Lamanites become? What warning to the Nephites does Nephi again refer to? To what record does Nephi refer? Since when had he been keeping it? What does he say he was now commanded to do? What record was this? With what two statements does our lesson close?

June, 1903.

Third Week.

SUGGESTIVE PROGRAM. (Rally.)

Have a bright, animated review of the quarter's lessons. We suggest that class work be dispensed with for this meeting, which is to be a public meeting, and visitors invited. If necessary, divide the membership into junior and senior divisions, adapting questions to each. Bring out prominently, the object of the Book of Mormon.

Geography.—Show, on the map, the geography covered by our quarter's lessons. Emphasize the point from which the Nephite civilization started.

Have a short address on "The An-

cient Civilization of South America," showing how archæology supports the Book of Mormon in the statements of our quarter's lessons.

The secretary may read a special report which he has prepared for the occasion, showing what the society has done the last quarter, and along active committee lines. Let the report be brief, spicy, and comprehensive, and it might be given to the local press.

Have good music and song.

Decorate the room as much as practicable.

LESSON II.

QUARTERLY REVIEW.

- Lesson 1. Prophecies of Zenos.
Lesson 2. Teachings from Isaiah.

- Lesson 3. Lehi Continues His Teachings from the Brass Plates.
 Lesson 4. The Lord's Covenant with Lehi.
 Lesson 5. Lehi's Last Teachings.
 Lesson 6. Lehi's Last Teachings.
 Lesson 7. The Promise to the Descendants of Lehi in the Last Days.
 Lesson 8. How the Lord Would Fulfill His Covenant.
 Lesson 9. The Remnant Will Be Converted.
 Lesson 10. The Separation.

RETROSPECT.

Our quarter's lessons cover a period of about twenty-five or thirty years. Father Lehi dies. His sons separate. Two nations begin their respective courses, the Nephite and the Lamanite.

The teachings of the quarter have covered the range of the coming of Christ, his mission, its import to mankind, and the restoration of Israel, as presented by different authorities. Lehi discourses philosophically upon the principles and mysteries of the scheme for the redemption of man.

Isaiah, Malachi, Moses, and Joseph are Bible prophets referred to. Zenos, Neum, and Zenock are other prophets of Israelitish times that are quoted from.

The special destiny of America among the nations of the world; the restoration of the gospel and the scope of its work in the last days; and the conversion of Lehi's descendants are subjects of great promise and keen interest to us.

REVIEW QUESTIONS.

History.—How much time is covered by this quarter's lessons? What two sets of plates has Nephi been commanded to make? When did he make each set? What prominent personage dies? What separation takes place after Lehi's death? Who compose the Nephites, and who the Lamanites?

Fulfilled Prophecy.—What promise did Lehi testify, shortly before his death, had been fulfilled? What prophecy has been fulfilled in the case of Laman and Lemuel?

Promise.—What promise did the Lord make to Lehi concerning this land? What was Lehi promised concerning his descendants on this land? What nation would be raised upon this land in the last days? What great work should go forth from the Gentile nation? Whom

would the Lord raise up as an instrument to begin his work? What book should come forth as a part of this work? What promise did the Lord make concerning the descendants of Lehi in the last days? What bearing would the "marvelous" work have upon that promise? Who did the Lord promise to raise up from among the Lamanites in the last days? What would be his mission?

Scriptural References.—To what Bible prophets and writers have our quarter's lessons referred? To what prophets not contained in the Bible, yet who were prophets to the Israelites? What prophet of Old Testament times is referred to who was an ancestral father of Lehi?

June, 1903.

Fourth Week.

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

Introduction.

It is not so much the technical knowledge gained from this study that will be beneficial as it is the practical application—or methods of carrying out the principles learned. Many young men are excellent bookkeepers, all except the experience. They understand the theory to perfection, but are unable to reduce it to practice. So in this; one may become quite familiar with the theory of Parliamentary Law, and yet be a poor parliamentarian. Let us try to have as much practice as it is practicable to gain by acting strictly according to rule in all our deliberations.

Text.—Rules of Order and Debate, chapter 3.

Subject.—Members.

Paper.—"Common Courtesy," followed by a general discussion.

LESSON STUDY.

(Sec. 24.) RIGHTS AND DUTIES OF MEMBERS. What is said of equality of rights? What is said of the duty of each member to protect rights of others?

(Sec. 25.) SPECIFIC ACTS FORBIDDEN. To what is the observance of decorum essential, farther than to one another assembled to deliberate upon matters of common interest? To what extent are such rules applicable? Name the eight specific acts forbidden with which members may disturb others? (Note.—Some discussion and explanation might be given here, or questions asked upon these acts.)

(Sec. 26.) HIGH BREACHES OF DECORUM. When are such breaches of decorum likely to be committed? Name five mentioned in this section.

(Sec. 27.) COVERED HEADS FORBIDDEN. What is said of covered heads in the assembly room?

(Sec. 28.) PROCEEDING AGAINST INDECORUM. Who may take notice of disorderly acts? Whose especial duty is it? State course of procedure for the presiding officer. What right has the offender? What should the accused do after speaking in his own defense? Who determines the extent of the offense and character of punishment? State what is said about the offender remaining or being required to withdraw. What is the difference in procedure in a case when the complaint is made by a member?

(Sec. 29.) WHEN A MEMBER'S ABSENCE IS REQUIRED. Under what conditions should a member *not* be present? If permitted to be present, how about his voting? What rights has such a member about being heard? If such a member should vote, how should his vote be treated?

(Sec. 30.) PERMISSABLE PUNISHMENT. What punishment may an assembly inflict upon its members? How may penalties be enforced?

(Sec. 31.) WHO MAY SPEAK AND VOTE? Who is not permitted to enter into debate and vote? What conditions admit of the presiding officer voting? (Some authorities give the presiding officer the right to vote in case of voting by ballot.)

(Sec. 32.) A MAJORITY OR QUORUM. How is a quorum usually provided for? Why is a rule generally necessary?

(Sec. 33.) A LEGISLATIVE QUORUM. In what ways may a quorum in legislative bodies be fixed? In case no rule is fixed, what is the necessary number?

(Sec. 34.) A QUORUM NECESSARY. What is said about entering upon business without a quorum? If the number present is at any time reduced below a quorum, what must be done at once?

(Sec. 35.) SUBJECT TO RULES. What is said of every assembly being subject to rules? How may rules be provided? What is said concerning manner of

changing or amending rules? What is necessary, to dispense with a rule in a particular case, when no provision has been made on the subject?

(Sec. 36.) ENFORCEMENT OF RULES. Who may require the enforcement of rules? Who must enforce rules when required? What is said about amending or changing rules under such circumstances?

(Sec. 37.) ORDER GOVERNING SIT-

TINGS. State what is said about having some order about adjournments, reassembling, etc.

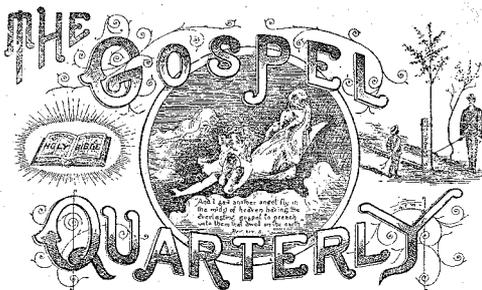
(Sec. 38.) MODIFYING MAJORITY DECISIONS. How may a decision of majority be modified.

(Sec. 39.) THE MAJORITY PRESENT, A CHURCH QUORUM. State substance of rule "a," rule "b," rule "c." Give specific requirements in cases of called meetings.

Note.—The Parliamentary Drills are proving a source of entertainment and education in some places; and it is urged that they be made a special feature of these programs when practicable. It would be somewhat difficult to base a drill upon the subject matter of chapter three, perhaps, but a general drill is always in order. Make them lively.

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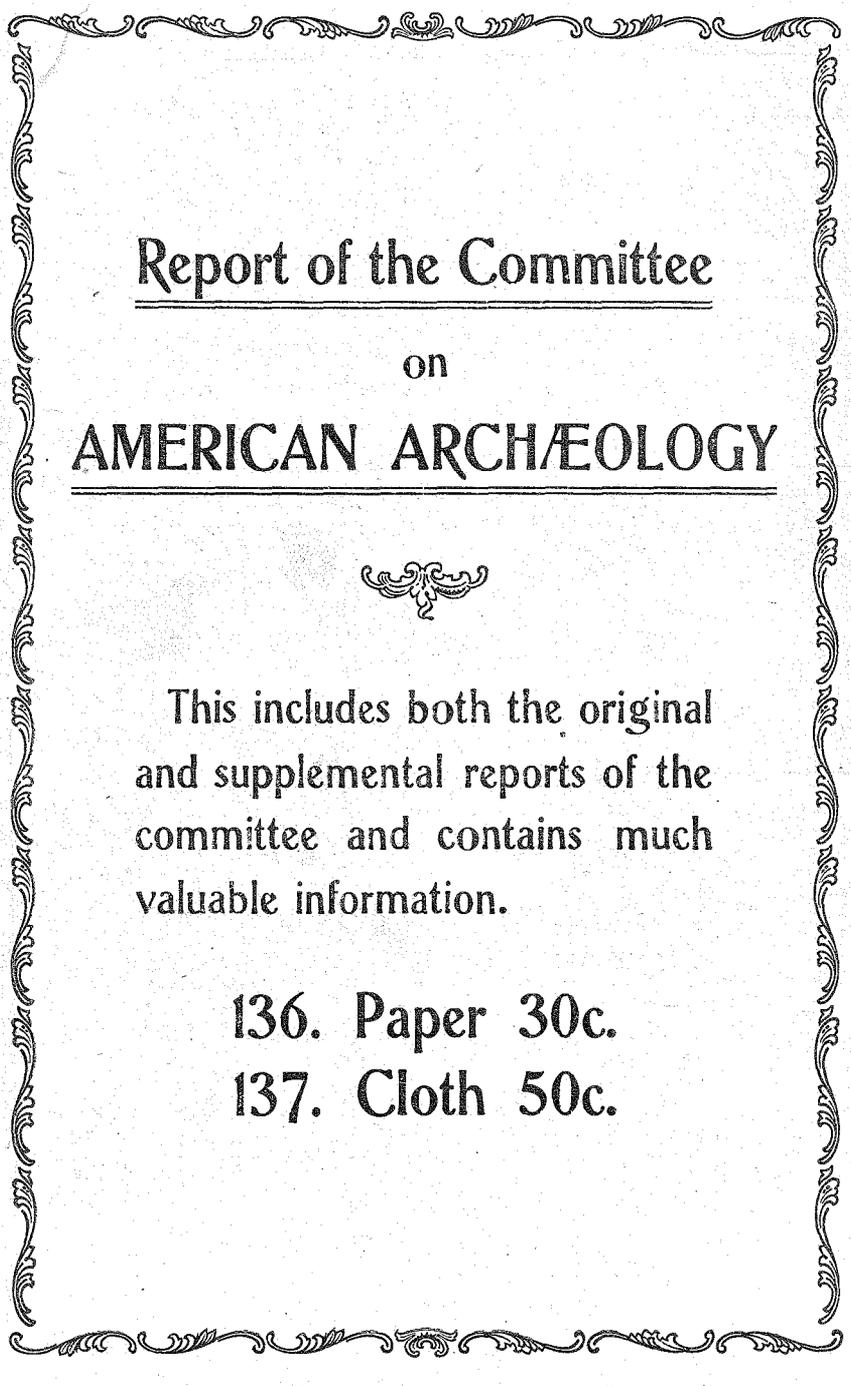
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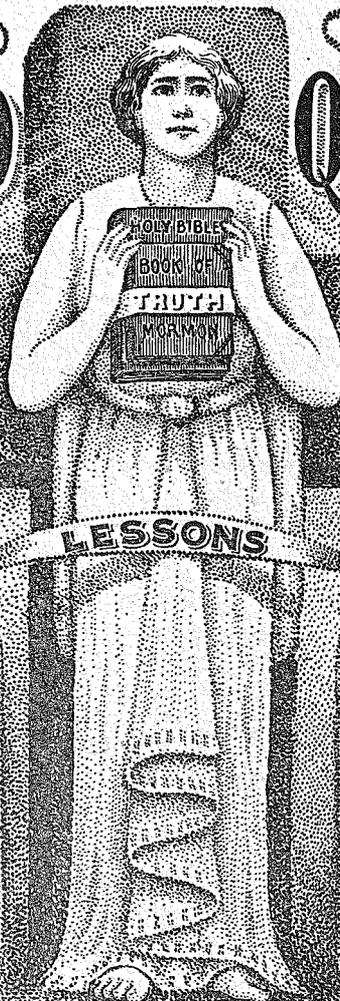


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July, 1903.

First Week.

PRAYER-MEETING.

TOPIC.—Trusting God.

Prayer.—Let us pray that the Lord will help us to be humble and trustful; that he will increase our faith and enable us to see his guiding hand in the affairs of our lives.

Experience.—Let us tell each other of experiences that have taught us to have more faith in God; of experiences that, while they may have seemed hard at the time, we came to realize afterwards were for our good in some way, to humble us, or to put us through discipline out of which we have come stronger, wiser, with clearer, truer ideas, better fitted to be useful in life, to help others, to do the work required of us. Let us tell of experiences which have shown us that God was saving us from misfortune, and directing for our good, when we did not realize it at the time.

Remarks.—In order to make these meetings successful it is necessary for the president of the society to announce the topic beforehand, and ask the members to read and meditate upon it during

the week. It has been too much the custom to come to prayer-meeting without giving any thought of what we were going to say. We believe in the prompting of the Spirit, but we also know that spiritual preparation is equally necessary. How many of us can, in a few moments, recall experiences of our lives that would be beneficial for us to review, and helpful to tell others, while, on the other hand, as our thoughts dwell upon the matter, memory gradually unfolds one treasure after another from the storehouse of our experience, and we find that, after all, we have something to say. The mind will not be forced. It often refuses to act upon short notice. Hence it is necessary that we should think upon the subjects of these prayer-meetings before we come together, and the attention of the members should be previously called to an outline of the theme for devotions.

THOUGHTS ON THE TOPIC.

In the profitable, refreshing prayer-meeting, there is intelligence and spirit.

“May God help us to trust him where we can not trace him.”

A friend told us the other day that he reads the book of Job again and again, and always derives comfort from it.

Some of us do not realize that faith can be cultivated. No one has ever pointed out how it can be done more clearly than Alma. (Alma 16: 21-24.)

“And we know that all things work together for good to them that love God.”—Romans 8: 28.

“Whoso trusteth in the Lord, happy is he.”—Proverbs 16: 20.

The secret of trusting God is to believe in his infinite wisdom and goodness.

“Trust with a childlike dependence upon God, and you shall fear no evil, for be assured that even ‘if the enemy comes in like a flood,’ the Spirit of the Lord will lift up a standard against him. While at that dread hour, when the world can not help you, when all the powers of nature are in vain, yea, when your heart and your flesh shall fail you, you will be enabled still to rely with peace upon Him who has said, ‘I will be the strength of thy heart and thy portion for ever.’”—H. Blunt.

July, 1903.

Second Week.

SUGGESTIVE PROGRAM.

ELECTION OF OFFICERS.

The Constitution and By-Laws require that officers be elected the second meeting in July, hence no program is given for this week. The time after the lesson will likely be fully occupied

in choosing officers. A few vocal and instrumental numbers might be prepared if the local program committee think there will be time for them.

LESSON 1

THE FIRST DEATH.

Text.—2 Nephi 6: 1-5, small edition; 6: 1-14, large edition.

Time.—Between 560 and 545 years before Christ.

Place.—In the land "Nephi."

BETWEEN LESSONS.

Between the last quarter and this one, chapter 5 intervenes. Jacob quotes from Isaiah as follows: In the third paragraph of the chapter, and the latter part of the fifth, from Isaiah 49: 22-26.

Beginning with, "Yea, for thus saith the Lord," in the fifth paragraph, down to, "Ye shall lie down in sorrow," in the seventh paragraph, Isaiah fiftieth chapter is quoted.

Beginning with, "Hearken unto me, ye that follow after righteousness," in paragraph 7, down to paragraph 11, Jacob quotes from the fifty-first chapter of Isaiah.

Paragraph 11 is from Isaiah 52: 1, 2.

Jacob does not quote every verse verbatim, and some omissions are made. Where there are slight alterations, the sense is not changed, and the text agrees more closely with the Inspired Translation than the King James.

LESSON STATEMENT.

The time of leaving off, in our last quarter's lessons, was forty years after the departure from Jerusalem. When time is next mentioned it is fifty-five years afterwards. (See Jacob 1: 1.)

In our present lesson Nephi records the teachings of Jacob who discourses upon:

The first death, or the first judgment.

The place to which departing spirits go to await the resurrection.

Restoration from the first death.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verse 1, large edition.)

"*And now, my beloved brethren,*"—Jacob is the speaker. He has just finished reading from Isaiah. He is probably addressing the congregation of the Nephites.

What were the covenants of the Lord with Israel?

* What extent of time did they cover?

(Paragraph 2, small edition; verses 2-7, large edition.)

"*For it is expedient that it should be among them.*"—It was proper that Christ's first coming should be to the Jews rather than to any other people, seems to be the thought Jacob conveys.

This is in harmony with the Bible

teachings. It was prophesied that the Messiah should appear unto the Israelites. His gospel was to go to all the world, but Christ appeared in person only to the people descended from Abraham. Jesus himself said, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24), meaning his covenant people who had wandered away from the Lord.

"*There must needs be a power of resurrection.*"—Jacob has just told why. It was in order that the Creator might fulfill his merciful plan for mankind. We have learned in the lessons of preceding quarters that God, forseeing the fall of man, mercifully designed to deliver his creatures.

What was the fall? In the paragraph we are considering, Jacob speaks of it as the "*first judgment.*" In paragraph 6 he calls it the "*first death.*" When God placed Adam and Eve in the garden of Eden he commanded that they should not eat of the fruit of a certain tree. If they disobeyed, he told them, "For in the day that thou eatest thereof thou shalt surely die."—Genesis 2:17. Adam and Eve disobeyed; they brought the penalty of death upon themselves, and this was the first death, or the first judgment.

What was this first death? is the next question. Surely it was more than simply the death of the body, for Adam and Eve lived upon the earth to a good old age, and yet God told them that in the day they disobeyed him they should die. But what did take place as soon as Adam and Eve ate of the forbidden fruit? Why, they were cast out of the garden of Eden; they were banished from the presence of God. Paul said, "The wages of sin is death."—Romans 6:23. He also wrote, "For to be carnally minded is death."—Romans 8:6. Thus we see that the consequence of sin is spiritual death. A man may die spiritually, while he is alive in a temporal sense. Paul, writing to the living Ephesian saints makes this idea clear. He says, "And you hath he quickened, who were dead in trespasses and sins."—Ephesians 2:1. Here we see the saints, before they had obeyed the gospel of Christ, or while they were yet in their sins, are represented as being dead. After they obeyed the gospel, they were, through Christ, "quickened," that is, received life. It is plain that

spiritual death and spiritual life are referred to, for Paul was talking to living, breathing people.

The first death, then, which Adam and Eve brought upon themselves as a result of their disobedience, was spiritual death, and physical death, or death of the body was, in due time, to come upon them also. "For dust thou art, and unto dust thou shalt return," the Lord told them. (Genesis 3:19.) Alma makes this subject very plain in a few words. He says: "And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord."—Alma 19:11. (Also see Doctrine and Covenants 28:11.)

The consequences of the fall were brought upon all the children of Adam. Paul wrote, "For as in Adam all die."—1 Corinthians 15:22. Alma says, "And the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord."—Alma 19:11. That God's plan of mercy might have opportunity with mankind, then, it was necessary that death be conquered. This Christ did through the resurrection.

(Paragraph 3, small edition; verses 8-10, large edition.)

"*If the flesh should rise no more.*"—Jacob goes on to show that it would have been impossible for mercy to do anything for us so long as we were subjects of Satan, and Satan's power, death, was over us. We must be released from our bondage to him, and be made free to act and choose for ourselves, before mercy could avail us anything. Until Christ made the escape for us, death was our only end. Nothing we could do could save us from it. We should have had to remain for ever subject in spirit to Satan, for ever spiritually dead, because of being cut off from God, and our bodies, when laid in the grave, would have gone to decay, to "rise no more." Paul wrote: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ is not risen, then is our preaching vain, and your faith is also vain."—1 Corinthians 15:13, 14.

But Christ came and wrenched the keys, or the "power and authority" of death and hell from the enemy of man-

kind. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the Devil."—Hebrews 2: 14. Christ appeared unto John on Patmos and declared, "I am he that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."—Revelation 1: 18.

(Paragraphs 4 and 5, small edition; verses 11–14, large edition.)

"And hell must deliver up its captive spirits, and the grave must deliver up its captive bodies."

"On the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous."—These two statements, the first from paragraph 4, the other from paragraph 5, show that the whole of man does not go to the grave; that man is composed of two parts, body and spirit; that at temporal death the body goes to one place, and the spirit, which is the intelligent part of man (See Job 32: 8; James 2: 26), goes to another place. We are told that when Abraham died, he "gave up the ghost," or gave up his spirit. (Genesis 25: 8.) Jesus cried upon the cross, "Father, into thy hands I commend my spirit." — Luke 23: 46. Solomon wrote of death: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."—Ecclesiastes 12: 7. Alma declared: "Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; . . . are taken home to that God who gave them life."—Alma 19: 5.

Second. Jacob's statements show, also, that all spirits do not go to the same place when they are separated from the body, and that God has prepared places for our spirits after they leave this world. One class of spirits go to one place; the other class go to another place. Jacob calls the place to which wicked spirits go, hell, and the place to which righteous spirits go, paradise. The Bible tells us the same things. (See Psalms 9: 17; Isaiah 24: 22; 2 Peter 2: 4; 1 Peter 3: 18, 19; Revelation 2: 7; 14: 13; Luke 23: 43; 2 Corinthians 12: 4.)

We do not understand that the places to which men's spirits go at death are the final homes, or rewards of the righteous and the wicked, for the final rewards are not to be made until men are judged. "For we must all appear before the judgment seat of Christ," says Paul. (2 Corinthians 5: 10.) Were this not so, there would be no need of the judgment. We understand that paradise and hell, or prison, are waiting places to which the spirits of the righteous and the wicked go, to wait for the resurrection, or the reunion with the body. Moroni wrote, "I soon go to rest in the paradise of God, until my spirit and my body shall again reunite."—Moroni 10: 2. John wrote: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14: 13.

Alma says: "Now this is the state of the souls of the wicked; yea, in darkness, and in a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Alma 19: 6. Jude wrote: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1: 6.

There is an important point in these statements cited, to which we call attention. Notice the time mentioned when the spirits shall come forth from their resting places. It will be at the *resurrection*; notice that it does not say at the judgment. This point is important because all the dead will not remain until the great judgment day; in other words, all the dead will not be resurrected at the same time. While the final awards will not be made until the judgment takes place, yet before that time men will receive, in accordance with what they have chosen here. To an extent, men are rewarded before the judgment. For instance, the righteous spirits will go, immediately after death to a place of rest, peace, and happiness, (see Alma 19: 5; Revelation 14: 13), while the spirits of the wicked go on to hell, or the prison, a term descriptive of misery, of being shut out from the presence of God, or

cut off from the influence of his Spirit. (See paragraphs 3 and 4, of our lesson, and Alma 19: 6; Isaiah 24: 22.) Again, Paul tells us that the dead in Christ shall rise first. (1 Thessalonians 4: 16.) John shows the advantages the righteous will enjoy over the wicked, in coming forth at the first resurrection and living with Christ through the thousand years. (Revelation 20.)

Take note that the spirits of the wicked, only, remain in the waiting place to which they go from this earth

until the judgment day. In the quotation from Jude which we have given, he says that the wicked spirits shall be "reserved," mark it; until "the judgment of the great day." Those whom John saw resurrected at that time came out of death and hell (conditions of being cut off from God), not from paradise, for he has already shown that the righteous were resurrected at the second coming of Christ. (Also see Mosiah 8: 6; Doctrine and Covenants 45: 7; 76: 7; 85: 29.)

THE RESURRECTION.

Under this head we have been considering the great truth of a resurrection which has been taught; of a restoration from the first death that came upon mankind in the garden of Eden.

The first death involved a separation of the body and spirit. In the resurrection the body and spirit will be united again.

The first death placed man under Satan's power and control. Christ triumphed over the grave, wrenched the keys of death from the adversary and set man free to choose spiritual life or spiritual death, to earn happiness or misery.

The first death brought mortality and corruption upon mankind. The resurrection will restore mankind to immortality and incorruption. (Also see 1 Corinthians 15: 13-15, 52-55; Alma 19: 8.)

QUESTIONS ON THE LESSON.

What intervenes between the lessons of our last quarter, and of this one? Whose teachings are recorded in this lesson? What opening statement does Jacob make concerning Christ? How does the Bible confirm it? For what reason was a resurrection necessary? Why did the fall make it necessary? In what two ways does Jacob refer to the fall? What is death, in the full sense of the term? Explain how it came upon Adam and Eve. What other death was to come upon them? When we speak of the first death, what do we mean? Who, besides Adam and Eve, became subjects of the first death? Who held the controlling power over death, then? Does he now? Why not?

What would have been our end had Christ not instituted the power of the resurrection? Why could not the mercy of God have done anything for us?

Under what conditions could it? What did Christ do to place us in a condition of freedom? Because of what Christ did for us, what has man the privilege of doing?

Of what two parts is man composed? What does temporal death mean? Does the whole man go to the grave? Has God prepared a place for the spirits of men to go after they leave their bodies, at death? Do all spirits go to the same place? Where do the spirits of the righteous go? Where do the spirits of the wicked go? What kind of places are paradise and hell? Are these places final homes, or rewards? What are they? How long do our spirits have to remain in these waiting places? When will the resurrection be for the righteous? When will it be for the wicked? What does the resurrection do for man?

July, 1903.

Third Week.

SUGGESTIVE PROGRAM.

MUSIC AND FLOWER COMMITTEES.

Nature is lavish, now, and it is no difficulty to obtain plenty of flowers and foliage. On this evening specially given to the Music and Flower Committees let the Flower Committees make the meeting-room as suggestive of summer and blooming gardens as possible.

In preparing a special program for this occasion the Music Committee might take a theme. We suggest that the theme be Christ, and that all the songs have a bearing on him, representing phases of his life and mission.

The audience will enjoy the service

better if the *motif* of it is explained.

This would be a pleasant occasion upon which to invite visitors. A novel way would be to send out cards, or small sheets of paper folded in tiny envelopes. In one corner of cards or sheets of paper a flower might be drawn, in the other corner a piece of the music staff, with a few notes written upon it. To carry out the idea the invitations should be signed by the Music and the Flower Committees.

Musical members of the young people's societies of other churches might be invited to take part on this program.

LESSON 2.

THE SECOND DEATH.

Text.—2 Nephi 6: 6, small edition; 6: 15, 16, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON OUTLINE.

All Men Will Have To Be Judged.

The Judgment Will Show { Who Are Righteous.
Who Are Filthy.

The Second Death Is Represented { By Hell and Fire.
As Being Eternal, Everlasting.

Hell and Fire Are Figurative { Of the Second Death.
Of a Condition, and not of a Place.

The Second Death Is { Banishment from God.
A-Condition.
Graded According to Men's Works.

HELPS ON THE LESSON TEXT.

(Paragraph 6, small edition; verses 15, 16, large edition.)

"When all men shall have passed from this first death unto life."—The next words show that Jacob means when the body and spirit are united again, and become immortal. Through Christ's victory over death, all men will become immortal after their resurrection, that is, they will no more be subject to what

we call death, or in other words, separation of the body and spirit, and decay of the body.

"They must appear before the judgment seat."—Jacob declares that all men will have to be judged. So the Scriptures teach. (See Matthew 25: 31-46; 2 Corinthians 5: 10; Revelation 20: 12.) At this time will take place the general resurrection, that all men may appear

before the judgment bar of God. Jacob says that Christ will be the Judge. (Also see John 5: 22, 30.)

"*They who are filthy, are the Devil and his angels.*"—(Also see third paragraph of this chapter.) The wicked are classed with the Devil and his angels. Nephi tells us that there is a place prepared for all who are filthy, and "the Devil is the foundation of it." (1 Nephi 4: 6.) Jesus, in his parable illustrating the classes that would appear before him at the judgment day, drew an example of one class to whom he would say, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." (Matthew 25: 41.)

"*And they shall go away into everlasting fire.*" In another place where Jacob addresses evil-doers he says, "Loose yourselves from the pains of hell, that ye may not become angels to the Devil, to be cast into that lake of fire and brimstone, which is the second death."—Jacob 2: 11. John, in the Bible, also declares, "And death and hell were cast into the lake of fire. This is the second death."—Revelation 20: 14.

Having learned that the state to which the wicked are consigned after the great judgment is the *second death*, let us now consider the meaning of that state, described as a "lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end."

Our fathers and mothers remember when theologians, generally, believed this description to have a literal meaning. The Book of Mormon is plainer on the subject than the Bible—if it did not give us more light on some subjects, part of its claims would be false (see 1 Nephi 3: 40-43)—but since the Book of Mormon came forth, the religious idea has been changing in regard to hell, and it is no longer generally taught to be a place of literal fire, of never ending physical torture. A truer conception of God has been growing, of his love, and his wisdom, and of the scope of his plan for mankind. To-day more enlightened theologians do not believe that the object of punishment is torture, but that it is to discipline, to correct.

A careful analysis of scriptural texts that have been thought to teach the

idea of a literal burning hell will not, when compared, agree with that idea. Hell is called in one place a "lake of fire" (Revelation 20: 14), in another place a "pit" (Isaiah 24: 22), and again a "prison" (Isaiah 42: 7). Now a lake of fire does not resemble a pit, and it could not exist in a prison.

Again: where there is fire there is light. How can it be, then, if hell is a place of literal flames, fire, that there will be "darkness" there (see Matthew 25: 30), and "chains of darkness?" (2 Peter 2: 4.) If hell were a place where the victims were writhing in flames, how could Christ go to the spirits there and preach to them, as we are told that he did? (1 Peter 3: 19.) And again, if the inmates of hell are to burn for ever and ever, what would be the use of Christ preaching to them? If the captives of hell were all afire, how could hell have delivered them up to go before the bar of God to be judged, as John declares in his vision that hell did go? (Revelation 20: 14.)

Take the parable of the rich man and Lazarus. Lazarus dies, and the angels carry him "into Abraham's bosom." The rich man dies, and goes to hell. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16: 19-24. The rich man was evidently pretty tired of whatever condition he was in, and yet he talks very quietly and rationally to have been burning in fire, and it seems that not much injury has been done to his tongue, or his eyesight. We do not mean to be irreverent, but to show the absurdity of the idea that the rich man could act with the deliberation he is represented as doing, if he were in the agony he must have been in if he were submerged in a lake of fire. Whatever unhappiness or misery he might have been suffering it did not affect him physically so that he was unable to think calmly and rationally.

If this parable were to be taken literally, then, to be consistent, we should have to believe that Lazarus was actually in Abraham's bosom. The absurdity of the idea is apparent, and it is

evident, from the varied language in which hell is referred to, and the dissimilarities between the different passages, that the descriptions must be figurative. Elder J. R. Lambert says:

"When we consider these expressions as a whole, and the connections in which they are used, we are forced to the conclusion that they are figurative descriptions of the intensity and exquisiteness of the punishment which shall be meted out to the finally impenitent. In the very nature of the case, we can know but little of the character of future punishment, hence the necessity of figurative terms and expressions in describing it. As Canon Farrar truly says with reference to another matter concerning the future state, 'All details, as in the entire eschatology of the scripture, are left dim and indefinite.' But it only requires a fairly comprehensive view to exclude entirely the idea of literal hell."—*What is Man*, pages 194, 195.

Investigating in encyclopedias, Bible dictionaries, and other works we find that hell and the descriptions connected with it are based on varied and metaphorical ideas. The parable of the rich man and Lazarus has been a main evidence used to support the teaching of a literal hell. Commenting on this parable Doctor Smith says: "But it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors." (See article "Hell," in Smith's Bible Dictionary.)

That the scriptural passages we have been considering are to be taken in a figurative sense, and not in a literal sense, is made plain by the Book of Mormon. In the sixth paragraph which we have been considering it says of the wicked in the second death, "And their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever," etc. Notice how "as" clears the mists away, and makes the meaning plain. Mosiah says that at the judgment day every man is judged according to his works. "And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment. . . . And their torment is as a lake of fire and brimstone, whose flames are unquench-

able, and whose smoke ascendeth up for ever and ever."—Mosiah 1: 16.

SPIRITUAL DEATH IS BANISHMENT FROM GOD.

It is a significant statement where Jesus says that the wicked will be cast into "outer darkness." (Matthew 25: 30.) We have seen that to live in the presence of God, or in communication with him through his Spirit, is life. To be cast out from his presence, to be cut off from all communication with him, is death. Alma says: "And inasmuch as ye will not keep the commandments of God, ye shall be cast off from his presence."—Alma 18: 1. (See also Alma 17: 6; 17: 4; 2 Nephi 4: 4.) Again, "Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness."—Alma 9: 5. (Also Alma 9: 3.)

We see that the second death is like the first death, when Adam and Eve were cast out from the presence of God. Samuel, the Lamanite prophet, makes it very plain that spiritual death is banishment from God, and he compares the second death with the first. He says that through the resurrection "men may be brought into the presence of the Lord," redeemed "from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual." Then he goes on to warn the people to repent, and come "back into the presence of the Lord;" that if they would not, they should be "hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness."—Helaman 5: 6.

Christ is always referred to as embodying life; that those who receive him and obey his gospel enter into life. (John 14: 6; 5: 24, 25.) The antithesis is plain, that to not receive Christ, to refuse to obey his gospel, is spiritual death. We can come into his presence, or have communication with him only through obedience to him. When we

do not obey him, we are cut off from him, and if to be in communication with him is spiritual life, to be cut off from him is spiritual death.

Outside the kingdom of God it will be dark, indeed, comparatively speaking, and especially so when the wicked are made to fully realize their condition, which they will, Jacob says, in the fifth paragraph of the chapter of our lesson, having a "perfect knowledge" of their guilt. This will be "exquisite" pain, we learn from Alma (Alma 17: 3), where he narrates his experience to his son Helaman, telling him how he felt when, before his conversion, he came to realize the sinfulness of his condition, and what the consequences would be to him in the future life if he did not repent and change. "I was racked with eternal torment," he says; "I was tormented with the pains of hell;" "for three days and three nights was I racked, even with the pains of a damned soul." "I say unto you, my son, that there could be nothing so exquisite and so bitter as was my pains."—Alma 17: 2, 3. (Also see Alma 10: 5; Mormon 4: 5.)

In another place Alma says that if we should be found among the wicked in the judgment day our state would be awful because our own consciousness would condemn us. He says, "we shall not dare look up to God; and we would fain be glad if we would command the rocks and the mountains to fall upon us, to hide us from his presence."—Alma 9: 2. (Also read Mosiah 1: 11.)

MEANING OF ETERNAL.

Another thought which has been immediately associated with the idea of a literal, burning hell, is that the torments inflicted upon the wicked, or the punishment, would be never ending, because it is said that the flames of hell "ascendeth up for ever and ever; and has no end," or, as it is put in Matthew, "everlasting fire." (Matthew 25: 41.) On this point we can not do better than to quote from Elder J. R. Lambert. He says:

"The judgment which shall be passed upon all people, at the last day, is evidently called 'eternal judgment,' because God, the Judge, is an eternal being. According to his unchangeable justice and love, he will ever reward the

good and punish the evil. In this sense, the torment is 'endless,' and the fire is 'unquenchable.' There is no escape from the judgments of God, which are always just and right."—What Is Man, page 223.

Again we have to remark how clear and simple a difficult point is made by going to the Book of Mormon for light. Ammon, speaking about the spiritual condition of his Lamanite brethren before they were converted says, "Yea, they were encircled about with everlasting darkness and destruction."—Alma 14: 15, seventeenth line. In describing his sufferings from the conviction of his sinfulness Alma says, "I was racked with eternal torment."—Alma 17: 2, ninth line. It is plain from these statements that it is the character of the punishment of the wicked that is implied, and not the duration of the punishment. There is a fixed law that misery follows wrong-doing. God will never award happiness and life to the evil. Whenever men sin, they must suffer consequences that do not change, that are not different to-day from what they had to suffer who sinned yesterday, or who will sin to-morrow, hence punishment of wickedness is an eternal law, and men will feel it, no matter when they made themselves subject to it. (See Doctrine and Covenants 18.)

HELL REPRESENTS CONDITION, AND NOT PLACE.

Another important point to note before we leave this subject. It will have been perceived, by this time, that hell represents a state, a condition, and not a place. This fact established removes much confusion there has been in the religious world concerning future rewards, and punishment. It banishes the necessity of having to huddle all degrees of men who have not accepted the gospel of Christ together in the same company, in the same place, receiving the same reward. There may be many places where proportionate degrees of reward and punishment are meted out, differing as the stars in the heavens, to use Paul's figure. (1 Corinthians 15: 35-41), for all men are to be judged and receive according to their works. (2 Corinthians 5: 10; Galatians 6: 7; Revelation 20: 13; Alma 8: 10; 16: 20; 19: 8.)

QUESTIONS ON THE LESSON.

What is the subject of this lesson? Does Jacob mean that all men will pass from the first death to spiritual life? What does he mean, then? Where do all men have to appear, and for what purpose? When will the judgment take place? Who will be the judge? Into what two general classes does Jacob divide men? What puts men into one of these classes, or the other? With whom are the filthy class ranked? Who belong to this class?

What is the nature of the second death? How is it figuratively referred to? What ideas have prevailed about hell? How can we show, from the Bible, that hell is not a place of literal burning? What light does the Book of Mormon throw upon the subject? What does scholarship say about the original sources from which we derive the descriptions we have of hell?

What significance is there in the

Savior's statement about the wicked being cast into "outer darkness?" How does the Book of Mormon confirm the thought implied in that statement? What idea are we given as to what will be the nature of the suffering of the wicked?

What thought has been immediately associated with the idea of a literal, burning hell? Explain the meaning of the sense in which the terms, "eternal," "everlasting," "unquenchable," "for ever and ever," are used? What quality is denoted, and what quality is not denoted by these terms?

What does hell represent? What difficulties does the idea that hell represents a place, involve? When we accept the doctrine that condition, and not place is implied, how does it harmonize with scripture? Of what is condition susceptible?

July, 1903.

Fourth Week.

SUGGESTIVE PROGRAM.

(Gospel Literature Committee.)

The Gospel Literature Bureau is one of the most important and practical branches of Religio work. As a stimulus to effort along this line in your society we suggest that some one be appointed to search the "Arena" department of *Autumn Leaves* for six months back and collect the items telling what other societies and districts are doing in gospel literature work, and that the items gathered together be read at this meeting.

We present the following questions for discussion:

1. What the Religio can do to spread the gospel.
2. What our local can do in our town.
3. What our district association can do in our district.

Let speakers be appointed on these topics, each speaker to be limited to so many minutes.

Report of the Gospel Literature Committee.

It is suggested that a collection be taken up at this meeting and turned over to the local committee for carrying on Gospel Literature work.

LESSON 3.

WHO ARE SUBJECTS OF THE LAW?

Text.—2 Nephi 6: 7-10, small edition; 6: 17-25, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

In this lesson Jacob refers to two classes. One class are subjects of the law, the other class are not.

The class who are subjects of the law; in other words, those who will be judged

by the law, are those who have the law given to them. This class will suffer the penalty of the law if they accept it not, or transgress it.

The class who are not subjects of the law are the class to whom the law is not given. This class will be exempt from the penalty for nonperformance of the law, because they never knew it.

HELPS ON THE LESSON TEXT.

(Paragraph 7, small edition; verses 17, 18, large edition.)

"They shall inherit the kingdom of God."—Who? The righteous, Jacob tells us. The kingdom of God is the highest glory, typified by the sun. (See 2 Corinthians 15: 40, 41, and Doctrine and Covenants 76: 5.) As an earthly ruler lives in his kingdom, so God and Christ will live in their kingdom, and those who are righteous will become the citizens of that kingdom, joint heirs with Christ. (See Romans 8: 17.) Read John's inspiring description of the kingdom of God, or the New Jerusalem, in Revelation, chapters 21 and 22.

(Paragraph 8, small edition; verse 19, large edition.)

"For he delivereth his saints from that awful monster."—We have seen that but for the atonement, all men would have been captive to the Devil, hell, and death. Christ gave men a chance to become saints, a chance to win an inheritance in the kingdom of God.

(Paragraph 9, small edition; verses 20-24, large edition.)

"For he knoweth all things."—Jacob praises God because, knowing that man would fall, he prepared a plan of redemption "from the foundation of the world," so that not any soul need be lost if he were willing to be saved. Some have construed foreknowledge to mean predestination, and have supposed that God ordained some men to be saved, and the rest of the human family to be damned. Such an idea is inconsistent with the character of God, and he is represented to be a God of perfect goodness and justice, an impartial God. Peter was taught this, and testified, "Of a truth I perceive that God is no respecter of persons."—Acts 10: 34.

Because of foreknowing all things, God has sometimes foreordained things, but we have no account of where he ever interfered with the agency of

man. God has, we are told, chosen men before they were born to do certain work for him because, Alma explains, in his foreknowledge, God knew that certain men would be proper instruments for him to choose. (Alma 9: 6.) God foreknew that the fall would take place, hence he foreordained a plan through which man could be redeemed from his fallen condition. Foreordaining is represented as conditional upon foreknowing. In other words, God foreordains to meet conditions which he foreknows will come to pass. This is very different from designing conditions, or compelling men to bring about conditions. We are given to understand that God leaves men free to choose for themselves. Adam was given his choice. He was also warned of the consequences if he disobeyed God, so that he was not taken advantage of by being left in ignorance.

"And he cometh into the world that he may save all men, if they will hearken unto his voice."—Here Jacob makes it plain that God desires all men to be saved, if they will; that the plan of salvation is free to all men; that there is no partiality shown, no destining some men to be saved, and some men to be damned. Representing salvation in figurative language Isaiah declared that it was free to all men: "Come, buy wine and milk without money and without price," he said. (Isaiah 55: 1; 45: 22.) Paul wrote that the grace of God had brought salvation to *all men* (Titus 2: 11) who would do the works of righteousness which he exhorts Titus to teach.

Through the atonement Christ freed all men from the bondage that Adam's sin placed them under. No man will be condemned for Adam's sin. All men are made heirs to salvation if they will to inherit it. Every man will be called to answer for his own sins, not for Adam's. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16: 27. (Also see 1 Corinthi-

ans 3: 13.) Latter-day revelation tells us plainly that every man will be held accountable "for his own sins in the day of judgment."—Doctrine and Covenants 98: 10.

"*And he commandeth all men that they must repent, and be baptized in his name.*"—While God has prepared the way by which men may gain eternal life, that way is the gospel way, and men must walk therein if they would be saved. Paul declared that it was the gospel "by which also ye are saved." (1 Corinthians 15: 1, 2.) The atonement of Christ made salvation possible for all men, but there are conditions with which man has to comply, on his part, to gain it. Jacob names the first. It is belief, or faith in Christ (see Hebrews 11: 6 and Acts 4: 12), and repentance of our sins. (Also see Luke 13: 3.) We see that the atonement of Christ did not release us from the consequences of our own deliberate wrongdoing. If it had, if Christ "paid it all," as an old song goes, paid for our sins, and we were saved by grace without works, God would not have commanded us to repent, and do the deeds of righteousness.

"*And be baptized in his name.*"—Jacob names the next step man must take as a condition connected with the receiving of forgiveness from sin; man must also be baptized. The New Testament teaches that baptism is for the remission of sin. (See Mark 1: 4; Acts 2: 38; and other places.)

The critic may object because this doctrine is taught in the Book of Mormon so long before it is generally supposed to have been revealed to the Bible people, but Paul says that the gospel was preached unto the Israelites, but that they were not ready for it. (See Hebrews 4: 2.) He also says it was preached to Abraham. (Galatians 3: 8.) The Inspired Translation says that Adam and Noah understood the doctrine of baptism. (See Genesis 6: 54-69; 8: 11.)

As has been remarked before, God's word can not contradict itself, nor can the Almighty be inconsistent with himself. The Scriptures declare that God's laws are eternal, that God never varies or changes (Malachi 3: 6; James 1: 17), hence there never could be any other plan of salvation than that which has been revealed to us through Christ, and

is it not in harmony with God's word to believe that he would make the gospel known to people whenever they were able to comprehend it? Indeed, from what Paul says, although the Israelites were not able to comprehend it, the gospel was preached to them anyhow to be for a testimony of the unchangeableness of God's plan, it would seem. Can we doubt that those grand old prophets, teachers, and patriarchs of ancient times, whom the Lord enlightened so wonderfully concerning the mysteries of his kingdom,—that they were not also given to understand the eternal plan of salvation? Is it reasonable to think that Enoch and his city attained to the degree of spiritual perfection they did through any other means than the perfect law revealed through Christ? If they did, the Scriptures would not be true, which declare that there is but "One Lord, one faith, one baptism."—Ephesians 4: 5. Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. Paul said let the man be "accursed" who preached any other gospel than the apostles of Christ taught. (Galatians 1: 8, 9.) Peter declared that "the word of the Lord endureth for ever."—1 Peter 1: 25. We conclude, then, that there was no other way anciently by which man could obtain salvation than by the gospel of Christ, and that it is in harmony with the statements and the logic of the Scriptures that the doctrine of baptism, one of the principles of the gospel, should have been revealed to the Book of Mormon people even before Christ. At the same time that they understood the perfect law, the Nephites kept the law of Moses (see 2 Nephi 11: 7) which was typical of the Christ to come.

"*For the atonement satisfieth the demands of his justice upon all those who have not the law given to them.*"—The idea has been held in the religious world, and is to-day, to some extent, that the heathen will be damned. But Jacob here gives us to understand that none are to be judged by the law who never knew it; that the atonement of Christ will answer for such. Paul says, "For where no law is, there is no transgression."—Romans 4: 15. He also says, "And the Scripture, foreseeing that God would justify the heathen

through faith."—Galatians 3:8. The Lord has plainly revealed unto us—"Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them."—Doctrine and Covenants 45: 10.

We mention the heathen in particular only because such erroneous ideas have prevailed concerning them. But Jacob speaks of *all people* "who have not the law given to them."

(Paragraph 10, small edition; verse 25, large edition.)

"*But woe unto him that has the law given.*"—Jacob here describes the class who do not live up to the light given them. He does not say that they deny the faith, but charges them with not being an honor to it; with transgressing the laws. The student may consider, for himself, to what kingdom such belong in the next life. (See Doctrine and Covenants 76.)

QUESTIONS ON THE LESSON.

Who will inherit the kingdom of God? To what is this glory compared, and why? Where will God and Christ reign? To become citizens of the kingdom of God is to have what? Who may receive eternal life? Who will receive it? With what conditions must they comply who would gain salvation?

What is the difference between foreknowledge and predestination? Of what event, affecting the human family, did God foreknow before the world was created? When did he design the plan of salvation? Who are heirs of salvation? How are all men free to win salvation?

Will the heathen be delivered to the second death? What will become of those who obeyed not the law because they knew it not? How are they excused from the law? Who will suffer the penalty of the law?

How would you answer the critic's objection about the doctrine of baptism being known by the Nephites, hundreds of years before Christ?

Are we saved by grace alone? What proves that we are not?

Does the law hold us accountable for Adam's transgression? For what does it hold us accountable?

July, 1903.

Fifth Week.

SUGGESTIVE PROGRAM. (Children's Evening.)

This program is left to the local program committee to provide for, with only the suggestion that every effort be put forth to make it a pleasant occasion

for the future men and women, that in the days of their youth they may learn to love to be engaged in the service of their Creator.

LESSON 4.

THE CARNALLY MINDED.

Text.—2 Nephi 6: 11-17, small edition; 6: 26-66, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Jacob speaks in a general way about the carnally minded class of people as in contrast with the spiritually minded class.

He shows the character, the actuating motives, and the end of each class.

He mentions seven chief sins of carnality.

Escape from the carnal condition is shown to be possible by only one way, through only one gate.

The carnal class are debarred from the enjoyments of the spiritual class.

HELPS ON THE LESSON TEXT.

(Paragraphs 11, 12, small edition; verses 26-40, large edition.)

In these paragraphs Jacob seems to refer to the same class of individuals described by Nephi (2 Nephi 12: 1-6), who have no higher object in life than self-gratification; whose hearts are set upon the things of this world. They belong to the class who take no thought about laying up treasures in heaven; their hearts are hardened against spiritual things. It is the same class referred to in latter-day revelation, who will be assigned to the telestial kingdom in the next life, the glory of which is as small, compared to the celestial glory, as the stars to the sun. (Doctrine and Covenants 76: 7; 1 Corinthians 15: 35-43.)

This class does not deny the Holy Ghost. They are concerned too little about spiritual things to ever desire a testimony. "These are they who received not the gospel of Christ, neither the testimony of Jesus."—Doctrine and Covenants 76: 7. Nephi says "they shall be thrust down to hell." (2 Nephi 12: 2.) Doctrine and Covenants says, "these are they who shall not be redeemed from the devil, until the last resurrection; . . . these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet."—Doctrine and Covenants 76: 7.

As we have learned in previous lessons, hell is figurative of spiritual death. Jacob refers to the class we have been considering as "carnally minded," to be which, he warns his brethren, "is death." (Paragraph 13.) Spiritual death, as we have seen, is a state of banishment from God. The revelation we have cited states that the inhabitants of the telestial world can never go where God and Christ are.

But as there are various degrees of evil-doing, there must be graded conditions in this state. Paul signifies this when he says, "For one star differeth from another in glory," etc. (1 Corinthians 15: 41.) The conclusion to be derived from this thought is, that if the glories of the telestial world differ, it must be because the character of some of its inhabitants is better or worse than the character of others, and the inhabi-

tants are rewarded according to their works, as the Scriptures declare men shall be (2 Corinthians 5: 10; Mark 9: 41), hence the different glories. The revelation we have referred to confirms these conclusions. It states, "for as one star differs from another star in glory, even so differs one from another in glory in the telestial world, . . . every man shall receive according to his works."—Doctrine and Covenants 76: 7.

Let us see who belong to the class Jacob describes in our lesson:

1. *The learned.*—Learning in itself is not condemned. The Lord has enjoined us, in latter-day revelation, to "seek learning." (Doctrine and Covenants 85: 36; 90: 12.) Jacob says, "But to be learned is good, if they hearken unto the counsels of God."—2 Nephi 6: 12. It is when men, because of their learning, "are puffed up" (see paragraph 15), and think themselves too wise to listen to the counsels of God,—such are the learned that are condemned.

2. *The rich.*—Jacob assigns the same reasons that we have been considering for placing the rich in the category with the learned. It is because of abuse of their power, arrogance and pride over their wealth. The inference is that if men would use their riches to do good with, instead of to oppress with; if men having riches would be humble, instead of proud and "puffed up;" if men having riches would be just as ready to accept of the things of God as if they had no riches, and if they would impart of their riches to further the interests of the kingdom of God—such rich men would not be classed with those who displease God. The rich of whom Jacob speaks hoard their riches to themselves, and set their hearts upon it, and exalt themselves because they possess it.

3. *The deaf and the blind.*—Not the physically so. Jacob means those who are spiritually deaf, and spiritually blind; those whose hearts are closed against truth, who will not hear it, and who will not see it.

4. *The liar.*—The Scriptures say, "and all liars shall have their part in the lake which burneth with fire and brimstone." (Revelation 21: 8.) The Devil is called the father of lies. (See John

8: 44.) We are commanded, "Thou shalt not lie." (See 2 Nephi 11: 16; Doctrine and Covenants 42: 7.) A lie slanders, or perverts, or misleads, or deceives. Lying varies all the way from a simple falsehood to the plans of deception formed to beguile and lead men astray from the path of virtue and righteousness.

5. *The murderer.*—Jesus said, "Thou shalt do no murder." (Matthew 19: 18.) John says of the Devil, "He was a murderer from the beginning." (John 8: 44.) The commandment to the church in these latter days is, "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."—Doctrine and Covenants 42: 6. (Also see 2 Nephi 11: 16.)

6. *The adulterer.*—Jacob says, "Woe unto them who commit whoredoms." Christ said, "Thou shalt not commit adultery."—Matthew 19: 18. (Also see 5: 27, 28.) The teaching of the Book of Mormon is, "there shall not any man among you have save it be one wife: and concubines he shall have none."—Jacob 2: 6. (Also see 2 Nephi 11: 16.) Revelation to the church is, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." And again: "Thou shalt not commit adultery."—Doctrine and Covenants 42: 7.

7. *Idolatry.*—Jacob declares, "woe unto those that worship idols." The Bible says: "Thou shalt have no other gods before me." (Exodus 20: 3-5.) Latter-day revelation agrees with the Bible and the Book of Mormon in declaring that there is but one God. (Doctrine and Covenants 17: 4.) No wonder Jacob pronounces idol worship as the most pleasing to the Devil of all sins, because all other sins follow in the wake of idolatry, as history shows.

(Paragraphs 13, 14, small edition; verses 41-46, large edition.)

What is it to be carnally minded?

"To be *spiritually minded, is life eternal.*"—The gospel of Christ is a gospel of life. Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life."—John 5: 24. They who obey the gospel of Christ, then, are the spiritually

minded, and are they who have life, spiritual life, which begins in this world as soon as we put on Christ, and extends into the next world to life eternal.

(Paragraph 15, small edition; verses 47-51, large edition.)

"*There is no other way, save it be by the gate.*"—There is but one way to obtain salvation, and it is a mistake to think it can be obtained by taking different ways. The Scriptures say, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1.

"And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. . . . For the gate by which he should enter is repentance and baptism by water."—2 Nephi 13: 2-4.

"*And whoso knocketh, to him will he open.*"—The thought conveyed evidently is that the door to salvation is barred to none; that any who desire to enter upon the path that leads to life eternal have but to signify their desire, and the gate will be opened to them, upon their complying with the conditions. In Luke 11: 9-13 the Holy Spirit is promised to them who will ask for it. (2 Nephi 11: 15, 16.)

To whom will the gate to salvation not be opened? If the class referred to would repent, the gate would be opened to them. Some of them do repent, and the gate is opened to them as well as to others, for, as we have seen, it is barred against none who are willing to do what has been commanded in order to enter. The idea conveyed is that the class spoken of will not humble themselves, repent and obey, and hence the gate is not open to them.

What happiness shall be hidden from the unrepentant? Certainly there would be no justice in permitting the unrepentant to enjoy the same spiritual bliss as the repentant, who are the saints.

Paragraphs 16, 17, small edition; verses 53-66, large edition.)

In the remainder of the chapter of our lesson Jacob exhorts his brethren, the

congregation of the Nephites, to righteousness.

QUESTIONS ON THE LESSON.

Upon what class of people does Jacob pronounce woe? Name the seven evils he condemns. Is it wicked to be learned? What have we been commanded concerning good books, education, or learning? What does Jacob mean, then, in speaking of the learned? How are we to understand what he says about the rich—are they necessarily wicked? Who are meant by the deaf and the blind? What is a liar? From what source does lying emanate? What does the Doctrine and Covenants say about murder? What does the Book of Mormon teach about marriage? What does it teach about adultery? What has the Lord said in revelation to the church? What sin does Jacob declare is the most pleasing to the Devil of all sins? Why is this so?

What term describes the class we have been considering? What does

Jacob say it is to be carnally minded? What death does he mean? How is it represented? When will those who are cast into hell be resurrected? Are all people who go to hell placed in equal conditions? How does Paul illustrate the idea? Why are the people who go to hell not all on an equality? What does Paul say that proves that they are not? What does latter-day revelation call the stage of the next life which we have been considering? How does the description of the celestial world agree with the teachings of the Bible?

Why is it life eternal to be spiritually minded? How many ways are there to salvation? Which is the right way? What do the scriptures teach about it? What is the gate to the right way? Who may be admitted?

August, 1903.

First Week.

PRAYER-MEETING.

Topics for Prayers.—Our country; that God will bless and direct those in charge of our government. (See Doctrine and Covenants 95: 2.)

The people of our country; that the Lord will remove prejudice from the minds of the honest hearted, and enable them to see the truth. (See Alma 4: 1.)

Experience.—Read and meditate on the lesson and the prayer topics through the week. If your mind has been illumed when doing so; if your heart has been lifted up, tell of these things in this meeting. Give the thoughts that have been suggested to you when contemplating on the themes.

LESSON 5.

THE CHOICE LAND.

Text.—2 Nephi, chapter 7.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

INTRODUCTION.

In lesson 4 of this quarter we considered one phase pertaining to the "choice land;" that phase constituting the covenant with Lehi that the land should be an inheritance for his descendants.

In this lesson we take up the other phase which presents the destiny of the "choice land" in the last days, in its aspect as a light unto the world to teach liberty and the sovereign rights of man; as the chosen soil upon which the gospel standard should be raised; as the land from which the gospel should go forth unto

all the nations of the earth; as the land upon which Zion should be established until Zion should spread over the whole earth.

It is also the object of this lesson to show how God will overshadow and protect this land in order to preserve the conditions necessary that the land may be instrumental in carrying out the purpose that he has designed it should.

HELPS ON THE LESSON TEXT,

(Paragraph 1, small edition; verses 1-5, large edition.)

"*This righteous branch of which I have spoken.*"—Paragraph 16 of the chapter before this one designates to whom Jacob refers. Speaking of the Lord's covenant with their fathers Jacob says: "He has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them: and in future generations, they shall become a righteous branch unto the house of Israel." (Also see 1 Nephi 4: 3; 2 Nephi 2: 2; Alma 21: 9, commencing with the fourteenth line.)

What does Jacob say the Lord revealed unto him concerning the name of the Redeemer? "Messiah" was the name by which Christ was spoken of or looked forward to among the Israelites. John, in the New Testament, says that Messias, or Messiah, interpreted, means Christ. (See John 1: 41.) The interpretation of the name was revealed unto Jacob.

What does Jacob say about the Jews at Jerusalem? Why does he say they were the more wicked part of the world?

To what does Jacob attribute the blindness and hardness of heart of the Jews? He mentions "priestcrafts and iniquities." Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matthew 23: 15. It is a fact which we see demonstrated today that people who have been traditioned in false doctrines and the creeds of men are doubly hard to convince of the truth.

What does Jacob declare concerning the Jews that is in repetition of what we have already been taught?

(Paragraph 2, small edition; verses 6-16, large edition.)

What promise concerning the Jews does Jacob repeat?

To what promise made to Lehi does Jacob refer?

Answer.—"This land, saith God, shall be a land of thine inheritance."

"*And this land shall be a land of liberty unto the Gentiles.*"—After the discovery of this land Nephi beheld that the "mother Gentiles" came to war against the young nation here. As we know, the mother country sought to have control over the American colonies, but God has destined that this land must be free, hence Nephi beheld that the wrath of God was upon the forces of the mother country, and this land was delivered from them. (1 Nephi 3: 38.)

Through latter-day revelation God has revealed to the church that he inspired the men who framed the constitution of this land, that the constitution might be instrumental in the carrying out of his purpose by establishing conditions favorable for the exercise of religious freedom. In the nations of the old world religion was dictated by the state. If men perceived error in the popular doctrines, they were not at liberty to walk in paths of greater light, and hundreds and thousands were persecuted and put to death for trying to live up to higher conviction. We see it was necessary, then, before the gospel could be restored to earth, that men should be free to accept of it and to promulgate it. The governments of the old world would have given it no chance to grow; they would have crushed it out, nipped it in the bud. A government had to be established that would grant men the right to think and act according to the dictates of their conscience. "And for this purpose," the Lord says, "have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose."—Doctrine and Covenants 98: 10.

How well the makers of the Constitution executed the Lord's purpose is evidenced by the Constitution, itself. It

says, "No religious test shall ever be required as a qualification to any office or public trust under the United States." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"And there shall be no kings upon the land, who shall raise up unto the Gentiles."—The only form of government that is a safeguard for freedom is a government by the people. Wise old King Mosiah showed that. "Because all men are not just," he advised his people to not trust their government in the hands of one man; to have no kings, but to have a government made by "the voice of the people." Then the people could have what they wanted, and if the government became corrupt, it would be because the people were corrupt who made it, and not because such a government was forced upon them. (See Mosiah 13: 3, 4.)

"For he that raiseth up a king against me, shall perish."—Once it was tried to raise up a king on this land, and the Lord did just what he here gives warning of. At the close of our civil war, Napoleon III, emperor of France, thought our nation was so weakened that he could carry out his scheme. He sent an army to Mexico, his ambition being to establish an empire in America, and perhaps to regain a greater part of the territory which France had sold us. The end was sad, but true to the divine mandate that no kings should be raised up unto the Gentiles on this land, Maximilian, who was to have been placed on the throne, was put to death, and his wife besought help from other governments in vain.

Divine wisdom, it seems, prompted the framing of what we know as the Monroe doctrine, which forbids that we shall become entangled with any foreign power, and declares that "the American continents, by the free and independent position which they have assumed and maintained, are not to be considered as subject to future colonization by any foreign power." Thus every door is shut against monarchy ever gaining a foothold on these continents.

To-day our nation is not the only nation that grants freedom to its subjects. Since the establishment of our constitution the governments of the old world have been becoming more liberal, until in some of the nations the govern-

ment represents the people. But the power of a great example always has a far-reaching influence. God intended that this government whose creation he inspired should have a broader purpose than to exist for itself. He destined that it should be a beacon light unto the world, and by its light kingdoms and governments should be reformed, and the way prepared for the gospel to be preached in all nations.

The government inspired by the great Jehovah recognizes the dignity and equality of men as no other government before it, of historic times, has done. The Constitution forbids that any man shall be given a title or caste rank exalting him above other men. It declares, "No title of nobility shall be granted by the United States."

"And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God." We hardly need to comment on this part of Jacob's prophecy. Our schoolboys and girls can tell us how our history gives evidence of the truth of this declaration. Others recognize it besides ourselves. Canon Farrar, of England, has said: "Surely, your history, so brief yet so memorable, has been too plainly marked by the interpositions of God to leave any American unimpressed by the responsibilities which God has made to rest upon the Atlantean shoulders of this his people." We have had new demonstrations of the Lord's promise, too, since the Canon spoke, in our late wars, and we rejoice that this Gentile nation still does as Nephi beheld in his vision, "humble themselves" (1 Nephi 3: 38) and respect the Lord, as was evinced when our late martyred President McKinley appointed a special day of thanksgiving to God for the signal victory He gave our forces.

This prophetic declaration of Jacob's not only throws light on the past and enables us to see God's guiding hand in our affairs, but it shows us what to expect in the future if we must at any time resort to arms. This Government, inspired by God, is never to be overpowered by any other government of earth, "For I the Lord, the King of heaven, will be their king." If the Gentiles of this land displease their King, he will chastise them, we conclude, but he will never permit his work to be overthrown. This temporal or civil

Zion shall reign until spiritual Zion has been brought forth out of it, and shall reign supreme.

"For I will fulfill my promises which I have made unto the children of men." The Lord here declares why political Zion shall be protected from all enemies. It has been chosen as a nursery for truth; as a center from which the restored gospel of Christ, in its fullness, shall go forth to all the nations and peoples of the earth, that out of the "remnant" of Joseph and Lehi's seed may be converted a "righteous branch;" that the Jews may know that God has remembered his covenant with their fathers, in bringing them to a knowledge of their long looked-for Messiah, and gathering them back to the land of their inheritance, in fulfilling which promises he has chosen the Gentiles as instruments, thereby blessing them, also, and including all the race of man, without favor or partiality, in his plan of mercy—all who will believe, repent, and obey.

What did the Lord say the Gentiles would do to the Lamanites at first? After that, how did he say the Gentiles should treat them?

"The Gentiles shall be blessed and numbered among the house of Israel."—We have a more specific statement, "But if the Gentiles will repent, and return unto me saith the Father, behold, they shall be numbered among my people."—3 Nephi 7: 4, lines 32 and 33, on page 453.

"I will have all men that dwell thereon, that they shall worship me, saith God."—A solemn warning is given those who are privileged to dwell on this land. (Also see Ether 1: 4, page 503.) Because they polluted the land with idol-worship and "secret works of darkness" (Ether 3: 9, 10, 12) the Jaredites were swept off. Because

the Nephites did the same things (Mosiah 11: 19; Alma 1: 6; 16: 12; 17: 10; 3 Nephi 3: 4) they, too, were destroyed. The Lamanites could not hold the land because of their idolatry and abominations, but the Lord was more merciful to them in not destroying them entirely because their minds had been darkened by the false traditions of their fathers. (2 Nephi 3: 1.)

(Paragraph 3, small edition; verses 17-26, large edition.)

"But great are the promises of the Lord unto them who are upon the isles of the sea."—Jacob seems to be referring to prophecies previously made, because he remarks, "as it says isles." We suppose he refers to prophecies contained in the scriptures on the plates of Laban, because Zenos has been mentioned for one authority. (2 Nephi 7:3.) As we have seen, they had also the writing of Isaiah, who speaks of isles a number of times. (Isaiah 49: 1; 51: 5; 60: 9; 66: 19.) Jacob implies that the promises include the branch of Israel that was led to this land—"we are an isle of the sea," he says. He seems to know nothing more upon the subject than that the Israelites must be scattered upon the islands, for he says, "the Lord God has led away from time to time from the house of Israel." (Also see 1 Nephi 7: 1.) We are given to understand that the ten lost tribes are at the North. (See Doctrine and Covenants 108: 6.)

The prophecies might also refer to Israelites who might be led to islands in the future. In Alma we have an account of Nephite ships that were lost, and we have thought that they may have drifted to some of the sea islands with their passengers, although the chronicler supposes they were drowned. (See Alma 30: 3-5.)

QUESTIONS ON THE LESSON.

How is this land spoken of? What promise made to Lehi, does Jacob refer to again? Unto whom would the land be given in latter days? What does Jacob declare concerning this land? What purpose did the Lord design to make this land instrumental in carrying out? What was necessary before the gospel could be restored? What does the Doctrine and Covenants say about

the Constitution of this land? As a safeguard to freedom, what did the Lord declare should not be here? If any should attempt to go against this decree, what would be the consequences? How has the warning been fulfilled? How have governments changed since our Constitution was established? Besides giving liberty, what does our Government recognize in

men, and what does it forbid? How has history verified the Lord's promise to fortify this land? What has so far been the attitude of our nation towards God? For what reason does the Lord say he will preserve political Zion? How is the Lord's impartiality expressed to-

wards the Gentiles? What warning is given concerning this land? How has the Lord proven his word? What sins most abominable before the Lord did the ancient nations go into? What is said about the isles of the sea?

August, 1903.

Second Week.

SUGGESTIVE PROGRAM.

(Lookout and Social Committees.)

Opening exercises.

Lesson.

Music.

Report of the Social Committee.

Report of the Lookout Committee.

Quartet.

Journal, edited by members appointed from the local.

Closing exercises.

LESSON 6,

CHRIST'S FIRST COMING—TO THE JEWS.

Text.—2 Nephi 11: 1-9, small edition; 11: 1-29, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

BETWEEN LESSONS.

In chapters 8, 9, and 10, Nephi quotes from Isaiah, chapters 2-14, inclusive:

- 2 Nephi 8: 4-6 is from Isaiah 2.
- 2 Nephi 8: 7-11 is from Isaiah 3.
- 2 Nephi 8: 12, 13 is from Isaiah 4.
- 2 Nephi 8: 15-19 is from Isaiah 5.
- 2 Nephi 9: 1-4 is from Isaiah 6.
- 2 Nephi 9: 5-7 is from Isaiah 7.
- 2 Nephi 9: 8-12 is from Isaiah 8.
- 2 Nephi 9: 13-17 is from Isaiah 9.
- 2 Nephi 9: 18-20 is from Isaiah 10.
- 2 Nephi 9: 21, 22 is from Isaiah 11.
- 2 Nephi 9: 23 is from Isaiah 12.
- 2 Nephi 10: 1-3 is from Isaiah 13.
- 2 Nephi 10: 4-7 is from Isaiah 14.

LESSON STATEMENT.

Beginning with this lesson, Nephi forecasts the progress of the gospel from the time of Christ down to the millennium era. The features of the story have been referred to before, but Nephi now goes more into the particulars, especially about the establishing of the work in latter days, treating the stages of the gospel's course from Christ down to the last days connectedly, in the order of their succession.

This lesson is largely a review and grouping together of what we have about the first coming of Christ to the Jews, the promise of a final restoration of the house of Israel, and the "marvelous work" that will bring about that restoration. Incidentally, the worth of Isaiah's prophecies concerning the last days is spoken of; the

preservation of and the mission of the Nephite record is prophesied; it is declared that the nations shall be judged by the written word which God has revealed unto men, and the office of the law of Moses is defined.

The central and basic fact upon which the gospel rests is presented, which is Christ, and his sacrifice to mankind. As the law of Moses foreshadowed the coming of Christ, the gospel work of the latter days is to bring men to the Christ who has come, died for us, and risen victorious, hence our present lesson forms the foundation for the lessons to follow in this quarter.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-7, large edition.)

Why were the Nephites not able to understand Isaiah's prophecies fully?

How was Nephi able to understand them? We infer that there were two reasons. One was, because Nephi had lived in Jerusalem, and was acquainted with the peculiarities of the Jews, their customs, surroundings, ideas, and manner of speech. The second reason is implied in Nephi's remark, "Nevertheless they are plain unto all those that are filled with the spirit of prophecy." Nephi understood through the enlightening and revealing power of the Spirit of God.

What did Nephi say about the ability of the Jews to understand "the things of the prophets"? Comparing Nephi's statement here, with Jacob's statement (Jacob 3:5), it would appear on first reading, perhaps, that there is a discrepancy between the two. But notice that Nephi qualifies his statement and says, "there is none other people that understand the things which were spoken unto the Jews, like unto them," while Jacob qualifies his statement that the Jews "sought for things that they could not understand," and says that the Lord "delivered unto them many things which they can not understand."

Nephi is speaking about the ability of the Jews to understand the prophets as compared with other peoples, while the application of Jacob's remarks is confined to the Jews, alone. Nephi speaks in a general way, while Jacob speaks more specifically. As compared with other peoples, the Jews must, of course, have had a better understanding of the prophets because they were of the same nationality as the Jews, and put the inspired messages that came to them in the language of the Israelites. Speaking of the Jews, alone, it is true that they did despise

plain speech. They liked ostentation in everything, and delighted in high-sounding, enigmatic forms of expression. It is clear, however, that Jacob speaks of this characteristic of the Jews as also illustrating their spiritual condition, and the real reason why they did not understand many things the prophets had said.

Thus, when we examine the remarks of Jacob and Nephi carefully, we see they do not contradict each other. The vehicle of expression in which the prophecies were conveyed was comprehensible to the Jews, and to no other people as the Jews. That they did not understand the Lord's meaning in the prophecies, fully, was because of their spiritual blindness; they were not willing to understand that which was not according to their own ideas and wishes.

(Paragraph 2, small edition; verses 8-14, large edition.)

"I proceed with mine own prophecy, according to my plainness."—Through the gift of prophecy the Lord inspires the mind of man to give utterance to thoughts the Lord gives him, but the prophet expresses those thoughts in his own way. If he be an illiterate man, his form of expression will be illiterate. If he be a man of education, he will speak in cultured language. If he be a German, he will use the German tongue; if he be an Englishman, he will speak in English. "The spirits of the prophets are subject to the prophets" (1 Corinthians 14: 32; Doctrine and Covenants 125: 15), and Paul recommends plainness of speech, that all may be edified.

"For I know that they shall be of great worth unto them in the last days."—Nephi is speaking about the prophecies of Isaiah from which he has been reading. He furthermore says that when they are fulfilled men will then understand them.

It is of interest to consider, for a moment, why the prophecies will be of great worth in the last days. Suppose the Lord had not told us what he would do; when he commenced to bring his plans about, how should we know that it was the work of the Lord? We see, then, that prophecy is useful in warning us of what will take place, and in furnishing us a guide by which to identify and determine the source or origin. Again, we may read something in the ancient prophets that we do not understand at the time, but when the circumstances foretold arise, then we can say, "Ah, that is what the prophet said; that is what he meant." We are told, furthermore, that the Lord will do nothing before he warns the people of it. Nephi says, in the paragraph we are considering, that "never hath any of them [the Jews] been destroyed, save it were foretold them by the prophets." Amos prophesied: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

What event does Nephi say had been prophesied of, which took place immediately after his father and family left Jerusalem? Where was it prophesied the Jews would be taken? (See 1 Nephi 1: 6.)

What was prophesied to take place after this captivity?

Who should manifest himself unto the Jews after the first captivity? (See 1 Nephi 3: 2, 3.)

How would the Jews treat him? (See 1 Nephi 3: 6, 19; 5: 47.)

How many days would Christ lie in the sepulcher? (Also see 1 Nephi 5: 47.)

What would he do then? (Also see 1 Nephi 3: 6.)

What did Nephi declare he had seen? When was it? (See 1 Nephi 3: 14-19.)

(Paragraph 3, small edition; verses 15-17, large edition.)

What did Nephi say would happen to the Jews after they put Christ to death? (Also see 1 Nephi 3: 7.)

How would they be treated? (See 1 Nephi 5: 48; 7: 1.)

How long would the Jews remain in this scattered state? Would they be convinced of Christ before, or after they were regathered the second time? What would be the means of convincing them?

(Paragraph 4, small edition; verses 18, 19, large edition.)

"Wherefore, he shall bring forth his words unto them."—This paragraph answers the questions just asked under the preceding paragraph. Notice that in the preceding paragraph it says that the day would come when it would be "expedient" that the Jews be brought to a knowledge of Christ, and be regathered to their native land, "Wherefore, he will proceed to do a marvelous work, and a wonder among the children of men." The inference is, that in order to accomplish these things, the Lord would proceed to bring about the "marvelous work." The paragraph we are now considering confirms that conclusion. It says that the Lord would bring forth his words unto the Jews, "for the purpose of convincing them of the true Messiah." Nephi has, before this lesson, shown that the "marvelous work" would prepare the way for the Lord to fulfill his covenants with the house of Israel to gather them back and bring them to a knowledge of their fathers and of their Redeemer. (See 1 Nephi 3: 51; 4: 3. Also see remarks under paragraph 51, pages 22, 23, Lesson 6, of second quarter.)

"Jesus Christ."—The title, Christ, is first spoken of by Jacob (2 Nephi 7: 1), but this is the first time that the name Jesus is mentioned.

(Paragraph 5, small edition; verse 20, large edition.)

What great things of which he has prophesied does Nephi declare will come true? Why does he lay so much stress upon this? Because "there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." So declare the Scriptures, also. (See Acts 4: 12.)

(Paragraph 6, small edition; verses 21, 22, large edition.)

"Wherefore, for this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved."—The cause or object is set forth in the fourth paragraph, namely, convincing the Jews of the Messiah. Nephi speaks of the record which he is writing, and prophesies that it shall be preserved and handed down to the last



days—"as long as the earth should stand." As we have seen, in the last days the record will be instrumental in bringing the Jews to a knowledge of Christ, and especially in converting the remnant of Lehi's descendants, thus fulfilling the promise to ancient Joseph that a righteous branch should be raised up from his seed in the last days. (See 2 Nephi second chapter; Genesis 50: 24-33, I. T.; 1 Nephi 3: 42, 43; 4: 3.)

"*And the nations who shall possess them, shall be judged of them.*"—Further on it is recorded again that the Lord will judge the world, every man according to their works, according to that which is written. (2 Nephi 11: 8; also see 2 Nephi 15: 2; 3 Nephi 13: 1.) On comparing all the passages it seems that not the Nephite record only, but all the witnesses which God shall give to man. Nephi writes at the close of his life:

"And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, . . . and you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, . . . behold, I bid you an everlasting farewell, for these shall condemn you at the last day."—2 Nephi 15: 3.

"*For we know that it is by grace that we are saved, after all we can do.*"

—Nephi does not say that what we do, our works, will not affect our salvation, but he means that were it not for the grace of God through the sacrifice of his Son for us, nothing within our power to do could save us. (See Titus 3: 5-7.)

(Paragraph 7, small edition; verses 23-25, large edition.)

"*The law hath become dead unto us.*"—Nephi does not express contempt of the law. On the contrary he says, "we keep the law of Moses," and goes on to explain that they will keep it until it is fulfilled in Christ, who is the objective end of the law; that the law was given to point to or teach of Christ, as Jacob, also, said (2 Nephi 8: 2), and Paul. (Galatians 3: 24.) Lest some advantage might be taken of his words, and some try to excuse themselves from keeping the law, Nephi emphasizes again, in the ninth paragraph, that the law of Moses had to be kept until it was fulfilled. Then it would be done away (see Matthew 5: 17), and in this sense become dead.

"*We speak concerning the law, that our children may know the deadness of the law.*"—While Nephi shows the necessity of keeping the law until the proper time shall come for it to be done away, yet he wants a correct idea of the law to be understood; that its office was not to save, but to point to the One through whom, only, could salvation come. The law could not make alive; only Christ could do that. Paul wrote that "by the works of the law shall no flesh be justified" (Galatians 2: 16); that it was Christ who redeemed us from "the curse of the law." (Galatians 3: 13.)

(Paragraph 8, small edition; verses 26, 27, large edition.)

(Paragraph 9, small edition; verses 28, 29, large edition.)

QUESTIONS ON THE LESSON.

What did Nephi say about the ability of different nations to understand the prophecies of Isaiah? In what manner does Nephi declare that he would prophesy? Upon what principle may a prophet adapt his form of expression to the people? What is said of the worth of Isaiah's prophecies? Illustrate why. To what people would Christ manifest himself first? What victory would he achieve for mankind? What should happen to the Jews for their treatment of Christ? What should be instrumental in gathering the Jews back the second time? What change would take place in their spiritual condition?

What promise to ancient Joseph should be fulfilled? What should be specially instrumental in fulfilling that promise? What promise was made concerning the record? Of what great fact would the record be a witness? What bearing has that fact upon the salvation of mankind? By what will the nations be judged?

How is it that we can not be saved without works, and yet works could not save us? Through what are we saved? Explain the meaning of grace. What was the office of the law of Moses? How long was it to be operative? How was it fulfilled in Christ?

August, 1903.

Third Week.

SUGGESTIVE PROGRAM.

(Constitution and By-Laws.)

Because there are societies that are not acquainted with the Constitution and By-laws as they should be, and consequently do not follow the rules closely, we have been asked to call attention to the matter. We know of no better way of doing so than through the programs, and hence we suggest that this meeting, after the lesson, be devoted to familiarizing ourselves with the rules governing societies. If a sufficient number of the Constitution and By-laws is not on hand, a supply should be sent for, and distributed at this meeting, that each member may take part in the exercises.

Besides the questions we present, any others may be added to the list that it is seen fit to add. The questions may be answered by the members voluntarily, upon being read by the chairman, or the chairman may call on members. Opportunity should be given for discussion on points not fully understood. The questions we present are as follows:

1. What is the object of the Religio?

(See Article 2, page 9.)

2. What is the relation of the Religio to the church? (See Article 2, page 3.)

3. What is the rule for admitting members? (Section 1, page 10.)

4. What are the obligations of membership? (Section 2, pages 10, 11.)

5. How shall members who are indifferent about their obligations be treated? (Section 4, page 11.)

6. For what cause should members be expelled, and how should they be treated first? (Section 5, page 11.)

7. What should the Lookout Committee do to protect the society from receiving unworthy members? (Section 3, page 13.)

8. How should this committee ascertain if members are willing to fulfill the requirements before presenting their names for membership? (See *Ibid.*)

9. How often should the society elect officers, and when? (Section 3, page 10.)

10. What is the duty of the local towards the branch? (Article 6, page 14.)

LESSON 7.

CHRIST'S FIRST COMING—TO THE NEPHITES.

Text.—2 Nephi 11: 10-12, small edition; 11: 30-40, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

The important promise is made that Christ would visit the Nephites on this continent.

The Nephites should know when the Messiah was born to the Jews because a sign would be given here. Great demonstrations of nature in this land would attend the death of the Savior.

After his resurrection, Christ would appear unto the Nephites. The Nephites would live righteously for three generations after Christ's visit to them; but in the fourth generation they would have gone into wickedness, when speedy destruction should come upon them.

HELPS ON THE LESSON TEXT.

(Paragraph 10, small edition; verses 30-33, large edition.)

"He shall show himself unto you."—The promise is here made to the Ne-

phites that at his coming to earth Christ would visit them. Jesus told the Jews at Jerusalem; "And other sheep I have, which are not of this fold:

them also I must bring, and they shall hear my voice."—John 10: 16. It has been thought by popular religionists that in this statement Christ referred to the Gentile nations. He himself said, "I am not sent but unto the lost sheep of the house of Israel," (Matthew 15: 24,) and he instructed his twelve apostle, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matthew 10: 5, 6.

Four things are clear form the passages just quoted: First, the sheep referred to were descended from the house of Israel. Second, Jesus was sent to no other people. Third, there were other sheep that were not of that fold there in Jerusalem, or in Palestine. Fourth, the declaration is made that those other sheep should hear the voice of Jesus. Thus we see the Scriptures leave the way open for the promise that is made to the Nephites, who were a branch of the house of Israel.

"*There shall be signs given unto my people of his birth.*"—Samuel, the Lamanite prophet, declared that "signs and wonders" in the heavens should be given for a sign of the birth of Christ. A "new star" should be seen. The night before the birth of the Son of God it should not turn dark, but should stay light all through the night. (Helaman 5: 5, 6.)

"*And also of his death.*"—Great demonstrations of nature were prophesied to take place at the death of Christ. Notice that there would be terrible storms and earthquakes; that mountains should fall and rocks be rent. Zenos and Samuel prophesied that there would also be darkness for three days while Christ lay in the sepulcher (1 Nephi 5: 48; Helaman 5: 7), and Nephi, in his vision, saw that cities would be sunk; that fire would add to the horrors, and multitudes of the people would be destroyed. (1 Nephi 3: 24, 25.)

It may be wondered why, to answer the purpose of a sign, there should be demonstrations of such terribleness and destructiveness. Evidently it was because of the wickedness and hardness of the people, making it necessary for them to have a mighty shaking up before they would humble themselves and

acknowledge the signs as such. The Lord foreknew what the condition of the people would be, we conclude, and designed the judgments prophesied of for a sign to rouse the souls of the people.

(Paragraph 11, small edition; verses 34-39, large edition.)

"*For I, Nephi, hath seen it.*"—Nephi had been permitted to see, in his vision, the terrible destruction that would come upon his people when the sign was given, and he had seen that it was because of their wickedness. He had also beheld the contentions, the war and the slaughter that would take place among them, of which he speaks in paragraph 10. (1 Nephi 3: 22-25.)

"*But behold, the righteous . . . shall not perish.*"—The history of that dreadful time declares that this promise was fulfilled; that the righteous did not perish in the calamities that came upon the land. (See 3 Nephi 4: 11.)

"*But the Son of righteousness shall appear unto them.*"—As was remarked in the first part of paragraph 10, we see that Christ was to appear unto the Nephites after his death and resurrection, and not before. Nephi says: "And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had fallen, because of the great and terrible judgments of the Lord. And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them."—1 Nephi 3: 25. Nephi records that he saw these circumstances take place after Christ was crucified (1 Nephi 3: 19), and as these terrible judgments were to be a sign of the "death and resurrection" of Christ, as stated in the tenth paragraph of our lesson, the time when Jesus would appear to the Nephites on this land was to be after his resurrection, without question.

"*And many of the fourth generation shall pass away in righteousness.*"—Nephi seems to be instructing his people from what the Lord had previously revealed unto him. He has recorded of his vision, "And I looked and beheld three generations pass away in righteousness; . . . And I, Nephi, also saw many of the fourth generation, who

passed away in righteousness." — 1 Nephi 3: 27.

We are given to understand that the Nephites would remain righteous for three hundred years after Christ, but from the language used, "and many of the fourth generation," we see that wickedness or transgression would have crept in among the people in the fourth century. Alma testified to this. He said: "I perceive that this very people, the Nephites, . . . in four hundred years from the time Jesus Christ shall manifest himself unto them; shall dwindle in unbelief."—Alma 21: 2. (Also see 3 Nephi 13: 1.)

"And when these things have passed away, a speedy destruction cometh unto my people."—In his vision Nephi beheld how evil crept in, and his people wandered in forbidden paths. He foresaw the destruction that would overtake them; and saw that they would be overpowered by the people of his brethren. (See 1 Nephi 3: 28-31.)

(Paragraph 12, small edition; verse 40, large edition.)

"It must needs be that the Gentiles be convinced also."—Nephi has spoken of Christ manifesting himself unto the house of Israel, the Eastern and the Western branch of it. He now gives us to understand that Christ would manifest himself unto the Gentiles, also through the power of the Holy Ghost, because God is no respecter of persons, but manifests himself unto all nations and peoples according to their faith. To the end that they might have equal chances with the house of Israel to win salvation it was necessary that the Gentiles be convinced of Christ, and Nephi from now on turns his attention to the work among the Gentiles in the last days, as we shall see in the succeeding lessons of the quarter.

Nephi was shown, in his vision, that Christ would be manifested unto the Gentiles, and that when his Son was rejected by the Jews, God would take his work to the Gentiles. (See 1 Nephi 3: 43; also see notes under paragraph 44, page 21, Lesson 6, of second quarter.)

QUESTIONS ON THE LESSON.

What is the first promise made in our lesson? How do the scriptures leave the way open for this promise, or, what statements of scripture is this promise in fulfillment of? How should the Nephites know when Christ was born? Of what other event in the life of Christ should the Nephites be given a sign? What was the nature of the sign to be? Of what would it consist? Were the Nephites to be made responsible for, or to suffer results for what the Jews had done? What did Nephi behold was the cause of the destruction sent upon his

people at this time? What promise is made about the righteous in that dreadful day? When would Christ appear? How do we know that it would be after his resurrection? How long would the Nephites remain righteous after Christ? When would they begin to go into transgression? What would take place then? What promise is made concerning the Gentiles? What declaration does Nephi make in connection with this promise? What was shown Nephi, in his vision, that the Lord was going to do for the Gentiles in the last days?

August, 1903.

Fourth Week

SUGGESTIVE PROGRAM.

Opening exercises.
Lesson.
Song.
Paper: Why Is It Better for Our
Young People to Marry in the Church?
Solo.

Debate. Should the word "obey" be
used in the marriage ceremony, or
should the wife be obligated to obey her
husband?
Closing exercises.

LESSON 8.

SPIRITUAL CONDITIONS IN THE LAST DAYS.

Text.—2 Nephi 11: 14; 12: 1, small edition; 11: 45, 46; 12: 1-14, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

INTRODUCTION.

We are given a vivid picture of conditions that would prevail in the last days, at the time the Lord designed to restore the gospel to the earth again. We are shown the spiritual darkness that would prevail; how the creeds of men would be taught for the gospel of Christ. The numerous churches; the pride and popularity that would be in the churches; the extravagance of the churches, making it hard for the poor to fellowship with them. We are shown how the power that attended the gospel in the time of Christ and the apostles would be denied in the last days; there would be no need for it, the churches would say.

HELPS ON THE LESSON TEXT.

(Paragraph 14, small edition; verses 45, 46, large edition.)

"*And it shall come to pass.*"—Let us first find out when the things that Nephi goes on to prophecy about shall come to pass. In the first lines of the thirteenth paragraph preceeding the one we are examining Nephi says: "I prophecy unto you concerning the last days." He furthermore says, in this paragraph, that it will be in the day when the Lord will commence his marvelous work, and bring forth a book.

In the paragraph which we are considering we are given another mark by which to locate the time. It shall be after the descendents of Lehi have dwindled in unbelief and have been "smitten by the hand of the Gentiles." (Also see 1 Nephi 3: 35-43.)

Let us now see what the conditions in the last days would be.

"*Have stumbled.*"—Who? The Gentiles. Why? "Because of the greatness of their stumbling-block." What was the stumbling-block? In his vision

Nephi was shown that the "awful state of blindness" the Gentiles would be in would be "because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church."—1 Nephi 3: 40.

In consequence of their blindness, how would the people become? "Lifted up in the pride of their eyes," we are told. Evidently they would become wise in their own conceit.

"*They have built up many churches.*"—This the Gentiles would do because of having insufficient light in interpreting the word of God. Many churches, many religious beliefs, are an inevitable condition when men rely on themselves to interpret the things of God. If we would get the true meaning of God's word we must have the Lord's Spirit to open the eyes of our understanding. "The things of God knoweth no man," wrote Paul, but by "the spirit of God." (1 Corinthians 2: 11.)

"*They put down the power and miracles of God.*"—Nephi describes this

condition fully further on. He says: "And they deny the power of God, . . . and they say unto the people, Hearken unto us, and hear ye our precept; for behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept: if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work."—2 Nephi 12: 1.

Notice how Paul's description of the religion, and the religious teachers of latter days agrees with that given by Nephi: "Having a form of godliness, but denying the power thereof."—2 Timothy 3: 5. We call attention, also, to Isaiah's words: "They are drunken, but not with wine; they stagger, but not with strong drink."

The "spirit of deep sleep" is poured out upon the people; their eyes are closed; the prophets and seers are covered. "And the vision of all is become . . . as the words of a book that is sealed." "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."—Isaiah 29: 9, 10, 11, 13.

"And preach . . . their own wisdom, and their own learning, that they may get gain."—Isaiah says that the "precepts of men" will be taught. Nephi says, further on, after describing how the power of the gospel will be denied, "Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines."—2 Nephi 12: 1. Paul prophesied: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4: 3.

"And grind upon the faces of the poor."—Nephi says, again, (See 2 Nephi 12: 1) that because of "false teachers" and "false doctrines," the churches will have become corrupt. Pride will enter in: wealth will be courted; the poor will be looked down upon by the rich. The thought is also implied that churches will go into extravagance in the matter of building fine edifices, and

that it will tax the poor heavily to help pay for them. Nephi says, "They rob the poor because of their fine sanctuaries."

"They rob the poor, because of their fine clothing." This seems to mean that the extortions of the rich will impoverish the poor. Nephi says, in the paragraph we are considering, "that they may get gain, and grind upon the face of the poor." The thought is also conveyed that the churches would court wealth and popularity, and combine with these forces in shutting out the poor and the meek, and barring the doors of pride against them, either directly or by creating such conditions that the poor would feel abashed and shrink away to themselves, thus being cheated of social and spiritual opportunities for enjoyment and advancement.

"And there are many churches built up which cause envyings, and strifes, and malice."—Nephi gives a fuller description in the twelfth chapter, first paragraph. "For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's. . . . And thus shall every one say, that hath built up churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another."

To-day we do not so fully realize this condition because it is not so openly manifested. There are some that even advocate that the different denominations get together, but the fact that they remain distinctly separated, shows how they feel. There is more policy to-day; less is said, but actions speak.

Fifty years ago, however, and not so far back as that, the ministers of the different churches warred with each other just as Nephi describes. It is said that this was one cause of making Robert Ingersoll the great agnostic he was. He heard so much of religious contention in his boyhood that it disgusted him. Joseph Smith, the martyr, has recorded about the religious strife there was in his boyhood between the different denominations. He wrote, "In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right?"—Church History, volume 1, page 8.

"*Yea, they have all gone out of the way.*"—2 Nephi 12: 1. Thus declares Nephi about the churches he has been describing. When Joseph inquired of the Lord as to which of the churches was right, the Lord told him they were all wrong; to join none of them. (See Church History, volume 1, page 9.) The churches, themselves, are unconsciously witnesses of the truth of what was told Joseph Smith. Since the time when the angelic message was given to him, there is hardly a church that has not changed or revised its creed. "The law of the Lord is perfect," writes the Psalmist. (See Psalms 19: 7.) It must be evident that the creeds of the churches were not the "law of the Lord," or they would not have needed improving. The fact that they did, shows that they were, as the angel said, and as Nephi declares, wrong. They were human interpretations of God's law, not interpretations inspired by the Spirit of God.

"*Yea, and there shall be many which shall say, Eat, drink, and be merry.*"—2 Nephi 12: 1. Notice, carefully, how accurately Nephi prophecies one of the diseased conditions of latter days. How men's consciences would be lulled to sleep in a false security. How men would be careless, worldly, regardless of their fellow men, and yet profess to fear God, and have their actions winked at by their religious teachers. Nephi wonderfully describes the religious mockery that would prevail. Men would be told to "fear God," on one hand, and on the other hand tacit consent would be given to the idea that God would "justify in committing a little sin." Men might "lie a little, take the advantage of one because of his words, dig a pit for thy neighbor." We have here described the modern practices that come

under the head of shrewd business. But men would be allowed to think "there is no harm in this;" that the Lord would beat them "with a few stripes," and at last they should be saved in the kingdom of God.

What other evils are mentioned in 2 Nephi 12: 1 as seemingly an outgrowth of the loose, sensual religious ideas described?

"*Save it be a few.*"—2 Nephi 12: 1. Nephi does not say that there would be no good people in the churches. He gives us to understand there would be a "few" who would be "humble followers of Christ," but that "in many instances they do err, because they are taught by the precepts of men." The idea we gain is that in the churches there would be some who were humble and honest at heart, and while they were led by human creeds, yet they would be doing the best they knew how, and really desire to be followers of Christ.

"*And there are also secret combinations.*"—2 Nephi 11: 14. We refrain from making any comments on this passage, because there is such a difference of opinion about what is referred to. We advise that our students be careful in forming conclusions in the matter. To do so wisely requires investigation and knowledge, and then a thoughtful weighing, analysis, and comparing with the thing that is here condemned to see if the nature be the same. Let us note the characteristics of these secret combinations.

They were to be "as in times of old." (See Ether 3: 12 and Alma 17: 9, 10.) Murder and "works of darkness" are attributed to them. The Devil would be the foundation of them. Subtleness and deceit are implied by the expression a "flaxen cord."

QUESTIONS ON THE LESSON.

Concerning what time does Nephi prophesy in our lesson? Of what does he prophesy? Of whom? Why would the Gentiles stumble? As a consequence of lack of spiritual light, what would the people do? What part of the gospel would be denied? What would the churches teach concerning it? What did Paul and Isaiah prophesy on this subject? What would be popularly taught for religion? What did Paul say that supports this assertion? What would the churches court? How would the poor be treated? What con-

ditions in the church would make it hard for the poor? What feeling would there be between the churches—what would each claim? What does Nephi say about them all? What did the Lord tell Joseph Smith in confirmation of this? What proves that the churches were all wrong? Tell how the religious mockery of the last days is described? Does Nephi say there would be no honest people in the churches? How do you explain his meaning? What is said about secret combinations? Give the characteristics of them.

September, 1903.

First Week.

PRAYER-MEETING.

Prayer Topics.—That the Lord will help us as his children and as his church to realize the standard to which we must attain, and help us to become worthy of the glorious things that are promised to be in store for us. That the Lord will

remember the needs of our local, and strive with the careless young people of our branch.

Experience.—Let the speaking be along lines suggested by the lesson and the prayer topics.

LESSON 9.

THE MARVELOUS WORK.

Text.—2 Nephi 11: 16-19, beginning with the sixteenth line of paragraph 16, small edition; 11: 63-95, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

This lesson portrays the coming forth of the Book of Mormon, which was to be the initial event of the "marvelous work and a wonder" in latter days.

A man would be chosen as the Lord's instrument to bring forth his work.

One part of the book should not be translated at the time the other part was, but the promise is made that it should be brought forth in the Lord's due time.

An important thing prophesied to take place soon after the "marvelous work" should commence was the restoration of Palestine to its former condition, and the gathering back of the people of Israel.

HELPS ON THE LESSON TEXT.

(Paragraph 16, commence with the sixteenth line, small edition; verses 63, 64, large edition.)

To what time does Nephi refer? To what peoples? To what lands?

Of what conditions does he speak? Nephi refers to the conditions or evils which were spoken of in our last lesson, and he now gives us to understand that in the last days these conditions would be confined to no nation or people in particular, but would be prevalent among all nations and all peoples.

What judgments are declared will take place in the last days? Nephi quotes from Isaiah. (See Isaiah 29: 6.)

Nephi now goes on to quote from the twenty-ninth chapter of Isaiah, beginning with the seventh verse, and Isaiah's prophecy, as contained in the Inspired Translation, constitutes the rest of the chapter of our lesson.

What conditions are prophesied of in the remainder of the paragraph we are considering? They are the same that we studied about in our last lesson, when we referred to this scripture from

Isaiah. The spiritual condition of men is shown at the time the Lord would commence his "marvelous work."

(Paragraph 17, small edition; verses 65-74, large edition.)

"And it shall come to pass, that the Lord God shall bring forth unto you, the words of a book."—Unto what people, upon what land, should the book come forth? In his vision Nephi was shown that it would be the Gentile nation on this land. (See 1 Nephi 3: 41-43.)

How does Isaiah describe the book? He says it shall be "the words of them which have slumbered;" and again he says, "the words of those who have slumbered in the dust." (Isaiah 29: 11, 14, I. T.)

In the same manner Lehi prophesied of the book which his descendants should write. Speaking to his son, Joseph, of the coming forth of the book in latter days, he said: "And it shall be as if the fruit of thy loins had cried unto them from the dust." (See 2 Nephi 2: 2, 3.)

The peculiarity of the language is

understood when we learn the history of this book which Lehi prophesies that his children, or his people, should write. Nephi testifies, "Wherefore, . . . the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation;" that they "should never perish," but should exist "as long as the earth shall stand." (2 Nephi 11: 6.)

If we turn to the last part of the history of the Nephites we shall see the manner in which their record was preserved. Mormon tells us that he hid up all the records in hill Cumorah, except a few plates which he gave to his son, Moroni. (See Mormon 3: 2.) When Moroni has written all there is to tell he says, "And I seal up these records" (Moroni 10: 1), and hides them, as he was commanded to do. (Ether 1: 11.) Every one is acquainted with the story of how Joseph Smith found the plates containing the record we call the Book of Mormon in the side of a hill, in the state of New York. (See Church History, volume 1, pages 15-17.)

Thus we see why the prophecies refer to the book as "the words of those who have slumbered in the dust." The expression is applicable to the book, or to the writers of it. The book itself is like a voice speaking from the dust, as Isaiah refers to it in another place (Isaiah 29: 4; also see 2 Nephi 11: 13, where Nephi refers to this passage in Isaiah, and explains it), or it is the words of those who slumber in the dust, truly.

While he does not speak of it in the peculiar language we have just noticed, yet ancient Joseph prophesied of this book, and Lehi so understood it. (See 2 Nephi 2: 2; Genesis 50: 31, I. T.; also see Lesson 8 of the third quarter, under paragraph heading—"And unto him will I give power to bring forth my word unto the seed of thy loins."—Page 26.

"But the book shall be delivered unto a man."—Ancient Joseph prophesied that the Lord would raise up a seer to bring forth the writings of (Joseph's) descendants, in the last days. (See Genesis 50: 26, 28, 30-33, I. T.) Lehi referred to this prophecy. (See 2 Nephi 2: 2, 3.)

"Three witnesses."—It is a divine rule that everything must be borne testimony

to by two or three witnesses. (See John 8: 17; 2 Corinthians 13: 1; Doctrine and Covenants 42: 22.) The statement is made that none should behold the book—in its original form on the plates is meant, of course—"save it be that three witnesses shall behold it," and notice how these witnesses would be permitted to see the work. It should not be by the seer showing it to them, but they should behold it "by the power of God." Moroni prophesied, "And in the mouth of three witnesses shall these things be established."—Ether 2. The Lord promised Joseph Smith that he would provide three witnesses to the book which he required him (Joseph Smith) to bring forth. (Doctrine and Covenants 5: 3.)

But what about the eight men who also claimed to be witnesses? may be asked. It is true that besides the three witnesses there are also eight witnesses. (See after Moroni's preface to the Book of Mormon.)

Notice that in the paragraph of our lesson which we are examining the way is left open for other witnesses, besides the three. It says, "and in the mouth of as many witnesses as seemeth him good, will he establish his word." Moroni says: "And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God."—Ether 2: 1.

We will notice that there might be other witnesses besides the three; that the one chosen to bring forth the work might show it to others who were assisting him to perform the duty the Lord had placed upon him, but mark that it is only to the three witnesses the promise is made that they should be able to bear testimony "by the power of God." The Lord declared to Joseph Smith, through revelation, that the three witnesses should "know of a surety that these things are true; for from heaven will I declare it unto them . . . and to none else will I grant this power."—Doctrine and Covenants 5: 3. We have a record of how this promise was fulfilled (see Church History, volume 1, pages 45-48), and the testimony of the three and of the eight witnesses, themselves, verify the prophetic statements.

(Paragraph 18, small edition; verses 75-83, large edition.)

"Take these words which are not sealed."—The statement is here made that part of the book, as the plates are called (see paragraph 17, preceding this), was not sealed, while we learn from other statements of our lesson that part of it was sealed. Notice that in the seventeenth paragraph the man chosen, or the seer, was not to deliver or bring forth certain words, which were sealed. In the eighteenth paragraph which we are now examining, the seer is commanded, "Touch not the things which are sealed." Martin Harris told Professor Anthon that "part of the plates were sealed." (Church History, volume 1, page 19.) Oliver Cowdery says: "A part of the book was sealed." (See Oliver Cowdery's letters, page 15.)

What was the seer commanded to do concerning the words which were not sealed?

What does Isaiah prophesy that the learned man would say? We advise the student to read the full account of these circumstances in Church History, volume 1, pages 18 and 19.

After the experience with the learned man, what would the Lord command the seer?

On account of what reason would the seer hesitate?

"I am able to do mine own work."—The Lord would give the seer to understand that his lack of learning made no difference with the Lord; that he (the Lord) could make the weak and the unlearned instrumental in doing any work that he required.

"For I will bring them forth in mine own due time."—This refers to that part of the book which was sealed. Oliver Cowdery wrote that the part of the book which was sealed "was not to be opened yet." (Oliver Cowdery's letters, page 15.) In the seventh paragraph of our lesson it says, "and the revelation which was sealed, shall be kept in the book until the own due time of the Lord."

The seer was to translate the part of the book which he was commanded, but was to "touch not the things which are sealed." When he had completed his work, he was to seal up the entire book, and hide it again, notice—"that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men."

From the above we learn that the Book of Mormon, which we have, is only a part of the book contained on the plates which were revealed unto Joseph Smith, the Seer. And second, we further learn that there is another part to come forth yet, when the Lord sees that the fit time has come. Another glorious promise is this for the children of God to look forward to.

What does the sealed part of the book contain? In the seventeenth and eighteenth lines of paragraph 17 of our lesson we are told, "*for, behold, they reveal all things from the foundation of the world unto the end thereof.*" Again, in the third, fourth, and fifth lines of the same paragraph we have another and similar, but perhaps a more comprehensive statement. After declaring that the Lord would bring forth a book that would be the "words of them which have slumbered," the prophecy says:

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world, to the ending thereof."

It will be remembered that the Lord told Nephi that besides the one whom we recognize as John the Revelator, of the Bible, the Lord had revealed to others, "*who have been,*" before Nephi, "*all things.*" Nephi was shown the same things that would be revealed to John in future years, but was commanded not to write what he saw, because those who had seen these things before had written them, and at the time he is speaking to Nephi the Lord declares, "and they are sealed up to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord."—1 Nephi 3: 52. We are told that the brother of Jared was shown all things, that his faith was so great that "the Lord could not withhold anything from him," but that the Lord commanded him to tell no man of the things he had seen and heard, but to write them in a language no one could interpret, and seal them up and, the Lord said, "I will show them in mine own due time unto the children of men."—Ether 1: 10. Oliver Cowdery said that the sealed part of the book contained the "same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them."

(Oliver Cowdery's Letters, page 15.)

The question may be asked, Why is the sealed revelation of so much importance to us if we have the same thing in John's revelations? But it must be remembered that John's revelations are largely a mystery to us. The figurative expressions hide meaning that we are not at present able to unravel. Notwithstanding we have John's revelations, we know little about the end of time; the revelations puzzle us as much as they teach us. That they would not be comprehensible to us fully is implied by what the Lord told Nephi, when he said, "and at the time they proceeded out of the mouth of the Jew, . . . the things which were written, were plain and pure, and most precious, and easy to the understanding of all men."—1 Nephi 3: 52. We know that John's revelations are not easy to understand now, and we need something that will interpret them and make them plain for us as the Book of Mormon has done with points of doctrine that are obscure and mystical in the Bible. The promise was made to Nephi that when the sealed revelation should come forth, it would reveal the things spoken of "in their purity" (1 Nephi 3: 52, last lines), hence it will be very important to us to have the sealed revelation.

"*And the day cometh that the words of the book which were sealed, shall be read upon the housetops.*"—(See seventeenth paragraph of our lesson.) The promise is here made that the sealed book shall not only come forth, but that it will be proclaimed unto the children of men. It will be declared to men in power, it seems, from the statement, "and they shall be read by the power of Christ." We are told, in connection with the above promise, "and all things shall be revealed unto the children of men which ever have been . . . and which ever will be, even unto the end of the earth." We believe the above promise refers to both parts of the book; the Book of Mormon which we have now, and the sealed revelation which is to come forth. It seems to us that the prophet holds out the idea that the day will come when the sealed book, entire, will be proclaimed to men, and that the servants of God will declare the message in power because of the measure of the Spirit of God with which they will be endued.

(Paragraph 19, small edition; verses 84-95, large edition.)

"*I will proceed to do a marvelous work among this people.*"—With the coming forth of the Book of Mormon it is prophesied that the Lord will commence to do a great work.

What is meant by "a marvelous work, and a wonder"? The expression has reference to the restoration of the gospel in the latter days, as seen by John (see Revelation 14: 6); the setting up of the kingdom of Christ upon the earth. Because the work would be instituted in a miraculous way, and God's power be manifested in its progress, it would be "a marvelous work, and a wonder" indeed, in an age believing that miracles, angelic ministrations, revelation, and all such was done away with, belonged to the past.

"*A very little while, and Lebanon shall be turned into a fruitful field.*"—Lebanon is a mountain range in the north of Palestine, of great fertility in its best days. The prophet seems to speak of it as representing the country, Palestine. We are informed that after the Jews were scattered blight came upon Palestine, partly because it fell into the hands of strangers and was devastated, its gardens and vineyards no longer cultivated, and partly because the Lord's displeasure was upon the land, it became comparatively barren.

Speaking to the Nephites about his work in the last days Christ said: "I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel."—3 Nephi 9: 11. Isaiah says that it should be but a little while and Lebanon should be turned into a "fruitful field." (See Isaiah 29: 17; also see Psalms 85: 12; Joel 2: 22, 23.) Since the gospel work begun in 1830 we are assured that changes have been taking place in Palestine for the better; the rains are restored, giving fertility to the soil again, and the Jews are gathering back to their native land. Students of history know how conditions for the Jews have been improving of late years. They are no longer persecuted as they were, and the time is fast coming when "Jacob shall not now be ashamed, neither shall his face now wax pale." (For evidences

see "The Book of Mormon Vindicated," pages 23-34; also see tract, "The Res-
toration of Israel," by S. W. L. Scott.)

QUESTIONS ON THE LESSON.

Whose prophecy does Nephi read in our lesson? Where do we find this prophecy? When describing the spiritual condition of the last days, what nations, or peoples are included? What does Isaiah prophesy about a book? Unto what people, in what land, was Nephi shown the book would come forth? Why is the book described as a voice out of the dust, and as the words of those who have slumbered? Who has prophesied about this book besides Isaiah? Who should bring forth the book? Who else, besides the seer, should have a knowledge concerning the divinity of the book? How many special witnesses were there to be? How would the three witnesses differ from other witnesses? What was the seer forbidden to touch? How was this fulfilled according to Oliver Cowdery's statement? What was the seer commanded to do with the words which

were not sealed? Tell the circumstances prophesied of in connection with the translating of the book. How has history verified these declarations? What did the Lord mean by declaring that he would do his own work? What was the seer commanded to do after he should have finished the work of translating? What promise is made about the sealed part? What are we given to understand the sealed part contains? What do you understand by the declaration that "the words of the book which were sealed, shall be read upon the housetops"? With the coming forth of the book, what would the Lord proceed to do? Why is it called a "marvelous work, and a wonder"? What should take place a little while after the "marvelous work" had begun? Give evidences of which you may know in proof that this prophecy was, and is being fulfilled.

September, 1903.

Second Week.

SUGGESTIVE PROGRAM.

(Relief and Program Committees.)

Opening exercises.

Lesson.

Music.

Address.—It is good for the locals to have an address by a missionary, occasionally. If practicable, arrange for it

at this meeting, and let the address be the feature of the program.

Anthem.

Report of the Relief Committee.

Report of the Program Committee.

Closing exercises.

LESSON 10.

HOW THE MARVELOUS WORK WILL BE RECEIVED.

Text.—2 Nephi 12: 3-9, small edition; verses 16-52, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Nephi graphically describes the great objection that would be raised against the Book of Mormon and the claims of the restored gospel in the last days. "We have the Bible! We need no more revelation!" men would declare.

Three classes of opponents to the truth are mentioned: the antagonistic class; the satisfied class, and the advanced thinkers (?) class.

The Lord declares that there is no limit to his revelation. He is presented as an

impartial God, revealing himself unto all nations; an unchangeable God, speaking "the same words unto one nation like unto another." He declares that he will speak unto the Nephites as well as unto the Jews, and that he will also speak unto the lost tribes of Israel, and that each people shall write their testimony. God also promises to reveal himself unto the Gentiles.

HELPS ON THE LESSON TEXT.

(Paragraph 3, small edition; verses 16-25, large edition.)

What does the Lord promise the inhabitants of the earth if they will repent?

What does the Lord declare he will do to the inhabitants of the earth if they will not repent? (See remarks under paragraph 5 of this lesson.)

"*Must tumble.*"—This is the decree pronounced upon the "great and abominable" church. (Also see 1 Nephi 7: 3.) It does not mean, however, that members of the church shall not be permitted to repent. Notice further along it says, "for the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains." Whatever institutions or principles are false must go down; truth will crush out error, but the people who belonged to the kingdom of the Devil need not perish if they will repent. (See remarks about "church of the Devil" in lesson 6, of second quarter, page 22.)

"*For behold, at that day.*"—Remember that Nephi is speaking of the last days. (2 Nephi 11: 16, fifteenth line.)

"*Rage in the hearts of the children of men.*"—Satan is spoken of. He knows that it is his last chance, and when he sees that the Lord is going to make a great final effort to reclaim men, Satan will do all he can to oppose the work of salvation.

"*Stir them up to anger . . . others will he pacify.*"—How true! We see these two classes to-day; one comes out in bitter, open persecution of the truth, while the other class is content in false security, indeed, and is saying,—"All is well in Zion," etc.

"*Others he flattereth away.*"—Here we have a third class described, and we recognize them among us to-day. They believe themselves to be advanced thinkers; a great deal of the Bible they regard as mythical. One of the ideas with which they delude themselves is that there is no Devil.

(Paragraph 4, small edition; verses 26-28, large edition.)

This paragraph will be included under paragraphs 6 and 7.

(Paragraph 5, small edition; verse 29, large edition.)

"*Woe be unto the Gentiles . . . they will deny me.*"—In paragraph 14 of this chapter we are told that the Lord's work will commence among all nations and peoples. We conclude that the statement of our text refers to no nation in particular, but speaks of the nations collectively, for elsewhere the last days are spoken of as "the days of the Gentiles," (2 Nephi 11: 16) and we are plainly told in another place that unless they will repent, the sword of God's justice will fall upon "all the nations of the Gentiles." (See 3 Nephi 9: 9.)

From the statement, "They will deny me," we are not to understand that it is implied that none of the Gentiles will obey the fullness of the gospel. In paragraph 12 of this chapter it says, "For after the book of which I have spoken shall come forth, and be written unto the Gentiles, . . . there shall be many which shall believe the words which are written." Again, in another place, we find this, "And blessed are the Gentiles, because of their belief in me, . . . but woe, saith the Father, unto the unbelieving of the Gentiles."—3 Nephi 7: 4. Christ told the Jews that the kingdom of God would be given to a nation—referring to the Gentiles—"bringing forth the fruit thereof." (Matthew 21: 43.)

The idea we gain is that our text speaks in a general sense. In a general sense the Gentiles will not accept of the restored gospel; they will not believe in the latter-day revelations, hence in a general sense, speaking of the greater part of the people, they will deny the work of God.

The Lord has told his servants to-day: "And after your testimony, cometh wrath and indignation upon the people," etc.—Doctrine and Covenants 85: 25.

(Also see 3 Nephi 9: 12; Isaiah 29: 6; 30: 30.) We call attention to what is said in the third paragraph of our lesson: "Woe unto them that turn aside the just for a thing of nought, and re-vile against that which is good, and say that it is of no worth: for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish." (Also see Doctrine and Covenants 28: 2; 45: 4.)

(Paragraph 6, small edition; verses 30-36, large edition.)

"*And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel.*"—There are two or three points in this statement to notice. First, God's words are to go to all the world. (See first lines of paragraph 14 of this chapter.) Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 14.

Second, God's words are referred to as a standard. God's words are his revelations and his commandments unto men. They are contained in the Bible, the Book of Mormon, and whatsoever other revelations the Lord may see fit to give men. Speaking collectively, the gospel of Christ is referred to, for it is the object of the Bible, the Book of Mormon, and other revelations to teach and convince men of Christ. The "standard," then, must be Christ as revealed through the gospel, or the gospel bearing true witness for Christ, which John saw would be restored to earth in the last days in its fullness, and would be preached to every nation, etc. (See Revelation 14: 6.) Isaiah uses the expression, "standard," and "ensign," when referring to the pure gospel in the last days. (See Isaiah 59: 19, 20; 62: 10, 11; 11: 11-16; 18: 1-3; 5: 26-29.)

How do we know that "standard" and "ensign" refer to the restored gospel in latter days? There would be churches enough in the last days, all claiming to teach the gospel, yet the fact that the Lord would set up a "standard" is evidence that all professing to be the gospel would not be the standard; the "standard" would mean the true, the genuine. Follow this, and none other, is the logic of it. What other special

act, as in setting up a "standard," has the Lord performed in the last days than that referred to by John in restoring the everlasting gospel, through angelic ministration? What else could "standard" refer to that would harmonize with these other passages of scripture, namely, "marvelous work and a wonder," and the coming forth of the sealed book?

Third, the "standard" should have special significance for the house of Israel. Notice the reasons that preface our text—"that I may set my hand again the second time to recover my people, which are of the house of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and unto thy father." Nephi, in a former chapter, says, "then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed," and "our father hath not spoken of our seed alone, but also of all the house of Israel." The effect of this will be to bring the remnants of Israel to a knowledge of their Redeemer. (2 Nephi 12: 6; 1 Nephi 4: 3; also see 1 Nephi 3: 42, 43; 2 Nephi 11: 3; 2: 2.)

"*And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible.*"—It is very clear, from the circumstances depicted, that the work prophesied of by Isaiah (twenty-ninth chapter), which should be so important because it would restore precious things which had been taken away from the Bible, and would make the way of salvation more plain (1 Nephi 3: 41-43, is referred to here, and is closely connected with the "standard" spoken of in the preceding sentence. We are told how people would regard the book, which we know as the Book of Mormon. Some would say, "we have got a bible, and there can not be any more bible." In paragraph 4 of our lesson we are told that they would say, "We have received the word of God, and we need no more of the word of God."

(Paragraph 7, small edition; verses 37-49, large edition.)

"*Thou fool, that shall say, A bible, we have got a bible, and we need no more bible.*"—In the first lines of the eighth paragraph the Lord says, "Wherefore, because that ye have a bible, ye need

not suppose that it contains all my words." In the last part of the paragraph of our text the Lord declares, "for my work is not yet finished; neither shall it be, until the end of man." In the fourth paragraph of our lesson the Lord informs us. "I will give unto the children of men line upon line," etc. Isaiah prophesies the same thing. (See Isaiah 28: 10.)

"*Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?*"—The Lord declares that this is evidence to man that he is an impartial God, and the "same yesterday, and today, and for ever." This is as the scriptures declare him to be. (See Acts 10: 34, 35; Malachi 3: 6; Hebrews 13: 8; Doctrine and Covenants 17: 2, 4.)

We have before called attention to the divine rule that everything shall be established by witnesses. God proposes that other nations, besides the Jewish nation, shall testify of him, and of his Son.

(Paragraph 8, small edition; verses 50, 51, large edition.)

"*For I command all men, . . . that they shall write the words which I speak unto them.*"—The reason of this is evident. It enables later peoples to know that God is, and always has been a fair and impartial God, and it leaves no room for doubt for fear one nation might have been peculiarly susceptible, imaginative, or superstitious, and hence was deceived in the testimony it left. God proposes to furnish men with strong evidence, that they may have no excuse for not believing, and then they shall be judged by these books "which shall be written."

"*The books which shall be written.*" What are they? For answer we are informed that the Lord will reveal himself unto the Jews, the Nephites, and the lost tribes of Israel, and that each of these divisions shall make a record of their experiences.

The promise is also made that the Lord would "speak unto all nations of the earth, and they shall write it." In his vision Nephi was shown that the Lord would manifest himself unto the Gentiles. (1 Nephi 3: 44.) God reveals himself unto every people who will accept of his gospel. (See Acts 2: 38, 39.) Peter testifies of God's impartiality. (Acts 10: 34, 35.)

If the question should be asked, where is the proof that God reveals himself unto the Gentiles, and the people of later times, as well as of former times, is not the fact of the restoration of the gospel to us in this day, by angelic ministration, and through the power of the Holy Ghost, sufficient evidence, and have we not written our testimony in Doctrine and Covenants, and in our Church History? Have we not recorded in other books, and in papers, the evidences of God's power we have received, and are we not doing so, right along? Verily, God is no respecter of persons, peoples, or nations.

(Paragraph 9, small edition; verse 52, large edition.)

"*And it shall come to pass.*"—It is declared that each nation shall have the testimonies of the other nations. Nations is used in the collective sense as divisions of mankind, separated from each other. Under the head Gentile, are classed all who are not Jews. Again, under these two great heads, there have been distinct divisions, cut off from communication with each other, as the Jews, the Nephites, and the lost tribes. The former-day Gentiles came in contact with the Israelites, and were taught by them. The latter-day Gentiles, belonging to a distinct period, God reveals himself unto them, and they become the teachers of the surviving Israelites scattered through their nations.

Our lessons have shown us how the latter-day Gentiles were to have the words of the peoples before them, the Jews and the Nephites. The paragraph we are examining shows that each of those peoples—represented by their descendants, the Hebrew of to-day, and the Lamanites—are to have the testimony of the other, and they will, of course, have our testimony, as we Gentiles have theirs.

It is also promised that we shall have the words, or testimony of the lost tribes of Israel. We say "we," because "as many of the Gentiles as will repent, are the covenant people of the Lord" (see paragraph 11, this chapter), and hence if the Nephites and the Jews—their descendants—are to have the testimony of the lost tribes, the Gentile children of God are included, of course. This is another promise that is to come to pass

in the future, when our Savior shall gather all his people together to meet him, and the lost tribes shall come down from the North, "filled with songs of everlasting joy." (Doctrine and Covenants 108: 5, 6.) They will bring their testimony for us, Jew, Nephite and Gentile, and we shall have our three witnesses for them, the Bible, Book of Mormon, and latter-day revelations to the Gentiles.

WHAT THE MARVELOUS WORK WILL ACCOMPLISH.

First, "*There shall be many which shall believe.*"—Paragraph 12. Gentiles are referred to as has been shown. As the Lord was to choose the Gentiles in the last days, to be his agents in his work, it is evident that his purpose could not be carried out unless Gentiles were to receive his message. (Also see Matthew 21: 43; Acts 28: 28.)

Second, "*And then shall the remnant of our seed know concerning us.*" Paragraph 12. The promise is made that the Lamanites, among whom there is Nephite mixture (1 Nephi 3: 40; Alma 21: 2) "shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ."

The promise is also made that not many generations shall pass away from this time until "they shall be a pure and a delightful people." As to whether this means that the righteous Lamanites will become white or not, we leave each one to decide for himself. It is recorded in Alma that the curse followed the righteous Lamanites in that day no more (Alma 14: 3), and again in 3 Nephi we are told, "And their curse was taken from them, and their skin became white like unto the Nephites." (See last part of paragraph 9, chapter 1.)

Third, "*And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ.*"—Paragraph 13. In paragraph 10 of this chapter it

is declared, "and it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions." (Also see 1 Nephi 5: 48; 2 Nephi 11: 3; Isaiah 11: 11, 12; Jeremiah 33: 1-9; Zechariah 8: 7; Ezekiel 20: 41, 42; Romans 11: 25-28.)

Fourth, "*The millennium.*"—Paragraph 14. From the characteristics named, it is clear that this paragraph describes the millennium, which condition the "marvelous work" will lead up to. Nephi was shown, in his vision, that Zion, or the millennium, would be the culminating point of the work which God would do in the last days, and that men were to labor to bring it about—"And blessed are they who shall seek to bring forth my Zion at that day."—1 Nephi 3: 41.

Let us notice that the Lord's work will go to all nations and peoples, and then will the judgments of God follow upon the wicked. This point has been set forth in our lesson. After the world has been warned, the millennium era will be ushered in. Beginning with the eleventh line, "And righteousness shall be the girdle of his loins," down to the twenty-first line, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," we have a picture of the peaceful, harmonious conditions that will prevail in Zion in the millennium, as given by Isaiah 11: 5-9.

Confirming the last statement we quote from Isaiah, Nephi prophecies, "Wherefore, the things of all nations shall be made known." And again, "*and there is nothing which is sealed upon the earth, save it shall be loosed.*"

"And Satan shall have power over the hearts of the children of men no more, for a long time." This statement further identifies the period as the millennium reign of a thousand years, described by John, when the Devil will be bound. (Revelation 20: 1-6.)

QUESTIONS ON THE LESSON.

What does the Lord promise the inhabitants of the earth? What can not escape destruction? Why will Satan rage in the last days? What three classes of opponents of the "marvelous work" are described? How do you understand the statement that the Gentiles will deny the work—will none

of them receive it? What woe will fall upon the unbelieving Gentiles?

In what figurative expression is the "marvelous work" referred to, and also by Isaiah? Explain the force of it. What book is closely mentioned in connection with the "standard," and why? Unto whom is it declared these words

shall go? What importance should the book have for the house of Israel? What book is referred to? What does Nephi prophesy would be said regarding it? How does the Lord answer these objections? What is explained that makes confirming evidence?

What does the Lord declare in proof of his impartiality? What shall men be

furnished, and by what judged, that they may have no excuse? How is the broad declaration of God's impartiality fulfilled in the case of the Gentiles? What is declared concerning the lost tribes? Which ones of the witnesses promised have we? Which one is yet to come? Give a summary of what the "marvelous work" is to accomplish.

September, 1903.

Third Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Review questions. We suggest, as before, that this exercise be made general, or divide the membership into senior and junior divisions, only, and give each its turn.

Song.

Short talk or paper: Review of the year's lessons; promises of which we have learned; glorious things we have to look forward to.

Song, sung by divisions.

Archæology. If practicable have stereopticon views on the subject chosen by the speaker; if not, have an address on the archæological evidences that Christ visited the ancient Americans.

Song by juniors.

Roll-call: Respond with quotations from the year's lessons.

Close.

LESSON II.

QUARTERLY REVIEW.

- Lesson 1. The First Death.
- Lesson 2. The Second Death.
- Lesson 3. Who Are Subjects of the Law?
- Lesson 4. The Carnally Minded.
- Lesson 5. The Choice Land.
- Lesson 6. Christ's First Coming—To the Jews.
- Lesson 7. Christ's First Coming—To the Nephites.
- Lesson 8. Spiritual Conditions in the Last Days.
- Lesson 9. The Marvelous Work.
- Lesson 10. How the Marvelous Work Will Be Received.

RETROSPECTIVE.

Our lessons this quarter have been entirely along doctrinal and prophetic lines. We have had no history. Jacob and Nephi have been our teachers. Isaiah has been largely quoted from. The first four lessons are doctrinal; the remaining six are prophetic.

Beginning with the first coming of Christ, his mission, work, death, and resurrection, the prophecy skips over the centuries to the last days, when this land is presented as the chosen soil upon which the gospel standard will be planted, and Zion be established. The progress of the latter-day work is shown from its beginning to its triumphal culmination in the millennium, when the Lord will have fulfilled all the covenants he has made to his children.

REVIEW QUESTIONS.

Doctrinal.—Explain the first death. How did Christ obtain the keys of death? What does resurrection mean,

or what takes place? Will all the dead rise at the same time? Explain how it will be. What is meant by the second

death? When will it be known who are consigned to it? Explain the nature of hell. How is justice provided for those who do not gain salvation?

What is the law of salvation? For whom will the atonement of Christ be sufficient? Who will be judged by the law? Who will not be? What does it mean to be carnally minded? What is the means of escape from that condition? Name the seven examples Jacob ranks under this head. What is it to be spiritually minded? How does Nephi explain the character and mission of the Mosaic law?

Prophetic.—What is the destiny of this land in civil matters? What is its destiny in spiritual matters? How has the Lord directed in the affairs of this nation and why has he done so? What protection is promised this land, and why? What is to be finally established on this land?

What does Nephi say about the prophecies of Isaiah? What was Nephi promised about his writings, or the writings of his people? Concerning what branch of Israel besides the Nephites and the Jews is a similar promise made? How many written witnesses for Christ are mentioned?

To what other people, besides the Jews, was Christ to appear? How does

this idea compare with the Scriptures? How long would the Nephites remain righteous after Christ? In accordance with what decree concerning this land would destruction come upon them? Would the Gentiles be overlooked by Christ? How would he reveal himself to them?

What would be the cause of spiritual darkness in the last days? What would be established, as a result? What would be taught? What would be denied? How would God remove the spiritual stumbling-block? Through what means would he accomplish his object?

How would men receive the book? Of what would the book be the initial feature? What should be a sign that would follow soon after the coming forth of the book? To what peoples and nations was it prophesied that the fullness of the gospel should go? To what particular people must it go to fulfill the Lord's covenants? What will it accomplish with them? What triumph will the "marvelous work" culminate in?

What command was the seer given about one part of the book delivered to him? What promises is made concerning it? What does the sealed revelation contain?

September, 1903.

Fourth Week.

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

INTRODUCTION.

This lesson treats of practical topics more directly than those preceding, and hence is calculated to be more interesting. We now come to "business," and everything should be done in a business way. Care upon the part of presiding officers will facilitate greatly the efforts to understand the lesson.

Text.—Rules of Order and Debate, Chapter 4.

Subject.—Business.

Paper.—Benefits resulting from Religians becoming acquainted with Parliamentary Law.

Music.—Special, to be provided by Music Committee.

LESSON STUDY.

(Sec. 40.) INTRODUCTION OF BUSINESS. How is any specific subject of business introduced?

(Sec. 41.) NATURE OF COMMUNICATIONS. How many kinds? Name each kind. Which only are required to be noticed?

(Sec. 42.) PROPOSITIONS; HOW PREPARED. What is said of the form? How are they introduced? What names do they take if adopted? What are they called before adoption?

(Sec. 43.) HOW TO OBTAIN THE FLOOR. Before a member can make a motion, or address the assembly upon any question, what must he do? How is this done (explain in detail)?

(Sec. 44.) RIGHT TO THE FLOOR. When two or more rise at same time, or nearly so, how is the presiding officer to determine who shall have the floor? If the decision of the presiding officer is not satisfactory, how may members dissatisfied proceed?

Note.—The following rules governing the presiding officer in his decision are taken from "Roberts Rules of Order," pages 22 and 23.

(a) The member upon whose motion the subject under discussion was brought before the assembly (or, in case of a committee's report, the one who presented the report) is entitled to be recognized as having the floor (if he has not already had it during that discussion), notwithstanding another member may have first risen and addressed the chair.

(b) No member who has once had the

floor is again entitled to it while the same question is before the assembly, provided the floor is claimed by one who has not spoken to that question.

(c) As the interests of the assembly are best subserved by allowing the floor to alternate between the friends and enemies of a measure, the chairman, when he knows which side of a question is taken by each claimant of the floor, and their claim is not determined by the above principles, should give the preference to the one opposed to the last speaker.

(Sec. 45.) PETITIONS; HOW PREPARED AND BY WHOM OFFERED. By whom should a petition be signed? By whom should it be presented? What qualification is mentioned upon the part of the one presenting it?

(Sec. 46.) PETITIONS; HOW OFFERED. Mention specifically the steps given for offering a petition. Upon what conditions must a petition be received by motion?

(Sec. 47.) PETITIONS; HOW CONSIDERED. State the proper steps in the consideration of a petition. In what three ways are petitions disposed of?

(Sec. 48.) PRINCIPAL MOTIONS MUST BE IN WRITING. What motions are required to be in writing? What option has the presiding officer? What motions need not be written?

(Sec. 49.) MOTIONS MUST BE SECONDED—EXCEPTIONS TO. How is a motion seconded? What is the effect if no second is offered? What motions require no second?

Note.—Notice it says “If a motion be not seconded, no notice should be taken of it by the presiding officer.” The presiding officer is not required to ask for a second; nor is it necessary to wait, or give time, for a second, so far as any rule we have seen.

(Sec. 50.) STATEMENT AND WITHDRAWAL OF MOTION. What is meant by “statement of a motion”? What is said of the importance of stating the question? State the rule about withdrawing

motions. For what purpose and to what extent may suggestions be permitted?

(Sec. 51.) MOTIONS REREAD, OR RE-STATED. What is said of the frequency of stating or reading motions. How may demands for restating, or re-reading, as an obstruction to business, be prevented?

(Sec. 52.) WHAT MOTIONS MAY SUPERCEDE OTHERS. When a motion is regularly before the assembly, what other motions can be received?

DRILL.

A very effective drill could follow this lesson by making preparation for it. Let the Program Committee arrange for the drill by assigning the different features to different members. Have some one prepare a petition and arrange for some friend to present it, to form the basis of the deliberations of the evening. Arrange for several attempting to obtain the floor by rising at same time. Have some one prepared to present orally some motion required to be written, and chairman rule it out. Have some one ready to try to discuss a motion without obtaining the floor, or before a second is offered. Some one might attempt to withdraw his motion after it has been stated. Another might attempt obstruction by repeatedly calling for the reading of the motion. These are only a few suggestions of ways to make a drill both profitable and interesting, many will occur to the committee as they proceed to consider the matter.

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THE RELIGIO QUARTERLY.



Lessons on the
Book of Mormon and Archæology, and Programs for Locals
and Home Classes.

Volume 1.

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Number 5.

MISS LOUISE PALFREY, EDITOR,
111 Main Street, Macon, Missouri.



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FIRST VOLUME.

This issue of the QUARTERLY, No. 5, completes the first volume. It was thought best to begin the second volume with the new year, hence the fifth issue of the QUARTERLY is included in the first volume.

THE SUCCESS OF THE QUARTERLY.

President Gunsolley, in his annual address to the General Convention of 1903, said: "The success of our QUARTERLY has exceeded the fondest hopes of the most sanguine."

While the General Association has done its best to make the QUARTERLY a credit to the Society, the success of the QUARTERLY must be largely attributed to the hearty, loyal support the Religians have given it.

Neither have the Religians stopped with merely patronizing the subscription list, but they have shown that they feel the QUARTERLY to be *their* affair, at the same time they have intrusted the officers and editor to execute it. They have manifested a keen interest in the work, and we are glad that we serve a band of young people who are not passive followers, but are intelligent co-workers.

The editor wishes to thank the Religians for their kind words of encouragement. We have been deeply touched by the thoughtful consideration expressed in the many messages we have received from individual members, locals, and districts which, notwithstanding the laboriousness of our work, has mixed it with pleasure for us.

JUNIOR SUGGESTIONS.

From a few sources there has come a request from junior teachers for something adapted to their needs. The demand has not been sufficiently widespread, it has been thought by the General Association, to justify the publishing of another quarterly, but respecting the teachers who desire junior helps we have tried to offer something of this kind in the present issue of the QUARTERLY, under "Suggestions to Junior Teachers," which follow each lesson.

It would please us to hear from junior teachers as to whether these suggestions are a help to them or not, and to designate any plan that may have proved more satisfactory than the others. We shall be glad to receive any suggestions junior teachers may have to offer.

BESIDES THE EDITOR.

It may not be generally understood that our QUARTERLY passes through the hands of a revising committee before it is published, but such is the case.

TEXT REFERENCES.

In "Helps on the Lesson Text" the small edition of the Book of Mormon is referred to, except in the headings of the paragraphs, when the text is given from both large and small editions.

ORDER OF EXERCISES.

Opening exercises. (Fifteen minutes.)

Lesson. (Not over thirty minutes.)

Program. (Thirty minutes.)

October, 1903.

First Week.

PRAYER-MEETING.

TOPIC.—The New Life. (Romans 6:3-6.)

Supplementary Reading.—Read and carefully consider Lessons 1 and 2 of this quarter, as a preparation for the subject of this prayer-meeting.

Remarks.—Paul tells us that when we have covenanted with God in the waters of baptism, and our sins have been forgiven, we have gone through a likeness of the death, burial, and resurrection of Christ, and that we should afterwards walk in a newness of life, leaving our old self behind, buried.

Nephi impresses the thought that we should progress after we are baptized. He says a "straight and narrow path" (2 Nephi 13:4) lies before us, and that we have to follow in that path to the end. As we can accomplish distance only by advancing, the great lesson conveyed is that our course must be one of progress if we would gain that which we started out to win.

The thought we want to ponder over, the question we want to inquire of ourselves is, how does our life, since we were baptized, compare with our life before we were baptized? Are we truly living a new life? What progress have we made since we came into the church? Have we gained strength over our weaknesses and faults through continued struggling and resisting? Have we cultivated a prayerful, humble, generous spirit? Are we better and wiser, richer in faith, love, charity, patience, and wisdom—in the qualities of the Christ-character? Have we improved the opportunities we have had to do service for the Master? When we were appointed to do a work, have we been as faithful, active, and thorough in the performance of our duty as we should have been? Have we consecrated ourselves wholly to Christ and his cause, or

have we divided ourselves with the world, our own ease, and selfish desires? Have we been students of God's word that we might increase our knowledge? Have we been doers? Have we done what we could to bring others to a knowledge of the truth? Have we sought to build up the kingdom of God? Have we done our share of the work necessary to the carrying on of the cause?

Prayer.—Let us pray for a full conception of what the "new life," spoken of by Paul, requires of us, of what we should do when we enter the "straight and narrow path" described by Nephi. Let us pray that we may have the desire always, to press onward, and that we may realize whether we are, or are not, making spiritual progress.

Experience.—Tell how you have been blessed in trying to overcome some weakness, or fault; of how, when you prayed for light in regard to your duty, or for strength, or for peace and harmony when there was some difference between you and a brother or sister, you have felt the peaceful influence of the Christ-love, and have felt lifted nearer to God. Tell of how you have been benefited and blessed in doing work for the Master; and of how you have been made to realize that you lost in spirituality when you failed to improve any opportunity to serve. In short, tell how you have been blessed, as you have tried to live pleasing to God day by day, within yourself, in your private conduct, and in your words and actions towards others. Tell of the peace and happiness you have experienced as you realized that you were doing good, gaining strength, and making progress in the divine life.

THOUGHTS ON THE TOPIC.

We sometimes hear Saints say that they do not enjoy the Spirit as they did when they came into the church. May not the reason be because some of us have not been making progress since?

God gives us the witness of his ap-

proval when we are baptized and take upon us the name of his dear Son. We *did something* to merit it then. We *keep on doing*, if we want to enjoy the Spirit of God.

The mere fact of having our names

enrolled in the church or kingdom of God, of being classed or associated with those who profess to be followers of Christ, does not entitle us to the Holy Spirit. It is a continuation of effort that brings us a continuation of the spiritual enjoyment we experienced when we obeyed the first principles.

Saints who do not advance beyond

the first principles will find themselves becoming fossilized; they are like a plant which has ceased to grow. God does not keep on giving us his Spirit for our first act of obedience.

The Saint who rejoices in the gospel from year to year is the Saint who is alive, who is making progress, advancing onward and upward.

October, 1903.

Second Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Lesson.

Music.

Journal, edited by members of local.

Song.

Reading from some good book.

Closing exercises.

LESSON I.

THE GATE.

Text.—2 Nephi 13: 4-6, small edition; 17-26, large edition.

Time.—Towards 545 years before Christ.

Place.—In the land of Nephi.

INTRODUCTION.

In this lesson Nephi shows, in a clear manner, that faith, repentance, and baptism are but the first steps in the plan of salvation. He makes the apt comparison to a gate, by which we are admitted to the path that leads to eternal life. It is shown that our Christian warfare only begins when we obey the first principles of the gospel, and that between baptism and the crown of victory there is a course marked out that we must follow. Whether we gain or lose the crown depends upon whether we do, or do not walk in the "straight and narrow path" after we are baptized.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verses 17-21, large edition.)

"*The same shall be saved.*"—Nephi discusses the important question of salvation, of who shall be saved, of how salvation may be obtained. It is not gained by a single bound. We have known people who thought they were saved when they were baptized. The idea is not correct, as our lesson clearly shows.

"*For the gate by which ye should enter.*"—While salvation is not obtained by the first principles of repentance and immersion, alone, neither can salvation be obtained without obedience to these. Nephi says in another place, "And he

commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God."—2 Nephi 6: 9.

Christ told Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

"*And then cometh a remission of your sins.*"—It needs no argument to show that unless a man desires to turn from his sinful ways, and is sorry for all the wrong he has done, he is not a fit subject for the kingdom of God. Christ and the apostles always taught repentance as essential to salvation. Jesus

said, "But, except ye repent, ye shall all likewise perish."—Luke 13: 3. (Also see Matthew 4: 17; Mark 1: 15; Genesis 5: 1, 2, Inspired Translation.) Alma says, "And except ye repent ye can in no wise inherit the kingdom of God."—Alma 7: 1.

But Nephi does not say that repentance, alone, is sufficient to entitle one to forgiveness of his sins. He says it is repentance and "baptism by water." Christ instructed the apostles to teach all nations that they must be baptized. (Matthew 28: 19.) When Peter was asked, "What shall we do?" he answered to not only repent, but to "be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.)

Christ, who is presented as our pattern in all things, is shown to have set an example for us, in that he was baptized in water. (See 2 Nephi 13: 2; also Matthew 3: 13-16.) Nephi calls attention to the fact that if it were necessary for the Holy One "to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water." It would seem that the example of Jesus should settle all dispute in regard to this question, and Nephi presents the logic of the matter very plainly.

In the latter part of paragraph 2 of this chapter, and in paragraph 3, baptism is referred to as a covenant with God, or as a "witnessing unto the Father," that we are willing to take upon us the name of Christ. It is not the act of being immersed in water that takes away our sins. It is through faith in Christ, of which we give proof by our obedience to the command to be baptized, that our sins are forgiven us, and we enter upon the way to salvation. Christ died for the sins of mankind, and it is only through faith in Christ that our sins can be forgiven. Alma declared: "There is no other way nor means, whereby man can be saved, only in and through Christ." (Alma 18: 3; also see last paragraph of our lesson, and Acts 4: 12.)

If a man were immersed in water, not believing in Christ as his Savior, it would avail the man nothing; his sins would remain against him. Paul speaks of baptism as representing, or being a "likeness" of Christ dying for us. When

we are baptized in the name of Christ we signify our belief in the Son of God who came to earth and sacrificed himself for the sins of mankind. The appropriateness of baptism as a witness to the Father that we desire to take upon us the name of Christ is beautifully represented by Paul as rising to "walk in newness of life." (Romans 6: 4, 5.)

In summary, baptism is, first, an expression of belief and faith in Christ, and of our desire to turn from our sins. It is a promise, a covenant, on our part, to follow Christ. Second, because of our faith and repentance, as signified by our obedience in being baptized, God on his part, forgives us our sins, and turns a clean page over for us to make a new record upon.

"By fire, and by the Holy Ghost."—Bible writers also use the figure of fire in describing the Holy Ghost." (See Matthew 3: 11; Acts 2: 3.)

Nephi now refers to the second baptism, that by the Holy Spirit. The new birth is not complete without this baptism. Christ told Nicodemus that a man must be "born of water and of the Spirit" to enter into the kingdom of God. (John 3: 5.) It is the Holy Spirit that cleanses and purifies the soul, and gives man truer, higher impulses.

"Which witnesses of the Father and the Son."—The promise to those who repent and are baptized in the name of Christ is that they "shall receive the gift of the Holy Ghost." (Acts 2: 38, 39.) Paul wrote: "The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans 8: 16. The Spirit bore witness to Jesus of the Father's pleasure. (See Matthew 3: 17.)

"Ye have entered in by the gate."—Jesus has described the gate by which, only, ye may enter the fold of Christ. Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1.

"And then are ye in this straight and narrow path which leads to eternal life."

—Notice that eternal life is yet to be reached, or gained; that there is a path leading to it. Faith, repentance, and baptism constitute the "gate," to use Nephi's apt figure, by which we are admitted to this "straight and narrow path."

(Paragraph 5, small edition; verses 22-24, large edition.)

"After ye have gotten into this straight and narrow path, I would ask, if all is done?"—A pertinent question to ask, to-day. Many of us act as if we thought our work was done, at this juncture, and that our salvation was secured. But Nephi seeks to impress upon us that we have only just begun the journey; we have only entered upon the path that leads to eternal life. When Christ speaks of our entering the sheepfold, we are not to understand that he means that we are saved, and have no more to do. The sheepfold represents those who are followers of the Shepherd, Christ. All who compose the sheepfold of Christ have the "straight and narrow path" to climb.

"Ye must press forward."—We can not sit down; we can not stand still, if we would gain the reward of salvation. We must "press forward," keep going

"onward and upward." It must be a march of progress.

"If ye shall press forward, . . . and endure to the end, . . . Ye shall have eternal life."—The gaining of the crown is made conditional upon if we "press forward," and if we "endure to the end."

We see that after having obeyed the first principles, and entered through the gate, there is a possibility of our not obtaining salvation. It will be only those who keep active, advancing; those who do not get discouraged and give up, but who "endure to the end," that will gain the crown. "As many as repent and are baptized in my name, which is JESUS Christ, and endure to the end, the same shall be saved."—Doctrine and Covenants 16: 4.

(Paragraph 6, small edition; verses 25, 26, large edition.)

What does Nephi mean by saying, "this is the way"—way to what? What does Nephi say about the way? Whose doctrine does he say it is?

THOUGHTS FROM THE LESSON.

The life of the Christian, or Saint, must be one of going forward.

The man who goes no further than to be baptized and come into the church will not be saved.

Salvation is to be gained by those, only, who are spiritually progressive—who grow.

The race, partly run, will not entitle one to salvation. We shall be rewarded for all the good we do, but to gain salvation we must "endure to the end."

All who would obtain salvation have a path to climb, after they are baptized, and come into the church.

In the church we have the association of those who are traveling the same way we are, and we receive the strength and encouragement that comes from such company. But salvation is not to be found by coming into the church, unless we do what the church was intended to help us to do, viz., walk in the

"straight and narrow path," onward and upward.

After belief in Christ, to repent is the first and most important thing we have to do to become associated with him. Repentance has been spoken of as one of the first principles of the gospel. It is a principle that runs all through the gospel. The individual who gets too big to admit a mistake after he comes into the church; who will not apologize if he does wrong to another; who will not confess a fault when it is proper to do so; who will not listen to reason or advice; who will not acknowledge a better idea than his own—such an individual needs to be converted again. The spirit of repentance, of humility, we need and must have unto the end, if we would gain salvation. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

QUESTIONS ON THE LESSON.

What question does Nephi discuss in our lesson? To what does he compare the plan of salvation? What is necessary to enter upon the "straight and narrow path?" What constitutes the

"gate"? What did Christ say a man must do? What is the beginning of the new birth? After a man has repented, what shall he do to have his sins forgiven? What is the Bible teaching on

this question? How is the example of Jesus referred to by Nephi? To what does Paul liken baptism by water? What does the ordinance signify, on our part? What is it, between us and God? What do we promise thereby? What does God promise? What makes baptism effectual in the remitting of our sins? Will our sins be forgiven if we are baptized without true repentance? Is our baptism complete with immersion in water? What does the Holy Spirit do for us? Of what does it bear witness to us? Why does Nephi call baptism by water and by the Spirit the "gate"? Does this gate ad-

mit us unto salvation? What does it admit us to? What does Nephi say about the gate he has described? What did Christ say about those who tried to enter by any other door? Is giving obedience to the principles defined all that we have to do? What is it we have to do after we have entered upon the "straight and narrow path"? What is represented by this path, or by the sheepfold? What is meant by "press forward"? May one fail to obtain salvation after having entered the path, or sheepfold? How? Who will receive salvation?

SUGGESTIONS TO JUNIOR TEACHERS.

The points we want to impress by this lesson are that there are just certain things that a person must do to obtain salvation.

First: He must enter by one special gate, and no other. (See that what the gate represents is clearly understood.)

Second: The gate admits a person, not into salvation, but into the path that leads to salvation. (The path will be considered in the next lesson.)

To make the idea more vivid, draw Nephi's illustration on the blackboard. A gate, and a path leading from it to salvation, which may be represented by a crown. Write on the gate, as the children are able to give them, the principles for which it stands.

The third point we want to impress by

this lesson is that only this "straight and narrow path" will take one to salvation.

Fourth, that if we go only part of the way, we shall fail to be rewarded with the crown. We must go *all the way*. (Leave the consideration of what we have to do in this path for the next lesson.)

Suggestive Questions.—What is salvation? Is there more than one way of winning it? Which is the right way? What is the gate, or what are the first things we have to do? Where does the gate take us? Where does the path take us? What kind of a path is it? Is there any other path that will take us to salvation? Over how much of the path do we have to go, to gain the reward?

October, 1903.

Third Week.

SUGGESTIVE PROGRAM.

(Music and Flower Committees.)

It is suggested that the local Music Committee choose songs and hymns appropriate to the themes of the last, and of this lesson. An inspiring sermon relating to the plan of salvation can be preached by song. The Flower Committee may decorate the room with the foliage of autumn, and the songs

be interspersed with the following: Recitation: Bryant's "Death of the Flowers."

Ten or fifteen minute address on, The Plan of Salvation Leads to Springtime—Life.

The Music and Flower Committees are to report at this meeting.

LESSON 2.

THE PATH.

Text.—2 Nephi, chapter 14.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

INTRODUCTION.

Having shown that our work is not done when we are baptized, and that there is a path we have to travel to gain salvation, Nephi proceeds to describe the path, to show us what we have to do when we enter upon it. His teachings may be summed up in these words: to pattern our lives after the Christ life; to make our character like his; to overcome the evil and carnal in our natures and strive to attain unto the perfection exemplified in Christ. This is what it means to be a true saint, a true follower of Christ. In this work of making ourselves like Christ, we are promised the Holy Spirit to direct us, and to help us to do as it directs.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-8, large edition.)

"I suppose that ye ponder somewhat in your hearts, concerning that which ye should do, after ye have entered in by the way."—Our lesson this time is of the greatest importance. It concerns our life and actions after we have taken upon us the name of Christ. It seems that Nephi's brethren did not comprehend what there was to do after entering through the gate. Are any of us in the same condition? Nephi does not go into the details of the subject. He gives us the key to what we should do and the way we should live when we have entered upon the path in the following words, "Feast upon the words of Christ," and the Holy Spirit "will show unto you all things what ye should do."

Nephi leaves it to us to find out the requirements of a christlike life for ourselves, after telling us how we may do so. He says that the words of Christ "will tell you all things what ye should do."

Our first duty, then, after entering upon the "straight and narrow path," is to study the words of Christ. If through ignorance we fail to do what we should, when we have no right to be ignorant, there will be no excuse for us at the last day. After gaining information concerning our Christian duties, what are we to do with it? Notice that Nephi does not make learning the object or end. In every instance he speaks of what we shall do, showing that knowing should result in doing. There is no virtue in understanding the words of Christ if we perform them not. The object of giving them to us; the object

of commanding us to inform ourselves of them is that we may have a guide for our thoughts and actions.

Our guide is not complete, however, without the aid of the Holy Spirit. It enables us to test the things with which we come in contact, and to feel what is good, and what is not good for us to do. The person who is in possession of the Spirit of God needs not to be told that dancing, for instance, is not conducive to his highest welfare; he needs not to be told that vulgar language and bad company should be shunned; he needs not to be told that that which is worldly and frivolous and vain is displeasing to the Father. The one who is trying to be a true child of God will quickly detect that which is of a carnal nature, because the Holy Spirit makes him very sensitive; it will be attracted, like a magnet, to that which is pure and true; or it will be repulsed by that which is harmful and evil. Like the needle of a compass, if placed to the east and west, it will tell the mariner that those directions are wrong, by flashing about and pointing to the north and the south. Just so the Holy Spirit will show us that which is wrong, and guide us in the proper channels if we will be subject to its leadings.

We learn, then, that it is essential that we have the Holy Spirit when we enter into the "straight and narrow path," that we may not be led astray and lose the way, but that we may be shown the road onward until we are received into our heavenly home with the welcome, "well done." Seeing how important it is that we have the Holy Spirit, it becomes our duty to earnestly desire it, to strive and pray for it, and this is the first thing that the follower of Christ should do when he covenants with God in the waters of baptism. In the third paragraph of our lesson Nephi says that the Spirit "teaches a man to pray." Alma shows the necessity of praying "continually without ceasing." (Alma 14:16.) Christ taught us to "watch and pray." (Matthew 26:41; also see Colossians 4:2; 1 Chronicles 16:8, 11.) In latter-day revelation we have been instructed, "Thou shalt pray vocally as well as in thy heart, yea, before the world as well as in secret, in public as well as in private."—Doctrine and Covenants 18:4.

One test of our spiritual condition is

whether we have the spirit of prayer or not. Nephi says that the Spirit teaches us to pray. If we do not feel a desire to pray, it must be because we have not sufficient of the Spirit with us. We are permitting ourselves to become cold and indifferent, perhaps. We are not devoting the time to spiritual things that we should, or we are going about our work in a mechanical, self-reliant fashion, instead of humbly, and in deference to the Master.

"Behold, this is the doctrine of Christ."—Let us summarize the plan of salvation as Nephi has presented it in our last lesson and in this one.

(The gate.) Faith in Christ. Repentance of sin. Baptism in water for the remission of sins. Baptism of the Holy Ghost.

(The path.) Christ—to make ourselves like him; to attain unto the perfection of the example he set for us; to follow him.

"And there will be no more doctrine given, until after he shall manifest himself."—When Christ should come he would reveal himself more fully. Until that time, the inference is, the people should be obedient to what had been revealed unto them, seek the enlightenment of the Spirit which would teach them, and be willing to give heed to more when it should be given.

(Paragraph 2, small edition; verse 9, large edition.)

"And now I, Nephi, can not say more."—It seems that those whom Nephi is addressing failed to comprehend the plan that he had been talking about. It was not material enough for their carnal minds to grasp. In the beginning of our lesson it is indicated that they did not understand what they should do after they should enter upon the "straight and narrow path," and after Nephi has endeavored to inform them, still they evince dullness of perception, and seem not to be satisfied. Perhaps this is one reason for the remark Nephi makes in the preceding paragraph, viz., that "there will be no more doctrine given," trying to impress upon them that they must submit to what he had taught them, and try to understand it.

And why did they not understand?

"For they will not search knowledge, nor understand."—Here is the secret of

the question. In the first part of our lesson Nephi says, "Now, after I have spoken these words, if ye can not understand them, it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light." Here we have an illustration of the need of the Spirit. Nephi had spoken in language plain and simple, but it was as Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." Again he says that these things must be "spiritually discerned." "The things of God knoweth no man, but the Spirit of God." (1 Corinthians 2: 14, 11.)

"*Stiff-neckedness.*"—Spiritual understanding is not a privilege of some and denied to others. The reason that those to whom Nephi was talking did not understand is shown to be because they would not; they were "stiff-necked." It was because they did not want and

would not seek the light of the Spirit.

(Paragraph 3, small edition; verses 10-12, large edition.)

"*For if ye would hearken unto the Spirit.*"—Nephi refers to the Spirit of God, and tells his congregation that it would lead them to pray if they would heed its promptings, and through prayer they would receive the Spirit which gives light, and guides into all truth.

What spirit does Nephi say would not teach a man to pray?

What does Nephi say we must do?

What should precede any performance unto the Lord? Why?

SUMMARY.

Nephi has taught us the way to obtain salvation is to come through the proper gate; after that to learn, and to do the words of Christ; to seek to be guided by the Holy Spirit, and to continue in this course till the end.

AFTERTHOUGHTS.

It takes the word and the Spirit to make a complete guide to salvation. We are not to depend upon the Spirit as sufficient without obtaining knowledge of the word, neither is the word sufficient without the Spirit.

We need proper education in order to be susceptible to the Spirit, know its leadings, and be prepared for further revealments. Hence we are commanded to obtain knowledge of the word.

We need the Spirit to make us more susceptible to right and to enable us to more easily detect wrong; to enable us to interpret the word aright, and to guide us where the human spirit would fail to discern. The Spirit of God guides "into all truth" (John 16: 13); "searcheth all things, yea, the deep things of God" (1 Corinthians 2: 10); enlightens the mind, and fills the soul with joy (Doctrine and Covenants 10: 7).

Our work after being baptized is to make our character like Christ's. Our character becomes like his as we do the things he did and cultivate the virtues that he had.

We, who profess to be followers of Christ, should examine ourselves to see if we are being christlike in our lives, in our thoughts, in our words, in our actions, in our treatment of others.

Are we concerning ourselves about the salvation of others, as Christ did?

QUESTIONS ON THE LESSON.

What did Nephi's brethren not understand? What key to the problem does he give them? What is the first thing necessary for us to do when we enter upon the "straight and narrow path"? Why may we not depend entirely upon the Holy Spirit? What is the virtue in obtaining a knowledge of the word? What is the object of doing so? Why are we told to

seek for the Spirit? Why is the word not sufficient to guide us to salvation? What important thing will the Spirit teach us to do? Of what is the spirit of prayer a test? What drives it away from us? What is the whole work that lies along the straight and narrow path? By what standard are we to measure ourselves? To what does Nephi refer as "the doctrine of Christ"? What

did he mean by saying there would be no more doctrine given until after Christ had manifested himself?

Of what did Nephi complain in his brethren? Why did they not understand? Is the enlightenment of the Spirit the privilege of some and not of others? How is it obtained? How will the evil spirit influence a person, in contrast to the good Spirit? In whose

name should we pray? How essential is prayer? What does Nephi advise in regard to it? With what should we preface anything we think of doing for the Lord? What is the object of prayer? What does Nephi point out as the dominant requirement in which study and prayer should culminate? What is the process of making our character like Christ's?

SUGGESTIONS TO JUNIOR TEACHERS.

The same blackboard illustration as used for the last lesson would be effective with this lesson. This week write in the path the things that Nephi teaches, as, *Study the words of Christ; Be guided by the Holy Spirit; Pray always.* Write these things along the lower edge of the path, or in the path. Above the path write, *To become like Christ.*

In this lesson bend the entire effort to impress upon the young mind that our work after we are baptized and come into the church, or after we come through the gate and enter upon the "straight and narrow path," is to make ourselves like Christ, that we have to become like him before we can live with him in the state of salvation and glory.

Impress the need of studying the life and teachings of Christ that we may be able to do like him. (Emphasize the point here that we must *do*, and not be

satisfied with learning what we ought to do.)

Show the importance of having the Holy Spirit to guide us and help us to make ourselves like Christ.

Explain the imperative need of prayer in our efforts to become like our great Example.

It takes all our lives to make ourselves like Christ, and we have to keep trying as long as we live.

Suggestive Questions.—What do we have to do in the "straight and narrow path"? What do we have to study to know how to be like our Example? What else do we need to help us? How will the Holy Spirit help us? What does Nephi teach us about prayer? Why should we pray? How long does it take us to make ourselves like Christ? May any who will not try to make themselves like Christ live with him in salvation and glory?

October, 1903.

Fourth Week.

SUGGESTIVE PROGRAM.

(Gospel Literature Committee.)

Opening exercises.

Lesson.

Song: "Shout the Tidings of Salvation."

Recitation: "Do it Now." (In October *Leaves*, "Arena" department.)

Best Methods of Distributing Gospel Literature. This subject may be

treated by a paper, or by discussion.

Music.

Report of Gospel Literature Committee.

A collection may be taken up for the benefit of the local and district gospel literature work.

Closing exercises.

LESSON 3.

NEPHI DIES.

Text.—Jacob 1: 2-4, small edition; 1: 8-16, large edition.*Time.*—545 years before Christ.*Place.*—As in Lesson 1.

BETWEEN LESSONS.

In chapter 15, which intervenes between our last lesson and this one, Nephi writes a farewell address. He realizes that he is near the end of his probationary state in this life. He expresses his great solicitude for his people, and his desire that his writings be of profit to them. He speaks in a prophetic spirit, referring to his written words in the last days "as the voice of one crying from the dust." Not only was Nephi deeply concerned about his own people, but we notice in him the same world-wide solicitude for the salvation of mankind which characterized John and Paul, and above all, Jesus, and which all great Christian characters feel for their fellow men.

In the first paragraph of the chapter of our lesson, while two sets of plates are referred to which we recognize as plates No. 1 and plates No. 2, Jacob speaks of being commanded to keep the ministerial plates, only, or plates No. 2.

Jacob informs us that they had been greatly blessed spiritually with prophecy and revelation, revealing unto them concerning Christ to that extent that Jacob says, "We knew of Christ and his kingdom which should come."

Jacob says that "we" referring to himself and his brother Joseph (see paragraph 4), and perhaps other spiritual teachers who might have been appointed, labored diligently to teach the people the word of God that it might displace the evil that was growing among them.

LESSON STATEMENT.

Before his death, Nephi appointed his brother, Jacob, to succeed him as the spiritual leader of the people, but appointed another to be king, or the head of the civil government, leaving Jacob free to devote himself entirely to the spiritual oversight of the people.

Jacob begins to call the people by the name of Nephites, which becomes the national name.

It is sad to learn that so soon as in the reign of the second king, the people began to go into transgression, practicing dark evils. Jacob declares that the ministry did all in their power to keep the people from these things, by teaching them the word of God.

HELPS ON THE LESSON TEXT.

Paragraph 2, small edition; verses 8-10, large edition.)

"*He anointed a man to be a king.*"—A head is necessary to government, be that head king, president, chief, or judge. This action of Nephi's in appointing a king was not in contradiction to the prophecies that this should be a land of liberty and that there should be no kings here, because these prophecies referred to the Gentile nations in the last days, the day in which we are living.

Of course, we can not say what the government might have been from Nephi to the first Mosiah, because the record is so brief of that time, but we shall find, when we come to the history of Kings Mosiah the First, Benjamin, and Mosiah the Second, that they were not monarchs in any aristocratic, imperial sense, supported in luxury by taxation of the people, but that they were practically republican rulers, called kings, each of whom labored as a father of a large family labors for the welfare of his children, and they were not exalted above the mass of the people. Large authority may have been vested in the hands of these good men. Perhaps the custom, consent, or constitution gave them plenty of opportunity to have been tyrants if they had chosen to be such. Indeed, it would seem that this was the case from the fact that Mosiah Second advised a reconstruction of the plan of government, and pointed out to the people that there was danger in their present system should the heritage of the position of king fall to a bad man. (See Mosiah 13:2.) So the constitution was changed, providing for a government by representatives chosen by the people. We have no record, however, of kingly rule in Nephite days interfering with the liberties of the people, except in the case of the wicked king, Noah, of the colony of Zeniff, whose career soon came to an end.

But if Nephi was the Spirit-taught man that it is supposed he was, why did he appoint a king to succeed him? may be asked. We find, on turning back to 2 Nephi 4:4 that he did not believe in kings. He says, "But I, Nephi, was desirous that they should have no king." Neither did the Lord desire that Israel should have kings, but be-

cause Israel would not be satisfied without, the Lord gave them Saul. When Mosiah advised the people to have no more kings after him, the people concurred with him, so we infer that the people in Nephi's time were not prepared to depart from the monarchical system yet, hence, against his wishes, Nephi appointed a king to succeed himself.

"*The people having loved Nephi exceedingly.*"—Nephi had been a father to his people. He had fought for their protection. He had taught them the arts of civilization. He had organized their civil life, been the founder of their nation, and the high priest of their spiritual warfare. He was to the Nephite nation what George Washington was to our republic, and more. No wonder the people loved him, and archæology bears testimony that there was a man honored and revered by the ancient people of South America, a man who was their national founder and hero. Does not the talented youngest one of those four brother founders, and again, the national hero, Manco Capac, of Peruvian tradition, describe with remarkable resemblance, for traditions, the Nephi of Book of Mormon history? (See "Origin of the Ancient Americans," under the sub-head, "The Founders of the Nation," in our archæological series.)

"*The people were desirous to retain in remembrance his name.*"—We are told that the kingly title of the rulers who succeeded Nephi was *Nephi*, and that they were numbered that their reigns might be designated, one from another. Nephi was, of course, Nephi the First; his successor would be Nephi the Second, and so on. The title given to the rulers of Egypt at the time of the Israelitish bondage was *Pharaoh*,—Pharaoh the First, Pharaoh the Second, etc. This Egyptian custom at the time of Israelitish residence in that country, may, or may not have furnished some suggestion to the Nephites. Other nations have adopted the same custom, however. *Cæsar* was the title applied to the Roman emperors; the Tartar rulers are called *Khan*, and the Persian rulers, *Shah*. This rule obtained with the Nephite nation, however, only while the headquarters of the nation was in the land of Nephi. After the separa-

tion, when the righteous went with Mosiah to the land of Zarahemla, we do not find it observed any more.

(Paragraph 3, small edition; verses 11-13, large edition.)

“And it came to pass that Nephi died.”—Nephi had presided over the destinies of the Nephites fifty-five years or more. It had been that time since, at the command of the Lord, he assumed the leadership of the colony that left Jerusalem.

“But I, Jacob, shall not hereafter distinguish them by these names.”—Jacob names the families or tribes of the original fathers, or chiefs, making up the total number of the two peoples, afterwards called Lamanites and Ne-

phites, all except the family of Sam. The intention may not have been to enumerate exactly, but only to illustrate the fact that while the two peoples were made up of different families, or tribes, they were called collectively after the names of their national leaders. The families who followed Nephi were called Nephites; the people who followed Laman were called the Lamanites. These are the names by which the two peoples were ever afterwards called.

(Paragraph 4, small edition; verses 14-16, large edition.)

What is said of the Nephites in the reign of the second king?

What does Jacob say that he and Joseph labored to do?

QUESTIONS ON THE LESSON.

Give, briefly, the substance of chapter fifteen of 2 Nephi. Who is the writer of the Book of Jacob? To what charge was he appointed by Nephi? How does Jacob say that the people had been blessed? What was known to them? What is the first statement of our lesson? Whom did Nephi appoint to succeed him as ruler of the people? What was Nephi's feeling about kings? What do we conclude was the reason he appointed one? What was the character of kingly government among the Nephites? What had been prophesied about kings on this land? To what time, or to whom did the prophecies refer? What title was given to the

kings who succeeded Nephi? How were they distinguished? For how long was this the rule? What notable event marks our lesson? What had Nephi been to his people? How was he regarded by them? What evidence does archæology give in support of this history? Who made up the two nations, the Nephite and the Lamanite? After whom were the nations called, respectively? What does Jacob say of conditions under the second king? To what office had Jacob and Joseph been ordained? By whom had they been ordained? What does Jacob say they tried to do?

TEACHING OUTLINE FOR JUNIOR TEACHERS.

In our lesson Nephi dies. He had been the leader and teacher of the people ever since they left Jerusalem, something over fifty-five years before, perhaps, that is, of that portion of the people who would follow him. (Bring out who would, and who would not.) Before he died, Nephi appointed two men to do what he had done for the people; one, his brother Jacob, was to be the head of the church, and keep the ministerial record (have it explained what this was); the other was to be a king over the people. (Explain what Nephi thought about kings, and why he probably appointed one. Tell how the Nephite kings ruled.) The people

loved Nephi very much (bring out why), and desired to be called after him. (Explain how they were told apart.) The people were always afterwards called Nephites. (Have it understood who composed the nation.) Those who would not be followers of Nephi, Jacob called Lamanites. (Bring out why.) They were ever afterwards known by that name. (Bring out who composed the Lamanites.) In the reign of the second king, the Nephites began to do evil. Jacob and his brother Joseph (explain their office) did all they could, by teaching the word of God, to convert the people to righteousness.

October, 1903.

Fifth Week.

SUGGESTIVE PROGRAM.

(For Juniors.)

This is to be the children's quarterly program, and is left in the hands of local committees to provide for. Such good results are reported by societies that have carried out the suggestion to

have junior programs, that we would advise all societies to try them.

Care should be taken to choose such selections as will leave a good impress on the children's minds.

LESSON 4.

THE SIN OF PRIDE.

Text.—Jacob 2, begin with paragraph 3, and take through ten lines of paragraph 6, small edition; Jacob 2: 7-23, large edition.

Time.—Over fifty-five years since leaving Jerusalem, or less than 545 B. C.

Place.—As in Lesson 1.

LESSON STATEMENT.

The Nephites, as a nation, had prospered exceedingly, and had become rich. Some had come into possession of more than others. Not satisfied with their prosperity many, it seems, were making it their chief aim to accumulate more wealth, and were growing indifferent and hardened to the things of a spiritual character. With wealth came pride. It is sad to contemplate how prone human nature is to become exalted over that for which we should be humbly grateful, and do good with. The rich Nephites were becoming selfish and proud, indifferent to the needs of the poor, loath to part with anything they had, save for their own gratification, and that they were making a social distinction between the rich and the poor, the text would imply. It seems that the Lord had vividly impressed upon Jacob the way in which the people were drifting, and commanded him to warn them before they got worse. Jacob accordingly puts forth strenuous efforts to awaken the people to a realization of their condition, and to persuade them to return unto the Lord.

HELPS ON THE LESSON TEXT.

(Paragraph 3, small edition; verses 7, 8, large edition.)

"Wherefore, I must tell you the truth."

—It was no pleasant task that lay before Jacob, but in paragraphs 1 and 2 he explains that he has been put under a special obligation to speak plainly unto the people by reason of receiving a particular command from the Lord to do so. The true servant of God does not shrink from duty, however unpopular it may make him, and it becomes necessary, at times, to tell people plainly of their sins. Sometimes it may be a temptation to let people go the way they seem to want to go because weary of struggling with them. But Jacob

felt a deep solicitude for the spiritual welfare of the people, and he desired to magnify his office, so he willingly put forth the effort the Lord directed him to make. We notice that he did it in kindness, however, in sympathy for the innocent, in loving anxiousness to reclaim the wrong-doers, and withal, in the fear of the Lord, let the consequences be what they might.

"As I inquired of the Lord."—Seeing how the people were drifting, notwithstanding he had been doing his duty towards them in the office of his calling, Jacob may have been perplexed what to do to make his efforts more effective, and may have inquired of the Lord about this.

“*Declare the word which I shall give thee.*”—Jacob was commanded to appear before the Lord on the next day, and the Lord would direct him what to say to the people.

(Paragraph 4, small edition; verses 9, 10, large edition.)

“*This is the word which I declare unto you.*”—In the first paragraph of this chapter Jacob says that he is enabled, “by the help of the all-powerful Creator of heaven and earth,” to tell the people about their very thoughts, and “how that ye are beginning to labor in sin.” If we had a more complete history of those times, we might find that carnally-minded men, desiring to justify their evil desires, were contemplating taking more license and were conjuring up palliating reasons. In the outlines of history we read of wrong acts, but it is always the way in the course of things that there are circumstances that lead up to results. A subtle undercurrent of influences is at work, usually, before evil practices are asserted openly. In our next lesson these probabilities in connection with the meaning of Jacob’s remarks will be more apparent.

In our present lesson Jacob goes on to tell the people about conditions among them which, while evil, he declares to be not so abominable as the sins about which he talks to them in our next lesson.

“*Many of you have begun to search for gold.*”—Jacob says that the Lord had blessed the people, and that as a consequence of the Lord’s favor they had “obtained many riches.” But our text conveys the thought that many were not satisfied with the prosperity Providence had bestowed upon them, but that the greed for wealth had taken possession of many, and they were making the obtaining of riches the chief object of their endeavors and the first thought of their lives.

“*In the which this land . . . doth abound most plentifully.*”—Jacob is speaking of the gold, silver, “and all manner of precious ores” which he asserts the Nephites found in this land. In proof of this read Prescott’s “Conquest of Mexico,” and “Conquest of Peru,” or see papers in our archaeological series on the civilization of the Aztecs and of the Incas.

“*Ye are lifted up in the pride of your hearts.*”—This, Jacob explains, was because the class to which he was addressing himself more particularly had “obtained more abundantly” than some of their brethren, and because they could dress better, and have more in a general way. Jacob told them, “Ye suppose that ye are better than they.”

(Paragraph 5, small edition; verses 11–18, large edition.)

“*Do ye suppose that God justifieth you in this thing?*”—It seems that people who have ever known anything of the teachings of God would not need to be told how displeasing it is to him for some to hold their heads above their poor brethren and sisters. It is cruel and unkind, and entirely foreign to the spirit displayed by the meek and lowly Jesus, for the more unfortunate he found a person to be the more tenderly his heart went out to that one.

“*Be familiar with all.*”—Jacob means that there should be no class distinctions among the people of God because of wealth or superior possessions. The Lord has warned us repeatedly, in latter-day revelation, to “beware of pride.” (Doctrine and Covenants 38: 9; 56: 3; 87: 5; 95: 4.)

“*And free with your substance.*”—Let us analyze this teaching. Does it mean simply, to be generous in giving presents, generous in helping the poor who are in need? It seems, from the words immediately following, to mean more than is generally understood by charity. Jacob says “that they may be rich like unto you.” He means for those who have wealth to impart of it freely that their poorer brethren may have plenty like unto those who have abundance. We read that in apostolic times the saints divided their means among one another, and that “Neither was there any among them that lacked.” (Acts 4: 34, 35.) The selling of their property and goods by the early saints that they might make distribution as above referred to illustrates a truth. It shows how saints will feel and desire to do one towards another when their hearts are filled with the Spirit of God, which is the essence of love for our brethren and sisters in gospel bonds, and the Lord has given us a rational, practical law, by which we may carry out these pure desires, and banish suf-

fering and poverty from the midst of God's people. It is the law of tithing and consecration.

"*And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them.*"—Jacob sets forth the salvation of the soul as the first thing that men should be concerned about. Likewise did Jesus command us—"Seek ye first the kingdom of God and his righteousness." (Matthew 6: 33.)

If we are true citizens of that kingdom we will abide its laws, one of which is the law of tithing and consecration for the purpose of supplying the needs of the poor, furthering the gospel, erecting houses of worship, and building up Zion. Doctrine and Covenants 42: 8-10. If it is "for the intent to do good," Jacob says, that we seek riches, the Lord is not displeased, and the promise is made that such ones will be prospered. This agrees with the promise as found in the Bible. "Bring ye

all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 10.

(Paraphrase 6, small edition; verses 19-34, large edition.)

"*And the one being is as precious in his sight as the other.*"—It would be unreasonable to suppose that Jacob means that men's actions do not make any difference between men in God's estimation. This is not the thought. There is a homely expression that some think themselves made of "finer clay" than other people. This illustrates the idea that Jacob speaks against. God made one man of no better material than another. He made all men equal, esteems the salvation of one of his children as important as that of another, and all have the same opportunities.

QUESTIONS ON

About what does it seem that Jacob had inquired of the Lord? What was probably his particular reason for doing so on this occasion? What did the Lord tell Jacob? What qualities do we notice in Jacob that are commendable? What was Jacob able to discern about the people besides their open actions? How was he able to know their thoughts and any secret planning that some of them might have been making? What is the first evil to which Jacob calls their attention? What statement does Jacob make that archæology confirms? What does Jacob say about the temporal condition of the people? How were many of the people feeling and acting because of their wealth? What does Jacob say about pride? How does he say the Lord esteems men? How

THE LESSON.

does Jacob say we should treat one another? What should not exist among the people of God socially? How did Jacob admonish the people to be with their temporal means? Free to what extent? In what divine law is this teaching of Jacob embodied? What is the effect upon social conditions of compliance with the law of tithing and consecration? What are men commanded to do first? Upon what condition is it right to seek to obtain riches? How is it proven if a saint's desire is truly to do good with the means he may acquire? What is the promise in this connection? What is the relation between pride, the subject of our lesson, and the teachings of Jacob concerning duty and temporal affairs?

FOR JUNIOR TEACHERS.

Teaching Points.—Pride—the wrong kind, which Jacob condemns; how the Nephites displayed such pride; how the Lord regards it; contrast with the conduct of Jesus to the poor and lowly.

Money—why the Nephites were displeasing to the Lord in this matter; when it is right to seek to obtain money, and when it is wrong. What we should seek for first; how we should use our money when we come into the kingdom of God. (It may be mentioned that the Lord has given us a plan, or temporal

law, but the teacher will use judgment about discussing the details with children too young to understand. It may be sufficient to say that the Lord requires us to give him a portion of our means to send the elders out to preach the gospel, to help the poor, etc., that the bishops, who are God's servants, use for this purpose the money that is given them, and that when we give to the bishop, or contribute to the Sunday-school, Religio, or church, we are giving to the Lord.)

November, 1903.

First Week.

SUGGESTIVE PROGRAM.

Topic for Prayer and Testimony.—Praise and Thanksgiving. Our national Thanksgiving Day occurs this month, and surely none have such cause to be grateful to God as those who have been led into the light. The Psalmist says it is good for us to praise the Lord. Perhaps we ask too much, and thank too

little. Let us, in this meeting, by prayer and song and testimony, praise the Lord.

“Praise ye the Lord: for it is good to sing praises unto our God.”—Psalm 147:1. Also read the forty-ninth Psalm.

LESSON 5.

A GROSSER CRIME.

Text.—Jacob 2, begin with the last two words in the tenth line of paragraph 6, and take down to paragraph 10, small edition; 2: 24-49, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 4.

LESSON STATEMENT.

After speaking to the people of their pride and selfishness, Jacob says it is his painful duty to tell them of a sin that is more abominable, or, as he refers to it, “a grosser crime.”

It is seldom that when a people want to do evil they come out plainly and say that such are their desires. They usually try to find some excuse to justify themselves. This the Nephites were doing. They were taking advantage of the historical accounts of the sins of David and Solomon as giving others license to do the things that those ancient men tarnished their characters by doing. In the strongest manner Jacob condemns this evil, and nowhere is there a plainer, more emphatic denunciation of polygamy and impurity than this which the Book of Mormon contains. Furthermore, so as to leave no possible room for doubt, Jacob defines clearly just what the law of God is concerning the marriage relation, and the standard of purity that he requires.

Under the inspiration of the Spirit of God Jacob utters a prophecy unto the Nephites warning them of what God would do to them if they did not repent and turn away from their sins.

HELPS ON THE LESSON TEXT.

(Paragraph 6, small edition; verses 19-34, large edition.)

“*I must speak unto you concerning a grosser crime.*”—There is no conflict between the natural feelings of pure men and women, and the will of God on this question. The Lord has never required that which all the higher instincts of human nature rebelled against. God has never required anything that brings sorrow to tender hearts and casts a shadow over the home. The idea is cruel, hellish, and hellish must men have become who would force such conditions upon a people, and claim to do

so in the name of God and right. In the seventh paragraph of our lesson Nephi tells the Nephite men sternly, “Ye have broken the hearts of your tender wives, and lost the confidence of your children.” Any practice that does this will always have a “thus saith the Lord” against it.

“*They understand not the Scriptures.*” The people were trying to excuse their evil deeds “because of the things which were written concerning David, and Solomon his son.” There are people to-day who do the same thing, and they are worse than those ancient Nephites, for they have the plain, emphatic word

of God in the Book of Mormon clearing away any mistiness in the Old Testament accounts, and declaring that though David and Solomon had stood high in his favor, the sins of which they were guilty were abominable to the Lord, and he did not overlook it in those men. Furthermore, the Lord plainly shows that he was not satisfied with the spiritual development of those ancient Israelites, and he says, "I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph."—Paragraph 6.

The Lord has had to lead the children of men upward, a step at a time, as they were able to comprehend the higher laws. Israel, coming out of heathen Egypt, was not able to grasp the gospel of Christ, so "the law of Moses was given as a schoolmaster to bring them to Christ." The Lord requires that his people shall keep advancing, rising higher and higher. The Israelites outgrew heathenism, but God wanted a people who would rise to a more exalted spiritual plane, and give the world a higher standard of ethics than the old Israelites did. Therefore he declared to the Nephites, "Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old."—Paragraph 6.

Notwithstanding the evil and degeneracy the Nephites went into, we find clearer conceptions and higher ideals of morals among their great examples, their spiritual fathers and teachers, than were exemplified by the patriarchs of ancient Israel. In the Book of Mormon there is no confusion, no vagueness concerning the divine rule governing the relation of the sexes.

"Which thing was abominable before me."—The Lord's estimation of the actions of David and Solomon is pronounced in unequivocal terms. What right has any one to seek to justify a doctrine of lust by the examples of those great ancients after the Lord has spoken thus? Honest men will not do so.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomi-

nation before me: thus saith the Lord of hosts."—The Book of Mormon positively forbids a man to have more than one living wife. Its teachings reach further. It forbids impurity and illegal associations altogether, for the married or the unmarried. When the Lord has spoken to the church in latter days on this subject, it has been to repeat and emphasize what he declared through Jacob. (Doctrine and Covenants 42 : 7, 20.) Certainly the Lord would give nothing afterwards that would contradict himself.

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."—It is likely that to cover the real motive of their evil desires, those ancient Nephites did as some have done to-day, and invented a labyrinth of sophistry, arguing, probably, that they had come to a vast, new land, and that it behooved them to people it more rapidly than by the Lord's plan. But the Lord told them, to use a pertinent if homely expression of to-day, *to mind their own business*; that he was able to devise for himself, and command accordingly. That all they had to do was to be obedient to the laws he had given them. Much has been made out of this passage by the same ones who have sought to pervert the teachings of the Bible because of the historical records of ancient Israel, but it must be plain to any one who will examine the text honestly, that the interpretation we give is the thought conveyed, and that there is no other. Not the least latitude is given for the construction that men, actuated by lustful motives, have tried to place upon it.

What is asserted about the women in the land of Jerusalem?

What did the Lord say he would not permit of the people of this land?

What did he say they "shall not" do?

If the people would not repent, but would persist in their evil ways, what was promised?

(Paragraph 7, small edition; verses 35-38, large edition.)

"Ye know that these commandments were given to our father Lehi."—Jacob tells the people that they had not sinned ignorantly; that they had known the will of God before, through the commandments given to Lehi. It will be

remembered that Nephi has told us that he did not make a "full account" of what had been revealed unto his father (see Nephi 1: 7), and we have not that which Lehi gave on this subject. But as Nephi was speaking of the ministerial plates, from which the first part of the Book of Mormon was translated, which plates contained a briefer record than plates No. 1, it may be that Lehi's teachings were written in full on plates No. 1, or if not there, the people had Lehi's own record. (See *ibid.*, and 1 Nephi 2: 1.)

(Paragraph 8, small edition; verses 39, 40, large edition.)

(Paragraph 9, small edition; verses 41-46, large edition.)

"But woe, woe, unto you that are not pure in heart."—If anything further were needed to show how abominable polygamy and impurity are to the Lord, we have it in this paragraph. In comparing the Lamanites with the Nephites the Lord says the first-mentioned peo-

ple were not so "filthy" as the second-mentioned, and declares that because the Lamanites did not go into these evils, he would spare them, and one day they should become a "blessed people." But unless the Nephites would repent, the Lord warns them that the time would come when the righteous should be led out from among them, and the Lamanites should possess the land of their inheritance. We will watch, as we go along with our Book of Mormon study, for the fulfillment of this prophecy. It will be remembered that the Lord had before declared that iniquity should not flourish on this land: "Wherefore, I will have all men that dwell thereon, that they shall worship me, saith God." And if the inhabitants of this land would not do this, "cursed shall be the land for their sakes," the Lord had also spoken. (See 2 Nephi 7: 2; 2 Nephi 1: 1.)

How did the Lamanites treat their wives and children?

What else are we told about them to their credit?

QUESTIONS ON THE LESSON.

How does Jacob speak of the sins which form the subject of this lesson? Did the Nephites have no commandments special to them, along this line? What did they choose to look to, instead? What did they try to make out of the examples of David and Solomon? What does the Lord declare about the actions of those ancient men? What is furthermore said about the Israelites? What was the Lord's object in leading a branch away from Jerusalem to this land? What did the Lord declare he would not permit on this land? If the people would persist in defying him, what would be the consequences? What is the marriage law laid down by Jacob? What other things are forbidden, besides plural wives? To whom do these commandments apply—to the married, only? What should be the character of the lives of young men, as well as young women?

Upon what text of our lesson has false construction been placed? What is the meaning conveyed? What does Jacob say about the sorrow resulting from the evils described in our lesson? What did he say about the sufferings of the Israelitish women, in Palestine? What is said of the Lord's compassion for women made to suffer from such causes? What is said of the degraded example some of these Nephite men set before their children? How are the pure in heart comforted? As a final evidence of his hatred of the sins described in our lesson, what does the Lord warn the Nephites he would send upon the wicked portion of them? What should become of the righteous? Whom would the Lord permit to punish the wicked Nephites? Why? For what reason did the Lord say he would preserve the Lamanites from destruction?

SUGGESTIONS FOR JUNIOR TEACHERS.

We can not teach all there is in this lesson to young children. If the children are too young to comprehend the reading of the text, it would be better for the teacher to tell them a simple

outline of the lesson, as, that many of the Nephites were committing much worse sins than those about which we studied in our last lesson, sins that caused their wives and children much

sorrow, and that displeased God greatly. Tell what the Lord declared he would do to them if they would not repent, because he had said that the people who lived on this land must be righteous. Tell whom the Lord would permit to punish the Nephites, and that because the Lamanites did not know any better than to be what they were, and because they did not yet do the sins that the Nephites did, the Lord promised to spare the Lamanites.

Points to be impressed upon the youthful minds from the lesson are:

That the Lord hates anything that gives sorrow.

That if we do as God wants us to do, our homes will be happy, and we will make our fathers and mothers, brothers and sisters, wives and husbands happy.

That this land is a choice land above all other lands, and that the people who want to live here must serve God, or he will send punishment upon them.

That when we know what is right and do not do that, it will be very bad for us. A lesson in purity may be taught

the children by telling them never to have pictures that they would be ashamed to show their mothers, or do anything in secret that they would not want their mothers to know, or that they would not want to do before everybody.

Suggestive Questions.—How does God desire us to make our homes, and how does he want us to treat our loved ones? How can we make our homes happy, and those who love us? How does the Lord feel towards those who will not do this, those who cause their loved ones sorrow? What has the Lord said about this land? What has he said people must do who would live happily here? If people will not serve God in this choice land, what will he do to them? What did he warn the Nephites he would do to them? Why did the Lord say he would destroy the Nephites and save the Lamanites? Why did the Lord not blame the Lamanites so much as the Nephites? How should we act in secret; what things should we not do?

November, 1903.

Second Week.

SUGGESTIVE PROGRAM.

(Lookout and Social Committees.)

Opening exercises.

Lesson.

Discussion: Which is more effective in reaching people's hearts,—kind invitations, visits and welcoming, or preaching?

Recitation: "Abou Ben Adham."
(Afterglow, page 203.)

Song: "Speak Gently." (Hymnal, Number 202.)

Report of the Lookout Committee.

Report of the Social Committee.

Song: "Brightly Gleams Our Banner." (Winnowed Songs, page 66.)

Closing exercises.

LESSON 6.

THE LAST PRUNING.

(In the Parable of the Vineyard.)

Text.—Jacob 3: 25-28, small edition; 3: 101-119, large edition.

Time.—As in Lesson 4.

Place.—As in Lesson 1.

BETWEEN LESSONS.

Jacob 3: 1-24.

(Paragraph 1.) Jacob speaks of the difficulty of engraving upon the plates, but expresses the cheerful willingness of those appointed to the task to perform it, because of their solicitude for the spiritual welfare of future generations, and

their desire that men living after them might have this added witness for Christ. Because of the difficulty of engraving upon the plates, however, the record must necessarily be brief. Jacob realized the object of the Lord in commanding metal plates to be used, that the record was to be preserved for future ages, and metal was the most enduring substance for the purpose.

Speaking of their hope in Christ, Jacob says, "And not only we, ourselves, had a hope of his glory, but also all the holy prophets which were before us." In previous lessons we have seen that Abraham, Moses, David, Isaiah, and other Bible prophets testified of Christ. In fact, it was the mission of the ancient prophets to prepare the way for the coming of Christ, and teach men to believe in him.

(Paragraph 2.) Jacob states that while the Nephites believed in Christ and worshipped God in his name, they kept the law of Moses, which pointed to Christ. The law of Moses was to continue until Christ's coming. Jacob says, "It is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son, Isaac."

(Paragraphs 3 and 4.) Jacob advises to "despise not the revelations of God," for it is through revelation that the ways and mysteries of God are made known unto men.

(Paragraphs 5 and 6.) Jacob speaks of the willful blindness of the Jews. (See Lesson 6 of QUARTERLY No. 4, volume 1, under paragraph 1, page 22), and prophesies that they would reject Christ when he should manifest himself in the flesh.

(Paragraphs 7-24.) Commencing with paragraph 7, Jacob begins to tell a parable from the prophet Zenos. (See lesson 1, in QUARTERLY No. 3, volume 1, under paragraph 4, on page 5, for information about Zenos.) In this parable the house of Israel is likened to an olive tree, and branches of the tree are planted in different parts of the vineyard, the world. The parable shows how God will graft the branches back into the natural tree. [Elder R. M. Elvin will discuss this parable, in detail, in the "Arena" department of *Autumn Leaves*, beginning with the issue for October, 1903.]

LESSON STATEMENT.

Our lesson deals with the last gospel dispensation, or the last time the Lord will reach out after his people. When the limit of time allowed for the work has expired, the Lord will gather what good there is, and the bad will have lost their last opportunity, and will be cut off. God will accomplish his work through the instrumentality of special servants whom he will send into the vineyard to labor for him.

While the vineyard is maturing, in this last pruning time, branches bearing bad fruit make their appearance. These will be cleared away, so as to give the good fruit a better chance to develop. The scattered branches of the olive shall be grafted into the original tree again.

After the Lord has gathered the fruit of this last pruning, it will be laid up in store for a long time, after which time evil fruit will appear again, but the Lord will contend with it no longer, and the vineyard will be burned.

HELPS ON THE LESSON TEXT.

(Paragraph 25, small edition; verses 101-108, large edition.)

"That I may bring forth again the natural fruit."—Natural fruit is that which is good and of correct development. Of course only a natural tree can bear natural fruit. In this parable an olive tree is the natural tree referred to. Paul and Nephi use the same figure to represent the house of Israel, the cove-

nant people of the Lord. (See Romans 11; 1 Nephi 3: 7; 4: 3.) A careful reading of the parable will show that this is the idea conveyed.

Natural implies comparison; there must be some standard by which an object is judged. In the general sense, natural means conforming to the laws of nature, or of truth. A tree would be compared with the cultivation it received. We would not call the fruit of

a wild tree unnatural because it was not equal to that of a tame tree; rather, it would be unnatural if it were like the fruit of a tame tree. But if the fruit of a tame tree were not superior to that of a wild tree, certainly we should think it unnatural, for we should have a right to expect better results of the tame tree. Natural, then, means according to the rule governing in any case. Making an application of this principle to human beings, when a people are spoken of by sacred writers as not bringing forth good fruit, or to use the terms of the parable, "natural fruit," it means that their works are not the product of their gospel knowledge. They had been planted under gospel conditions, nourished with the commandments of God, which are truth, the rule governing mankind, and by which our works (or fruit,) are to be judged. If the fruit we bring forth be according to that standard, it will be natural, because true; if it be not the product of truth, it will be unnatural, bad, evil.

"For behold the end draweth nigh; and this is for the last time that I shall prune my vineyard."—We conclude that this refers to our day, and to the gospel work now being done for the salvation of men and the restoration of Israel. In 2 Nephi 11: 13-19 and chapter 14, Nephi describes the work the Lord would do in the last days, after which the millenium was to come.

We find, in reading the preceding part of this parable, that the vineyard had been pruned before, but had brought forth bad fruit. In other words, the gospel had been given to men, and they had rejected it, or apostatized from it, and the house of Israel had been unworthy. The Jews rejected Christ, and the Nephites went into sin and transgression.

The parable points out that now the Lord will prune his vineyard, or strive with men for the last time.

"Graft in the branches: begin at the last, that they may be first, and that the first may be last."—Christ manifested himself unto the Jews first, and was rejected of them. For that reason, in the last days, he would reveal himself unto the Gentiles first, and the gospel should go from them to the Jews. (See 1 Nephi 3: 6, 7, 43; 4: 3; Matthew 20: 16; Acts 13: 46.) This is another feature

identifying our day as the time of the last pruning.

But, it may be said, the branches of the house of Israel are referred to, and can the Gentiles be so classed? We are told that Ephraim was to be scattered among all nations. (Isaiah 7: 8; Hosea 7: 8; Zechariah 10: 9.) This does not mean that they will be living exclusively, off to themselves, keeping their identity distinct, so they would be recognized as of Israel. It must mean that they were to be mixed with the Gentile nations, hence Ephraim is being called with the Gentiles.

"And dig about the trees, both old and young, the first and the last, and the last and the first, that they may all be nourished once again for the last time."—The command is given to preach the tidings of salvation, the gospel of Christ, to both Gentile and Jew. When the Lord restored the gospel in the last days, he would give it to the Gentiles, but he commands his servants to take it to all. One of the things to be accomplished by the gospel in latter days was to be the restoration of Israel. (See 1 Nephi 4: 3, 4; 2 Nephi 12: 9-14.)

It will be noticed that "trees" are spoken of, plural. Paragraphs 9-21 preceding our lesson show that branches were broken off the original tree and planted in different parts of the vineyard, that they took root, and grew to be trees. These represent branches of the house of Israel that were led to different parts of the world; one part, that described as "a good spot of ground; yea, even that which is choice unto me, above all other parts of the land of my vineyard," we readily recognize as this land.

All these trees are to be noticed and cultivated; that is, the marvelous work of latter days is to be taken to the Lamanites, to the isles of the sea, to the Israelites wherever they are scattered, within our power to reach them—the gospel is to go to all the world, and scattered Israel, in whatever lands they may be, will hear it.

What instructions are given concerning the culture of the trees, keeping them in a healthy condition?

"I will sweep away the bad out of my vineyard."—Further down in the paragraph a similar statement is made: "And the bad shall be cast away; yea, even out of all the land of my vine-



yard." These statements may apply to false pretenders, apostate factions teaching heresies and pernicious doctrines, that would spring up after the Lord should commence his work in the last days; that such the Lord would reject. Or the meaning may be that those who become untrue to their covenant and a discredit to the work after coming into the church or kingdom of God should be cut off from fellowship.

"*And the branches of the natural tree will I graft in again, into the natural tree.*"—Scattered Israel will be restored. The branches will come to a knowledge of their Redeemer, and then, said Nephi, "They shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree." (1 Nephi 4: 3.) It will be through belief in Christ, and obedience to his teachings, that the branches of Israel will be grafted into the natural tree again, or be numbered with the covenant people of the Lord. (See 2 Nephi 12: 11; also see Lesson 1, QUARTERLY number 2, volume 1, pages 5 and 6; Romans 11.)

(Paragraph 26, small edition; verses 109–111, large edition.)

"*And it came to pass that the Lord of the vineyard sent his servant.*"—The Lord would choose a man, a "choice seer," to be instrumental in his work in the last days. (See Genesis 50: 24–33 Inspired Translation; Isaiah 29: 11–14; 2 Nephi 2: 2, 3; 11: 17.) This servant would get others to help him.

"*For the end is nigh at hand.*"—After this last pruning was commenced, the time would soon come when men could labor no more; when Christ should come to reign upon the earth. We take this to be the meaning of the text. (See John 9: 4; Matthew 25: 1–13.)

A distinction may be made between the beginning of the millenium era and the final destruction of evil, afterwards. From the last lines of paragraph 28, this time is the end, specifically speaking, when the earth will emerge into a new and purified world. (See Revelation 20.)

Examining the text carefully, and that which closely follows: "And if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come;" also paragraph 28: "For behold, for a long time will I lay up the fruit of my vineyard." The meaning of our text seems to be that those who labor diligently for Christ in the last pruning time will not have long to wait before they can enjoy the fruits of their labors, for the millenium will soon be at hand, after which the end will speedily come. A brief season will intervene between the millenium and the end. (See Revelation 20: 7–10.)

(Paragraph 27, small edition; verses 112–114, large edition.)

How did the servants work—what did they do? What do you understand is implied?

(Paragraph 28, small edition; verses 115–119, large edition.)

"*The Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt.*"—Designating the last days when the kingdom of God should be set up, Daniel said that it should never be destroyed. (Daniel 2: 44.) So we derive the thought that though evil might try to overrun the vineyard again, it should not succeed the last time, but that the "marvelous work" should go on until the victory was won.

The servants are to be commended for their faithful efforts in nourishing the vineyard and keeping it clean, and will enter into the joys of the millenium.

"*And when the time cometh that evil fruit shall again come into my vineyard.*"—John saw that after the thousand years, when Satan should be loosed, he would go back to his old work, sowing tares. Revelation 20: 7, 8.

But the adversary's course will be cut short this time, as the rest of the paragraph shows. (Also see Revelation 20: 9, 10.)

IMPORTANT THOUGHTS FROM THE LESSON.

We are living in the last pruning time; the bridegroom will soon come. Will he find you and me ready?

QUESTIONS ON THE LESSON.

What does Jacob say about engraving upon the plates, and about the plates? What knowledge does he say that Nephite prophets and the prophets before them had? What law did the Nephites keep? Why did they keep the law of Moses when they knew of Christ? What does Jacob tell us not to despise, and why? What did Jacob prophesy? Who gave the parable Jacob relates? What does it represent, in general? What is represented by the olive tree? By the branches? By natural fruit? By unnatural fruit? Why was the Lord discouraged with his vineyard? What did he say he would do? In what part of the vineyard did he say he would begin his work first, at the last pruning? What is meant by this? Who are mixed among the Gentile nations? Did the Lord intend that one part of his vineyard should be worked exclusively? What command did he give? Explain how there came to be trees, when but

one, the olive tree, was referred to in the first of the parable? What instructions are given concerning the culture of the vineyard? What was to be done with the bad? What did the Lord say he would do with the natural branches? How is this to be accomplished? How, as taught in previous lessons, would the Lord provide for the introduction and carrying on of his work in the latter days? What does he urge his servant to do? What time does he say will soon come after the last pruning has been begun? How will the Lord find his vineyard when he comes to inspect it for the last time? Explain what is meant? What is to be understood by the statement that fruit will be laid up for a long time? When is the end to come? What is said about the period between the expiration of the thousand years and the end? Will there be another pruning? What fact does the lesson emphasize?

SUGGESTIONS TO JUNIOR TEACHERS.

Thoughts to Impress.—If we want to have joy and live with Christ, we must be found among the good fruit when he comes.

Remarks.—We should not try to teach the children all that we teach more mature minds.

The following questions will suggest an outline of the way the lesson may be presented, in simple fashion, to the children:

Suggestive Questions. What does the vineyard mean in the parable? What does the olive tree mean? What was done with branches of the olive tree?

What kind of fruit did the trees bear? How did the Lord feel about it? But what did he say he would do to the vineyard once again? How would the branches be grafted back into the olive tree again? Who else may be grafted into the tree besides Israelites? What is being done now? To whom does the Lord command the gospel to be preached? Why? Who will be the good fruit? If we want the Savior to gather us to himself when he comes, what kind of fruit must we be? What will be done with the bad fruit?

November, 1903.

Third Week.

SUGGESTIVE PROGRAM.

(Literary—Emerson.)

Opening exercises.
Lesson.
Solo.
Short sketch of Emerson.
Short reading: Selections from the essay, "Self-Reliance."
Recitation: "Good-bye, Proud World."

Roll-call.—Quotations from Emerson may be written on slips of paper, by the program committee, and distributed among the members for them to read as their names are called.
Report of Program Committee.
Closing exercises.

LESSON 7.

SHEREM.

Text.—Jacob, fifth chapter.
Time.—Between 545 and 480 B. C.
Place.—As in Lesson 1.

LESSON STATEMENT.

Sherem, the subject of our lesson, is the first dissenter of whom any mention has been made so far, in the record of Nephite history. He is described as a man of talent and learning, who succeeded, in his short career, in gaining many followers. He denied that there was such a thing as revelation, saying that no man could "tell of things to come," and he repudiated the doctrine of Christ.

Sherem was very anxious to meet Jacob, having great confidence in his powers to turn Jacob from the faith. When he saw he could not do this, he demanded a sign. The Lord saw fit to answer the request in a way Sherem had not dreamed of. The man was stricken down. He lived but a few days, but before he died, he called the people together and confessed to the truth of the things he had denied.

The latter part of the chapter tells of unsuccessful attempts to convert the Lamanites.

Jacob, realizing that his end was drawing near, being aged, chooses Enos to succeed him in taking care of the ministerial plates and keeping the record.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-7, large edition.)

Who began preaching false doctrine to the Nephites? At what time did he appear? What did he try to make the people believe? With what energy did he devote himself to his object? What success did he have? What is said of Sherem's attainments? Whom did he very much desire to meet? Why?

(Paragraph 2, small edition; verses 8-18, large edition.)

When they met, how did Sherem ad-

dress Jacob and introduce his object? What charge did he make against the Nephites?

"*And keep not the law of Moses.*"—Sherem makes the charge that because of Jacob's teachings, the Nephites were perverting the "right way of God," and not keeping the law of Moses. But the Nephites did keep the law of Moses, as has been stated, and their spiritual teachers taught them to do so. (See Jacob 3: 2; 2 Nephi 4: 2.)

"*And convert the law of Moses into the worship of a being.*"—Sherem here states his reason for making the charge

that the people did not keep the law of Moses. He makes the accusation in the sense that they were not keeping the law in truth. Blind indeed must he have been not to know that the object of the law of Moses was to point to Christ. Jacob states it so plainly (Jacob 3: 2) that there could be no excuse for not understanding, and we have to conclude that Sherem was willingly blind; that he did not want to understand.

"For he can not tell of things to come." Jacob had never pretended to be able, of himself, to prophesy concerning the future, but always attributed the power to the Spirit of God. Practically Sherem denied that there was any such thing as revelation. It seems that the Evil One and his instruments have always been antagonistic to about the same things. Why has the principle of revelation in ancient days, as well as in modern days, so often been singled out of the faith of those believing in it and especial effort directed against it? Surely it must be because the Evil One knows it is the means by which man has received all the knowledge he has of God's will, and that when that door is shut, man is cut off from God, and must wander into darkness and error. Satan knows the most important and vital points to strike at. There are modern Sherems doing the same thing to-day that ancient Sherem did away back there, and many who do not think for themselves are persuaded by these teachers.

How was Jacob blessed in answering Sherem? What questions does Jacob put to him?

"Believest thou the Scriptures?"—Sherem was pretending to believe the Scriptures, yet denied the things the Scriptures taught. The great, central truth of the Scriptures is Christ. The final object of all divine revelation is to lead men to Christ. The test of whether a man truly believes in the Scriptures is whether he will conform to their teachings.

What did Jacob declare to Sherem?

(Paragraph 3, small edition; verses 19-23, large edition.)

"Show me a sign."—Sherem betrays, by this request, the spirit of which he was possessed. It is the same mocking dare that unbelievers have made ever

since we have any history of them. There were sign-seekers in the days of Christ; men who gave no heed to his teachings, but who pretended that they would believe if Jesus would show them a sign. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given" (Matthew 12:39), was the answer Christ gave them. On other occasions, when miracles that Jesus performed came to the knowledge of this class, they would not be convinced, but declared that he wrought by the power of the Devil. (Luke 11: 14-16.) Satan was a sign-seeker. On the pinnacle of the temple he said to Jesus: "If thou be the Son of God, cast thyself down from hence, for it is written, He shall give his angels charge over thee to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—Luke 4: 9-11.

No wonder Jesus called the sign-seekers in his day children of their father, the Devil. (John 8: 38, 41-44.) It will be noticed that all these sign-seekers had the Scriptures, and favorable opportunities of understanding them, because of the plainness in which the same was presented by the inspired teachers who were in their midst, yet the unbelievers gave no attention to all this, and their request for a sign could come from no honest, serious motive of investigation. The honest man who desires the truth, will give consideration to the doctrine that is presented to him; he will think about it; search the Scriptures to see if it is well founded; pray over it. If a man will do none of these things, and asks for a sign, his design is to belittle, take advantage of, laugh at the one whom he thinks would try to convince him by a display of the miraculous. It is not wise to even tell such scoffers of wonderful evidences of God's power that we, or others, may have had.

We should not, in seeking to enlighten a person concerning the truth, hold out the manifestations of the Spirit to create interest. The proper course to pursue is to tell the gospel story, explain what a man must do to be saved. Signs are reserved for believers. They are the reward of believing obedience. *They follow.* (Mark 16: 17.)

We should never be bantered or dared into casting our pearls before swine.

Always point the vainly curious and the sign-seeker to the Scriptures; tell him it is written there what a man must do to be saved and become worthy of the blessings of God.

"*What am I, that I should tempt God to show thee a sign?*"—This was the answer Jacob gave Sherem, and in doing so, he was in harmony with the scriptural teaching. Jesus said: "Thou shalt not tempt the Lord thy God." (Matthew 4: 7; also see Deuteronomy 6: 16.) We understand from this that we have no right to call upon God to gratify any vain desire. The children of faith should even be careful how they ask him for a miraculous blessing. It is wise to act prayerfully, and rather wait, in unusual instances, for the leadings of the Spirit, before we take decided steps. The Lord has instructed the church as follows:

"Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the Scriptures might be fulfilled, for ye shall do according to that which is written."—Doctrine and Covenants 23: 6.

"*Which thou knowest to be true.*"—Jacob shows his discernment of the spirit that Sherem is of, and confronts him with the fact that he is not inquiring from honest motive; that he already knows.

"*Yet thou wilt deny it, because thou art of the devil.*"—Jacob is too wise to humor Sherem, or to parley with him. He tells him plainly what his motive is.

"*But if God shall smite thee.*"—Jacob does not ask this; he expresses no urgency; he leaves the matter to God. But the thought may have been suggested to Jacob's mind by the Spirit which he testifies was with him on this occasion (paragraph 2), and he may have been moved to give utterance to it. We believe that this is the way it was, because for Jacob to have spoken as he did without the results that followed, would probably have brought out derision from Sherem, and Jacob was too wise to place him in such a position.

(Paragraph 4, small edition; verses 24-26, large edition.)

What happened to Sherem? How

long was he in this condition? What word did he send to the people?

(Paragraph 5, small edition; verses 27-31, large edition.)

What did Sherem deny to the people? What three important things did he confess? What did he say of himself? Of what was he in fear?

"*I fear lest I have committed the unpardonable sin.*"—Jesus said: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matthew 12: 31. Again we find it recorded: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment."—Hebrews 10: 26, 27. (Also see Alma 19: 1; Doctrine and Covenants 76: 4.)

If Sherem had received a knowledge of the things which he denied, then he committed the unpardonable sin. He accuses himself of being deceived by the Devil, and again of lying. He could not have been innocently deceived then, but willingly and consciously. Jacob told him that he *knew* to be true the thing he was asking a sign to prove.

(Paragraph 6, small edition; verses 32-34, large edition.)

What happened after Sherem made his confession? What effect did the circumstance have upon the people? What demonstration of power was experienced by them? How did Jacob feel? For what does he say he had prayed?

(Paragraph 7, small edition; verses 35-37, large edition.)

What conditions were restored among the people? What did they do? How was the missionary spirit displayed? What was the result of all efforts with the Lamanites? What did the Nephites have to do? What does Jacob say the people had been able to do, so far?

(Paragraph 8, small edition; verse 38, large edition.)

What does Jacob say of himself?

"*I conclude this record.*"—Jacob refers to the ministerial record. "The other plates of Nephi" were the larger,

the historical record. (See Lessons 6 and 7, of QUARTERLY number 1, volume 1.)

How does Jacob speak of their lives? We do not think Jacob was repining. As we have seen, Lehi and Nephi rejoiced and thanked God for their deliverance from Jerusalem. It was natural, though, in looking back over their history, that Jacob should have felt some sadness, while he recognized the goodness of God at the same time. When we stop to think of it, their position was a lonesome one, here on this vast continent, having no communication with other nations.

(Paragraph 9, small edition; verses 39-41, large edition.)

In whose charge did Jacob give the plates?

"Take these plates."—In the preceding paragraph Jacob refers to the two sets of plates, but it will be noticed that here he seems to speak of only the one set of plates, the ministerial plates, from which our record is translated: that it was these plates, only, that he gave into the charge of his son. (See Lesson 7, QUARTERLY number 1, volume 1, pages 33 and 34, under, "Who kept the history record?")

What command of Nephi's did Jacob repeat to his son? (See Jacob 1: 1.)

What does Jacob bid us?

QUESTIONS ON THE LESSON.

Who was Sherem? What were his attainments? What did he teach? What effect did he have with the people? Why did he desire to meet Jacob? Of what did he accuse Jacob? What did he deny to Jacob? What question did Jacob put to him? What was Sherem's reply? What did Jacob then say to him? To what did Jacob testify? What did Sherem now want Jacob to show to him? What would you say of Sherem's motive in making this request? How is it to be determined whether a man is honest or

not? How did Jacob manifest discernment and wisdom? What happened to Sherem? To what did he confess before he died? How was faith restored among the people? Tell of the efforts made with the Lamanites, and the results. What does the record show that the Nephites had already begun to do, because of the Lamanites? Yet what does Jacob state? Whom did Jacob appoint to succeed him? What record was Enos to keep?

SUGGESTIONS TO JUNIOR TEACHERS.

This lesson is an easy one to teach the children, and the teacher has only to omit going too deeply into some questions, as, for instance, the sin against the Holy Ghost. The following questions will suggest a teaching outline:

Suggestive Questions.—Who was Sherem? What did he try to do? Did he know better than to say such things? What did he claim to believe in? What do the Scriptures teach? Why was Sherem a very wicked man? What did he want Jacob to show him? Does it take signs for people to believe and obey God? What should a man do, if he is honest and really wants to know about Christ and the gospel? What do you think Sherem wanted a sign for?

What happened to him for making the wicked request he did? What did Sherem confess to before he died? To whom did he confess that he had taught lies? How did the people feel after they heard what Sherem told them? What did God send upon them? Why did God do this? How did the people act now? What did they try to do for the Lamanites? Could they convert the Lamanites? What did the Nephites have to do to protect themselves from the Lamanites? So long as the Nephites were righteous, would the Lord permit the Lamanites to defeat them? Who would gain the victories? To whom did Jacob give the plates No. 2? What was Enos to do with them?

November, 1903.

Fourth Week.

SUGGESTIVE PROGRAM.

(Thanksgiving.)

Opening exercises.
Lesson.
Quartet.
Short paper: "The Origin of Thanksgiving Day."
Song: "I Will Praise Thee." (Winnowed Songs, 110.)

Recitation: "In Harvest Day."
(Afterglow, page 105.)
Short address by an elder, along the line of our theme.
*Collection for Graceland College.
Closing exercises.

LESSON 8.

THE CONVERSION OF ENOS.

Text.—Enos 1: 1-4, small edition; 1: 1-20, large edition.

Time.—Between 471 and 421 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

It seems that on the special occasion of our lesson, Enos was overwhelmed with a realization of his sins. His soul was filled with longing for righteousness, and he greatly desired to have his sins forgiven. All day and on into the night, he tells us, he cried mightily unto the Lord, when the voice of God's Spirit spoke peace unto his soul and assured him his sins were forgiven, through his faith in Christ. In the case of Enos we have a striking illustration of the fact that when a person is filled with the love of God his heart reaches out towards his fellow men, and he becomes anxious for their spiritual welfare, also. In answer to his pleadings in behalf of his people, the Lord assured Jacob that he would bless the Nephites according to their worthiness. Enos also desired that the Lord would preserve the records of the Nephites whatever might happen. This the Lord promised to do, and repeated to Enos the covenant he had made with his fathers to bring the records forth unto the Lamanites.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-9, large edition.)

What does Enos testify about his father? What instructions does he say his father had given him? Where did Enos go? In what channel of thought

did his mind drift? What does he say that he had?

"*And my soul hungered.*"—The case of Enos presents a remarkable example of intense conviction of sin, and deep longing for forgiveness and righteousness. He says that his father had

*Thanksgiving season is a time when we think upon the needs of others and call to mind the Master's words, "It is more blessed to give than to receive." The highest development of Christian character comes from doing for others. The ready response made to the call one year ago to assist Graceland College was very gratifying indeed, not more for the amount of money realized than for the spirit of willingness manifested to support a worthy and needy institution of our own. The College still needs our united support; and we are sure all will gladly accept the opportunity here given to unitedly come again to her help. Shall not every local and Home Class be heard from with a liberal collection for "our Graceland"? All collections for this purpose should be sent direct to Bishop E. L. Kelley, Lamoni, Iowa.

taught him in the "nurture and admonition of the Lord," but it seems that the importance of his soul's welfare had never impressed him with so much force as on this occasion, nor had he felt such a keen realization of sin, and desire to be free from it. We have not necessarily to think that Enos had never given any consideration to spiritual things prior to this, but there have been times, in the lives of some, when their very souls were shaken, and they could see and feel with a keen, vivid sense never experienced before, the condition they were in.

Enos' state of feeling was more than a mental conviction. "And my soul hungered." The Lord had touched his heart and the Spirit had awakened new desires in his soul, a yearning for the things not of this world. It is not enough that we appeal to the intelligence of an individual whom we seek to lead in the way of truth. We need to pray for the individual, also, that God will do for him what cold logic will not, touch his heart, and create within him the soul hunger of which Enos speaks. We sometimes see individuals who mentally concede their duty, but an apathy rests upon them. They do not feel the soul hunger. The Spirit of God has not touched their hearts and stirred their dormant, inward being. A spiritual awakening has not come to them.

What did Enos do? For how long did he continue in his supplication? Finally, how was he rewarded, what did the Lord assure him, what did Enos want to know, and what was the answer he received?

"*Because of thy faith in Christ.*"—Lehi explained to his son, Jacob, Enos' father, how this was. (2 Nephi 1:5.) Christ and the atonement that he would make for the sins of mankind had been taught to the Nephites. Because Jacob believed this, Lehi declared to his sons that he was redeemed, explaining that the way of salvation had been prepared from the fall of man, that through belief in Christ, men and women in any age of the world might avail themselves of the great plan of mercy. It is because of the sacrifice Christ made for us that our sins can be forgiven. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

Had Enos had the opportunity, that is, had there been men authorized to baptize then, in the name of Christ, Enos would no doubt have been baptized, because obedience always follows true faith. But as was shown in Lesson 1, baptism is a type of the death, burial, and resurrection of Christ, and baptism can avail us nothing unless we perform the act in belief in the things which the ordinance represents, which comprehends faith in Christ.

Enos was truly repentant, and our text assures us that he was entitled to forgiveness of his sins, because he was in harmony with the first essential,—"*Because of thy faith in Christ.*"

Enos' faith was so much the greater because he believed in the Christ who had not yet come.

What understanding was Enos given about the time when Christ would come?

(Paragraph 2, small edition; verses 10-13, large edition.)

"*I began to feel a desire for the welfare of my brethren.*"—Having received the peace that his own soul sought, Enos became solicitous for his people. When our souls are filled with the love of God we are anxious for the good of others.

The Lord repeats to Enos the covenant made to Lehi and Nephi to give them and their descendants this land. (1 Nephi 1:19, 44), but also, explains that whether the land should be blessed or cursed to them would depend upon the Nephites, themselves, whether they would be righteous, or go into transgression. (2 Nephi 1:1, 2; Jacob 2:9.)

(Paragraph 3, small edition; verses 14-16, large edition.)

"*That the Lord would preserve a record of my people the Nephites.*"—Enos understands now, if he did not before, that the Lord only promised to preserve the Nephites upon this land if they would be righteous. Realizing the possibility of their transgressing and being destroyed, Enos asks God to preserve the records of his people. From paragraph 3 we find that the Lamanites had already tried to destroy the Nephite records, hence the anxiety Enos felt for their safety.

(Paragraph 4, small edition; verses 17-20, large edition.)

"*And he covenanted with me.*"—The Lord promised to grant Enos' request, and repeated the covenant he had made with his fathers. (1 Nephi 3:41; 2 Nephi 2; 11:13; 12:12.)

"*That he will bring them forth unto the Lamanites.*"—The Lord not only promises to preserve the record, but to bring it forth unto the Lamanites in his "own due time." Enos says: "And I Enos, knew it would be according to the covenant which he has made." Enos seems to have been aware of the covenant God had made with his fathers, to preserve a remnant of Lehi's seed, and finally, through the words of the record of the Nephites, the remnant would be brought to a knowledge of their fathers, and to become a righteous people. (1 Nephi 4:3; 2 Nephi 2:4; 3:1; 6:16; 12:12; Jacob 2:9.) Enos may have desired a knowledge of this covenant for himself in his great anxiety for his people and the preservation of their

record. When he had received the Lord's answer, he says: "My soul did rest." He felt satisfied.

"*For their faith was like unto thine.*"—The blessings which Enos had received, as recorded in our lesson, had come to him through faith, let us notice. It was because of faith, that his ancient ancestor, Abraham, had obtained the covenant the Lord made with him. (Romans 4:12, 13, 16.) It would be profitable, here, for the young student to investigate further the importance of faith, and what great things have been and may be accomplished through it. Mormon wrote: "Behold I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father, in the name of Christ, it shall be granted him; and this promise is unto all, even unto the ends of the earth. (Mormon 4:7.) Read Paul's discourse upon faith, in the eleventh chapter of Hebrews, in which he makes a review of what was achieved by the worthy ancients through faith.

QUESTIONS ON THE LESSON.

For what, in the first paragraph of our lesson, did Enos thank God? What awakening came to Enos? Do you think his experience was fully explained in that it was a mental conviction of sin? What do you think we may learn from this experience? How could Enos receive forgiveness of his sins? Is there any conflict between this fact and the statement that a man must be baptized of water for the remission of his sins, as recorded in John 3:5 and 2 Nephi 13:3, 4? Having received peace to his own soul, in what direction did Enos' solicitude next turn? What did he de-

sire for his brethren? What was the answer the Lord gave him? What did Enos next desire of the Lord? Had he no previous knowledge of the Lord's covenant with his fathers? What was probably Enos' feeling in asking the Lord about the matter? What assurance was Enos given concerning the record? What promises had the Lord made about it before? What further assurance was Enos given? What promises had the Lord before made concerning the blessing recorded in this lesson? Give the Bible instances of great blessings received through faith.

SUGGESTIONS TO JUNIOR TEACHERS.

Our lesson presents a beautiful, simple story to teach the children, illustrating the power of faith, so important to impress upon the young mind. The teacher might take advantage of the lesson to tell the children how they could be blessed in sickness and in times of other needs, by having faith, and asking the Lord for his blessing.

Questions.—Who was Enos? Where does our lesson say he went? What was he thinking about when he was in the

woods? How did he feel? Did Enos know about Christ? How had he learned about his Redeemer? What did Enos do about his sins? How long did he pray? Who spoke to him? What did the Lord say to him? Had the Savior come yet, when Enos was living? How was it, then, that Enos could have his sins forgiven? What did Jesus do for the sins of all men? What do we have to do to have our sins forgiven?

After Enos had received peace, for

whom did he pray? What did he ask? What did the Lord tell him about the Nephites? What did the Lord say he would do to them if they sinned? Will God ever bless people if they do wickedly? What did Enos ask God about a certain record? What did God promise him? What was Enos' reason for asking the Lord to save the book?

What is the book to-day? To whom besides us will God's ministers teach the book? What will many of the Lamanites do when it is taught to them? Why did Enos get the blessings our lesson tells about? Will God bless us as he did Enos if we have faith in his Son?

December, 1903.

First Week.

PRAYER-MEETING.

Subject for Prayer.—Our fellow Religion workers in our own, and in foreign lands; new societies; societies in foreign lands; Home Class or isolated members.

Testimony.—In our speaking we are not restricted to experience-giving, only, and need not keep silent because

we think of no experience along the line of the theme to relate. The Spirit may lead the worshipful heart to read a scriptural passage, to speak a few words of wise admonition, or prompt to something else. (See Colossians 3: 16.)

LESSON 9.

JAROM'S RECORD.

Text.—Book of Jarom.

Time.—Between 421 and 362 B. C.

Place.—As in Lesson 1.

BETWEEN LESSONS.

Enos 1: 5-7, small edition; 21-35, large edition.

(Paragraph 5, small edition; verses 21-24, large edition.)

Enos tells of how he bore his testimony unto the Nephites, and prophesied of things to come.

Diligent efforts were made to convert the Lamanites, but to no avail.

Enos gives a description of the Lamanites.

(Paragraph 6, small edition; verses 25-31, large edition.)

The agricultural achievements of the Nephites are described.

There were many prophets among the Nephites.

The people had to be labored with incessantly to keep them in the ways of righteousness.

There were wars between the Nephites and the Lamanites in the life time of Enos.

(Paragraph 7, small edition; verses 32-35, large edition.)

By the time Enos was an old man, it was one hundred and seventy-nine years since leaving Jerusalem.

Enos testifies to his diligence in his ministry, and of his joy in the knowledge of the "truth which is in Christ," and is confident in the hope of resurrection.

LESSON STATEMENT.

Jarom makes a brief record covering a space of about sixty years. He shows that the ministry were very active in that time, and that through their efforts, and the influence of righteous kings and leaders, the people were kept in a condition to receive mercy of the Lord, and had thus far been enabled to be victorious over the

Lamanites, who refused to be conciliated or converted. Jarom also speaks of the temporal prosperity of the Nephites, and of their progress in building, fortifying their cities, working ores, and manufacturing.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-5, large edition.)

Who is Jarom? What plates did he keep?

"*These plates are small.*"—Clearly it was the ministerial record that Jarom kept. We have seen that Jacob gave his son, Enos, only the ministerial plates (Jacob 5:9); Jacob speaks of keeping only the ministerial record (Jacob 1:1), and from Jarom to Amalaki the ministerial record, on plates No. 2, is the only record referred to as being kept by the succession of the spiritual leaders. (See Lessons 5 and 7, QUARTERLY number 1, volume 1, pages 30, 33, under, "By whom were these plates kept?" and "Who kept the history record?")

"*And as these things are written for the intent of the benefit of our brethren, the Lamanites.*"—Notice that Jarom seems to understand the prophecies concerning the Lamanites, their preservation, and restoration in the last days, and the instrumentality of the Nephite record in the work of bringing them out of darkness into light.

Why does Jarom not record the prophecies and revelations he had received?

(Paragraph 2, small edition; verses 6-8, large edition.)

"*Behold, it is expedient that much should be done among this people.*"—Jarom speaks of the Nephites in the same manner as did his father, Enos. (Enos 1:6.) Sad as it is that when people have been enlightened in the truth, and know what they should do, that others should have to labor with them, pull and drag them along to keep them in the line of their duty.

"*And has not as yet swept them off from the face of the land.*"—Jarom understood that the Lord would not always endure the indifference and waywardness of the Nephites, and he probably had in mind, as he wrote, the prophecies that have been made concerning the Nephites, if they would not serve God. (See 1 Nephi 3:29; 2

Nephi 7:1; 11:11; Jacob 2:9.)

(Paragraph 3, small edition; verses 9-14, large edition.)

How long had it now been since leaving Jerusalem? What is said of the numbers of the Nephites? What religious code did they observe? Who, besides Jarom, have told us this? (See 2 Nephi 11:7-9; Jacob 3:2.)

What else does Jarom tell us about the religion of the people? What does he say about the civil laws? What extent of country did the Nephites inhabit?

What is said about the Lamanites, also? How did the numbers of the Nephites and the Lamanites compare? How does Jarom's description of the Lamanites compare with that given by Enos? (See Enos, paragraph 5.)

Paragraph 4, small edition; verses 15-18, large edition.)

What is said about contentions between the Nephites and the Lamanites? Which side won, so far? To what fact does Jarom attribute the Nephite victories?

"*Wherefore, we withstood the Lamanites.*"—So far, no defeat for the Nephites in their encounters with the Lamanites has been recorded. The Lord promised, over a hundred years before, that the Lamanites should have no power over the Nephites, so long as the Nephites would be righteous, and that they should stir them up "in the ways of remembrance." (See 1 Nephi 1:19.)

While Enos and Jarom say that incessant labor was required to keep the Nephites from backsliding, yet, as Jarom shows, a portion of the people were righteous, and their kings and leaders were so far men of God, and the character of the leaders has great influence over a people and prevails with God in that he extends mercy to the people having such leaders. God is always merciful even where there are only a few who are worthy. We remember that he would have granted Abraham's desires and spared Sodom

if only ten righteous could have been found in the city. (See Genesis 18: 32.)

"Kings."—We are told in Jacob 1: 2 that a king was appointed to succeed Nephi, but we are not told the names nor the number of kings that ruled between Nephi and Mosiah the first. We would conclude, of course, from the length of time between the reigns of these two men, that there must have been a number of rulers in this period, and notice that Jarom speaks of "kings," in the sixth paragraph.

How does Jarom say they protected their cities from the Lamanites? What other writer speaks of their having to do this? (See Jacob 5: 7.)

What does Jarom say in this paragraph about the numbers of the Nephites and the extent of territory they occupied?

What precious metals does he say they became rich in? What preceding writers have spoken of these metals? (See 2 Nephi 4: 3; Jacob 2: 4.)

What metals did the people understand the practical use of? Who has spoken of these metals before? (See 2 Nephi 4: 3.)

What does Jarom say about the skillfulness of the people's workmanship? Who first taught the people in these arts? (See 2 Nephi 4: 3.)

What is said about tools?

What instruments of warfare did the Nephites make?

"But the word of the Lord was verified."—It may be thought that there is some conflict between the statement Jarom makes here and what he says in paragraph 2 about the willfulness of the people, but we think that the seeming difference is explained by the next paragraph. In the first instance Jarom speaks of what the people would be if left to themselves, and how hard it was to keep them in righteous paths, and in the second instance he speaks of them as they were in consequence of the labor performed with them by their spiritual pastors.

Where is the promise found to which Jarom refers?

Lehi told his sons that the Lord had said, "Inasmuch as ye shall keep my

commandments, ye shall prosper in the land; that inasmuch as ye shall not keep my commandments, ye shall be cut off from my presence."

(Paragraph 5, small edition; verses 19-21, large edition.)

Of what did the prophets warn the people?

How was the law of Moses taught?

The object of the law of Moses was made very clear to the Nephites. They understood it much better, it seems, than did the Israelites back in the mother-land, and perhaps it was more plainly taught by their spiritual teachers. This may have been because the Nephites were more advanced, or better prepared for such teaching than their blind kinsmen in the East. The Nephites were taught to look forward to Christ, but at the same time, to observe the law of Moses, which would keep them in remembrance of him, until it was fulfilled. (2 Nephi 11: 7-9.)

The law of Moses provided for rites which were to keep the people in mind of the great sacrifice the Lamb of God would make for the sins of the world. We, to-day, are commanded to observe the Lord's Supper, which represents the sacrifice our Savior has made for mankind. The object of keeping this ordinance is to remind us of that great act of love and mercy for us. (See Doctrine and Covenants 26: 1.)

What effect does Jarom say the efforts of the prophets and priests had with the people?

(Paragraph 6, small edition; verses 22-25, large edition.)

What was the time now? What does Jarom say about the plates upon which he is writing? To what source does he refer his people for a fuller historical account?

Who does he say keeps this historical account? (See Lesson 7, QUARTERLY number 1, volume 1, page 33, under, "Who kept the history record.")

To whom does Jarom deliver the ministerial record? To what commandments concerning the keeping of it, does he refer? (See Jacob 1: 1; 5: 9.)

THOUGHT FROM THE LESSON.

Those in positions as leaders have great responsibility resting upon them.

QUESTIONS ON THE LESSON.

Between Lessons.—What spiritual work did Enos do among the Nephites? What does he say about them? What efforts were made with the Lamanites, and with what results? How does Enos describe the Lamanites? What does he say about their attitude toward the Nephites? What does he say about the agricultural achievements of the Nephites? To what does Enos testify in his old age? How many years was it now since leaving Jerusalem?

On the Lesson.—Who was Jarom? What record did he keep? What reason does Jarom give for making his record brief? For whose benefit does he say the record would be? What does this remark show? What is said of the Nephites spiritually? What does Jarom say was necessary with them? What effect did the labors of the ministry have? Do you understand that the people had become hardened, yet? What was the result of the encounters between the Nephites and the Lamanites, so far? To what reasons do you

attribute the Nephite victories? What promise had the Lord made to the Nephites concerning the Lamanites? What religious rules did the Nephites observe in Jarom's day? What is said about the laws of the land? What would you think this signified? What did the Nephites do to protect themselves from the Lamanites? Who first speaks of this? What is said of the growth and prosperity the Nephites reached in Jarom's day? What is said about the practical achievements of the people? What was the promise concerning prosperity to which Jarom referred? How was the law of Moses presented to the people? What difference do you think there was between the Nephite understanding of the law of Moses and that of their Eastern brethren? What was Jarom's understanding about the conditions of possession of this land? Upon what grounds did he base his ideas? What period of time does the record of Jarom cover?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Outline.—Jarom was appointed by his father, Enos, to keep the ministerial plates. (Inquire what plates these were.) Jarom gives us an account covering about sixty years. In that time he says that the Lamanites came against the Nephites to battle many times, but that because there were many righteous Nephites, and because the kings and leaders were good men, the Nephites gained victory over the Lamanites. The Lord had promised that if the Nephites would be righteous, he would not permit the Lamanites to harm them. It is always this way with God's people; if they will do right the Lord will not suffer their enemies to have power over them.

The Lord was very merciful to the Nephites, although not all of them tried as they should to please him. The ministers had to preach and teach all the time to keep them from doing things that would displease God.

The Lord had prospered the Nephites. When Jarom writes, they

had grown to be a numerous people and were spreading out over the land. There were more Lamanites though, than Nephites.

The Nephites built walls around their cities to keep the Lamanites out. The Nephites also made tools and machinery, using iron, copper, steel and brass. They had much gold and silver. (Bring out what the Lord promised if the people were righteous.)

The people kept the law of Moses, and were taught to understand that it pointed them to Christ, who was to come. Jarom says that the people did not use bad language, and that they kept the Sabbath-day holy. (Speak about how the Lord wants us to keep that day.)

In Jarom's day prophets came among the people warning them that God would destroy them if they should become wicked, and exhorted the people to be righteous. (Bring out what the Lord had promised, if the people were wicked.)

December, 1903.

Second Week.

SUGGESTIVE PROGRAM.

(Relief Committee.)

Opening exercises.	Reading: Doctrine and Covenants
Lesson.	102: 1, 2.
Song: Winnowed Songs, 122.	Reading: Doctrine and Covenants
Scripture reading: Acts 4: 31-37.	42: 8-11.
Scripture reading: Matthew 19: 16-29.	Short talk: "Selfishness can have no part in Zion."
Solo.	Report of Relief Committee.
	Closing exercises.

LESSON 10.

DEPARTURE OF THE RIGHTEOUS.

Text.—Omni 1: 1-6, small edition; 1: 1-20, large edition.

Time.—From about 362 to 160 years before Christ.

Place.—From the land of Nephi to Zarahemla.

Note on the time of our lesson.—We can only approximate as to the time of this lesson. From the close of Jarom's record to the close of Omni's (the difference between 233 years and 282 years) was forty-four years. From Omni to Amaron (the difference between 282 years and 320 years) was thirty-eight years. Three other writers follow Amaron, and allowing on an average of forty years to each man, 120 years for the total time they were in office, the time adds up to 440 years, and it must have been in the neighborhood of that many years since Lehi left Jerusalem, or something like 160 years before Christ. We approximate that our lesson covers a period of 200 years or more.

LESSON STATEMENT.

Very brief are the records of each of the five writers in our lesson. The time was no doubt eventful as history, but it will be remembered that these writers were appointed to keep the ministerial plates, and that history enters very meagerly into this record. That these writers record so little in spiritual matters may be because they were not great teachers like Nephi and Jacob, and did not receive the revelations of the Spirit that those men did. Or, these five writers may have thought best, like Jarom, to be brief. They lived in a period of waning righteousness, however, and we learn that God was ceasing to give revelation unto the people.

Wars with the Lamanites were frequent, but the most important event of the period is the fulfillment of the prophecy to Jacob in the destruction of the wicked Nephites, and the fleeing of the righteous portion, under Mosiah, to a land of safety, upon being warned of God to do so.

The second important event of our lesson is the discovery of the land and people of Zarahemla, in the northern part of the country we call South America.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1, 2, large edition.)

Who was Omni?

"To preserve our genealogy."—Omni can not mean a complete historical

genealogy, for Nephi distinctly tells us that this was made on the first plates. (1 Nephi 2: 1; 5: 46.) Omni means that the ministerial plates should show the succession of those appointed in charge of them. Chemish, for instance,

has nothing of importance to record, so he merely sets down that he succeeded his father, Amaron, and passes the plates on to his son, Abinadom.

What does Omni say he did in his day?

How does he describe himself?

(Paragraph 2, small edition; verses 3, 4, large edition.)

What time is spoken of in this paragraph?

What took place in the short period of six years, from only 276 to 282 years?

According to what does Omni say he kept the record?

"According to the commandments of my fathers."—Omni refers to the instructions concerning what should be written on the ministerial plates. The Lord commanded Nephi in the first place. (1 Nephi 5:46, 47.) Nephi communicated the divine wishes to Jacob (Jacob 1:1), and Jacob instructed his son, Enos. (Jacob 5:9.) The writers who followed, as we see, understood what the character of the record which they were to enter upon the ministerial plates should be.

Upon whom did Omni confer the plates?

(Paragraph 3, small edition; verses 5-8, large edition.)

What does Amaron say had taken place by 320 years after leaving Jerusalem?

What promise was this in fulfillment of?

"That inasmuch as ye will not keep my commandments, ye shall not prosper in the land."—The Lord has declared that the people who could live safely upon this land must serve him (2 Nephi 7:2), and the promise was that it should be a blessed land to the nations who would do so, but the nations who would not do so were warned that the Lord's favor should be withdrawn from them, and they would be at the mercy of whatever came to mar their happiness or to destroy. (See 2 Nephi 1:1, 2, 5; 3:1; Enos 1:2.) The Nephites had been warned that so long as they would be righteous, the Lord would protect them from their enemies, but that if they would go into iniquity, the Lamanites should be permitted to scourge them "even unto destruction." (Jacob 2:9.)

"He did spare the righteous."—In paragraph 6 we are told how the righteous were saved from being destroyed by the Lamanites. That the righteous would be spared was prophesied by Jacob. (Jacob 2:9.)

To whom did Amaron deliver the plates?

(Paragraph 4, small edition; verses 9, 10, large edition.)

Of what does the record of Chemish consist?

(Paragraph 5, small edition; verses 11-13, large edition.)

Who succeeded Chemish? What does Abinadom say concerning the Nephites and the Lamanites? Where does he say a record of the people could be found?

"Upon the plates which is had by the kings."—This statement seems to be quite conclusive that the kings kept the historical record, and is in accord with Jarom's declaration. (Jarom 1:6.)

"And I know of no revelation."—Abinadom does not say that the reason that there was no more prophecy or revelation to record was because of the wickedness of the people, but we may conclude that this was the reason, since we find by the history in both the Bible and the Book of Mormon that whenever God had a righteous people, revelation and prophecy were given to them, but when the people wandered into apostasy and darkness, the Lord left them to themselves.

(Paragraph 6, small edition; verses 14-20, large edition.)

Who was Amaleki?

Amaleki was the last of the brief recorders and the last of the line of succession from father to son. He delivered the ministerial plates into the keeping of King Benjamin. (See paragraph 12.) It is also believed that Amaleki was the last recorder of the ministerial plates, because he says at the close of his life, (see paragraph 15), "And these plates are full." (Also see Lesson 6, of QUARTERLY number 1, volume 1, page 30, under "How long were the plates kept?")

Who was Mosiah?

What did the Lord tell him to do?

Who went with Mosiah?

"And they were led by the power of

his arm."—The Lord said to the Nephites through Jacob, that unless they would repent, the Lamanites should be permitted to destroy them, and take possession of their lands, but that the Lord would lead away the righteous. (See Jacob 2:9.) That prophecy was given about 300 years before, and now we see it fulfilled. There was almost continual warfare in these latter years between the Nephites and the Lamanites, as our lesson shows. And because of their wickedness, the Lord was no longer with the Nephites, and they were being destroyed. Amaron tells us (see paragraph 3) that the "more wicked part" of the Nephites were destroyed in his day, but that the Lord spared the righteous. However, the righteous portion would not be able to maintain defense against the Lamanites who were all the time encroaching upon their territory, and besides, being mixed with the wicked, the righteous could not enjoy victory. So the Lord warned them to get out of the land of Nephi, and under the leadership of Mosiah, whom the Lord appointed, "as many as would harken unto the voice of the Lord" departed.

How is the country described through which the people traveled?

How did the people know where to go?

Where were they led?

"They came down into the land which is called the land of Zarahemla."—We have a description of this section of the country given in Alma 13:11. It must have been in the northwestern part of South America from the description given, because no other section of the continent could be described as bordering on the sea connected with a "small neck of land" to the "land northward." It is in the northwestern part of South America that the committee on archaeology in their "Report," have located Zarahemla. (See pages 26, 27.)

Who did Mosiah discover in the land of Zarahemla?

How did the people of Zarahemla receive Mosiah and the Nephites with him?

Who is spoken of as the leader or presiding head of the people of Zarahemla?

What precious things did Mosiah take with him when he fled from the land of Nephi?

"Because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews."

—Only the plates of Laban are here referred to (see Lesson 5, QUARTERLY number 1, volume 1), but from Mosiah 1:3 the rest of the sacred possessions must have been taken to Zarahemla. We read there that Mosiah's son, King Benjamin, gave into the charge of Mosiah II (Benjamin's son), not only the plates of brass, but the sword of Laban, the ball or compass that had directed the party of Lehi in their wanderings, and the plates of Nephi. Amaleki, no doubt, was one of the number of the righteous who went up to Zarahemla and took the ministerial plates with him, of course, and he tells us in the twelfth paragraph of our lesson that he gave them into King Benjamin's charge.

The historical plates must also have been taken to Zarahemla, because Mormon tells us that when Amaleki delivered the ministerial plates to Benjamin the king "put them with the other plates, which contained records that had been handed down by the kings, from generation to generation, until the days of King Benjamin." (Words of Mormon, paragraph 4.)

Mosiah, who led the righteous out of the land of Nephi, may have been king of the Nephites there. If that were so, it would have been an easy matter for him to have taken the historical plates along with him, because he was in possession of them. We are of the opinion that he was the king, because Mormon speaks of the historical record being handed down *by the kings* until the days of Benjamin, signifying no break in kingly succession from the first king, appointed by Nephi, down to Benjamin, who was the son of the Mosiah of our lesson.

Between the king and the presiding priest all the records and other prized things would be kept, and we can understand how little difficulty there would be in transferring these things to some other part of the country. Anyhow subsequent history shows that these things were in the possession of the Zarahemlaite-Nephite confederacy that became established in Zarahemla.

But if the historical record and these other things were transferred to Zarahemla at the time of flight from the

land of Nephi, why does our present lesson not speak of them? may be asked. Notice that the paragraph we are considering says that the Zarahemlaites rejoiced because Mosiah brought the record of the Jews with him. Read the next paragraph and you will find that the Zarahemlaites, also, came from Jerusalem, but that they brought no record with them, and as a consequence

they were losing track of themselves, and going into atheism. The plates of Laban giving a record of the Jews, their fathers, were of more importance to the Zarahemlaites than anything else the Nephites could have brought, hence it is easy to understand why the plates of brass, only, are mentioned in the present instance, as the object of rejoicing to the Zarahemlaites.

POINTS IN THE LESSON TO NOTE.

The fulfillment of prophecy.

That righteousness is strength against our enemies, and that iniquity puts us into the power of our enemies.

QUESTIONS ON THE LESSON.

What is the time of our lesson? How many writers does the book of Omni represent? Name them. How does Omni describe himself? What does each writer show to have been the state of things between the Nephites and the Lamanites in his time? Why did the Lord no longer favor the Nephites? What does Amaron say took place in his time? What warning did the Lord give the nations of this land? What specific warning did Jacob prophesy to the Nephites? What does Amaron say about the righteous in his time? What gives us strength with our enemies? When has the Lord permitted his people to fall into the hands of their enemies? What did Chemish write? What did Abinadom say about prophecy and revelation? Why was there nothing of this nature being given now? When is

prophecy and revelation enjoyed? To what other plates does Chemish refer? Who does he imply kept the historical record?

Who was Amaleki? What important event does he record? What prophecy of Jacob was this in fulfillment of? Who may Mosiah have been? How did he know the time had come to depart? Who went with him? How were they directed in the wilderness? What land and people did they discover? Where was Zarahemla located? How were Mosiah and the Nephites welcomed? What was an especial object of rejoicing to the Zarahemlaites? What else was taken to Zarahemla by the Nephites besides the plates of Laban? Who must have taken the ministerial record there?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Outline.—The five writers of our lesson (have them named) tell us of wars between the Nephites and the Lamanites nearly all the time (tell the time covered, and why there were so many wars now), and also tell us that many Nephites were being destroyed. (Bring out who and why.) The Lord had warned the Nephites (bring out Jacob's prophecy) what would happen to them if they should go into wickedness, but said that he would spare the righteous and lead them out from among the wicked. (Bring out what Jacob prophesied about this.) In our lesson this week we learn how God fulfilled his promise. (Have it brought out why it was necessary for the right-

eous to depart; how the Lord warned them; who led them; how the Lord directed them.) He led those who harkened unto him to a land called Zarahemla. (Show on map.) Here Mosiah found a people who were very glad to have the righteous Nephites live in their land. The people were also rejoiced because Mosiah brought the record of the Jews with him. (Make it understood why this was.)

Questions.—How many years is our lesson a record of? How many men kept the record in this time? What do they all tell us? Why were the Nephites having so many wars? How could they have had more peace? When the Nephites were righteous, who

gained the victory, they or the Lamanites? Why were the Nephites not victorious now? What warning had the Lord given the Nephites? What did the Lord tell Mosiah to do? Why? Who went with him? What had the Lord promised Jacob? How many

years before was it? Where did Mosiah and the righteous Nephites go? How did they find the land? Who was living there? How did the newly-found people receive them? What did Mosiah bring that caused the people of Zarahemla to be very glad? Why?

December, 1903.

Third Week.

SUGGESTIVE PROGRAM.

If there is time, after the review, a good reader, appointed beforehand, might read "Dickens' Christmas Carol," for its good teachings and Christmas atmosphere.

Or, there might be a few songs and recitations suggestive of Christmas, and a short talk or paper on "Remembering the Lord in our Christmas giving."

Some societies may prefer Christmas tableaux, or two or three songs and a

talk, illustrated by magic lantern views. Take number 166, "Bethlehem," in *Winnowed Songs*, for instance. While the first stanza is being sung a picture of the town of Bethlehem may be shown. The star and the shepherds are shown while the second stanza is sung, and Luke 2: 8-16 is read. To the singing of the fourth stanza show a picture of Mary with the infant Jesus in her arms.

LESSON II.

QUARTERLY REVIEW.

- Lesson 1. The Gate.
- Lesson 2. The Path.
- Lesson 3. Nephi Dies.
- Lesson 4. The Sin of Pride.
- Lesson 5. A Grosser Crime.
- Lesson 6. The Last Pruning.
- Lesson 7. Sherem.
- Lesson 8. The Conversion of Enos.
- Lesson 9. Jarom's Record.
- Lesson 10. Departure of the Righteous.

RETROSPECTIVE.

Our quarter's lessons cover a period of about 385 years. Nephi dies, fifty-five years after leaving Jerusalem, in the city of Nephi, and is succeeded, in their turn, in the prophetic office, by seven men, namely, Jacob, Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki.

In Nephi's time the civil and the spiritual leadership of the people was vested in him. After his death church and state were divided. Nephi, himself, before he died, changed the system. He placed the government in charge of a king, and appointed Jacob to succeed him as the spiritual head of the church. Doubtless the increasing numbers of the people required that such a division be made.

In the first hundred years of the period of our quarter's lessons great prosperity is noted, and development along the arts and industries of civilization. The last two hundred and more years are marked by spiritual decline. Prophecies and revelations ceased. Wars with the Lamanites became more and more frequent, with increasing loss to the Nephites.

Nephite history shows how a nation's welfare depends upon its righteousness. The Nephites were blessed and delivered from their enemies so long as they were humble, or righteous, but when they went into transgression, divine favor was

removed, and troubles came upon the people thick and fast, and they had to succumb to their enemies. The great truth is illustrated that in virtue and righteousness lie strength, happiness, and victory; in transgression lie trouble, misery, defeat, and downfall. The righteous were protected, and led out from among the wicked.

The national career of the Nephites was transferred from the land of Nephi, in Peru (see Committee's Report, page 21), where the Nephites had lived more than three and a half centuries, to Zarahemla, in the northwestern portion of South America. (See Committee's Report, pages 27-30.) This separation of the righteous Nephites from their wicked brethren, and the discovery of the people of Zarahemla, was the beginning of a new era in the history of the Nephites.

The great teachings of the quarter are Nephi's discourses upon the way to obtain salvation, pointing out the gate and path; and Jacob's declarations concerning pride, caste, inequality, and the "grosser crime" of adultery and polygamy. The clearest and most pointed denunciation of these evils to be found in sacred records is here given, and the rule is laid down that should govern the relation of the sexes.

The great prophecies of the quarter are Jacob's warning to the Nephites (Jacob 2: 9), and the parable of Zenos (Jacob, third chapter) representing the Lord's work down to the last dispensation of time.

Enos is shown the future concerning the Nephites, the Lamanites, and the Nephite records.

Sherem, the first antichrist character in Nephite history, appears in this quarter.

It is believed that the last chapter or book of our lessons, this quarter, the Book of Omni, closes the ministerial record.

REVIEW QUESTIONS.

Doctrinal.—How does Nephi speak of repentance and baptism? Why does he call these the gate? Does entering the gate bring one into salvation? What does it bring us? What constitutes the path to salvation? Through whom, only, is salvation? How many ways are there by which to obtain salvation? What is the difference between salvation and that which we receive when we are baptized? What is salvation? What relation has baptism to it? Where have some made a mistake in regard to the first principles of the gospel? What constitutes the "new birth"? Explain the virtue of water baptism. Explain the virtue of the spiritual baptism. May salvation be obtained by those who enter through the gate, only? Will salvation be awarded to those who enter through the gate and travel one half or two thirds of the path? Who will receive the crown?

What forms of pride did Jacob condemn? What conditions did he show should exist among the Lord's people? What law has the Lord given us in latter-day revelation which, if obeyed, will bring about and preserve the conditions referred to by Jacob?

What was the "grosser crime" Jacob denounced in such positive language? What did he say about the practices of David and Solomon? How did he de-

scribe the effect of such practices among the Israelites and the Nephites? What law did he lay down to govern the relation between the sexes? What language has been taken advantage of by those justifying polygamy? What is the true meaning of this language?

Prophetic.—What warning did Jacob prophesy to the Nephites concerning the wicked? Who should prove their destruction? What should become of the righteous? What did he prophesy concerning the Lamanites? Why should the Lamanites be preserved instead of the Nephites?

Who prophesied the parable of the vineyard? What is represented by the last pruning? Who is represented by the olive-tree? What is meant by grafting in branches of the olive-tree? What is meant by grafting in wild branches? How is this work to be accomplished? Through whom? How do we identify the time of the last pruning? Why is it called the last pruning?

What was Enos shown concerning the Nephites? Concerning the Lamanites? What promise is made to him regarding the Nephite record? Who was he shown should have it in the last days?

History.—When did Nephi die? What change did he provide for before his death? Whom did he appoint to succeed him as spiritual leader of the

people? As the head of the civil government? To whom was the ministerial record given? Who kept the historical record? Name those who succeeded to the charge of the ministerial plates from Nephi to Amaleki? What office did these men hold?

What is said about the Nephites in the time of Jacob, Enos, and Jarom—their spiritual condition? Concerning them in temporal things? What religious law was kept? What understanding was had of the teachings concerning Christ? What is said about the laws of the land, and about the leaders and rulers? What efforts were made with the Lamanites, and what were the results? What was the outcome of attacks by the Lamanites? In whose time did Sherem make his appearance? What did this man try to do? Tell of the meeting between him and Jacob, and of the outcome. Describe the conversion of Enos. How did he obtain a remission of his sins?

How is the period from Omni to Amaleki characterized? What is said

of the number of wars? What was the result of battles between the Lamanites and the Nephites now? What had taken place in the time of Amaron? In whose time was the prophecy of Jacob concerning the righteous fulfilled? Give the circumstances. What land and people were discovered? What other leader besides Mosiah must have accompanied the righteous pilgrims? What did Mosiah and Amaleki take with them? What was the especial object of rejoicing to the Zarahemlites?

What period of time do the lessons of this quarter cover? When did the period of spiritual decline begin? When did the Lord call the righteous to depart? How long was the land of Nephi the land of the Nephite nation? Who took possession of the land after Mosiah and the righteous left?

Map Talk.—Trace over the ground of the lessons of this quarter, showing the land of Nephi, the city of Nephi, and the journey of the righteous to Zarahemla. Show the location of Zarahemla.

QUESTIONS FOR JUNIOR TEACHERS.

What great and good man dies in the first of our lessons, this quarter? Whom did he appoint to rule the people? What did Nephi tell us were the first things we must do to be saved? Are we saved then? What is there for us to do yet before we can gain the crown?

Whom did Nephi appoint to be the leader of the church? How does Jacob teach that we should treat people who do not have as much as we have? What did he say about those who are proud of their clothes, or their houses, or their money? How does God look upon men who make their wives or children, their mothers or their sisters sorrowful? How did Jacob say men should treat them? What kinds of homes please God?

What parable did Jacob tell? Who are the good fruit? Who are the bad fruit? What will God do with the bad fruit?

Who was Sherem? Tell about Jacob's talk with him. What happened to Sherem?

Who was Enos? Tell about his sorrow for his sins. How did he get his sins forgiven? After his sins were forgiven, what did Enos desire of the Lord? What did the Lord promise Enos about the Nephites? About the Lamanites? About the Nephite records?

When the Nephites began to be wicked, how did their enemies trouble them? How did the Nephites come off in their battles now? How had it been when they were righteous?

What did Jacob prophesy to the Nephites would happen to them if they ceased to serve God? What did happen to them?

What did the Lord tell the righteous? Who led them? Why did the Lord tell the good Nephites to flee out of the land of Nephi? Where did the Lord direct them to go? What did Mosiah take with him? How did the Zarahemlites receive Mosiah and the Nephites with him?

December, 1903.

Fourth Week.

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

INTRODUCTION.

Subsidiary motions are such as are used for the purpose of disposing of the main question; and, as the term "subsidiary" indicates, are subordinate to the main proposition; they must be voted upon before the principal motion comes to vote. These motions are always made when some motion is before the house, indeed, they could not be subsidiary, unless subordinate to and dependent upon some principal motion. If complications arise in deliberative assemblies in the business proceedings, it is usually in the consideration of "subsidiary" motions; hence the necessity of becoming familiar with their nature and order of precedence.

Text.—Rules of Order and Debate, Chapter 5.

Subject.—Subsidiary Motions.

Question Box Review.—Let Program Committee prepare for this. Have announcements made a good long time beforehand. Have a committee appointed to conduct the exercises, with the understanding that the committee will prepare to answer the questions if not satisfactorily answered by those to whom referred, or by the body. This committee should solicit questions and be sure to have a goodly number, all based upon chapters 1 to 4 inclusive.

Special Music.—Provided by Music Committee.

LESSON STUDY.

(Sec. 53.) **SUBSIDIARY MOTIONS.**—Name the six in order. What are such motions used for? Why are they called "subsidiary motions"? (Take them up and consider specifically how they are employed.)

1. *To Suppress Motions.*—Why might an assembly desire to suppress a motion? What two motions are used for this purpose?

2. *To Defer Action on Motions.*—For what reasons might it be desirable to defer action? Name the two motions used for this purpose.

3. *To Refer.*—For what purposes are motions referred to committees? What is the motion used to refer?

4. *To Amend.*—What is the use of motions to amend? What is the form of such motion?

5. *To Substitute.*—What is the nature of a substitute, and purpose of it?

(Sec. 54.) **PRECEDENCE OF MOTIONS.**—What motions only may be received when a question is under debate? Name them in order of precedence? What

"subsidiary" motion may be made while a motion "to lie on the table" is pending? What motions may be made while a motion for "previous question" is pending? (The leader may go on through the list asking similar questions upon each point, making quite a lively and interesting drill. Remember any motions named before a certain motion named may be made while said certain motion is before the house; for instance, what motions may be made while a motion to "commit" is pending? Answer: To postpone to a certain day; previous question; lie on the table; or to adjourn.)

Note.—This lesson is short that it may be thoroughly learned, as its importance in a knowledge of Parliamentary Law and usage can scarcely be overestimated. Extend the drill on "precedence" according to time. The Question Box Review may also be continued at the discretion of those in charge.

The following names, in present QUARTERLY, pronounced according to Book of Mormon Pronouncing Vocabulary.

Abinadom	á bĭn' á dom	Omni 1: 5	Jarom	jā' rom	Jarom 1: 1
Abraham	á' brā hām	1 Nephi 2: 1	Jerusalem	jē ru' sá lēm	1 Nephi 1: 2
Alma	āl' mā	Mosiah 9: 1	Moses	mō' zēz	1 Nephi 1: 31
Amaleki	á māl' ē kī	Alma 13: 2	Mosiah	mō zī' āh	Omni 1: 16
Amalekite	á māl' ē kīte	Alma 13: 2	Nephi	nē' fī	1 Nephi 1: 1
Amaron	ām' ā ron	Omni 1: 2	Nephite	nē' fīt	Alma 13: 11
Benjamin	bēn' jā min	Omni 1: 11	Omni	ōm' nī	Omni 1: 1
Enos	ē' nos	Enos 1: 1	Sherem	shē' rēm	Jacob 5: 1
Isaac	ī' sāc	1 Nephi 2: 1	Zarahemla	zār ā hēm' lā	Omni 1: 6
Israel	īz' rā ōl	1 Nephi 1: 46	Zenos	zē' nos	1 Nephi 5: 47
Jacob	jā' kōb	1 Nephi 1: 47			

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