

very small work. All agree that it was much smaller than the Book of Mormon, while Hurlburt had evidently a motive in making out that it was less than it really was. He desired to make it appear that there must have been some other writings than the one he obtained. In any case it is a consistent question, who manufactured all the rest of the Book of Mormon?

CHAPTER V.

WHAT THE BOOK OF MORMON REALLY IS.

THE Book of Mormon is the record of God's dealings with the people of ancient America from the era of the building of the Tower of Babel to four hundred and twenty-one years after the birth of Christ. It is the stick of Ephraim spoken of by Ezekiel—the Bible of the western continent. Not that it supersedes, or in any way interferes with the Bible, any more than the history of Mexico supersedes or interferes with the history of Rome; but on the other hand, in many places it confirms Bible history, demonstrates Bible truths, sustains Bible doctrine, and fulfils Bible prophecy.

The Book of Mormon contains the history of two distinct races. The first came from the Tower of Babel and was destroyed a little less than six hundred years before Christ. The story of their national life is given very briefly, but sufficient is said to prove that they were one of the mightiest nations of antiquity, and in the days of their righteousness a people highly blessed of the Lord. Their fall and final destruction were the result of their gross wickedness and rejection of God's prophets. These people were called the Jaredites, their history in the Book of Mormon is contained in "the Book of Ether." Ether was one of their last prophets who wrote his account on twenty-four plates of gold. Moroni, the last prophet of the Nephites, abridged Ether's history and it is his

abridgment that has been translated and published in this generation, and which forms a portion of the Book of Mormon.

The next race that inhabited this continent were of Israelitish origin, the descendants of Joseph and Judah. The Nephites, the ruling branch, were principally the descendants of Manasseh. By divine guidance their first prophet and ruler, Lehi, was brought out of Jerusalem with a small company of his relatives and friends, eleven years before the Babylonian captivity (B. C. 600). They sailed from southeastern Arabia across the Indian and Pacific oceans, and landed on the American shore not far from where the city of Valparaiso now stands. In the first year of the captivity another small colony was led out from Jerusalem, Mulek, one of the sons of King Zedekiah, being their nominal leader. This party landed in North America some distance north of the Isthmus of Darien, and soon after migrated into the northern portion of the southern continent, where for nearly four centuries they grew in numbers, but not in true civilization.

In the meantime the descendants of the colonists under Lehi had also grown numerous. Early in their history they had separated into two nationalities; the first, called Nephites, observing the laws of Moses, the teachings of the prophets, and developing in the decencies and comforts of civilized life; the others, called Lamanites (after the cruel, rebellious elder brother of Nephi), sank into barbarism and idolatry. These latter gradually crowded the Nephites northward until the latter reached the land occupied by the descendants of Mulek's colony, now called the people of Zarahemla, with whom they coalesced and formed one nation. From their national birth to B. C. 91, the Nephites had been ruled by kings, but at that time the form of government was changed and a republic founded. The nation was then ruled by judges elected by the people. This portion of the history of the Nephites is a very varied one. One third of their time they were engaged in actual war with the Lamanites, and at other times they were distracted with internal convulsions and rebellions. About A. D. 30, the republic was overthrown and the people split up into numerous independent tribes. At the

crucifixion of the Savior this continent was the scene of terrible natural convulsions, which resulted in a great change in the face of nature and an immense loss of human life. Shortly after these days of terror the Redeemer appeared to the surviving remnants, taught them His gospel and organized His Church. A lengthened period of blessed peace followed in which all men served the Lord. Gradually, however, the old evils again crept in, many returned to the sins of their forefathers, the spirit of darkness and bloodshed again held sway, and finally the whole Nephite race was overpowered and destroyed (A. D. 384) by the other faction who had assumed the old name of Lamamites. The descendants of these Lamanites are found in the American Indians, not of the United States alone, but as the aborigines of the whole continent from Patagonia to the Arctic ocean.

The records of this people, engraved on various plates were hid by the last of the Nephite prophets, Mormon, and his son Moroni. A portion thereof has, by God's grace, been restored to the knowledge of mankind in this age, and translated into many languages, that the truths contained therein, whether they be history, doctrine, or prophecy, may be known by all men.

CHAPTER VI.

UTTER DISAGREEMENT OF THE TWO HISTORIES.

IT is our purpose in this chapter to demonstrate, from the Book of Mormon itself, the absurdity of the "Spaulding Story," and the utter impossibility of the Prophet Joseph Smith ever having used Mr. Spaulding's reputed romance, the "Manuscript Found," as the groundwork for that divine record.

At different times since the publication of the Book of Mormon various writers have undertaken to explain the plot