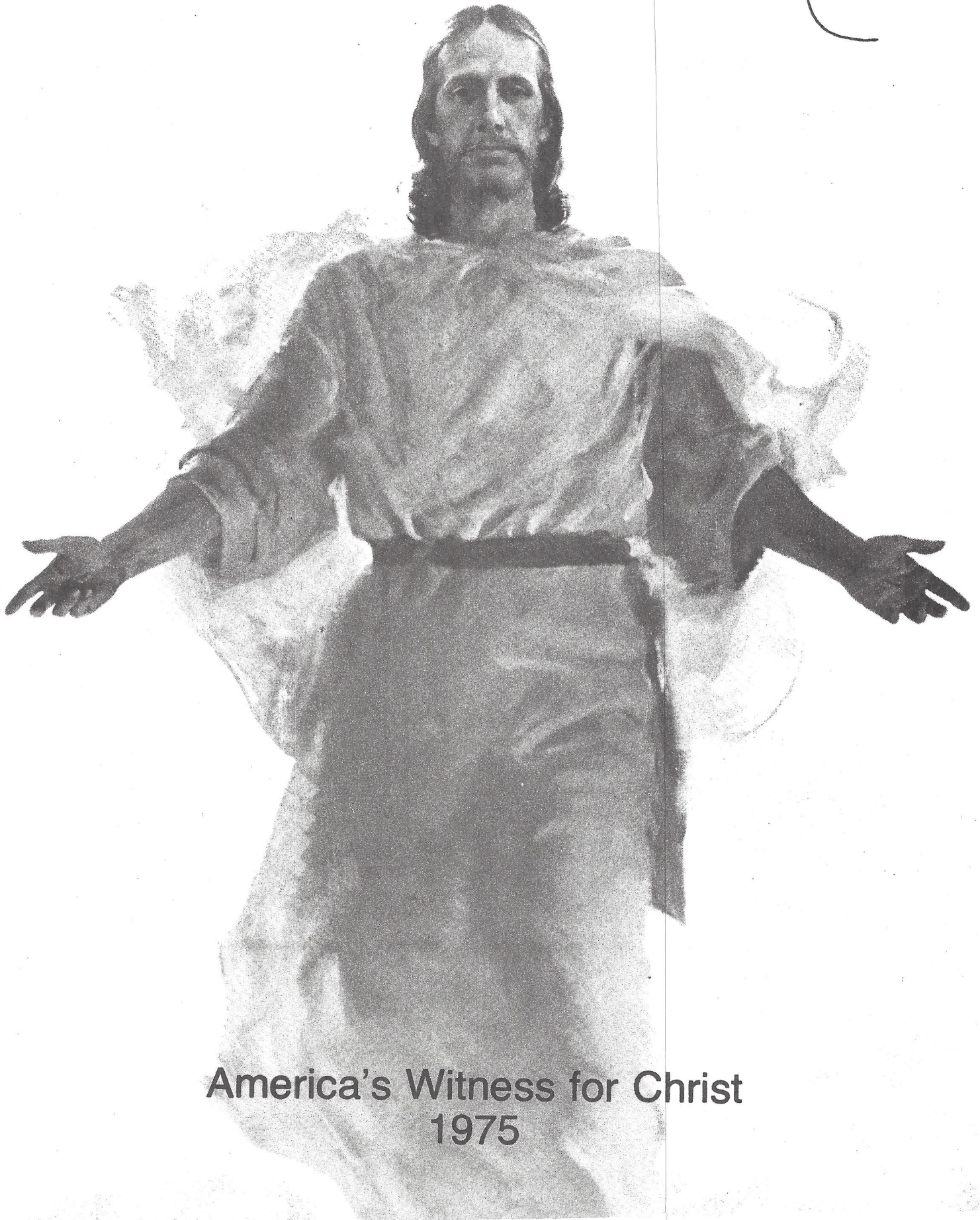


Wm. F. Sidloway

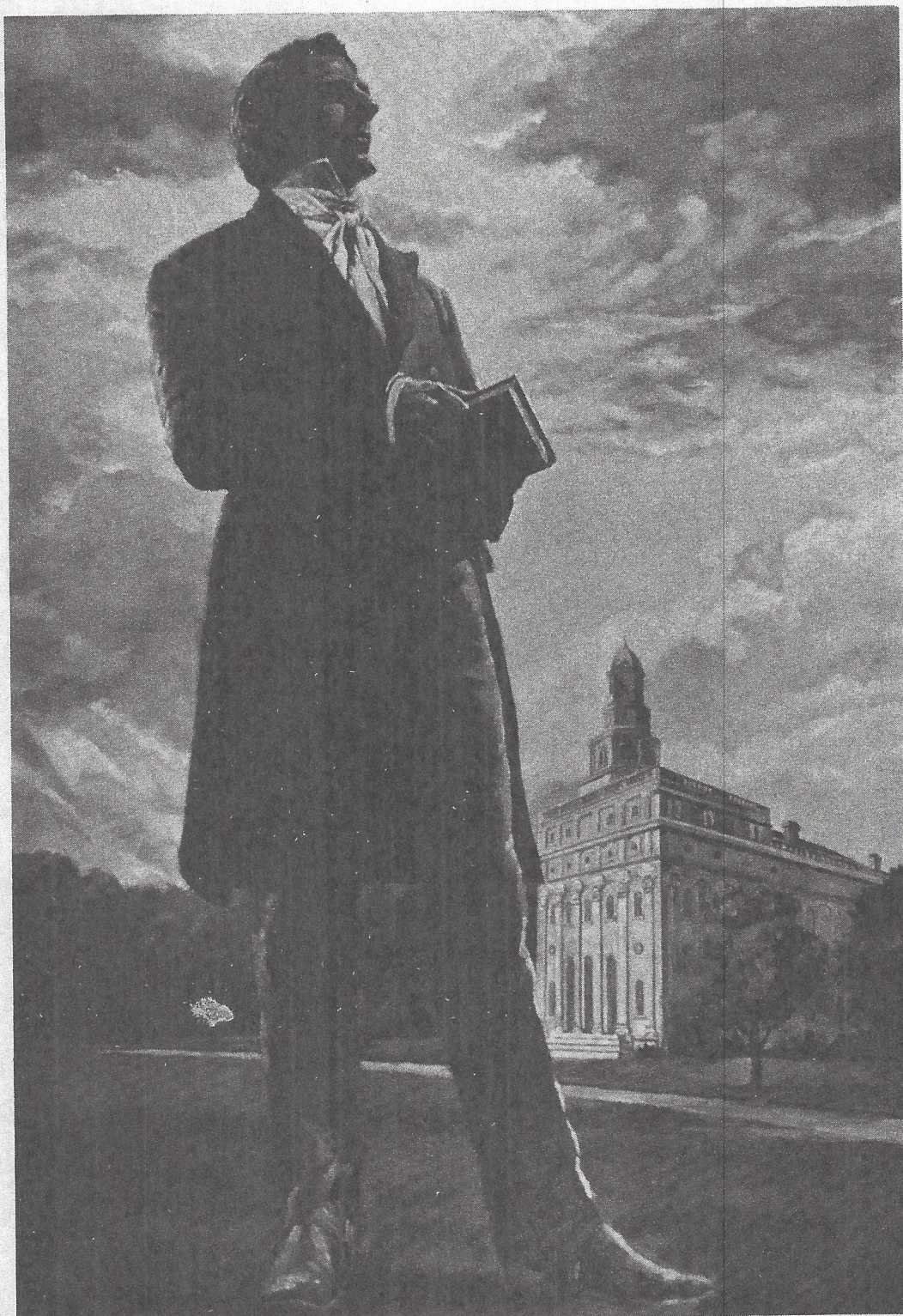


America's Witness for Christ
1975



Jesus Christ Testifies of Joseph Smith

“Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, and spake unto him from heaven, and gave him commandments.”



The Prophet Joseph Smith Testifies of Christ

“The record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.”

Doctrine and Covenants 76:14

WHERE TO OBTAIN ASSISTANCE

<u>DESCRIPTION</u>	<u>PERSON IN CHARGE</u>
Activities-----	Elder Donald Lewis
Applications-----	Elder Ron Tracy
Acceptance of Participants	
Automobiles-----	Elder Kery Oldroyd
Buses-----	Elder Kery Oldroyd
Emergency Services-----	Elder Kery Oldroyd
Financial-----	Elder Roger Muir
Payment of fees	
Family Activities-----	Sister Allred
	Sister Bell
General Information-----	Elder Ron Tracy
Guide Service-----	Elder Mike Halvorson
Tour service for Historic sites	
Housing-----	Elder Kery Oldroyd
Palmyra (Cast members)	
University of Rochester (Cast Members)	
Information Booths-----	Elder Mike Halvorson
Interview schedule-----	Elder David Hamblin
Mail-----	Elder Brent Larkin
Lost & Found-----	Elder Ron Tracy
Meals-----	Elder Kery Oldroyd
Time schedules	
Lunch Preparation	
Music-----	Sister Allred
	Sister Bell
Parking-----	Elder Kery Oldroyd
Proselyting-----	Elder Richard Price
Publicity-----	Elder Stephen Lung
TV, Radio	
Press Day	
Registration-----	Elder Roger Muir
	Elder Ron Tracy
Salute To Palmyra-----	Elder Perry Brätt
	Elder Richard Price
Security-----	Elder Kery Oldroyd
Sisters' Conference-----	Elder Donald Lewis
Study Groups-----	Elder Donald Lewis
Assignments	
Group Leaders	
Survey-----	Elder David Hamblin
	Elder Richard Price
Ushering-----	Elder Mike Halvorson
Work Crew-----	Elder Mark Hales

INTRODUCTION
&
ORIENTATION

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PRESIDENT SIDDOWAY

SISTER SIDDOWAY



"High above in the darkness a single figure in shimmering white appears and slowly descends toward the valley, a gentle breeze rippling His glowing mantle...."

--New York Times

This scene climaxes what writers have repeatedly described as "the world's most breathtaking religious spectacle." We welcome you as a member of the 1975 Hill Cumorah Pageant. We commend you for having been selected to be a member of the cast of "America's Witness for Christ."

You, with the other cast and crew members will engage in three major activities. You will---

1. Produce the Pageant. Whatever part you play in the Pageant, discover the importance of that part, then play it well. Follow explicitly the outstanding leadership of Dr. Hansen. "Act well thy part, there all the honor lies."
2. Study the Gospel. Study class materials and activities will bring you significant opportunities to learn about the Restored Gospel. Acquire light and truth through diligent study while here in this sacred place. "The glory of God is intelligence." Feel the presence of His glory as you acquire intelligence through devoted study.
3. Teach the Truth. Each of the 70,000 non-members in the audience are searching for the truth. Will you be sufficiently in tune with the Holy Spirit that you can know what to do -- what to say in order to reach them? "Teach My Gospel by My Spirit," was the counsel the Savior gave.

May the great message of the Pageant be expressed not only from the hill-side stages, but also through the actions of our lives. May each of us bear witness of the Master in all that we do. May the blessings of Heaven be with you throughout the 1975 Hill Cumorah Pageant and always.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
13 9:00 BREAKFAST 10:00 PRSTUD MTG- STUDY GR. RELIEF SOC- BUR. INFO 11:15 S.S. MTG. - STUDY GR. 1:00 DINNER 2:00 MTS. WORKSHOP PETER WHITMAN FARM 6:00 SNACK - HILL CUMORAH 7:30 SAC. MTG. - PAL. CHPL. 9:00 BUSES DEPART	14 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL REGIST. - EAST-WEST VOL. (ELDERS) 4:00 SPEAKER - STUDY GROVE 5:00 DINNER 7:00 OPENING MTG. FOR FULL PAGEANT CAST 9:00 BUSES DEPART	15 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL 4:30 DINNER 7:00 ASSEMBLY PROGRAM REHEARSAL BUSES DEPART AFTER REHEARSAL	16 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL 4:30 DINNER 7:00 SALUTE TO PALMYRA REHEARSAL BUSES DEPART AFTER REHEARSAL	17 1:00-3:15 REGISTRATION 1:00-4:00 CASTING 3:30 MEETING FOR GROUP LDPS. & BUS DRIVERS- ST. GR. 5:00 DINNER 7:00 OPENING SESSION STUDY GROVE	18 7:30 BREAKFAST 9:00 DEVOTIONAL - CAST REH. ELDERS CONF ST. GROVE SISTERS CONF PAL. CHPL 12:00 LUNCH 1:00 REHEARSAL / MISS. CONF. (COMB. ELDERS & SISTERS) 5:00 DINNER 7:00 MISSIONARY CONF. STUDY GROVE 9:00 BUSES DEPART	19 7:30 BREAKFAST 9:00 DEVOTIONAL / REHEARSAL ELDERS CONF ST. GROVE SISTERS CONF PAL. CHPL 12:00 LUNCH 1:00 REHEARSAL / MISS. CONF. (COMB. ELDERS & SISTERS) 5:00 DINNER 7:00 MISSIONARY CONF. STUDY GROVE 9:00 BUSES DEPART
20 9:00 BREAKFAST 10:00 PRSTUD MTG- STUDY GR. RELIEF SOC- BUR. INFO 11:15 S.S. MTG. - STUDY GR. 1:00 DINNER 2:00 MTS. WORKSHOP PETER WHITMAN FARM 6:00 SNACK - HILL CUMORAH 7:30 SAC. MTG. - PAL. CHPL. 9:00 BUSES DEPART	21 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL REGIST. - EAST-WEST VOL. (ELDERS) 4:00 SPEAKER - STUDY GROVE 5:00 DINNER 7:00 OPENING MTG. FOR FULL PAGEANT CAST 9:00 BUSES DEPART	22 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL 4:30 DINNER 7:00 ASSEMBLY PROGRAM REHEARSAL BUSES DEPART AFTER REHEARSAL	23 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL 4:30 DINNER 7:00 SALUTE TO PALMYRA REHEARSAL BUSES DEPART AFTER REHEARSAL	24 7:30 BREAKFAST 9:00 DEV. / REH. / STUDY CL. (PRESS DAY ACTIVITY) 12:00 LUNCH 1:00 STUDY CL. / REHEARSAL (PRESS DAY ACTIVITY) 4:30 DINNER 7:00 DRESS REHEARSAL BUSES DEPART AFTER REHEARSAL	25 8:30 BREAKFAST 10:00 DEVOTIONAL SPEAKER- PRES. MARTIN G. ROMNEY STUDY CLASS / REH. 12:30 LUNCH 1:30 STUDY CL. / REHEARSAL 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART	26 8:30 BREAKFAST PREP TIME / LAUNDRY STUDY, LETTERS, ETC. 11:30 ACTIVITY 12:30 LUNCH 1:30 DEV. / STUDY CL. / REH. TESTIMONY MTG. 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART
27 9:00 BREAKFAST- HILL CUM. 10:00 GEN. MTG.- HILL CUM. 12:00 DINNER- HILL CUMORAH 1:00 SPEAKER- STUDY GROVE 2:00 CAST PICTURES-HILL CUM. VISIT SITES (OPTIONAL) 2:30 PAGEANT WORKSHOP STUDY GROUPS 5:30 SNACK 7:30 SAC. MTG.- GREECE CHPL. 9:00 BUSES DEPART	28 8:30 BREAKFAST 10:00 DEVOTIONAL / STUDY CL. GROUP TESTIMONY MTG. 12:30 LUNCH 1:30 STUDY CLASS GROUP TESTIMONY MTG. 4:30 DINNER 6:00 F.H.E.- STUDY GROUPS 8:00 SPECIAL ASSEMBLY 9:00 BUSES DEPART	29 8:30 BREAKFAST 10:00 DEVOTIONAL / STUDY CL. GROUP TESTIMONY MTG. 12:30 LUNCH 1:30 STUDY CLASS GROUP TESTIMONY MTG. 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART	30 8:30 BREAKFAST 10:00 DEVOTIONAL / STUDY CL. GROUP TESTIMONY MTG. 12:30 LUNCH 1:30 STUDY CLASS GROUP TESTIMONY MTG. 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART	31 8:30 BREAKFAST 10:00 DEVOTIONAL / STUDY CL. GROUP TESTIMONY MTG. 12:30 LUNCH 1:30 STUDY CLASS GROUP TESTIMONY MTG. 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART	1 8:30 BREAKFAST 10:00 DEVOTIONAL / STUDY CL. GROUP TESTIMONY MTG. 12:30 LUNCH 1:30 STUDY CLASS GROUP TESTIMONY MTG. 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART	2 8:30 BREAKFAST PREP TIME / LAUNDRY STUDY, LETTERS, ETC. 11:30 ACTIVITY 12:30 LUNCH 2:00 TESTIMONY MTG AT SACRED GROVE 4:30 DINNER 6:00 PROSELYTING 9:00 PAGEANT 11:00 BUSES DEPART
3 10:00 GEN. MTG- HILL CUM. 12:15 MTG. FOR NYR MISS. AT STUDY GROVE BUSES LEAVE VISIT SITE (VOLUNTEERS) 2:00 NYR MISS. LEAVE FOR AREAS 4:00 SAC. MTG.- CANANDAIGUA (VOLUNTEERS) 6:30 DINNER- HILL CUMORAH (VOLUNTEERS) 7:00 VOLUNTEERS RETURN TO DORNS						



PAGEANT CALENDAR 1975

I-6

I-6



DR. HAROLD I. HANSEN

Dear Elders and Sisters:

As we approach the production of AMERICA'S WITNESS FOR CHRIST, I am doubly conscious of the many blessings that have been given to those who have participated at various times in this annual event. Without the help of the Lord, our efforts would have been futile. I am grateful for the faith and the devotion that has motivated the more than 10,000 of your brothers and sisters who have been active participants in the past. There has always been someone willing to step forward and take the responsibility necessary for the completion of the work! These have been Church members motivated by the desire to serve the Lord.

The mechanics of this production, as well as the message to be delivered, are very important; but the success of AMERICA'S WITNESS FOR CHRIST depends more than anything else upon the spirit and the attitude of the missionaries and those who participate. Without the Spirit of the Holy Ghost to attend us, our efforts will be futile, therefore, we ask you to conform with utmost loyalty and devoted enthusiasm to every request made by President Siddoway and the production staff.

There will be programs, activities and responsibilities to challenge us every hour of the day. Do not give any of them mere passive consideration. Please conform to all the rules of dress, study, sleep, preparation and participation. And above all, be humble and prayerful so that the proper spirit will be our constant companion and guide throughout the period of preparation and production.

May every proper blessing of our Heavenly Father be with each of you, I pray.

Dr. Harold I. Hansen
Provo, Utah

PAGEANT HISTORY

Religious production on a major scale at the Hill Cumorah had it's beginning in 1937. The original Pageant script was adapted from the Book of Mormon by the late Dr. H. Wayne Driggs, who was then on the faculty of New York University. This was a work of love on the part of Dr. Driggs and Elder Don B. Colton, who was then President of the Eastern States Mission. Dr. Harold I. Hansen became the first dramatic director of the production on July 12, 1937 and has continued as director since that time.

The script as originally written by Dr. Driggs had two readers to carry all the spoken word. Dr. Hansen began revising the script at the close of the 1937 production, and continues to bring improvements to the production each year. New scenes have been added, others deleted, and still others re-written, until today, there is very little relationship between the original script and the one currently in use. There are now thirteen major scenes, with more than twenty speaking roles. There have been more than 10,700 full-time missionaries and volunteers who have been participants in the Pageant during its history. It is interesting to note the original cast was made up of 127 full-time missionaries and that the 1975 production will have the services of over 600. The Pageant was held annually from 1937 through 1941, then was discontinued during World War II, after which it was revived, and has continued annually since that time.

1957 marked another milestone in the history of the Pageant as it was in that year that Dr. Crawford Gates completed an original score for the production. The music was recorded by the Utah State Symphony, with choirs from Brigham Young University.

1969 and 1970 brought improvements of the lighting system as well as the installation of the automatic water curtains.

Each year there are refinements and improvements to the sound system which has been developed especially for this production and this location.

The summer of 1971 brought the change of the four major stages with more than 40% enlargement. In 1972, there was even further improvement to the stages #2 and #4. In 1973 and 1974 Dr. Hansen has introduced extensive changes to the lighting system including the construction of a new light tower.

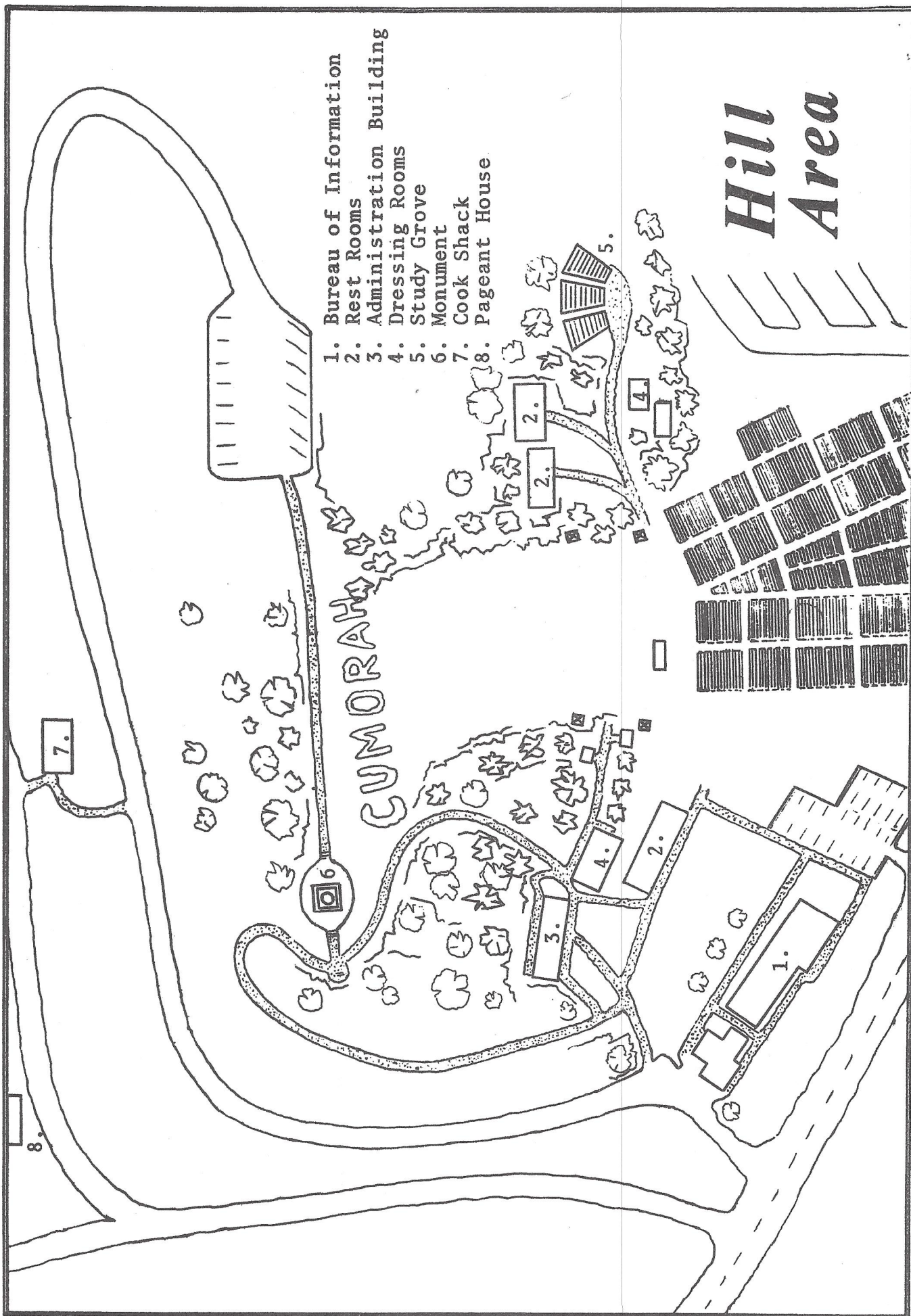
For the 1975 production a new dimmer system has been installed that brings greater flexibility and variety to the lighting combinations.

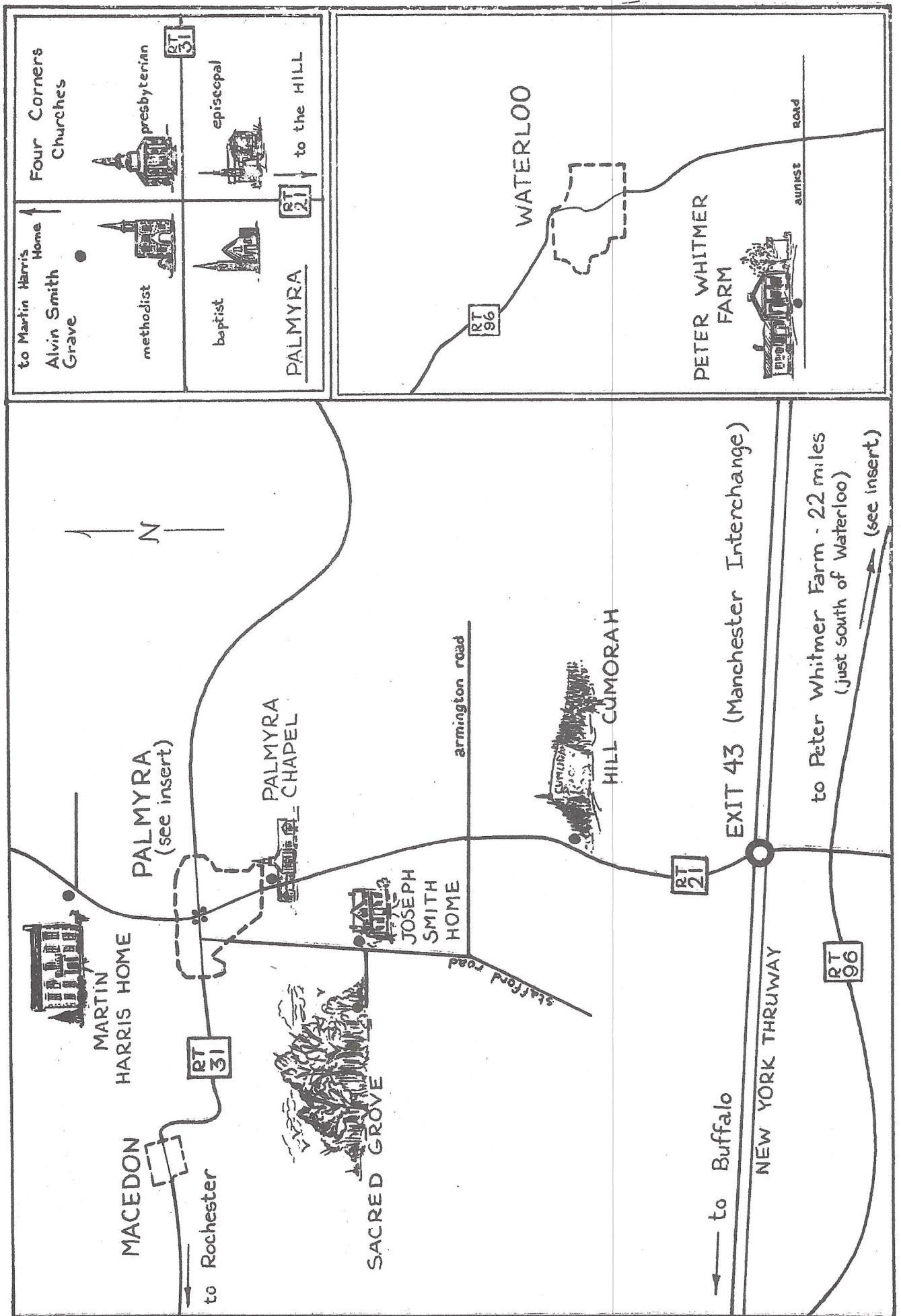
The new road, graded seating area, permanent seating in the Sacred Grove, and the new shelter in the Study Grove are other improvements which will help to make the 1975 "America's Witness for Christ" the greatest ever.

GENERAL INSTRUCTIONS FOR PAGEANT PARTICIPANTS

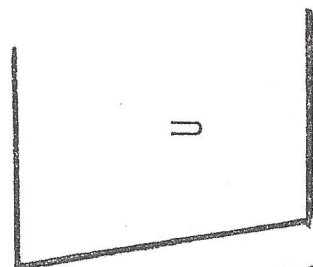
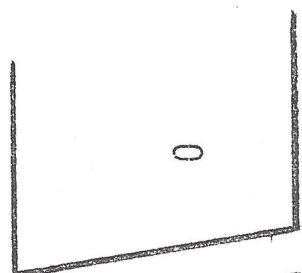
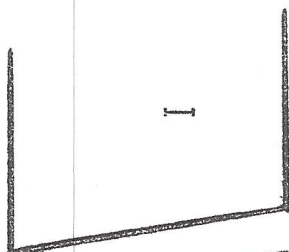
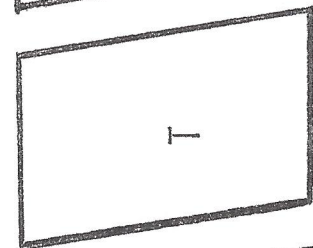
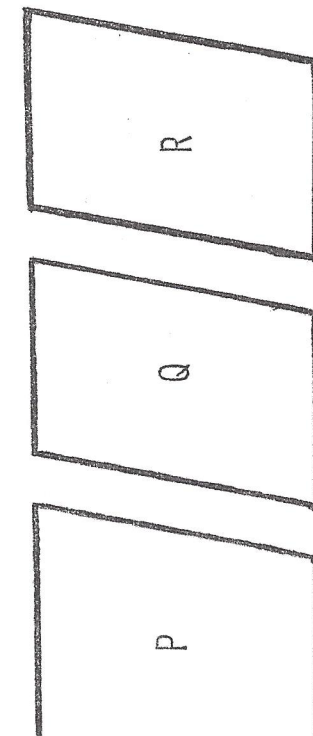
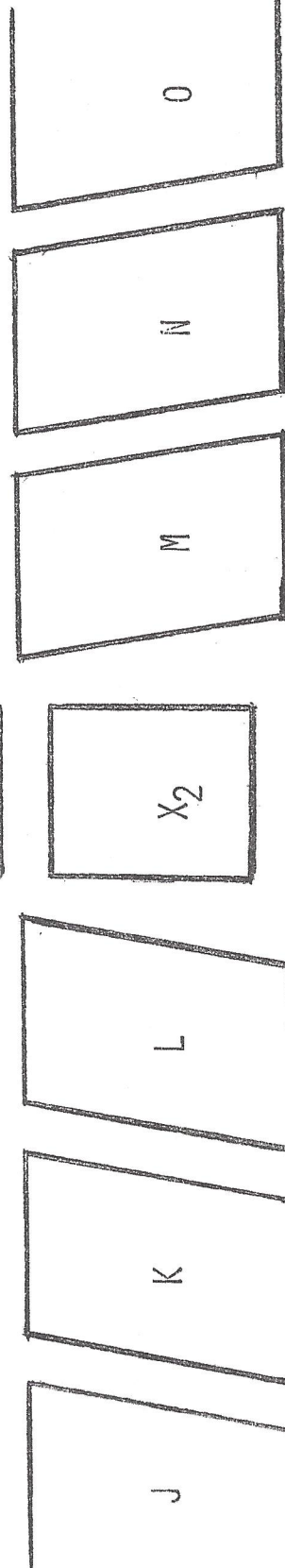
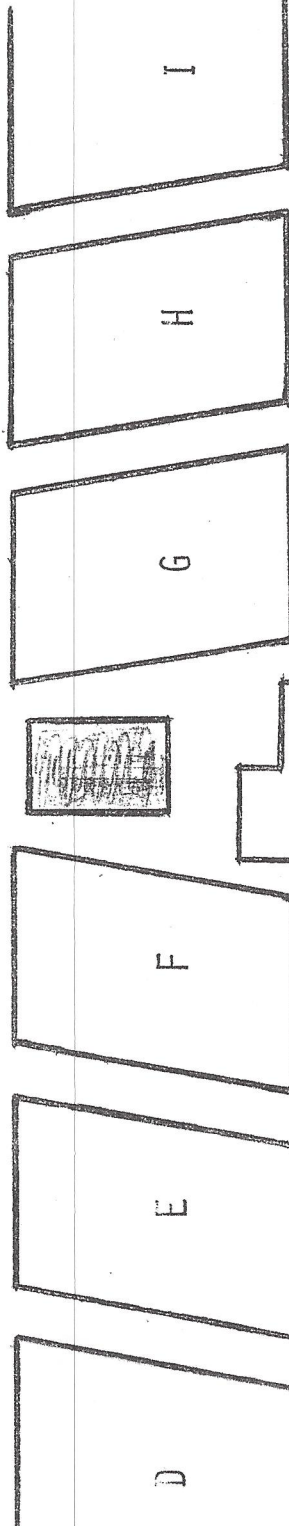
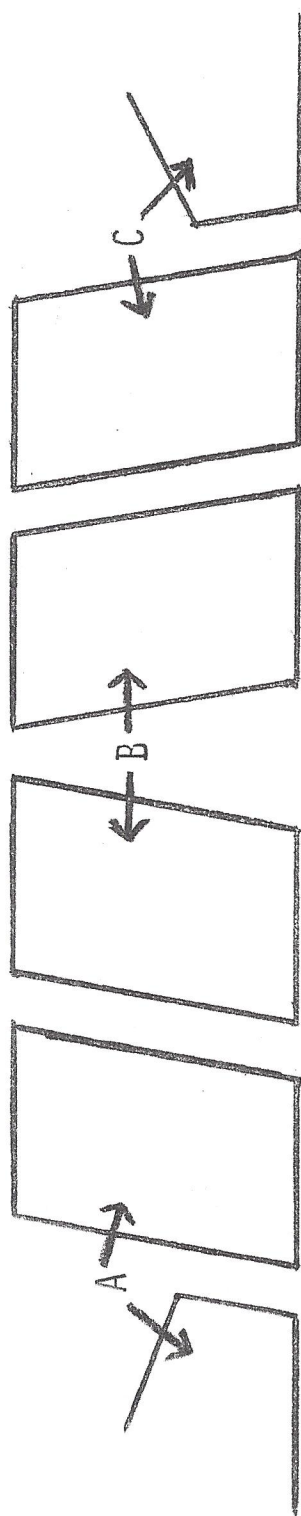
The Pageant will be just what we make it, and for over 100,000 friends and visitors we hope that the Pageant will be the source of an expanded understanding of their relationship to the Master. Hopefully, for each of us, it will be one of the most exciting and spiritual experiences that we have ever had. Yet, if our goals and actions aren't appropriate, and our eyes aren't single to the glory of God, the great potential of the Pageant will be lost. To help the Pageant become what it can and should be, the following rules of conduct should be carefully followed at all times:

1. Remember always your missionary calling. Whether your call is for two years or two weeks, be a missionary in every way, wherever you are. As a member of the Pageant cast your every action is under observation.
2. Stay with your assigned companion at ALL TIMES!
3. Omit the use of first names. Refer to others as Elder, Brother, or Sister.
4. No physical contact with anyone of the opposite sex, except to shake hands. No pairing-off with anyone of the opposite sex! Foursomes (two Elders & two Sisters) are not permitted.
5. After the Pageant, do not correspond with anyone of the opposite sex that you have met while in the mission field.
6. Be in attendance at all rehearsals, study classes and other meetings, except when you have been given a special assignment.
7. Have a willingness to do any task you may be called upon to do by those directing the Pageant production.
8. Elders or Sisters who have parents visiting the Pageant must restrict the time they spend with them to dinner time only. Your companion must accompany you at all times.
9. Praise, commend, encourage; avoid criticism and negativeness. Producing the Pageant is exhausting, exacting work. Unity among all 625 cast and crew members is necessary. Help to create that unity.
10. Exercise your faith. The entire Pageant experience is a work of faith--a modern miracle. The Lord will respond to your faith.





THE HILL



BUS
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V

STUDY GROUP ASSIGNMENTS

GROUP NUMBER	SITE ASSIGNMENT	TESTIMONY MEETING	LUNCH PREPARATION
1	BI 25,31	26 pm	
2	JS 25,31	26 pm	
3	MH 25,31	26 pm	
4	PW 25,31	28 am	
5	BI 26, 1	28 am	
6	JS 26, 1	28 am	
7	MH 26, 1	28 pm	
8	PW 26, 1	28 pm	
9	BI 30	28 pm	
10	JS 30	29 am	
11	MH 30	29 am	
12	PW 30	29 am	
13	BI 28	29 pm	
14	JS 28	29 pm	31
15	MH 28	29 pm	30
16	PW 28	30 am	1
17	BI 29	30 am	2
18	JS 29	30 am	22
19	MH 29	30 pm	23
20	PW 29	30 pm	24
21	BI 2-if needed	30 pm	25
22	JS 2-if needed	31 am	26
23	MH 2-if needed	31 pm	28
24	PW 2-if needed	31 pm	29

KEY:

BI - BUREAU OF INFORMATION
 JS - JOSEPH SMITH HOME
 MH - MARTIN HARRIS HOME
 PW - PETER WHITMER FARM

GROUP #	JULY 25	JULY 26	JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2
1	T	Q	A	W	U	S	P
2	U	R	B	X	V	T	Q
3	V	S	C	A	W	U	R
4	W	T	D	B	X	V	S
5	X	U	E	C	A	W	T
6	A	V	F	D	B	X	U
7	B	W	G	E	C	A	V
8	C	X	H	F	D	B	W
9	D	A	I	G	E	C	X
10	E	B	J	H	F	D	A
11	F	C	K	I	G	E	B
12	G	D	L	J	H	F	C
13	H	E	M	K	I	G	D
14	I	F	N	L	J	H	E
15	J	G	O	M	K	I	F
16	K	H	P	N	L	J	G
17	L	I	Q	O	M	K	H
18	M	J	R	P	N	L	I
19	N	K	S	Q	O	M	J
20	O	L	T	R	P	N	K
21	P	M	U	S	Q	O	L
22	Q	N	V	T	R	P	M
23	R	O	W	U	S	Q	N
24	S	P	X	V	T	R	O

DINNER BUS SCHEDULE

Bus #	1	2	3	4	5	6	7	8	9	10	11	12
Date												
Jul 17	5:00	5:00	5:15	5:15	5:30	5:30						
Jul 18	5:30	5:30	5:00	5:00	5:15	5:15						
Jul 19	5:15	5:15	5:30	5:30	5:00	5:00						
Jul 20	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX
Jul 21	5:00	5:00	5:15	5:15	5:30	5:30						
Jul 22	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15	5:30	5:30	5:45	5:45
Jul 23	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15	5:30	5:30
Jul 24	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15
Jul 25	5:15	5:15	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00
Jul 26	5:00	5:00	5:15	5:15	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45
Jul 27	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX
Jul 28	4:45	4:45	5:00	5:00	5:15	5:15	5:30	5:30	5:45	5:45	4:30	4:30
Jul 29	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15	5:30	5:30	5:45	5:45
Jul 30	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15	5:30	5:30
Jul 31	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00	5:15	5:15
Aug. 1	5:15	5:15	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45	5:00	5:00
Aug. 2	5:00	5:00	5:15	5:15	5:30	5:30	5:45	5:45	4:30	4:30	4:45	4:45
Aug. 3	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX	XXXXXX

In order to avoid some of the problems of last year, here are some general instructions which, if followed will help greatly:

1. Assignment of buses

Before July 22nd:

- Bus #1 - Buffalo Zones
- Bus #2 - Roch. West and Ithaca South
- Bus #3 - Ithaca North and Albany South
- Bus #4 - Roch. East and Albany West
- Bus #5 - Ithaca Central and Albany North

(TURN PAGE)

1. Assignment of Buses (con't.)

After July 22nd:

Bus #1 - groups 1+2
Bus #2 - groups 3+4
Bus #3 - groups 5+6
Bus #4 - groups 7+8
Bus #5 - groups 9+10
Bus #6 - groups 11+12
Bus #7 - groups 13+14
Bus #8 - groups 15+16
Bus #9 - groups 17+18
Bus #10 - groups 19+20
Bus #11 - groups 21+22
Bus #12 - groups 23+24

2. Group leaders (or Zone Leaders, before July 22nd) are to have their group on the bus and ready to go 5 minutes before scheduled departure time.

3. To make the most amount of time available to study groups as a whole; entire study groups will leave together on one bus. There will be two groups to one bus; two buses leaving at the same time, every 15 minutes.

4. All bus drivers are to wait for the Elder in charge to tell them to go, and they are not to go before.

5. Participants are to go on the same bus every day (the one assigned to their group); and they are to go and return on the same bus. No excuses.

NOON ACTIVITIES

This year, beginning on Tuesday, June 22, a number of activities will be available to cast member which will be conducted during the lunch time of 12:15 to 12:45. The activities will be under the direction of Elder Russell who will be assisted by the study group supervisors. The activities include:

GOSPEL BOWL

This activity, conducted on the trees of the study group area, will involve each study groups formulating a team of 5 members who will compete against other study group teams. The first week will involve competition between all groups. The second week will begin an elimination tournament concluding with a championship on the last Thursday or Friday.

JOSEPH SMITH PENTATHALON

This activity involving the Elders and brethren will include competition in 5 events:

1. Stick Pull
2. Arm wrestling
3. Leg wrestling
4. Jump at a mark
5. Throw at a mark

Winners of individual events as well as an overall winner who tallies the most points will be awarded. The point system in the events will be as follows:

- | | | |
|-----|-------|---------|
| 1st | ----- | 20 pts. |
| 2nd | ----- | 15 pts. |
| 3rd | ----- | 10 pts. |
| 4th | ----- | 5 pts. |

Locations for the various events will be announced.

CHURCH HISTORY SINGING

In this activity, conducted under the study shelter, cast members will have an opportunity to learn songs that were sung by the early members of the church. The first week will be spent in learning songs with the second week allowing participants to organize into groups and compete before a panel of distinguished judges.

TUG OF WAR

This activity conducted during the noon time of the Missionary Conference (July 18,19,21) will involve competition between Zones. The possibility of further competition during the remainder of the Pageant time is still being considered.

Other activities such as horseshoes, frisbees, etc., are also being considered. Because of the limited time available each day (approx. 30 minutes) it is imperative that interested participants be to the announced locations of the events at 12:15 sharp.

THE SCRIPTURES

BY ROBERT J. RAYMOND

PART OF THE SCRIPTURES

The scriptures are the foundation of the Christian faith. They are the word of God, and they are the source of all Christian doctrine. The scriptures are divided into two parts: the Old Testament and the New Testament. The Old Testament contains the law and the prophets, and the New Testament contains the Gospels and the Epistles. The scriptures are written in Hebrew, Greek, and Latin, and they are the basis of all Christian theology.

THE SCRIPTURES

THE SCRIPTURES

BY ROBERT MATTHEWS

PART ONE-THE SCRIPTURES

What is scripture? The answer to this question is found in D&C 68:3-5. Compare this also with 2 Peter 1:20-21. It might also be reasoned that Scripture is a witness to the mission of Jesus Christ (see Title Page of Book of Mormon, also John 5:39). Likewise, Scripture seems to be a testimony as to the existence of God (2 Nephi 29:8).

Commandment to write scripture. From the sacred writings it is clear that Adam, Enoch, Abraham, Moses, Isaiah, Jeremiah, the Brother of Jared, Nephi, John the Beloved, Joseph Smith, and many other prophets were commanded of the Lord to keep records which were to contain not only history, but principles of the gospel as well.

See the following:

Moses 6:5-6
Moses 6:45-46
D&C 107:57
Abr. 1:28-31
1 Ne. 14:19-25
Rev. 1:19

Moses 1:40-41
2Ne. 3:17
Exodus 34:27
Isaiah 30:8
D&C 20:1
3 Ne. 27:23-24

Jer. 30:2-3
Ether 3:22-27
Ether 12:24
1 Ne. 9:3-6
2 Ne. 29:11

So emphatic was Jesus that accurate records be kept, that when omissions were discovered in the Nephite record, He ordered that it should be completed. (3 Ne. 23:6-14).

Value of the written scripture. The value of the written (in addition to spoken) scripture is clearly explained in Mosiah 1:3-7. (Compare with 1 Nephi 4:13-17 Consider also the dilemma which the people of Zarahemla were in as a consequence of having no written records. (Omni, V. 17) Written scripture has the effect of standardizing and safeguarding the language and the principles so as not to be entirely dependent upon human memory. It also provides a change for careful and prolonged study of the word.

Why study scripture? Our Lord has not hidden His desire that we should study the scriptures. He has given us a direct command to do so. (D&C 1:37, 11:21-22 John 5:39, 3 Ne. 23:1-5, Mormon 8:23). We find also that Jesus straitly rebuked those who did not know the scriptures when they were expected to know them. (Matt. 22:29, Luke 24:25-27, Luke 24:44-46, Moroni 9:8). Likewise, Abinadi chastized the priests of King Noah for pretending to be teachers of the people and at the same time not understanding the scriptures (Mosiah 12:20-27). Jesus chided Nicodemus, "a ruler of the Jews" for not knowing what a ruler and "Master of Israel" ought to know (John 3:1-10). There is an example in the Church during New Testament times of a person teaching erroneous doctrine as a result of not having sufficient knowledge of the Gospel. His friends "expounded the way of God more perfectly to him." evidently by means of the scriptures (Acts 18:24-26). A somewhat similar case is found in the Nephite Church (3 Ne. 1:24-25). It is therefore clearly evident that in addition to fulfilling a commandment of the Lord, we ought to study the scriptures for the purpose of gaining knowledge.

A workman must know his tools. President Brigham Young is reported to have said; "Some have supposed that it would make but little difference with them whether they learned much or little, whether they attained to all the intelligence within their reach or not while they tarry in this world, believing that if they paid their tithing, went to meetings, said their prayers, and performed those duties which were especially commanded that it would be well with them and that as soon as they lay off this mortal body all would be well with them. But this is a mistaken idea and will cause every soul to mourn who embraces and practices upon it. When that soul arrives in the world of resurrected bodies, they will realize, to their sorrow that God required of them in this world not only obedience to His revealed will, but a searching after His purposes and plans." -- Deseret News, Editorial, February 7, 1852.

Consider also the following evidences of the value of scriptural study: D&C 130:18-19; 131:6; 33:16; Alma 17:2; I Pe. 3:15. Paul to his young friend Timothy:--Knowing the scriptures is able to make thee wise unto salvation, 2 Timothy 3:15. At one time the whole Church was under condemnation in the eyes of the Lord for not taking seriously those revelations He had given. (D&C 84:54-57). The whole world will be judged out of that which has been written. (3 Ne. 27:25-26; 2 Ne. 29:11; Rev. 20:12-13). Is it not an affront to the intelligence of God for man to judge His word unimportant and unworthy of careful attention? Still another reason for the reading of scriptures is that if done with the spirit and with prayer, it will bring a refinement and spirituality that literature with a worldly theme will not and cannot produce.

All scripture to be gathered in one. Apparently it is the design of God that each person and nation benefit from that which He has given to others. This thought is expressed in 2 Ne. 29, especially verses 2-13. Compare this with Colossians 4:16, and Ezekiel 37:15-19. An additional reason for combining or gathering scripture into one is explained in 2 Ne. 3:11-12; 1 Ne. 13:38-41; and Mormon 7:8-9. Compare this also with D&C 20:8-12.

PART TWO-THE STANDARD WORKS

What is a Standard Work? A definition of the term "Scripture" has already been discussed. The question might well be asked wherein a "Standard Work" differs from what might be called "ordinary" scripture. See Articles of Faith, page 7, also the footnote leading to Appendix 1:2. When a collection of scriptures have been officially accepted as a Standard Work by the vote of the Church membership in conference assembled, these scriptures are said to be "canonized." Further explanation of the term "canon" is found in Articles of Faith, page 239. Attention is called to the fact that scripture obtains its authority from the source of its inspiration and not from the circumstances of its being formally accepted by man. Hence, many of the revelations now embodied in the Book of Doctrine and Covenants were received and accepted by Church members as true and binding for months or even years before being officially "canonized" in General Conference. Portions of the Pearl of Great Price were accepted as scripture for fifty years before being officially "canonized". At the present time the Standard Works of the Church consist of the Holy Bible, The Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Yet we believe that God will yet reveal many great and important things pertaining to the kingdom which would not only increase the supply of scripture, but could enlarge present Standard Works and even create new volumes.

CONCLUSION AND REVIEW

1. Define the following terms: Scripture, Standard Works, Canon.
2. How does the Lord's definition of scripture differ from that given by a standard dictionary?
3. From what source does scripture derive its authority?
4. What relation does one volume of scripture (or standard work) have to another volume?
5. Why is it an effront to our Father's intelligence if we take the scriptures lightly?
6. Explain: Reading scripture will not make a man a prophet, but a prophet makes scripture almost every day.
7. To study the scriptures is a commandment, but what are some of the benefits that come to those who do it?

Be careful how you act. You may be the only standard work people may read.

The Book of Mormon is the great, the grand, the most wonderful missionary that we have.

-Heber J. Grant

All my life I have been finding additional evidences that the Bible is the Book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published.

-Heber J. Grant

Spend ten minutes in reading a chapter from the words of the Lord in the Bible, the Book of Mormon, the Doctrine and Covenants, before you retire or before you go to your daily toil. Feed your spiritual selves at home, as well as in public places.

-Joseph F. Smith

"Mother, I've found an old dusty thing

High on the shelf -- Just look!!"

"Why, that's a Bible, Tommy dear."

"Be careful -- That's God's book."

"Then, Mother, before we lose it,

We'd better send it back to God,

For you know we never use it."

THE BIBLE

BY ROBERT MATTHEWS

PART ONE-WHAT THE BIBLE IS

What the Bible is. In reality the Bible is a "divine library" containing a collection of writings of the Hebrew Prophets and apostles from very early times to shortly after the time of Christ. Because of the preponderance of Jewish association and history it is also called the "stick of Judah" (Ezekiel 37:15-19). The Book of Mormon defines it as a "record of the Jews which contains the covenants of the Lord which He hath made unto the house of Israel, and many prophecies of the holy prophets" 1 Ne. 13:23. It is also called the "book of the Lamb of God" 1 Ne. 13:28. Although bound as one volume, the Bible is not a single book, it is a collection of sixty-six books (King James Version). These books vary in every conceivable way--in length, authorship, style and date of writing. They deal with almost every phase of life and thought, and contain all kinds of material--codes of law, biographical sketches, testimonies, building specifications, history, war songs, love lyrics, sermons, proverbs, letters, and what have you. Nobody knows who actually wrote some of the books of the Bible, but we do know that they have a common interest--to record the dealings of God with man.

Meaning of the word "Bible". "When we speak of the "Bible" we use a word which originally referred to a particular kind of writing material....A "biblion" was more particularly a roll of papyrus or byblus. This was a reed-plant, growing beside rivers and marshes and such places, the inner bark of which was extracted and dried in flat strips....It is from "biblion", in fact, that our word "Bible" is derived. The plural of "biblion" is "Biblia", and the whole collection of Old and New Testament books came to be known by Greek-speaking Christians as "ta biblia" or "the books". (So named because of the material on which the words were written.) Latin-speaking Christians then borrowed the word "biblia" but treated it as a singular noun "the book" and from its Latin use the English word "Bible" has been derived."---(F.F. Bruce, The Books and the Parchments, pages 11 and 15). Further discussion of the meaning of the word "Bible" is found in Articles of Faith pages 237-8.

Meaning of the word "Testament" "It is, in fact, unfortunate that the word "testament" was ever applied to the two parts into which the Bible is divided, especially as there is a much more suitable English word which might be used, and that is the word "covenant". We may therefore replace the word "testament" by the word "covenant". (F. F. Bruce, The Books and the Parchments, pages 73-75). The Missionary may profit by comparing the meanings of "testament" and "covenant" as given in a standard dictionary. It would seem that insofar as "testament" signifies a "witness", it would be a perfectly suitable word to describe the two major divisions of the Bible, although it lacks some of the power of the word "covenant". For further comment see Articles of Faith pages 238-9.

The Old Testament The Old Testament consists of thirty-nine books (King James Version) dealing with approximately four thousand years of history from Adam to Malachi. It unfolds the dealings of God with mankind from Adam to Moses and from Moses to Jesus Christ. In its pages are also displayed the building of Israel as a great nation, her glory, and eventual ruin. In addition, the immutable laws of justice and mercy are visible, shining through the more mundane aspects of historical detail. There seems to be at least three great themes running through the bulk of the Old Testament:

1. The creation and fall of man, with the promise and hope of a Messiah.
2. The covenant with Abraham and the establishment of the kingdom of Israel, with the everlasting throne of David.
3. The moral teachings. The unchanging principles of right and wrong, with threat of punishment for sin, and a promise of deliverance on conditions of repentance.

Titles of the individual books are instructive. Some of these titles explain their content. Others are the names of persons, but are not necessarily written by those persons. Still others are the work of the author whose name is attached to the title.

Hence:

Genesis (meaning the beginning) Tells of the creation, and the beginnings of races and kingdoms.

Exodus (to go out) Records Israel's departure from Egypt.

Leviticus (pertaining to the Levites) Embodies the rules and system of laws administered by the priests.

Numbers Deals with the census taken at the beginning and again at the end of the journey in the wilderness.

Deuteronomy (second, or repeat) A rehearsing of the law and the experiences in the wilderness. Farewell addresses by Moses.

Joshua Tells of the doings of Joshua, successor to Moses.

Judges Enumerating a type of political administration after entering Canaan. Compiler unknown.

Ruth Biographical sketch of the principal character in the early beginnings of the Davidic line, she being his great-grandmother. Compiler unknown.

Samuel, Kings History of Israel as a kingdom, again a change in form of government. Compiler unknown.

Chronicles A recapitulation of the histories of the Kings, with emphasis upon the genealogies of the tribe of Judah. Compiler unknown.

Ezra Records the history of the Jews during the time of the man chiefly engaged in getting them rehabilitated in Palestine after a long captivity in Babylon.

Nehemiah So named in honor of the man connected with the re-building of Jerusalem after the Babylonian captivity.

Esther Recites the events connected with a beautiful woman's heroic role in rescuing the Jews from threatened destruction. Compiler unknown.

Job Biographical sketch of a man by that name, noted for patience and faith in times of suffering. Compiler unknown.

Psalms So named because of content and construction, being prayers and utterances of praise which were to be sung, usually to stringed accompaniment. "Psalm" means to sing or play upon a stringed instrument. Attributed to David.

Proverbs (a profound maxim) A collection of wise and pithy bits of knowledge. Attributed to Solomon.

Ecclesiastes (meaning, Preacher) Contains maxims and suggestions for the cultivation of wisdom. The type of thing a "preacher" would be likely to do, hence the Greek name meaning preacher. Attributed to Solomon.

Song of Solomon Love lyrics attributed to Solomon. Also called Song of Songs.

The remaining books of the Prophets, from Isaiah to Malachi are named after principal prophet-author, or dominant character, with one exception; Lamentations written by Jeremiah, in his sorrows over the fall of Jerusalem. These are not histories as much as they are exhortations, as a general rule.

The specific value of the Old Testament may be summed up by saying that among other things it gives the world the following:

1. Lessons in morality, and teachings of the Gospel.
2. The basis of our present Judaeo-Christian legal system, with the Decalogue (Ten Commandments) and the Law of Moses.
3. Knowledge of the covenant made with Abraham and Israel.
4. Prophecies regarding the work of God in the latter-days.
5. Knowledge of the handiwork of God in the creation and history of man.

The New Testament The New Testament consists of twenty-seven books giving a testimony and record of the ministry of Jesus Christ, and something about the growth of the Church under the leadership of the Apostles. It covers a period of time less than one hundred years. The Four Gospels (as the books of Matthew, Mark, Luke and John are commonly called) are not biographies of the life of Jesus as they are often said to be, but are testimonies of his divinity and Godliness. Very little of the type of thing expected in a biography is present. The Gospels offer a fair sample of Jesus' teachings and mission in mortality, but almost nothing about His personal appearance, clothing, and day-by-day activities. Only about thirty days of His thirty-four years are mentioned in the Four Gospels. The writers were not interested in giving a life history (John 20:30-31): they were simply telling the world that here was the Son of God; this is what He came to do; and these are some of the things He had to say.

The remainder of the New Testament is involved in a history of the early Church (Acts) and the letters (Epistles) written by the Brethren in their efforts to regulate the affairs of the various branches of the Church. The New Testament then closes with an elaborate prophetic utterance by John, depicting events from his day until the millennial reign of the Savior. Titles of the books are instructive. The first four books are named after their respective authors,

hence: Matthew, Mark, Luke, and John. These give what information we do have of the mortal activities of Jesus, and contain much of His teachings. The fifth book is so named in consideration of its content; The Acts of the Apostles, and is attributed to Luke. Thereafter, the Epistles of Paul are named with reference to the city or area in which the particular branch of the church was located to which he was writing (except in the case of the epistles to Timothy, Titus, and Philemon). Thus, we have the books of Romans, Corinthians, Galatians, Ephesians, and so on. The remaining epistles are named in consequence of their respective authors. Thus, we have the Epistles of Peter, John, James, and Jude. Since these are not directed to any particular groups, they are called the "General" or "catholic" epistles. The last book in the New Testament was so named because of its unique nature, and is a "revelation of Jesus Christ to His servant John". (Rev. 1:1) Thus we have the book The Revelation of St. John the Divine. It is sometimes called the "Apocalypse" from a Greek word meaning to "uncover" or "reveal". Each of the books meets a definite need, and grew out of a special problem or purpose. The Gospels are testimonies of the life and divinity of Jesus, and each was aimed at a special "target"; thus, the books of Matthew and John seem to be directed to the Jews, while Mark and Luke were written for Gentile audiences. The Epistles to Timothy, Titus, and Philemon are in the nature of encouragement and special instructions to leaders and presiding brethren, hence the name of "pastoral epistles" is accorded them. Paul's other epistles strike at heresies and problems in certain areas, therefore Galatians deals with Paul's defense of his apostolic calling, and his relation with the other apostles. The same is true of II Corinthians. The Epistle to the Colossians emphasizes the divinity of Jesus Christ. I Corinthians is concerned with many things, particularly heresies and factions that were developing in the Church there, and so it goes.

The express value of the New Testament is that:

1. It is the only source available to the world today giving any record of the historical events in the earthly life of Jesus. In no other volume do we have an eyewitness account of the doings and sayings of the Son of God, written by those who knew Him personally.
2. It gives considerable detail and insight into the organization and function of the early Church. Much knowledge can be gained by the student who carefully examines the New Testament and peers into the problems and circumstances in which the Church was situated in the First Century.

PART TWO-HOW WE GOT THE BIBLE

How We Got the Bible The story of how the Bible came to us is an interesting one. Volumes have been written about it and it is certain that the last word has not yet been said. The brief discussion in this lesson can only attempt to give the student a glimpse into the long history and detail connected with it.

Biblical Languages Most of the books in the Old Testament were originally written in Hebrew. Some may have been written in Aramaic. However, in view of 1 Ne. 1:2, and Mosiah 1:3-4, it seems that some of the original manuscripts of the Old Testament might have been in Egyptian, although this is not a position entertained by scholars. New Testament languages are Aramaic and Greek. Since Jesus and the apostles spoke Aramaic it is possible that they wrote in that language also. If so, some of the books of the New Testament may have existed in the Aramaic language before being translated into Greek. The Epistles of Paul most probably originated in the Greek language. Most Biblical scholars hold to the opinion that all of the New Testament books were first written in Greek, but this is a question that is open to debate.

Manuscripts and Versions In strict usage of the terms the original documents are called "autographs", copies made in the same language as the originals are called "manuscripts", translations into other languages are known as "versions", and as manuscripts and translations were multiplied through centuries the whole process became known as the "transmission" of the text. In common parlance, however, the term "manuscript" is often used to refer to any of the numerous documentary sources of the Bible. None of the original autographs of any of the books of the Bible are known to be in existence today. What we do have are manuscripts and versions. For the most part, scholars have been obliged to work with documents that were made centuries after the originals had disappeared, and which have undergone a number of translations and revisions. Today there are about four thousand Greek manuscripts (some would think "version" would be a better word), or fragments of manuscripts for the New Testament, and a large number of Hebrew manuscripts for the Old Testament. It is from these documents that our present day Bibles have been translated. The task of the translator is to compare one text with another in an attempt to determine what the original author really said. Manuscripts of the Bible tend to be grouped into "families" and some "families" of manuscripts have enjoyed greater popularity than have others. Thus, the Massoretic text has become the traditional text for the Old Testament since about the eighth century A.D. This "traditional" text of Old and New Testaments is variously called the "Byzantine text", "received text", and "textus receptus".

However, fame is a fleeting thing, and new discoveries have brought families into prominence, so that in recent years there has been a shift by many scholars from the Byzantine text towards an "Alexandrian" text. It is this shift that has called for the several new versions of the Bible in modern times.

Italics In the King James Version certain words are in italics. These words were put there by the translators and revisors to clarify and improve the sense whenever the meaning in the manuscript was obscure. So that the reader might distinguish between these insertions and the text itself, italics were used.

Classification and Arrangement of Books--Old Testament The thirty-nine books of the Old Testament are not in chronological order either as to date of composition or content. The reason for this is that they have been classified according to type of books. Hence, there are the Books of the Law; the Historical Books; Poetical or Wisdom Books; and Books of the Prophets. Sometimes a different grouping is used, showing the Law, the Prophets, and the Writings, in the order of their importance. This is the case with the Hebrew Old Testament. The "Prophets" are sometimes also divided into "major" and "minor" prophets. This designation is perhaps misleading since it has reference to the size of the book attributed to each, and is not intended to imply that some of the Prophets are more important than other prophets.

Classification and Arrangement of Books--New Testament A classification of the New Testament books is found in the Articles of Faith, pages 245-9. In addition to what is stated there it may be noted that the books of Matthew, Mark, and Luke are frequently known as the "synoptic Gospels" in consequence of their apparent similarity. The Gospel of John is considerably different from the others both in content and style, and serves as a compliment to them. All of the epistles are called "didactic" out of reference to their instructive or teaching characteristics. Our present New Testament of twenty-seven books is only a portion of the many books and documents in circulation during the early centuries of Christianity. There were more than four Gospels and certainly many more epistles than those we now have. (col. 4:16) Just who made

the selection from the many documents available is not easily determined. It was a process that took place over the first three or four hundred years of the Christian era. At first there would be local collections in varied branches of the Church, each having some of the same manuscripts as the other branches and each probably having something unique in its collection.

It is certain the Lord commanded His Church to keep records, and it is equally certain that the Church expected to leave a written record and testimony for the benefit of the world, but whether or not the eight authors of the New Testament anticipated that these particular twenty-seven books would be assembled is another matter. There were no doubt many excellent writings on Church procedure and doctrine that were never included in our New Testament. The books of the New Testament are not arranged in proper chronological order. Just why they are in the order they are in is not entirely clear. It may be that their sequence has something to do with order of acceptance and canonization by early Church councils. It is to be noted that Martin Luther arranged the New Testament books in the German translation according to his own estimation of the value of each one in teaching "Christ". This order, which differs from the Catholic and the King James Version still persists in German Bibles published today.

The Apocrypha See Articles of Faith, pages 244-5. Before closing this discussion about Bible manuscripts and sources it may be well to mention the "apocrypha". There have been both Old and New Testament apocrypha, or "doubtful" books. With reference to the Old Testament apocrypha, the Lord gave a special revelation to the Prophet Joseph Smith. (D&C 91) As the word "apocrypha" implies, these consist of books of doubtful or questionable authenticity.

CONCLUSION AND REVIEW

1. Why does the Latin form of the word "Biblia" obscure its true and proper meaning as known in the Greek?
2. Of what specific value is the Old Testament? The New Testament?
- 3.a. Why is the matter of Biblical languages an important one?
 - b. Would a "manuscript" or a "version" likely be the most correct? Explain your answer.
4. What has determined the arrangement of the books in the Old Testament? In the New Testament?
5. What things does Elder Talmage list as evidence that supports the "genuineness and authenticity of the Bible"?
6. What has determined the names of the various books in the Old Testament? In the New Testament?

I considered that the Doctrine and Covenants, our testament, contains a code of the most solemn, the most Godlike proclamation ever made to the human family.

--Wilford Woodruff

BIBLICAL CRITICISM

By ROBERT MATTHEWS

PART ONE-AS FAR AS IT IS TRANSLATED CORRECTLY

The eighth Article of Faith states the position of the Church relative to the Bible. Although the King James Version was the Bible in common use by the Church at the time the Prophet wrote the Eighth Article, the statement pertains to any and all versions. See also Articles of Faith pages 236-7. From the Book of Mormon and other revelations received by the Prophet Joseph Smith, it became apparent that the present text of the Bible contains some imperfections. See 1 Ne. 13:26-28, Moses 1:40-41. The Prophet commented on the accuracy of the Bible as follows: From sundry revelations which had been received, it was apparent that many points touching the salvation of men, had been taken from the Bible, or lost before it was compiled. Teachings of the Prophet Joseph Smith, pages 9-11. I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. Teachings, page 327.

How errors entered the text of the Bible That there are errors, omissions, weaknesses, and imperfections in the text of the Bible is obvious to every informed reader. The thoughtful student might therefore ask such questions as: Why did errors occur? What kind of errors are they? How extensive are they? Who or what caused them? It is conceivable that errors in a copied text could be of two kinds: intentional and unintentional. These could occur by either omissions from or additions to the original text. From latter-day revelation we can infer that the major defect in the text of the Bible is that many plain and precious things have been taken out, rather than extraneous matter having been added. There are not so many errors in what we have, but there is a great amount that is missing. (1 Ne. 13:24-29; Moses 1:40-41).

In explanation of the easiness by which unintentional errors might occur in a text, Dr. I. M. Price has written the following in his book, The Ancestry of the English Bible:

Texts had been copied over and over again by the hand of man for hundreds, and, in the case of the Old Testament, for thousands of years. There must invariably be mistakes by scribes and copyists that have never been corrected. No one of us could copy even ten pages of manuscript without making some errors. We would at least forget to dot some "I's" or cross some "T's": But the most of us would leave out words, write some words twice, leave out some lines, repeat some lines and make many other blunders that would cause our copy to vary from the original. Just these things have happened with manuscripts of the Bible....page 2.

A slip of the pen, an error of sight, and of hearing, or an error of memory on the part of a scribe or copyist, would be preserved and perpetuated with the same care as that exercised in preserving the best text. Subsequent copyists and translators would not only perpetuate earlier errors, but would add some of their own. This kind of multiplication of manuscripts, extending down through the centuries, opened the door to untold possibilities of many kinds of errors in the text that was thus treated....page 11.

It is also plain to the observer that errors might get into a translated text because the translator, being human, may make an error in judgment when trying to give the sense of a passage. But not all of the errors in the Bible have been the result of men's fallibility. There is evidence that some changes were made with wilfull intent to deceive and to withhold certain information. (Mormon 8:23; Moses 1:40-41; 1 Ne. 13:24-29).

A practical demonstration The Missionary may easily test the manner in which a text becomes corrupted by copying a few pages of a book, then handing the copy to his companion to recopy. Let him pass it on to another (the copy, not the original) and so on to another, until the operation has been repeated six or eight times. Then compare the last copy with the original. It will be an interesting illustration of the danger of errors in copying.

PART TWO-RESULTS OF MODERN CHRISTIAN SCHOLARSHIP

Space will permit only a brief discussion of this subject, and can only serve to give the Missionary an idea of the type of problems involved. Modern Biblical criticism began in the 1870's. Since that time the Bible has undergone an intensive examination in the "light" of historical, or archaeological, and evolutionary research. It is a sort of "scientific investigation" of the Scriptures. Biblical criticism is of two kinds which are sometimes called "higher" and "lower" criticism. Higher criticism deals with the authorship and contents of the books 'lower' criticism is applied to the form, language, and wording of the texts. As stated earlier, this need not be a matter of "unbelief", but more aptly should consist of analysis. As a consequence of the elaborate and determined study of the texts, modern scholars have in some instances offered confirmation to various historical and archaeological aspects of the Bible. On the other hand, they have also cast considerable doubt upon many things that have been traditionally accepted as true. Some of these have been fundamental principles and doctrines of the Gospel. Two of the major areas of investigation have been regarding the authorship and date of compilation of the various books. A number of the more common "problems" will be considered here.

Old Testament Problems Many critics have suggested some such conclusion as:

1. That many of the Old Testament books are not the revealed word of God, but instead are the compilations of various unknown authors who edited and wove together the myths of pre-historic peoples. Such subjects as the Garden of Eden, Fall of Man, Tower of Babel, fall into the category of myth.
2. That the Pentateuch (five books of Moses) was compiled long after Moses' time, from four (or more) sources. These sources are called the "J" (Jehovistic) documents; the "E" (Elohistic) documents; the "P" (Priestly) documents; the "D" (Deuteronomistic) documents. The names of these different sources is supposedly determined by the different styles of each. It is generally thought that these various documents were assembled and integrated into five books of the Pentateuch after the Babylonian Captivity, or about 500 B.C., and then ascribed to Moses because of the status his name would give them. According to this theory, the compilation was several hundred years after Moses was gone from the earth.

3. That the Book of Isaiah was authored by two, three, or even more persons living at different times. Anything after the 39th chapter is supposed to have been compiled after the Babylonian Captivity, or later than 500 B.C.

This was at least 250 years after the Prophet Isaiah was dead.

4. That miraculous and prophetic events which lie outside the known laws of nature are actually only myth and legend.

Scholars and critics have arrived at these theories on the basis of the style, form, choice of words, historical events mentioned in the texts, and the languages of the texts. To a greater or lesser extent these theories are accepted and taught by the Christian and Jewish Churches of today, and are seen in nearly every article found in Bible dictionaries and commentaries.

New Testament Problems By substantially the same methods employed in criticism of the Old Testament, scholars have concluded many things about the New Testament. Particularly has authorship and date of compilation of the various books been examined. Some of the problems are:

1. The Synoptic Problem: This deals with the authorship and date of compilation of the books of Matthew, Mark, and Luke. Since such large portions of the material found in Mark is also found in Matthew and Luke, even with some of the exact wording, it is felt that the authors of the later books must have copied from Mark. Especially is this supposed to be so in the case of Matthew. As Matthew was a member of the Twelve, and Mark was not, it is inconceivable that he would copy what Mark had written about Jesus. Hence the conclusion by the critics that someone else, not Matthew, must have written the Book of Matthew and then placed Matthew's name upon it to give it the ring of authority. This conclusion alters (or attempts to do so) two longstanding traditions; that Matthew, and that his Gospel was the earliest.
2. The Johanne Problem: This is a consideration of the five books in the New Testament traditionally ascribed to the Apostle John. Critics feel that the style and language is too widely different in each of these to warrant them being the work of one man. Some even feel that not any of them are the work of John the Apostle.
3. Since the Gospels and Epistles contain prophetic utterances and references to events that came after the deaths of the Apostles, it is felt by the critics that these books must have been authored after those events occurred and hence can not be the work of men whose names are attached to them. This conclusion is reached on the basis of prophecy being outside the known laws of nature, hence any reference to such events must have been inserted later. This gives a later date to the books than is traditionally accepted, and hence rules out the traditional authorship.

These are only a few of the many problems and items that are dealt with in New Testament criticism. Perhaps it should also be said that the Protestants, by and large, have been the leaders in this scientific study of the scriptures; the Catholic Church as a general rule has been slower to accept these theories.

PART THREE-LATTER-DAY SAINTS & THE BIBLE

The position of the Church relative to the accuracy of the translation of the Bible has already been noted. However, it will be informative to inquire as to those other matters of Biblical criticism. That the Bible does present problems there can be no doubt. Perhaps we would not disagree so much with the findings of the critics as much as with their interpretation of what they have found. A scientific investigation of the scriptures ought to be a legitimate study, but we are reminded once again of the value of using one volume of scripture to explain and clarify another. Perhaps this is why the Lord wants them gathered in one. (2 Nephi 29:8-11). For instance, we find that:

1. The Book of Mormon establishes the fact of Moses having authored the Pentateuch, and that it was in existence at least by 600 B.C. Although it is evident that later copyists have added at least the last chapter of Deuteronomy, yet it is substantially the work of Moses. This also obscures the Documentary theory for the origin of these books. (See 1 Ne. 5:10-11; 2 Ne. 3:17; Moses 1:40-41).
2. The Book of Mormon likewise substantiates the stories of Adam and Eve, the Garden of Eden, the Flood and the Tower of Babel as being in the Hebrew scriptures before the Babylonian captivity. (See these items in the index of the Book of Mormon).
3. The Book of Mormon establishes the divinity and unity of Isaiah's writings. The Plates of Brass contained the writings of Isaiah as early as 600 B.C., and we find the Nephites quoting from chapters that the critics would ascribe to a later date. (See 1 Ne. Chapters 20-21).
4. The Pearl of Great Price confirms the Biblical account of the creation. (Moses chapters 1-3; Abraham chapters 4-5).
5. The Book of Mormon and the Doctrine and Covenants both certify that John the Apostle was a writer and that some of his writings are to be found in the Bible. (1 Ne. 14:18-30; D&C 7:1-8; 88:139-141; 93:6-18).
6. All latter-day saint revelations certifies to the gifts of prophecy and the working of miracles in both ancient and modern times. See especially Mormon 9:7-21.

Through the many translations and copies it is certain that errors crept into the text of the Bible, but the general theme and accuracy of the book is substantiated by the revelations given in our generation. See also 2 Ne. 3:11-12; Mormon 7:8-9.

CONCLUSION AND REVIEW

1. Why would the production of an entirely correct and complete text of the Bible be impossible today without revelation?
2. President Brigham Young said the Christian world would vote the Bible out. Can you see any fulfillment of this prediction?
3. Of what value is it to have in our possession the records of more than one people or nation?
4. Do you know of any instances wherein the bible has been verified by scientific investigation? There are numerous instances.

THE DOCTRINE AND COVENANTS

By ROBERT MATTHEWS

PART ONE-WHAT THE BOOK OF DOCTRINE AND COVENANTS IS

Value and uniqueness The Book of Doctrine and Covenants is the only Standard Work of the Church that had its origin in the English language. This in itself makes it unique and "first-hand". We have it in the original purity of its language and though, adapted to our peculiar situation. It is also the only book for which the Lord dictated the Preface. (D&C 1:6) In every way the Doctrine and Covenants is a modern latter-day composition given for the instruction and benefit of the Church in this Dispensation. In a sense it might be considered a sort of "handbook" for Church members (and all others who would receive it), yet it is much more than that.

Significance of Title When the first collection of revelations was to be published, the title of "Book of Commandments" was given to it. In later editions the title was changed to "Doctrine and Covenants". The importance of this change is explained by President Joseph Fielding Smith:

"The Doctrine and Covenants, that is the title of this book, and how much more significant it is than the Book of Commandments. A Book of Commandments means, if we accept the title at its face value, that it contains only commandments. But this title which the Lord gave when they got out this edition--let me refer to the title page. "The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints"--is very significant and tells the story of what this book actually is. It contains the doctrine of the Church; it contains the covenants the Lord will make with the Church, if we are willing to receive them." Doctrines of Salvation, III, page 198

Testimony of the Twelve Apostles At the time of the publication of the Book of Doctrine and Covenants in 1835, the Council of the Twelve gave solemn written and signed testimony that the Holy Ghost had borne record to their souls that the commandments therein were true and from God. This testimony, found in the "Explanatory Introduction" of the Doctrine and Covenants, should be read at this time by the Missionary.

Witness for Jesus Christ In company with the Bible and the Book of Mormon, the book of Doctrine and Covenants bears testimony as to the divinity and mission of Jesus Christ and is a third witness for him. The following are a few of the many references that could be cited to illustrate the effectiveness of the Doctrine and Covenants in certifying of Jesus Christ. The Missionary should examine each one carefully.

Is creator of worlds	Is Savior and Advocate
38:3	10:70
76:24	19:47
93:7-10	43:34
That Jesus bled at every pore	Second Coming
19:16-18	49:5-7, 22
	45:1-
Crucified	88:92-96
20:21-24	101:23
45:51-52	133:40-49
76:41	

Is only Begotten of the Father

93:11-16

20:21

19:24

Jesus knows all things

38:1-2

Jesus has all power

93:16-17

Shed Blood for sins of the World

20:79

38:4

45:4

Rose from the grave

76:22-24

20:55

133:55

Literary Style "The literary style of the revelations in the book of Doctrine and Covenants is wholly unique. From the nature of some of the revelations, the style necessarily is pure didactic, but even in such revelations the style is particularly striking and impressive. In some of the great doctrinal revelations the style rises to sublimity worthy of the Psalms, or of St. John. What could be more impressive and beautiful, for example than the opening paragraph of the section seventy-six." (The Missionary is invited to read the first ten verses.) The language and imagery of the whole revelation is surpassingly beautiful....Take for instance the following passage as an example both of sublime poetry and literature of power." (See section 84:96-102) Brigham H. Roberts, The Seventy's Course in Theology, (First Year Book), page 204.

Witness of Bible and Book of Mormon In plain terms the book of Doctrine and Covenants certifies that the Book of Mormon is correct and true. See D&C 3:16-20; 17:1-6; 1:29; 20:8-10. In similar manner, the general correctness of the Bible is upheld in the Doctrine and Covenants, not only by direct statement (42:12), but also by quotations from it (Section 77; 113:128), and by references to it (section 74; 88:141). See also Section 59 for some reiteration of the Ten Commandments. There is also corroboration for the existence and calling in the ministry of many of the ancients mentioned in the Bible. See D&C 84:6-28; 107:41-57.

Specific Contributions In addition to the most important matter of bearing witness Jesus Christ (in common with all scriptures), the Doctrine and Covenants makes several specific contributions which distinguishes it from the other Standard Works. Some of these are:

1. Instruction concerning Church organization and procedure, including how to perform certain ordinances.
2. Instruction about the establishment of Zion and the New Jerusalem.
3. Explanation of the degrees of glory in a future life.
4. The "doctrine" and the "covenants" of the Church in this dispensation.

PART TWO-HOW WE GOT THE BOOK OF DOCTRINE AND COVENANTS

The revelations, writings, and announcements in the Doctrine and Covenants came into existence in consequence of a special problem or event. For this reason it is possible to get a full appreciation of these revelations only when each is considered in its historical setting. The short introductory heading at the beginning of each section is helpful. However, better success may be achieved by use of the first volume of the Documentary History of the Church, which has most of the sections with their background and setting. This is the only way to really appreciate the contents of the Doctrine and Covenants. An account of how the Doctrine and Covenants came to be published is given in the "Explanatory Introduction" of the book itself. Supplementary to what has already been said, President Bruce R. McConkie has written that after the Book of Commandments was published:

"....written revelations continued to be received. After the saints came west, Elder Orson Pratt was commissioned and directed by the First Presidency to prepare an up-to-date edition of the Doctrine and Covenants for publication. This volume, the one now in use, containing additional revelations and being divided into sections and verses, was first published in 1876."

"Most of the sections came to Joseph Smith by direct revelation, the recorded words being those of the Lord Jesus Christ himself (D&C 29). The power of the Holy Ghost was manifest in the receipt of all the revelations. Some came by the whisperings of the Spirit to the Prophet (D&C 20); some were received by the Urim and Thummim (D&C 3); others are the recorded words of angelic ministrants (D&C 2); others are items of instruction (D&C 131); one is an article setting forth Church belief relative to governments and laws in general (D&C 134); one is an inspired announcement of the martyrdom of the Prophet and Patriarch (D&C 135); one is the minutes of the first meeting of a high council (D&C 102); and since its adoption in 1890, the Official Declaration (or manifesto) of President Wilford Woodruff has been published in the Doctrine and Covenants." Mormon Doctrine, pages 190-1.

Descriptive Names A few of the sections have acquired special explanatory and descriptive names in addition to being assigned a section number. One of these, known as the "Preface", was given to the Prophet at a time when several (some sixty-five or so) of the revelations were being compiled in book form to be entitled the Book of Commandments. The revelation denominates itself as a "preface" to the book, and accordingly, was placed at the beginning, as Section One, although it was received later than the others under consideration. (D&C 1;6). Two days later another revelation was received, which has been called the "Appendix", and therefore was placed at the end of the volume. As successive revelations have been added, this "appendix" has been kept in the back of the book, and is known today as Section 133.

With reference to the greatness of the theme, and the manner in which received, Section Seventy-six (containing information of the glories in the future life, and the gloom of perdition) has come to be known as "The Vision". After the revelation now called Section Eighty-eight was received, the Prophet picturesquely described it as an "olive leaf plucked from the Tree of Paradise--the Lord's message of peace to us." It has been known as the Olive Leaf.

CONCLUSION AND REVIEW

1. Why, more than any other Standard Work, must the Doctrine and Covenants be read in its historic setting to be understood?
2. Wherein does the Doctrine and Covenants differ from other Standard Works in content? In the manner by which it was received?
3. In what aspects is the Doctrine and Covenants like the other Standard Works?
4. Why is the Doctrine and Covenants more than just a "handbook" for Church members?
5. In an earlier lesson we quoted the Prophet Joseph Smith as saying the Book of Mormon was the best book in the world. In this lesson we quote President Smith as saying substantially the same about the Doctrine and Covenants. Would the date (1841) have any thing to do with why the Prophet placed the Book of Mormon (seemingly) ahead of the other book? Explain.

AN EXPERIENCE OF MARION D. HANKS

by Bryant S. Hinckley

Prior to his marriage, Elder Marion D. Hanks served for several years as a guide on Temple Square in Salt Lake City. On one occasion, as he was completing a tour, a man lingered behind after the other members of the tour group had dispersed to ask a few questions. Pressed for time and having to excuse himself for another appointment, Brother Hanks handed the man a copy of the Book of Mormon and said, "Here! read this! And you'll never be the same."

Two years later Brother Hanks was standing in a reception line at his own wedding reception in Hawaii. He spent most of the evening greeting people who were total strangers to him (his wife's friends). Thus, he was thrilled when someone came through the line who recognized him. The person said, "Brother Hanks, how are you? I guess you don't remember me, but I sure remember you. A couple of years ago on Temple Square you handed me a copy of the Book of Mormon and said, 'Here! Read this! And you'll never be the same.' Well, two weeks ago I was ordained an elder and today, as you went through the temple to be sealed to your bride, I went through for my own endowments." (Book of Mormon Outline for LDS Seminaries, 1963).

THE PEARL OF GREAT PRICE

BY ROBERT MATTHEWS

PART ONE-WHAT THE PEARL OF GREAT PRICE IS

Uniqueness In many ways the Pearl of Great Price is a book of extremes. As before mentioned, it is the smallest of the Standard Works. It is also the latest of the Standard Works, yet in point of its sources it originated (in part) from the earliest sacred and original manuscripts that have been available to any men in this generation. One of the most unusual things about this book is that it contains extracts from the writings and sacred records of several dispensations from the beginning to the present, including material not only about, but in some cases written by Adam, Enoch, Noah, Abraham, and Moses, and also Jesus Christ and Joseph Smith. In point of time it covers a wider range than any other Standard Work. As stated on the title page, the Pearl of Great Price is a "selection from the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator to the Church of Jesus Christ of Latter-day Saints".

Origin of Title The expression "pearl of great price" originates from one of Jesus parables (Matthew 13:45-46) illustrating the value of the Gospel, or even of the Church as the agency through which the Gospel is dispensed to mankind. As the means or way to salvation, it becomes the most desirable, and should be the most sought-after, of all things--hence, a pearl of considerable worth or of great price. When Elder Franklin D. Richards compiled some extracts of the "writings, translations, and narrations" of the Prophet, along with some other documents, and published them as a mission pamphlet in Liverpool, he selected the phrase "pearl of great price" as the title. The name was appropriate and has remained with the collection to this day.

Value Elder Richards must have felt that the contents of his mission pamphlet, though small in size, were large in value to have selected the title that he did. As a study of the book itself will reveal, in its pages are to be found information of great import with far-reaching implications. Some of the especial contributions that it makes are:

1. It puts Adam and his family in a Gospel setting, rather than in a prehistoric barbarous setting. (Moses 5:1-15; 6:50-68; 7:1).
2. It makes the ancient patriarchs wise and knowledgeable persons, having a high-type written and spoken language, and a knowledge of astronomy that in some ways exceeds that known today. (Moses 6:5-6; 45-46; Abraham 3:1-18; and Facsimile no. 2).
3. It confirms the Biblical account of creation, and gives an emphasis to spirit creation and pre-mortal existence. (Moses chs. 2, 3:1-7; Abraham 3:22-23; 4:1-).
4. It contains information about the ministries of the ancient prophets and patriarch that cannot be obtained from any other sources, with an emphasis that sacred records were started in the beginning and have been handed down to succeeding generations and prophets (Moses 6:45-46; Abraham 1:28, 31).

5. It contains a history of the Prophet Joseph Smith by himself. This is now an official history, and ranks with any of the books of scripture in any of the Standard Works. (Joseph Smith 2:1-75).
6. Contains the Articles of Faith. (page 60).

To obtain full benefit from the above references, the Missionary should review them from the text itself at this time.

PART TWO-HOW WE GOT THE PEARL OF GREAT PRICE

Origin The Pearl of Great Price consists of the Book of Moses, the Book of Abraham, the History of Joseph Smith, an Inspired Translation of the twenty-fourth chapter of Matthew, and the thirteen Articles of Faith. Each of these items (with the possible exception of the chapter from Matthew) had been published in journals of the Church before being placed in the collection by Elder Richards in 1851. Even he had circulated them as separate items before issuing them as a unit.

Book of Moses In June, 1830, the Prophet received "the visions of Moses" which now constitute chapter one of the Book of Moses. In December of that year he received some of "the writings of Moses", which now constitute chapters two to eight of the Book of Moses. However, the information contained in these chapters was not at first called the "Book of Moses", nor was it published as a unit. Instead, this information was published as "Extracts from the Prophecy of Enoch", and "a revelation of the Gospel to our Father Adam, after he was driven out of the Garden of Eden," or simply as "revelations given to Joseph Smith". It was in this segmented form that the Book of Moses (but without the title) was presented in the first edition of the Pearl of Great Price in 1851. It was not until the first American edition (or second edition of the Pearl of Great Price) that each of these "fragments" became united into one unit. It was then presented as "The Writings of Moses". This was in 1878. In 1902, another edition of the book came forth, and for the first time all of this material was known as the "Book of Moses". Probably the materials which are now found in the one unit as the Book of Moses were revealed piece-meal in relation to the Prophet's work with the Inspired Translation of the Bible.

The Book of Abraham The Book of Abraham "was translated by the Prophet from a papyrus record taken from the catacombs of Egypt....Abraham was the original author, and the scriptural account contains priceless information....which is not otherwise available in any other revelation now extant." Elder Bruce R. McConkie, Mormon Doctrine, page 510. This original papyrus document, on which Abraham himself had written, is the earliest and most unusual manuscript to be known in modern times. The writings on it were small and in black and red ink. After the death of the Prophet, the Church lost possession of the papyrus, and they were placed in the Chicago Museum. The museum was destroyed in the great Chicago fire of 1871, and it is supposed that these valuable manuscripts perished therein, unless by the kind hand of Providence they were in some way preserved. At any rate, the exact location of them today is not known. A unique condition of the Book of Abraham is that it has three drawings or Facsimilies accompanying the text. These Facsimilies have been partly interpreted by the Prophet. The remaining part is hereafter to be revealed. From early journals of the Church it is evident that although the Prophet did not translate all of the papyrus, yet he did translate more than we have in the Book of Abraham. (See James R. Clark, The Story of the Pearl of Great Price, pages 98-99)

History of Joseph Smith, the Prophet This history was written by the Prophet himself and deals with his early experiences and visitors, up to the restoration of the Aaronic Priesthood.

Twenty-fourth Chapter of Matthew This extract is from the Inspired Translation of the Bible.

Articles of Faith The Articles of Faith originated when a Mr. John Wentworth editor of a newspaper called the "Chicago Democrat" wrote to the Prophet in 1841, inquiring as to what the Mormons believed. In answer, Joseph wrote a lengthy reply (known as the Wentworth Letter) but closed with a few direct statements telling what the Mormons believe. These latter directives have come to be known as the Articles of Faith.

From Mission Pamphlet to Standard Work Following the compilation by Elder Richards in Liverpool, in 1851, the Pearl of Great Price underwent several revisions until it reached its present form in 1921. The major revision was in 1902, under the direction of Elder James E. Talmadge on assignment from the First Presidency. The first formal acceptance of The Pearl of Great Price as a Standard Work for the Church as a whole and by vote of the body of the Church was in the semi-annual conference, October 10, 1880.

At this time the work was accepted and received "as a revelation from God to the Church of Jesus Christ of Latter-day Saints, and to all the world." (See James R. Clark, The Story of the Pearl of Great Price, page 205). Early editions contained several revelations that are now found in the Doctrine and Covenants (Sections 20, 77, 87, 107, 132) and also a poem by Elder John Jacques, entitled "Truth", (This is known to us as a hymn, O Say What is Truth). The 1902 revision eliminated the "Truth" poem, and also those revelations included in the Doctrine and Covenants. The 1902 edition was also the first to have chapters and verses with references. Since the Pearl of Great Price was revised after it was "canonized" in 1880, it was again presented to the membership of the Church on April 6, 1902, with the explanation that it had been revised and was now published in that form. The Saints were told to read it and use it, and that at the October Conference they would have the opportunity to offer a sustaining vote of acceptance. Accordingly, on October 6, 1902, the Pearl of Great Price was again received as one of the Standard Works of the Church. (See James R. Clark, The Story of the Pearl of Great Price, page 209.) In 1921, a further refinement was made in which the material was placed in double-columns and an Index was added. This was the latest alteration to the Book. Throughout the revisions, the actual text of the Books have remained about the same. However, one effect has been that the Facsimilies in the Book of Abraham have lost much of the detail and are not as clear in our present edition as in earlier ones. A comparison with the editions earlier than 1902 will aid in the comprehension of the diagrams.

CONCLUSION AND REVIEW

1. What relation might exist between the fact of this being the Dispensation of the Fullness of Times, and the content of the book called the Pearl of Great Price?
2. In your estimation, do the various parts that make up the Pear of Great Price justify its title? Explain.

THE PEARL OF GREAT PRICE: A UNIQUE SCRIPTURE

BY JAMES R. HARRIS

What do you know about the Pearl of Great Price? Test your knowledge of this smallest standard work by responding to the following questions:

TRUE OR FALSE?

1. The Book of Moses and Joseph Smith 1 are parts of Joseph Smith's inspired revision of the Bible.
2. Some parts of the Book of Moses are a restoration of material completely missing from the Bible, and other parts are a revision of an existing biblical text.
3. Abraham patterned his records after the patriarchal record.
4. Only part of the Book of Abraham has been published.
5. Satan tempted Moses.
6. Secret combinations had their origin among the people of the Book of Mormon.
7. Great and noble spirits assisted Christ in the creation of this world.
8. Enoch at first resisted the call to serve the Lord.
9. The oldest scripture produced on this earth is Adam's book of remembrance.
10. The gospel was taught to the first man, Adam, and he was baptized.
11. Although there have been many gospel dispensations, seven major dispensations are referred to in the Pearl of Great Price.

ANSWERS:

1. Are the Book of Moses and Joseph Smith 1 parts of Joseph Smith's inspired revision of the Bible?

The text of the Book of Mormon makes it clear that many plain and precious things were deleted from the Bible. (See 1 Ne. 13:26, 28, 32.) Would there be a restoration of the lost material? (See 1 Ne. 13:34.) Would the text of the Bible be restored?

By June 1830, Joseph Smith and the infant church had been the object of considerable persecution. To strengthen and sustain them in their hour of trouble, the Lord gave them a revelation that Orson Pratt later titled the Visions of Moses. This revelation was eventually to have great impact upon the doctrinal development of the Church and had the immediate effect of strengthening the Prophet and his friends amid

the trials and tribulations they were called to endure. In his journal, the Prophet prefaced the revelation with these words:

"I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us 'line upon line of knowledge-here a little and there a little,' of which the following (Moses 1:1-42) was a precious morsel." (DHC, vol. 1, p. 98.)

Soon after this revelation was given, Joseph Smith began a project that was to occupy much of his time, study, and prayerful thought during many years to come. This project was to complete an inspired revision of the Bible. The Book of Moses is an extract from the inspired revision of Genesis, while Joseph Smith 1 is the Prophet's revision of the twenty-fourth chapter of Matthew. The extracts of the Book of Moses were prepared and printed piecemeal during the Prophet's lifetime. (See chart below, based on the research of Dr. James R. Clark).

EXTRACT FROM INSPIRED
REVISION OF THE BIBLE

Date of First Printing

Moses 1:1-42	January 1844
Moses 2:1 to 5:59	April 1833 (Incomplete)
Moses 6:1-42	August 1832
Moses 6:43-68	March 1833
Moses 7:1-69	August 1832
Moses 8:1-30	April 1833

2. Is the Book of Moses a revision and/or a restoration of the biblical text?

In the eight chapters that comprise the Book of Moses we have large sections that are complete restorations of material not found anywhere else in scripture. The so-called extracts from the Prophecy of Enoch comprise the largest restoration of material in the Book of Moses and possibly in the entire inspired revision of the Bible. Just preceding his journal record of this revelation, the Prophet commented:

"It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remarks was, 'They are lost books;' but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch." (DHC, vol. 1, pp. 131-33.)

The Prophecy of Enoch was known to the Church in the meridian of time but lost to modern Christians until it was restored in December 1830. This prophecy provided information that would encourage the Church to build up Zion after the pattern of the Zion of Enoch. Like the restoration of Moses 1:1-42, it served to strengthen the growing Church.

3. Did Abraham pattern his record after the patriarchal record?

Inspired by the "record of the fathers, even the patriarchs," which had been preserved and had come into his hands, Abraham explained: "....and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me." (Abraham 1:31).

4. Was all of the Book of Abraham published?

Everything now published as the Book of Abraham was published in the Times and Seasons at Nauvoo between March 1 and May 16, 1842. In February, 1843, John Taylor succeeded Joseph Smith as editor of the journal. Addressing himself to subscribers, Elder Taylor wrote, "We have the promise of brother Joseph, to furnish us with further extracts from the Book of Abraham." Apparently conditions did not permit this to occur.

What were the contents of the unpublished portion of the Book of Abraham? We can only hazard a guess that they may have been a continuation of the account of Abraham's experiences in Egypt. Facsimile 1 is an illustration that precedes and relates to the information given in chapter 1. Facsimile 2 precedes and supplements the information found in Abraham 3. It would logically follow that Facsimile 3 should precede a presentation of Abraham's experiences in Egypt. This facsimile illustrates the missing portion of the Book of Abraham.

How extensive this record may have been is impossible to ascertain. Verse 15 of chapter 3 would indicate that Abraham was called to teach the Egyptians what God had revealed to him. Abraham expounded principles of astronomy, premortal existence, foreordination, and creation. How many more principles of the gospel did he teach? In the explanation of Facsimile 3, we are informed that Abraham carried out the instructions of the Lord by "reasoning upon the principles of astronomy in the king's courts." It would be enlightening to know what circumstances led Pharaoh to invite Abraham to sit on his throne and instruct him and his household.

5. Did Satan try to tempt Moses?

The answer is yes. (See Moses 1:12-23.) It seems curious that such an important and dramatic encounter is not found in the biblical writings of Moses. But a statement in Moses 1:23 explains that this event had been hidden from the world because of wickedness. Now, through the ministry of Joseph Smith, it is had again among the children of men.

Although the name or designation "Satan" or "the Adversary" does not appear in any of the chapters of Genesis, or, for that matter, in any of the five biblical books of Moses, it is found thirty-two times in the first seven chapters of the Book of Moses in the Pearl of Great Price. Satan seems to have been known by Adam,

Cain, Tamech, Enoch, and Moses, if not to the entire camp of Israel. From the Pearl of Great Price we learn that -

- a. Satan was an active and persistent adversary in the life of Moses. (See Moses 1:12-22.) He was commanded to depart four times before he did leave.
- b. Satan is a personage of considerable power and can be dismissed only by those who have an unshakable faith in the Only Begotten, Jesus Christ. The commands of faithful Moses did not begin to shake Satan until Moses, through a mighty prayer of faith, was endowed with power from the Lord. (See Moses 1:19-23).
- c. Satan, who fell from heaven, continues in his fallen state, fights the powers of light, deceives men, and tries to thwart every good work and every strengthening, faith-building experience of man. From the days of Adam through every age of the world Satan has made war with the saints. (See Moses 4:4; 6:49; D&C 76).
- d. Satan was one who became the personification of evil through his own agency, his willingness to defy God. It is clear from the text that Satan offered a counterfeit plan of salvation: "I will redeem all mankind, that one soul shall not be lost." He continues to preach his counterfeit program through every philosophy, device, or discipline that does not build faith in God. The above text also identifies the origin of evil. (See Moses 4:1-4.)

"As far as men on this earth are concerned, evil had its beginnings in pre-(mortal)existence. The Eternal Father begat spirit children, ordained laws to enable them to progress, and endowed them with agency. Disobedience to those laws was in its nature evil, and consequently without the possibility of committing evil there could be no hope of progression towards exaltation. Lucifer and one-third of the spirit hosts of heaven chose evil rather than good, failed to exercise their agency in righteousness, and finally coming out in open rebellion against the Lord, they were cast out into the earth and denied (mortal) bodies. (Moses 4:1-4; Abraham 3:24-28; D&C 29:36-40; Revelations 12:7-13.)" (Bruce R. McConkie, Mormon Doctrine (Bookcraft, 1966). P. 245.)

6. Do secret combinations originate among the people of the Book of Mormon?

Secret combinations were the cause of the destruction of the Nephite and Jaredite peoples. (Eth. 8:21.) But they had their origins long before Lehi left Jerusalem, long before the Jaredites colonized the Western Hemisphere.

Where did these combinations begin? Nineteen verses of Moses 5 deal with Cain and the origin of secret combinations, and eleven verses treat the continuation of the combinations in the earth. These combinations were characterized by solemn oaths of darkness made in the name of the "living God" (Moses 5:29-30) and by a tightly disciplined brotherhood, bent on achieving power and gain through violence and fear (Moses 5:51-55).

Great civilizations of the past have fallen under the heel of Cain's combination. As it happened in the past, it could happen again. The counsel of Moroni to mankind in the latter days is:

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby yet may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain--and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you to your overthrow and destruction if ye shall suffer these things to be."

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up." (Eth. 8:23-24).

7. Did great and noble spirits assist Christ in the creation of this world?

The Book of Abraham contains what may be the most accurate account of the creation now available in print. The preface to that account is both unique and delightfully informative. From it we read that the Lord had shown unto Abraham "the intelligences that were organized before the world was." (Abraham 3:22.)

These intelligences (speaking of those who were spirits) were the noble and great ones, those who were potential kings and queens of heaven. Abraham was told that he was one of them, chosen before he had been born into mortality. Among the noble and great spirits was one "like unto God." This personage said, "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abraham 3:24.)

"....And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth." (Abraham 4:1.)

These scriptures indicate that noble and great spirits participated in the creation of the earth upon which they would work out their salvation.

8. Did Enoch at first resist the call to serve the Lord?

The societies of men that surrounded Enoch were steeped in violence and hamanism; they "sought their own counsels in the dark" (i.e., did not reason in the spirit) "and in their own abominations have they devised murder." (Moses 6:28.)

The prospect of doing missionary work among such a people did not seem to appeal to Enoch. He complained that he was slow of speech, relatively inexperienced, "but a lad, and all the people hate me"--so why call me? (Moses 6:31.)

All Enoch's objections were swept aside with the simple admonition to do what the Lord told him to do. His life would be preserved,

his mouth filled with words, and his words fulfilled as mountains, rivers, beasts, and men yielded to the power of God that was in him.

Enoch saw the Lord face to face and viewed the future of mankind down to the end of time. The highlights of his vision are recorded in Moses 7, which is a brief extract of the history of Enoch the Seer, who became a witness of Jesus Christ as he viewed the Lord's birth, ministry, death, and resurrection.

Enoch described some major events of the latter days including the return of his translated city to the earth, to be united with the world, which resented his existence and tried to destroy him and his Zion society. Can the Zion-bound Latter-day Saints exercise the same quality of faith?

9. Was the gospel taught to the first man (Adam) and was he baptized?

The ancient patriarchs were among the first authors of scripture, written by them as they were inspired by the Holy Ghost. Their records became the source books used by Father Abraham as he wrote for the benefit of his posterity"

"....I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

"But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore....I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me." (Abraham 1:28, 31.)

"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration:

"And by them their children were taught to read and write, having a language which was pure and undefiled.

"Now this same Priesthood (patriarchal order of the priesthood), which was in the beginning, shall be in the end of the world also.

"Now this prophecy Adam spake, as he was moved upon by the Holy Ghost...." (Moses 6:5-8.)

10. Is the oldest scripture on this earth Adam's book of remembrance?

Christian doctrines were expounded before the mortal ministry of Christ. God did not wait until the meridian of time before revealing the full program of salvation to mankind. The first man to hear the gospel of Christ was Adam. When Enoch cried repentance unto the people, his discourse included an appeal to the people to honor the teachings of Adam.

In the process, Enoch gave an account of how it was that Adam was baptized and came to understand the fall, the atonement,

faith in Jesus Christ, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, as well as the doctrines of justification and sanctification. Adam's spiritual rebirth was attested to and his possession of priesthood after the order of the Son of God was announced. (See Moses 6:51-68.)

Details of Adam's baptism are found in Moses 6:64: "...he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water."

11. Are seven major dispensations represented in the Pearl of Great Price?

Seven major dispensations are represented in this book of scripture:

- a. The Adamic dispensation -- Moses 3, 4, 5, 6.
- b. The dispensation of Enoch -- Moses 6:25-8:2.
- c. The dispensation of Noah--Moses 8:8-30 and also in part of Enoch's vision.
- d. The dispensation of Abraham -- all of the Book of Abraham.
- e. The Mosaic dispensation -- Moses 1 (and in a more general sense, all of the remainder of the Book of Moses).
- f. The dispensation of the meridian of time -- Joseph Smith 2 (a narration of Church history).
- g. The dispensation of the fulness of times -- Joseph Smith 2 and the Articles of Faith.

The Pearl of Great Price displays the unity of all dispensations, available to all men according to their willingness to receive its light and truth. This little book spans millennia of divine intervention and condescension to bless the societies and strivings of man. It is, finally and unequivocally, a book with a unique mission. It contains specialized truths and an advanced course in revealed theology.

"God left the world unfinished....The pictures unpainted, the songs unsung and the problems unsolved, that man might know the joys and glories of creation."

--Thomas Monson

Man is like a postage stamp. He may get licked, depressed, stuck to a corner, and sent from post to post, but he will always succeed and arrive in the right place if only he will stick to it.

THE BOOK OF MORMON

BY ROBERT MATTHEWS

PART ONE-WHAT THE BOOK OF MORMON IS

One of the best comprehensive statements of just what the Book of Mormon is, has been given by Elder Orson Pratt. This is found in Orson Pratt's Works, page 199, and is given as follows:

"The Book of Mormon claims to be the sacred history of ancient America, written by a succession of ancient prophets, who inhabited this vast continent. The plates of gold, containing this history, were discovered by a young man, named Joseph Smith, through the ministry of a holy angel...."The hill in which they were buried is situated in the town of Manchester, Ontario County, New York. With the plates were also found a Urim and Thummim. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. Each was filled on both sides with engraved Egyptian characters; and the whole were bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through each. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. Joseph Smith, through the aid of the Urim and Thummin, and by the gift and power of God, translated this record into the English language. This translation contains about the same amount of readings as the Old Testament. A large edition of this wonderful book was first published in 1830."

Meaning of the Word "Mormon" It is thought that the meaning of the word "Mormon, might be instructive. Concerning this the Prophet Joseph has written:

"It has been stated that this word (Mormon) was derived from the Greek word "Moro." This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself....It reads: "and now behold we have written this record according to our knowledge in the characters, which are called among us the "Reformed Egyptian," being handed down and altered by us...." "I may safely say that the word Mormon stands independent of the learning and wisdom of this generation. Let me say that the Bible, in its widest sense, means good....In Egyptian we say "mon". Hence, with the addition of "more", or the contractions, "mor", we have the word "Mormon"; which means literally, "more good". Teachings of the Prophet Joseph Smith pages 299-300.

We do not ask anyone to give up any "good" that he has, but only to come and get "more good."

Witness for Jesus Christ According to the Title page the Book of Mormon, to bear witness of Jesus Christ is the paramount purpose of the Book itself. This is the dominant theme running through its pages, and is especially so in the Book of Third Nephi. See especially 3 Nephi chapter 11. Also 2 Nephi 26:12-17. The ancient law of God required two or three witnesses to establish a matter (Deut. 17:6) This was renewed by Jesus (Matt. 18:16; John 8:16-18 and is also taught in the Book of Mormon 2 Ne. 29:8; 27:12; Ether 5:1-4). It is reasonable that

the most important fact in the world should be attested by more than one witness. Thus the mission of the Book of Mormon in company with the Bible. That this added witness is timely will be seen from reading page fifty-four of A Marvelous Work and a Wonder, which depicts the thinking of many ministers of religion relative to the divinity of Jesus.

A Witness for the Bible The position of the Book of Mormon with relation to the Bible is explained in 1 Nephi 13:34-41. It is also defined in 2 Nephi 29:2-4; 11-12; and Mormon 7:8-9. The following pages contain a comprehensive list of instances wherein the Book of Mormon confirms the Bible in general theme and in specific detail. In so doing, it likewise confirms the mission and teachings of Jesus Christ as contained in the New Testament. This is particularly valuable today, when many of the historical events and personages of the Bible are being doubted and relegated to the status of mythology. It will be beneficial for the Missionary to examine these pages carefully so as to form a strong impression as to how fully the Book of Mormon substantiates the Jewish record.

A History of a Branch of Israel A paramount doctrine in the Book of Mormon is that the House of Israel has been scattered all over the earth (1 Ne. 22:3-5; 2 Ne. 10:20-22;) and that the particular segment of which the Book of Mormon tells, is a select group of the tribe of Joseph (1 Ne. 6:2; Alma 46:23-27). Great stress is laid in the Book of Mormon upon the idea of the special status of the family of Joseph, and upon America as the land of Joseph. See Ether 13:1-11; III Ne. 21:22-25; II Ne. 3:4-5; 4:1-2. The Book of Mormon, being an American book, makes the mission and destiny of America much clearer than can be ferreted out from the prophecies and teachings of the Bible. See II Ne. 10:10-14; Ether 2:12.

PART TWO-HOW WE GOT THE BOOK OF MORMON

The factual information as to the publication and translation of the Book of Mormon too well presented in the works of the Church to be simply repeated in this lesson. The Missionary is referred to Chapter six of A Marvelous Work and a Wonder, and Articles of Faith chapter 14. Also, the "Brief Analysis" of the Book of Mormon, following the Title Page of the book itself, should not be overlooked. Moroni, last prophet-author of the Book of Mormon, seems to have been given the special mission of seeing that the record itself was preserved and properly translated, and published to the world. As an angel, and special messenger from God, Moroni made possibly as many as fifteen trips to the Prophet Joseph, instructing him and enabling him to accomplish the work. It is instructive to notice that Moroni has the "keys to the stick of Ephraim" (D&C 27:5) and that the Prophet says the Angel has the plates "in his charge unto this day"--(Marvelous Work and a Wonder, page 47) At least a part of his mission in the great plan of salvation, appears to be that of custodian of the American witness for the divinity of Jesus Christ. Therefore, when the Missionary bears record of the coming of Moroni to the Prophet Joseph Smith, he does not speak idle words.

Some Quotations One purpose of the Book of Mormon is to defend and make known the truth of the Bible. The Choice Seer (Joseph Smith) was not only to bring forth more of the word of God, but was also to convince people of the truth of the word already gone forth (Bible) II Nep. 3:11. The record of Joseph and the record of Judah "shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace...." (II Nephi 3:12) "These last records (books) among the believing Gentiles in the last days shall establish the truth of the first, which are of the twelve apostles of the Lamb." I Nephi 13:39-40.

No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guideboard in the path, and the character by which we may learn the will of God; and at the same time say that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrine. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true and at the same time say that the Bible is untrue. If one be true, both are; if one be false, both are false.

---President Brigham Young, Journal of Discourses I,3

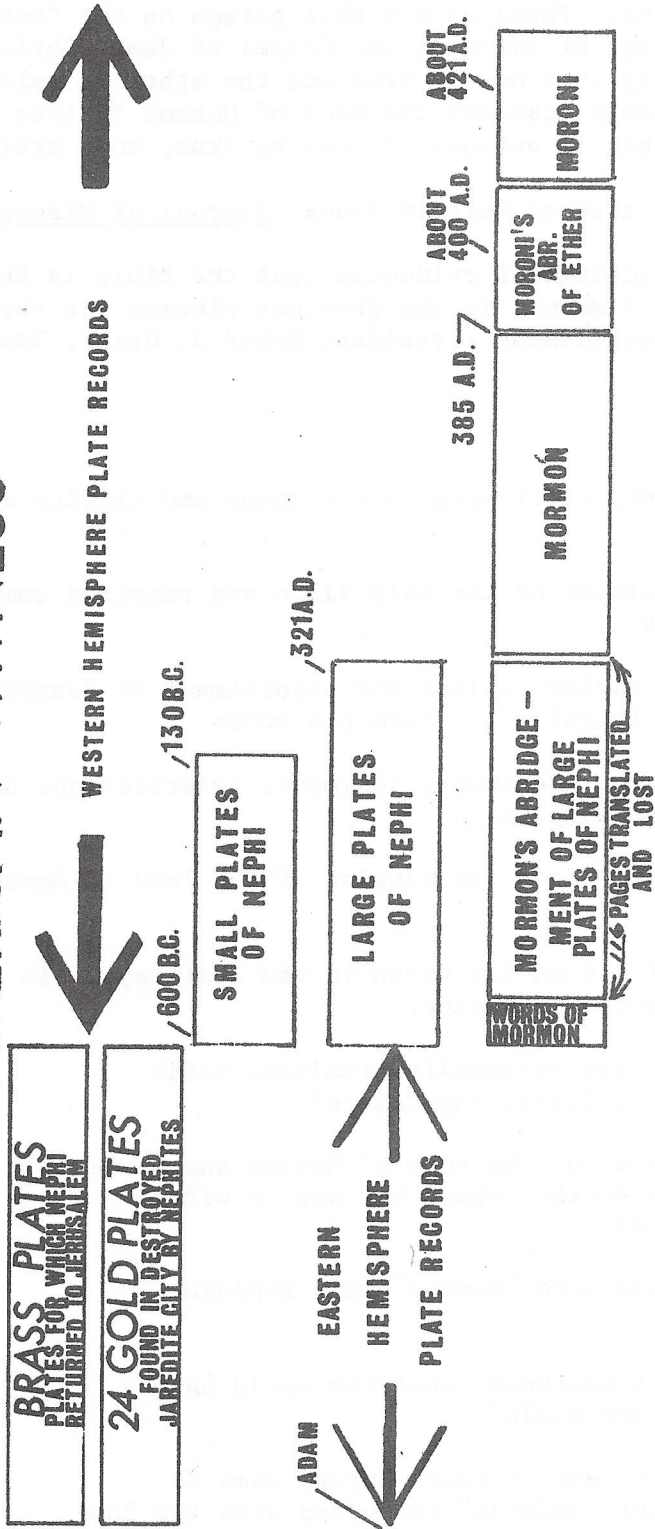
All my life I have been finding additional evidences that the Bible is the Book of Books and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published---President Heber J. Grant, Improvement Era, XXXIX, 660

CONCLUSION AND REVIEW

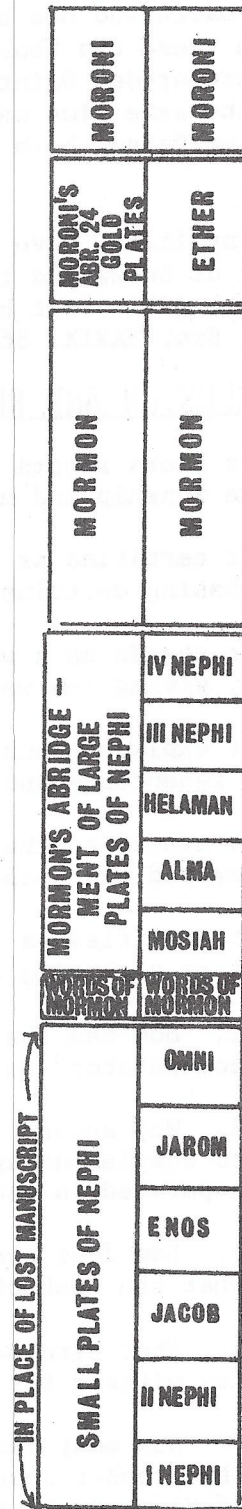
1. It bears record of Jesus Christ, certifying in plainness and clarity of his Divine Sonship and mission.
2. It certifies as to the truthfulness of the Holy Bible and supplies some of the missing doctrines and passages.
3. It stands as a witness to the divine calling and appointment of Joseph Smith, giving the world something tangible to prove his words.
4. It explains such doctrines as the atonement, judgment, resurrection, baptism, repentance and other basic principles.
5. It specifies the special circumstances and mission of the land of America as compared with other nations.
6. It testifies as to the work of God on the earth in the last days. To such things as gathering of Israel, the New Jerusalem.

1. How can the statement of "the nationally prominent radio commentator" be utilized by the Latter-day Saints?
2. Why should it be reasonable for the Book of Mormon and Bible to complement and mention one another when they are so widely separated in time and distance?
3. How does the meaning of the word "Mormon" help explain what the Book of Mormon is?
4. What circumstances make it necessary that the world have a new witness for Christ? For the Bible?
5. How many instances can you name in which Moroni came to the Prophet Joseph on "official business" concerned with the Book of Mormon? List and explain something about each visit.

AMERICAN WITNESS



BOOK OF MORMON MAKEUP



BREAKDOWN OF PLATES OF BOOK OF MORMON

1. Large plates of Nephi
 - a. Secular record
 - b. Abridged by Mormon
 - c. First plates Joseph translated
 - d. From beginning of Book of Mormon to IV Nephi
 - e. Lost manuscript of 116 pages came from first part of this abridgement.
2. Small plates of Nephi
 - a. Religious record
 - b. From I Nephi to Omni
 - c. Translation replaced the 116 pages of lost manuscript.
3. 24 Golden Plates
 - a. Record of Jaredites
 - b. Abridged by Moroni
 - c. Abridgement is Book of Ether
4. Brass plates
 - a. Plates for which Nephi returned to Jerusalem
 - b. Record of Old Testament up to the departure of Lehi's colony.
 - c. We read about them in I Nephi
 - d. Isaiah is quoted from them in I Nephi 20
- * Mormon
 - a. Explains that there are two plates of Nephi.
- *Mormon
 - a. His own words, unabridged.
- *Moroni
 - a. His own words, unabridged.

THE CHRONOLOGY OF RECORDS AS THEY APPEAR IN THE BOOK OF MORMON

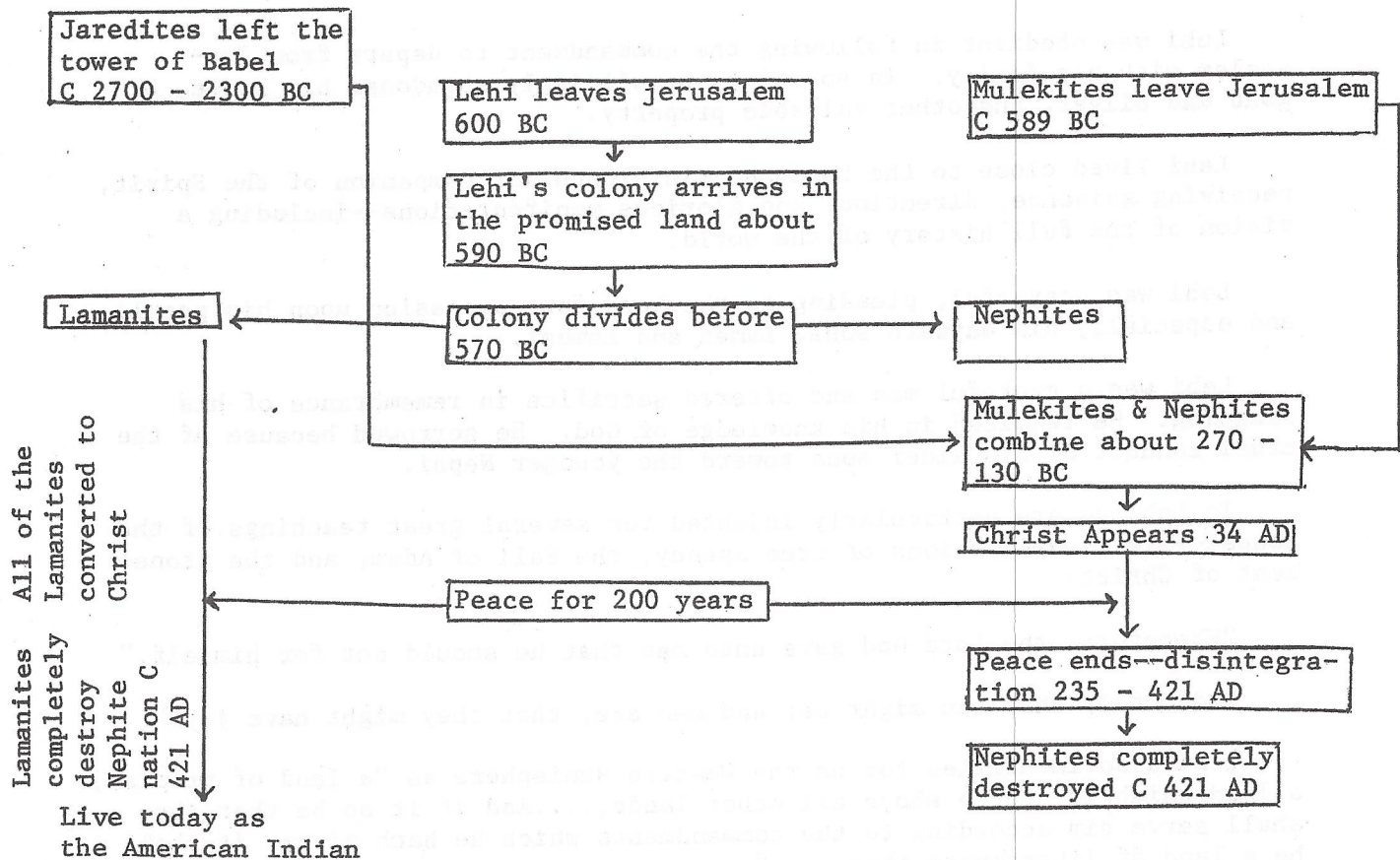
1. Small plates of Nephi (I Nephi-Omni).
2. Words of Mormon
3. Large plates of Nephi (Mosia-IV Nephi).
4. Mormon
5. Ether
6. Moroni

METAL PLATES USED ANCIENTLY

Until recent years some people were sceptical of the story of the gold plates, maintaining that while the ancients kept records on stone, clay tablets, and other materials such as leather and papyrus, they did not keep records on metal plates. In fact, there was no substantial evidence, except for the gold plates of the Book of Mormon, that early peoples made thin metal which could have been engraved.

Recent archaeological findings, however, show conclusively that producing thin metal plates and engraving records upon them were skills developed and practiced by early peoples in divers parts of the world. The "Annals" of Sargon, King of Assyria (722 B.C.), state that that king had his records kept on plates of gold, silver, bronze, and lead. Two of the Dead Sea Scrolls were made of copper so thin that the inscribed text stood out on the back of it. The now famous gold and silver plates of Darius I of Persia, dating back to 518 B.C. were inscribed in three ancient languages. These plates were sealed in a stone box, as were the gold plates from which the Book of Mormon was translated.

Other thin, but uninscribed plates of gold have been found in Mexico and Central America.



The historical aspect of the Book of Mormon may be thought of as that outlined above.

LEHI

By Joseph Lundstrom

He was a "visionary" man, he readily admitted; something of a dreamer perhaps.

But he was also a doer, and when disturbed, he, Lehi, father of nations, could speak to others with such power that they trembled before him. So persuasive were his words that he confounded those who opposed him "That they durst not utter against him."

Father Lehi was a patriarch in every sense. He was faithful, he prophesied, he blessed, he led, he preached and taught.

A descendant of Jacob, through Joseph and Manasseh, Lehi was counseled by the Lord to depart from Jerusalem lest he be destroyed with the wicked.

The amazing journey of Lehi and his small flock, from Jerusalem to the Western Hemisphere (they landed near Valparaiso, Chile, said the Prophet Joseph Smith), is the subject of the first 58 pages of the Book of Mormon.

Their travels, trials, troubles and their successes are written thereon in detail by Lehi's son, Nephi.

Lehi had been diligent in preaching to the unworthy residents of Jerusalem. But they mocked him and sought his life.

Lehi was obedient in following the commandment to depart from Jerusalem with his family. In so doing, he willingly abandoned his house, his gold and silver, and other valuable property.

Lehi lived close to the Lord and was a constant companion of the Spirit, receiving guidance, direction, and glorious manifestations--including a vision of the full history of the world.

Lehi was prayerful, pleading to the Lord for compassion upon his people, and especially his wayward sons, Laman and Lemuel.

Lehi was a grateful man and offered sacrifice in remembrance of his blessing. He rejoiced in his knowledge of God. He sorrowed because of the cruel conduct of his elder sons toward the younger Nephi.

To Lehi we are particularly indebted for several great teachings of the gospel--i.e., explanations of free agency, the Fall of Adam, and the Atonement of Christ:

"Wherefore, the Lord God gave unto man that he should act for himself."

"Adam fell that men might be; and men are, that they might have joy."

Lehi also identifies for us the Western Hemisphere as "a land of promise, a land which is choice above all other lands.....And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them....."

NEPHI

By Joseph Lundstrom

"And it came to pass that I, Nephi, said unto my father; I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them..."

The lessons in this short passage of scripture from the Book of Mormon (I Nephi 3:7) are many, and are indicative of the great faith of Nephi.

No greater Book of Mormon personality walked the Americas than Nephi born of "goodly parents" and "taught somewhat in the learning" of his father. He was a prophet of the first rank, of the Lord. His trials were large, but greater still was his zealous devotion to serve God.

A natural leader whose heart overflowed with compassion for his family and friends, Nephi humbly sought divine direction in all that he did.

He was true to his heritage, courageous when confronted with dangers, patient with those who rejected his counsel, and tireless in opposing evil.

Nephi spent much of his life preaching repentance. And yet he was a skilled craftsman. Under the direction of the Lord, he built a ship to carry his father's people to the Western Hemisphere; he fashioned tools, and weapons; taught the women how to take wool of the sheep and fur of the llamas and make clothes therefrom, and taught men how to build and farm.

Nephi was a prophet, predicting events to come. He was a revelator, interpreting dreams and making plain the teachings of the Gospel.

Like most of the prophets of the Lord, he stood alone time after time while his brethren--those he loved most--reviled, abused, and persecuted him. And each time he pleaded with them to remove wickedness and hardness from their hearts and to humble themselves before God. Frequently he was successful.

Youthful, but large for his age, he was visited by the Lord and told that because of his faithfulness, he should "be made a ruler and a teacher over thy brethren."

Ever faithful, Nephi was uncomplaining in the face of all his tribulations, and his father, Lehi, said of him, ".....and thou shalt be favored of the Lord, because thou has not murmured."

Eventually, Nephi was asked to be king over his followers, so loved was he by them. He accepted reluctantly, and successfully led them in battling against the evil followers of his brother, Laman. Succeeding kings were thereafter named Nephi the Second, Nephi the Third, etc., in deference to this great prophet.

BENJAMIN

By Joseph Lundstrom

He was old and weary, and it was time to pass the royal mantle of kingship to another.

He had fought the enemies of righteousness with the Sword of Laban and brought peace to Zarahelma once more. He was, wrote Mormon, a holy man who ruled justly.

By now his days were countable, and he was impressed to address again his beloved people among whom he had labored so many years with his own hands.

King Benjamin had his son, Mosiah, assemble the people at the Temple. They were too numerous for all to enter, however, so he had erected a tower and preached to them from it. (His oration is the only formal speech recorded in the Book of Mormon.) However, not everyone could hear even then so he directed his words to be written and circulated.

These words mark King Benjamin as one of the noble and great spirits of the earth. His teaching, outlined in his remarkable sermon, are sublime, worthy of emulation by all. His words are simple, sincere, warm, yet dignified. They are forceful and persuasive.

Three major themes were taught by the king:

One, that "when ye are in the service of your fellow beings, ye are only in the service of your God."

Two, that an angel had appeared to him with "tidings of great joy," which

he was instructed to share with the people. The message was of the Savior, His coming to earth, His death, resurrection, and the effects of the atonement.

Three, a testimony of the Savior was given by King Benjamin, along with counsel to be obedient, to believe in God, His wisdom, power, greatness, and goodness. Practical advice was given to parents to care for their children, to teach them to "walk in the ways of truth and soberness," and to love and serve one another.

Benjamin reminded his listeners to remember the beggar and the poor--for all are beggars and poor before the Lord--to be diligent, and to continue in faith.

So forceful was his magnificent sermon that the people fell down in awe and humility, and cried for the mercy of God that they might be forgiven through the atoning sacrifice of Christ.

King Benjamin blessed his people and told them to take upon themselves the name of Christ and remain true to the covenants which they made.

The wise king made a roll of those who so covenanted, and "there was not one soul...but who had entered into the covenant and taken upon them the name of Christ."

Benjamin then consecrated his son, Mosiah, to be king and ruler over the people, and appointed priests to teach them, "to stir them up in remembrance of the oath which they had made....."

After Mosiah began his rule, Benjamin lived three more years revered and loved by his people.

KING NOAH

By Joseph Lundstrom

If ever a man deserved the appellation "wicked," it was King Noah, who ruled as a king of the Nephites.

Noah's hand was oppressive, his reign cruel, and his personal behavior vile. Wicked King Noah was a despot in every sense of the word.

Guilty of every kind of sin, Noah gathered around him men of his own ilk, as corrupt and evil as himself, men filled with cowardice and deceit.

Taxing the people of Lehi-Nephi one fifth of all their possessions, Noah beautified the temple, then befouled it with his debaucheries. He himself built a magnificent palace and raised other costly buildings, all at the expense of his subjects.

Shortly after he became monarch, small raiding bands of Lamanites began to harass the Nephites, stealing their flocks, and Noah sent his armies to drive the marauders off. These token victories made the king and his soldiers boastful, and they acquired a lust to shed Lamanite blood.

Now, mature in their sins, the king and his court were warned by the Prophet Abinadi to repent or be destroyed. So far gone in evil were Noah and his priests, however, that they rejected Abinadi's admonition and instead, burned him to death for his teachings regarding the Godhead.

Finally, the people grew weary of Noah's tyranny and depravity, and one of his officers, Gideon, sought to slay the king.

But the cunning ruler fled to the tower near the temple from where he saw an invading Lamanite army. He pled for his life, and then ordered his people to flee.

When the pursuing Lamanites caught the Nephites, the cowardly Noah commanded his men to abandon their women and children to the Lamanites and continue their flight.

Some obeyed, but some did not.

Among those who did flee, shame for their weakhearted behavior eventually overcame their fear. They resolved to return and meet the Lamanites to avenge the slaughter of their families--or die in the attempt.

When depraved Noah objected to his being abandoned, the soldiers' anger arose, and they seized the king and burned him to death.

Thus was a prophecy by Abinadi fulfilled:

"Behold, even as ye have done unto me, so shall it come to pass.... ye shall be smitten on every hand and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts. And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then shall ye suffer, as I suffer, the pains of death by fire."

ABINADI

By Joseph Lundstrom

He was a strange man, not content to leave well enough alone.

Abinadi was his name. He went among the people of King Noah, warning that the Lord was displeased with their behavior. Unless they repented, the stern prophet said, they would fall into the hands of their enemies, be taken into captivity, and should be sorely afflicted.

Who is this, that should pass judgment upon me and my people? demanded the evil-minded king. But when the people sought to slay Abinadi, the Lord delivered him out of their hands.

Still the people continued their sinful living, and after two years, Abinadi came among them again, this time in disguise, and repeated his warning that unless they would turn from their idolatry, riotous living, and lusting, they would be destroyed.

Abinadi permitted himself to be captured, and King Noah cast him in prison. Soon he was brought before the wicked priests whom the king had appointed to sustain him in his evil.

The priests and guards called Abinadi mad and sought to harm him, but he had not yet delivered the message the Lord had entrusted him to give, and he warned:

"Touch me not, for God shall smite you if ye lay your hands upon me"

And the people of King Noah "durst not lay their hands upon him, for the Spirit of the Lord was upon him....."

Abinadi delivered his great and precious message:

"God himself shall come down among the children of men and shall redeem his people. And because he dwelleth in the flesh he shall be called the son of God....and thus God breaketh the bands of death, having gained the victory over death....teach them that redemption cometh through Christ the Lord....."

Once again the people rejected the message, and King Noah, in one final demand, told Abinadi to deny his testimony or die:

".....for this cause thou shalt be put to death unless thou wilt recall the words thou has spoken evil concerning me and my people."

Abinadi answered, "I will not.....for they are true."

Alma, a young man, believed Abinadi, and pleaded with the depraved ruler for Abinadi's life, but Noah and his priests were not to be deterred. Alma was driven from their midst, and Abinadi, obedient servant of the Lord, though it cost him his life, was burned at the stake.

".....and he would not deny the commandments of God," and sealed the truth of his words by his death. His predictions of what would happen to Noah and his people were fulfilled.

ALMA, THE YOUNGER

By Joseph Lundstrom

The pre-eminent man of his time, Alma, the Younger, as a youth, persecuted the Church. But an angel ordered him to cease.

"Why persecutest thou the Church of God? For the Lord has said: 'This is my Church, and I will establish it, and nothing shall overthrow it.....'"

Converted not unlike Saul of Tarsus, Alma became presiding high priest of the Church, chief judge of the people, a mighty prophet, unyielding in his war on wickedness, a fervent missionary, an effective administrator and organizer of the Church, an articulate teacher of Gospel principles, an unvanquished warrior, and triumphant commander.

Yet for all his honors and successes, he remained humble: "I have labored, even from the commencement of the reign of the judges until now, with mine own hands for my support....."

Alma's love was whole and vibrant as his prayer for the sin-wracked Zoramites shows: "Behold, O Lord, their souls are precious, and many of them are our brethren; therefore give unto us, O lord, power and wisdom that we may bring these, our brethren, again unto thee."

Alma cried: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God.....and cry repentance unto every people....."

He found comfort in the thought that his purpose was to urge men to seek righteousness; "I know that the Lord has commanded me.....that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy."

Beautiful blessings were given by Alma to his sons, and with them he labored as a missionary, visiting cities, teaching, expounding, and admonishing adherence to the truth.

Near the end of his life, Alma, speaking to his beloved son, Helaman, summed up his life in these words:

".....I have labored without ceasing that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste....."

"And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

".....and I will praise him forever...."

When he knew his end was near, Alma departed from Zarahemla and was never heard of again, which caused the belief to be widespread that the Lord had taken him, "even as Moses."

KING LAMONI

By Joseph Lundstrom

The transforming effect of the Gospel of Christ in a person's life is dramatically illustrated in the conversion of Lamoni, the Lamanite king over the land of Ishmael.

He was a convert of Ammon, one of the four sons of King Mosiah.

Prior to Ammon's coming, Lamoni was a ruthless monarch, governing the land of Ishmael under the supervision of his father who was sovereign over all the Lamanites.

Lamoni ruled his people harshly and wickedly, often executing a servant who was careless with the royal herds, permitting them to be stolen or plundered. Lamoni was totally ignorant of Christ, the Gospel and even of his own heritage.

But Ammon, fasting and praying that he might teach the Gospel to Lamoni and his people, became a servant to the king, protected his property and through faithful service, converted Lamoni, his wife, the queen, and many of the servants and people.

The story of these conversions is a dramatic incident told in Chapters 18 and 19 of Alma, and illustrates the redemptive power of God. The episode ends with these words:

".....they did all declare unto the people the self-same thing--that their hearts had been changed; they had no more desire to do evil.

".....and as many did believe were baptized; and they became a righteous people.....thus the Lord did begin to pour out his Spirit upon them: and we see that his arm is extended to all people who will repent and believe in his name."

Lamoni, now repentant of his former behavior, accompanied Ammon to nearby Middoni, to help free Ammon's three brothers who had been imprisoned for their preaching.

Enroute, they met Lamoni's father, who attempted to slay his son for having accepted the friendship of Ammon. But Ammon stepped between the father and son, overcame the angry emperor, and won from him complete liberty for the land of Ishmael.

After gaining the freedom of Ammon's brother, Lamoni, with Ammon, returned to his homeland. Lamoni caused that the Church be established and that synagogues be built where the people could be taught the Gospel.

Lamoni told his people that they were free, no longer subject to the oppression of the Lamanite emperor, and that they "have the liberty of worshipping the Lord their God according to their desires....."

Thus Lamoni became an instrument in the hands of the Lord for doing great good among his people; and the people of Ishmael became "zealous in keeping the commandments of God."

AMMON

By Joseph Lundstrom

Ammon was a missionary. Sorry for the harm he had caused the Church when he was a wayward young man, he was zealous in his determination to make amends.

As one of the four sons of King Mosiah, he felt impressed to go to the Lamanites and teach them the Gospel. But the Nephites scorned the idea. Lamanites cannot be converted, they laughed.

Even the king had doubts, but he sought assurances from the Lord and received counsel that the four young men would be protected.

The missionary effort lasted fourteen years and was highly successful. Ammon's experience in converting the Lamanite King Lamoni is a moving story of fellowship.

The consequences of the missionary work was of such magnitude that Ammon and his brethren converted thousands of Lamanites, one group even taking upon themselves the name of Ammon, their teacher-missionary, and thereafter were called Ammonites.

Arriving first in a land called Ishmael, Ammon offered to become a servant of the king. Finding favor with the royal household, Ammon, through divine guidance, was able to convert many and organize the Church among the people of Ishmael.

Through his faith, patience, and humility, he led the Gospel-loving Lamanites to the land of Zarahemla where the Nephites set apart the land of Jershon for them as their inheritance. Ammon established his own home among these people and became their presiding officer.

So peace-loving were the Ammonites, because of the influence of this great missionary, that they foreswore the bearing of arms and even war to defend themselves.

So great was their faith and understanding, because of Ammon's teachings, that when Korihor, an unbeliever, came among them, they rejected him completely.

Because of his success as a missionary, this good man expressed unusual gratitude to God for making him and his brothers "instruments in the hands of God to bring about this great work."

Accused of boasting, he said; "I do not boast in my own strength, nor in my own wisdom....I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever."

"If this be boasting," said Ammon, "even so will I boast; for this is my life and my light, my joy, and my salvation, and my redemption...."

Loving missionary work as he did, it is not surprising to find Ammon, in later years of his life, accompanying Alma in the remarkable mission to the Zoramites.

KING MOSIAH

By Joseph Lundstrom

Mosiah can be called the good king, for he was an exceptional man and ruler, and under him the Nephites lived in peace and plenty, and were a righteous, obedient people.

Mosiah, moreover, was not just a good man and wise ruler, but also he was a prophet and seer and had in his possession the sacred records and the "interpreter" (Urim and Thummim) that he used to translate the twenty-four gold plates that gave the history of the Jaredites--found by the people of King Limhi who had been brought back to the main body of nephites at Zarahemla.

King Mosiah was a son of King Benjamin, who was a son of the first King Mosiah. But the four sons of Mosiah refused the kingship, desiring

instead to serve as missionaries. This gave the king two concerns, first the safety of his sons--they desired to go to preach to the Lamanites--and who would succeed him to the throne.

On this latter point, the king's worry was that if another man was named king, perhaps at some future date, one of his own sons would claim the throne and that might create havoc.

So Mosiah proposed to his subjects that he remain king until his death, after which the Nephites would be governed by judges elected by themselves.

Mosiah explained that even righteous kings have difficulties and troubles in ruling, and said, this ought not to be, "but that the burden should come upon all the people, that every man might bear this part."

He also warned of the dangers of having an unrighteous king, of the iniquities, abominations, wars, contentions, bloodshed, and stealing that could rise under a wicked ruler.

To his proposal for judges, the people consented, and "they assembled themselves together in bodies throughout the land to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them."

For his wise leadership and judicial counsel, as well as for spiritual guidance and administration, the people revered King Mosiah:

"And they did wax strong in love toward Mosiah: Yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure."

SAMUEL THE LAMANITE

By Joseph Lundstrom

He was a stranger in their midst, accusing them of evil, warning that unless they turned to God and kept His commandments, they would surely perish.

Such intemperate words by a Lamanite angered the sin-minded Nephites, and they drove the preacher, whose name was Samuel, from their city, Zarahemla.

Feeling that he had failed in his mission, Samuel decided to return to his own people--the Lamanites, who were living obediently because of the teachings of Nephi and Lehi, sons of Helaman.

The voice of the Lord came to Samuel, however, and told him to go again to Zarahemla and prophesy to the people the feelings of his heart.

Upon returning, Samuel was denied entrance at the city gate, so he climbed upon the wall and from there, in a loud voice, began preaching to the people.

Among the extraordinary things he predicted were that within five years the Savior would be born into the world--that a great light would appear at his birth, and at his death, darkness would engulf the earth--and that within 400 years, except they repented, the entire Nephite nation would perish.

"And now....If they will not repent, and observe to do my will, I will utterly destroy them, saith the Lord, because of their unbelief notwithstanding the many mighty works which I have done among them...."

The people were enraged and tried to stone Samuel, but to no effect. They shot arrows at him, but the protecting power of God was around him, and he could not be harmed.

Then the people became alarmed, and cried to their captains, "Take this fellow and bind him, for behold, he hath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him."

But Samuel jumped down from the wall and fled into his own land and was heard no more by the Nephites.

The things Samuel prophesied came to pass. A few believed his words, and sought out Nephi, and were baptized. More believed later when the signs he forecast came to pass at the time of the Savior's birth. The greater part of the people of Zarahemla would not repent, however, and eventually perished.

When Jesus appeared to the Nephites as the resurrected Christ, He asked why the prophecies of Samuel the Lamanite were not written on the records. "How be it that ye have not written this thing....And it came to pass that Jesus commanded that it should be written."

Samuel, courageous, obedient, faithful, and compassionate, spent the remainder of his life teaching his own people, the Lamanites.

MORMON

By Sterling W. Sill

Thomas Carlyle once said that "The history of the world is written in the biographies of its great men." The lives of great men also supply us with some of our most potent sources of personal benefit and uplift. Mr. Carlyle pointed out that "you cannot look upon a great man without gaining something from him."

With these thoughts in mind I would like to tell you some things about the great man Mormon, the prophet general of pre-Columbus America, for whom the Book of Mormon was named. For many years he has been one of my greatest sources of personal inspiration.

When Mormon was born in the year 310 A.D. a great civilization flourished upon this continent. At age 10 the Lord sent the Prophet Ammaron to tell him what his life's work was to be. (Mor. 1:2-4) Mormon was informed that if his people did not soon repent, their civilization would be destroyed. And Mormon's divine calling was to collect the writings of their prophets into a great scriptural volume to which he would add his testimony so that we who would come after them might have the decrees of God concerning this land and know the

reasons of the decline and fall of our predecessor civilizations as well as to understand the principles of the gospel as taught by the Lord to the people on this continent.

Mormon has an interesting and remarkable history. At age 15, like Samuel at Shiloh, he received a personal visitation from the Lord. And at 16 he was launched upon what, so far as I can find, was the greatest military career in history, stretching as it did over a period of 58 years. (Morm. 1:15, 2-16)

It is interesting to imagine the kind of qualities that a young man would need to have to attract a personal visit from the Lord at such a young age, and then when only sixteen years old to win for himself the leadership of a great national army.

Mormon possessed in great abundance the qualities that make a leader believed in, loved, and followed, only one of these will be mentioned here and that was that Mormon had to be restrained in his desire to preach the gospel. If you would like to develop a good fault, here is one of the best I know of. Most of us have to be coaxed and begged and reminded to do our duty. Mormon had to be held back. (Mor. 1:16-17).

I once heard of a bishop who every morning before going to work used to go down to the railroad to watch the train pull out of the station. Someone asked him the reason for this rather peculiar behavior and he said that he went down to the railroad station every morning because it made him feel so good to see something move on its own power without him having to push it. No one had to push Mormon, neither were his abilities confined to one field. He was a prophet, general, author, historian, and almost the last survivor of a great civilization.

But I like to think of him best as a soldier, not necessarily the kind of soldier that must be dressed in a uniform, but one who possesses in great abundance that sure and steady quality of always being dependable, of always going forward, of always being faithful. The Apostle Paul was faithful in the latter part of his life, but he fought the church in his early years. David was called a man after God's own heart in his youth, but later he committed two of the most serious sins. Solomon was blessed with greater wisdom than anyone had ever lived up to that time. He saw God twice. But in his later years he disobeyed God and died an idolator, very much out of divine favor. (I K. 11) Mormon was faithful in the beginning of his life; he was faithful in the middle of his life; he was faithful in the end of his life.

Many people worry a great deal when their sons go into military service, not only because they may come in contact with an enemy bullet, but also because they may come in contact with the wrong kind of ideals and be influenced by the wrong kind of associations. Mormon joined the army at age 16. He was surrounded by the most wicked companionship. He said, "A continual scene of wickedness and abomination has been before my eyes ever since I have been sufficient to behold the ways of man." Yet his own righteousness never wavered.

From age 16 to 40 he was engaged in continual conflict. This war of extermination had begun when he was 11 years old. When he was 40 years old a ten-year-truce was declared. Not the kind of truce where you expect to have peace, but the kind of truce during which preparation can be made for more destructive war. (Mor. 3:1)

At age 50 Mormon again led his people against their enemies for two more years. Then when Mormon was 52 years old, the Lord said to him, "Vengeance is mine, I will repay; because this people repenteth not.... behold, they shall be cut off from the face of the earth." (Mor. 3:15) This war had now been going on for some 41 years, and during this long period the Lord had been warning the people to repent. Now their time was running short and they were about to be destroyed. Mormon said, "I saw that the day of grace had passed my people by, both temporally and spiritually. I saw thousands of them hewn down in open rebellion against their God and heaped up as dung upon the face of the land."

At this point Mormon resigned from the army. I suppose he felt that if they were going to be destroyed anyway there was no particular point in him continuing to be their leader. He said "I, Mormon, did utterly refuse from this time forth to be a commander and leader of this people, because of their wickedness and abomination. Behold, I had led them many times to battle, and had loved them, according to the love of God....with all my heart;....Thrice have I delivered them out of the hands of their enemies, and they have not repented of their sins. Therefore I did stand as an idle witness to manifest unto the world the things which I saw and hear, according to the manifestation of the Spirit which had testified of things to come."

For thirteen years Mormon had no part in their battles. It was probably during this period that he did much of the writing, compiling and arranging of the great book of scripture that now bears his name.

But at age 65 Mormon could not bear to be separated from his people any longer. He knew that they were about to be overthrown and their civilization was to be wiped from the earth. But they were his people. For 49 years their welfare had been his one concern. For 49 years they had been the subject of his tears, his prayers, his suffering and his pleading with the Lord. He loved them with all his heart. If they must be destroyed he wanted to be with them, and he said, "And it came to pass that I did go forth among the Nephites, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions." He said, "But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them." (Morm. 5:1-2)

This last period of his leadership lasted for nine years, from age 65 when he rejoined the army until the time of his death at age 74.

If you think it an inspiration that a 16 year old boy could win the leadership of a great national army what would you think of a man between the ages of 65 and 74 who was still the best man among his entire people for this top position of leadership, and in those days the general marched at the head and not in the rear of his troops. (Morm. 6:11) It is one thing to shoot a guided missile at an enemy a thousand miles away, but it is quite another thing to meet the enemy face to face, and with a sword or a battle axe take on all comers, old and young, on any basis they might choose to elect; and still be in there fighting at age 74. No weakling or coward survives a test like that. His leadership and great skill in battle must have been an inspiration to those fortunate companions in arms who were privileged to fight at his side.

head of his troops, gathered his people together around the Hill Cumorah for what he knew would be their last battle and the end of their lives. (Mor. 6:5-6). Even then Mormon did not surrender, nor did he stop fighting until almost the last man went down, and the tide of overwhelming numbers smothered out his life. He described the approach of the enemy for this last battle as follows: "And it came to pass that my people, with their wives and children, did now behold the armies of the Lamanites marching toward them and with that awful fear of death that fills the breasts of all the wicked, did they wait to receive them." (Mor. 6:6).

We may feel confident that there was no fear in his heart. He had said, "God hath commanded me." And he had carried out every command. He would not succeed, but he tried magnificently.

Only 24 survived this last great battle, and after their enemies had gone back to their camp, Mormon with his 23 associates went up to the top of the Hill Cumorah and gazed out upon the mutilated remains of the last of his people, many of whom must have been his own family and friends. He says, "And their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them, to molder upon the land, and to crumble and return to mother earth." (Mor. 6:11-15). This is not a very pretty picture, it is a picture of a death of a civilization, and it may be a preview of our own civilization's end if we fail to heed the commandments of God that are written in this book. Later Mormon and all of his associates were also slain, except only Moroni, the son and successor of Mormon who was spared to finish the work which his father had begun.

Mormon impresses his greatness upon us in many ways. He was a greater general than Washington. Washington led a little Revolutionary army for just a few months, and the total American dead was 4,435. The total American dead in World War I was 116,563. The total American dead in World War II was 407,828. Mormon lost 230,000 in one single encounter. Both Hitler and Mussolini led large armies, but neither lasted for more than a few months and both were finally defeated and discredited. Napoleon was banished by his own people at age 46.

Mormon led this great national army for 58 years, with the exceptions noted, and he was able to offer them victory at any moment, providing only they would obey God, which they continually declined to do. Though Mormon was constantly surrounded by wickedness and brutality, yet he never lost his tenderness nor his sweetness, nor his undeviating faith in God. What a thrilling experience to read the letters written to his son, which Moroni included in the book at the very end of his life.

Mormon was a greater statesman than Lincoln. Lincoln undoubtedly received inspiration from God during the years that he was trying to hold the Union together, but Mormon talked with God directly over his long period.

Mormon was a greater author than Shakespeare. Shakespeare wrote a great literature, much of which is good and much of which is bad. But Mormon wrote by direct command of God a literature which, if followed, would save the world.

A testimonial written by the direct command of God is recorded in the front of the book and is signed by eleven witnesses. One sentence of their testimony reads as follows: "And we declare with words of

soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true."

Who can treat lightly such a bold, authoritative declaration of fact. That kind of testimony will hold in any court of law, either human or divine.

Feel the power of Mormon's personal testimony. He said, "Behold I speak unto you as though I spake from the dead; for I know that ye shall hear my words. Listen unto them and give heed, or they will stand against you at the judgment-seat of Christ." And I imagine that when that great tribunal sits and we shall stand before it, how fortunate we will feel if we have been wise enough to follow that important counsel.

Mormon and his people were destroyed, but their record and testimony live on in great power for our guidance and profit.

MORONI

by Sterling W. Sill

In 1832 Nathaniel Hawthorne wrote an interesting and instructive story entitled, "The Great Stone Face." The story has to do with a natural stone image high up on a mountain side in the White Mountains of north central New Hampshire. A legend had grown up around this image to the effect that some day a great leader would come into the valley who would possess all of the wonderful characteristics portrayed by the image.

There was a young boy living in the village below by the name of Ernest and each day he looked up to the kindly countenance and thought about the noble characteristics pictured there. And each day he became more and more like the image which he admired not only in personality traits but in actual physical characteristics. Later Ernest himself not only became the leader but also the greatest benefactor of his people, and in every way fulfilled the ancient legend.

I thought about Mr. Hawthorne's story the other evening as I watched a group of people looking up to the statue of Moroni on the top of the Salt Lake Temple. He presents an inspiring picture as he stands there in the sky as a symbol of the restoration of the gospel. He faces the East, with a great trumpet pressed to his lips as though he would sound his message to all the world. The statue is twelve feet in height. It is covered over with leaf-gold and when the last rays of the evening sun shines over the western mountains and across the Great Salt Lake, the sun's radiance is caught and reflected by the representation of this last great pre-Columbus American prophet. In his own way he brings together two great gospel dispensations.

What a thrilling experience it can be when with full understanding and appreciation one looks up to Moroni and thinks about his life and what it stands for, and the message of eternal salvation that he has carried across the ages to make available to us. It is a challenging thought that, like Hawthorne's Ernest, we may draw from Moroni's strength, we may be inspired and uplifted as we look up to him who is one of our greatest benefactors. Moroni was the last survivor of a

great civilization that flourished upon the western continent for a thousand years. Associated with his father, Mormon, he had tried to save his people from destruction by persuading them to obey the God of this land who is Jesus Christ. Then finally after the death of his father he became the custodian of the sacred records which included the writing of the prophets who lived upon this land before it was ever known to those who lived on the eastern hemisphere. Under the direction of God, Moroni completed these scriptures and recorded his own testimony and instructions.

His civilization came to an end in the year 384 A.D. when his entire people were exterminated save only himself. He said, "My father hath been slain as well as all my kinfolk and I have not friends nor whither to go....Therefore I wander whithersoever I can for the safety of my own life." He was spared by God to finish the record and make it available for our use. However, he did not close the record until 421 A.D. Therefore, for 37 years, what must have been long and lonely years after the death of his father, and the destruction of his people, Moroni lived on alone, hiding from his enemies, seeking his food where he could, and working as his circumstances would permit, to complete the great scriptural volume which bears the name of his father Mormon.

In closing this record and the dispensation that it described he said, "I soon go to rest in the paradise of God until my spirit and body shall again reunite, and I am brought forth triumphant through the air to meet you before the pleasing bar of the great Jehovah, the eternal judge of both quick and dead." (Moroni 10:34).

Who can look up to the representation of Moroni without being inspired with a desire to know more about his life and the message which he was appointed by God to give to the world in the latter days? Very few mortal men have ever had a richer experience than he. He recounts that he was ministered to by the three immortal Nephites. (Morm. 8:11) He said, "I have seen Jesus, and he hath talked with me face to face, and hath told me many things in plain humility in mine own language." (Ether 12:39). How would you like to have a man with that kind of rich background as your personal advisor and friend? He knew that his own people had been destroyed because of their violations of the decrees of God concerning this land.

In the solitude of the long period that followed he was permitted to see down the stream of years to the time when Columbus would be directed by the Lord to these shores. In vision Moroni saw our own great nation rise in power upon this chosen land. He saw our day and was familiar with our problems. He knew that this book of scripture and the warning that it contained would be in our hands and he said, "Behold, I speak unto you as if ye were present for....Jesus Christ hath shown you unto me and I know your doing." (morm. 8:35). Because of what he saw in our present society Moroni was afraid for us whom he was trying desperately to help. Through the pages of this book he sent us a vigorous caution about keeping the commandments of God. Then he adds his warning saying, "I would exhort you to remember these things for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God and the Lord God will say unto you, did I not declare my words unto you which were written by this man, like as one crying from the dead, yea even as one speaking out of the dust."

As we look up to his statue on the temple top what a thrilling challenge we may get by remembering his warning and his testimony written for our benefit.

On one occasion he said, "And when ye shall receive these things I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4) What a tremendous promise, and how important it is that we learn its truth for ourselves. What value could one place on such a testimony. Moroni had talked with the resurrected Jesus face to face. He knew the everlasting decrees of God concerning this land. He knew at first hand the requirements for our eternal exaltation. Then he finished the book and hid it in the hill around which the last of his people had been destroyed, and whose bones now covered its surface. It was to this same hill that he was destined to return fourteen centuries later to make known to us the record's hiding place. In bidding us a temporary farewell he said he was going to rest in the paradise of God.

Suppose that we try to picture what this old man must have looked like as he stood there on the edge of his grave. He was approximately 80 years old. For the last 37 years of his life he had lived alone. He did not have a comfortable home where his personal needs could be cared for. He had no one to furnish him with fresh change of clothing or properly prepared meals. Certainly eighty years of the kind of life with which he was familiar must have left the severe marks of care and age upon him.

Then there followed a long silence of fourteen centuries. For 1402 years we heard nothing more, until on the night of September 21, 1823, this same old man, now resurrected and glorified, appeared in the bedroom of Joseph Smith, and Joseph Smith tried to describe him as he then appeared, but he said that description was impossible. Who could describe a resurrected, glorified celestialized being? In trying to tell of his vision of the Father and the Son the Prophet Joseph had said, "Their brightness and glory defied all description." It is impossible to describe a great human being at his best even in this life. For example, just suppose that you try to describe the look in your little daughter's eyes on Christmas morning when she is radiant, excited and happy. There is something in human personality that we can recognize but can't describe. We sometimes try to describe it by saying, "There is a light in her eye." We say, "Her face beams." Yet there isn't any light there at all actually. Her eyes are the same color, the same size, the same shape as they were before, yet there is something added that we can recognize but can't describe.

If we are incapable of describing a person at his best in this life, how could we hope to describe a celestial personage, where this glorious quality of radiance was so greatly magnified as to be beyond our comprehension. We can only imagine what a resurrected glorified being might be like, with quickened senses, amplified powers of perception, and vastly increased capacity for understanding love and happiness. The Prophet Joseph Smith tried to describe the resurrected Jesus as he saw him in the Kirtland Temple on April 3, 1836. In trying to describe him he said, "His eyes were as a flame of fire. His countenance shone above the brightness of the sun." (D&C 110:3).

In trying to describe Moroni the Prophet Joseph Smith said, "His whole person was glorious beyond description, and his countenance truly like lightning." Not only was his person glorious but even his clothing was brilliant beyond all understanding. The Prophet said, "He had a loose robe of most exquisite whiteness. It was a whiteness beyond any

earthly thing I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant."

We all know of the things that we do to make this body a pleasant habitation. We bathe it and keep it clean. We dress it in the most appropriate available clothing. We sometimes ornament it with jewelry. If we are very wealthy we adorn it with necklaces and bracelets to make it sparkle and shine so that we may appear at our best. Now if it gives us so much pleasure to be dressed in expensive clothing, what would it be like to be dressed in an expensive body, one that shines like the sun, one that is beautiful beyond all imagination? We should remember that God runs the most effective beauty parlor ever known. But a celestial being is not just a celestial body, "the celestial excel in all things." A celestial being also has a celestial mind and a celestial personality. We know of people who have negative minds. Some have morose minds. Some have depraved minds. A depraved mind thinks depraved, unhappy thoughts. We can try to imagine what it would be like to have a damned mind, and think only damned thoughts. Then by way of contrast what it would be like to have a celestial mind, one that thinks like God.

Edwin Dyer once said:

My mind to me a kingdom is,
Such pleasant joys therein I find
That it excels all other bliss
That earth affords or grows by kind.

The Prophet said, "Man is that he might have joy." Joy at its maximum can only come with a celestial body, a celestial mind and a celestial spirit. As Hawthorne's Ernest discovered something of his own future in the features of the stone image that he admired on the mountain side; so Moroni may serve us as a kind of preview of our own eternal glory. As we look up to him who serves us as the symbol of the restoration of the gospel we think of his life and meditate about the message contained in the great volume of scripture that he took such pains to place in our hands. What tremendous use we should make of it.

It is difficult for me to think of Moroni apart from his great father, and if you would like to have two of your greatest benefactors to enshrine in your hearts, and by which your lives might be uplifted, I would like to nominate these two great pre-american prophets, Mormon and Moroni, Father and son. I like to think of them as standing together dressed in their military uniforms, they were both large men of fine physical form, strong in body, keen in mind, great in spirit, a fine example of men formed in the image of God, a great purpose in their lives, a great love in their hearts not only for their own people but for us who they had seen in vision and towards whom a large part of their life's work had been directed. They wrote under divine command the experiences and lessons of their people for our benefit. The father furnished a name worthy to serve as a substitute for the name of the Church of Christ in the latter days. The son became the messenger to span the ages, the angel whose mission was described by John the Revelator when he, the last of the apostles looked down the years to our day and saw when Moroni the last the Nephites, should bring his great message to us, and John said, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come." (Rev. 14:6-7).

And thus these two great leaders, Mormon and Moroni, became central figures in bringing to us the greatest message of our lives, the word and the will of the Lord, not only concerning our own individual salvation but also concerning the prosperity and welfare of our great nation that we love so much.

AUTHENTICITY OF THE BOOK OF MORMON

The Book of Mormon was published to the world in the year 1830 as a translation by the prophet Joseph Smith of an ancient record of the Americas. This record covers the history of ancient America from 2200 B.C. to 400 A.D. Its authenticity has been questioned by those who suppose that such a book could not be written by one man in a short time.

WILL ANYONE ACCEPT THIS CHALLENGE?

1. Write a history of an ancient people covering a period from 2200 B.C. to 400 A.D.
2. Include the history of two distinct and separate nations along with histories of different contemporary nations as groups of people.
3. Describe their religious, economic, social and political cultures and institutions.
4. Weave into the history a religion of Jesus Christ and the pattern of Christian living.
5. You are 23 years old.
6. You have only three years of formal schooling.
7. Start now, and produce this record in 60 days.
8. Write not a short but long record of 520 pages, of over 150 words per page.
9. You must never use anything absurd, impossible, or contradictory in content.
10. When you finish in 60 days, you must make no changes in the text of the first edition....it must stand forever.
11. You must state that your smooth narrative is not fiction but a true and sacred history.
12. You must invite the ablest scholars and experts to examine the text with care, and you must strive diligently to see that the book gets to those competent to expose every flaw in it.
13. You must publish it to every nation, kindred, tongue, and people, declaring it to be the word of God.
14. You must include within the record itself the marvelous, unique, and dangerous promise: "And when you shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Jesus Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith

power of the Holy Ghost." (Moroni 10:4).

15. It is to fulfill Bible prophecies even in the exact manner in which it shall come forth, to whom it shall be given.
16. Your description of the cultures in those civilizations is not known when you bring forth your record, but it agrees with all archeological and other scientific evidence found for the next 140 years.
17. Many of the facts, ideas, and statement given as true in your record must be entirely inconsistent, even the direct opposite, with prevailing beliefs of the world.
18. Internal and external evidences and prophecies must be confirmed and fulfilled in the next 140 years.
19. You must write the history on the basis of what you know now.
20. There can be no flaw whatsoever in the entire book.
21. After 140 years of extensive analysis, no name or fact in the book is disproven; all is vindicated.
22. Four honest accreditable witnesses must testify to the whole world that an angel from Heaven appeared and showed them the ancient engravings thereon.
23. You must call out of Heaven the voice of the Redeemer to those four men to testify that the record is true, and they must bear testimony that they heard the voice.
24. Eight others must testify to the world that they saw in broad daylight and handled the ancient records and also felt the engravings thereon.
25. The first four and last eight witnesses must bear their testimony--not for profit or gain, but under personal sacrifices and under severe persecution even to their death beds.
26. Thousands of great men, intellectual scholars, must subscribe discipleship to this record and its movement even to the point of laying down their lives.
27. Tens and hundreds of thousands must bear record to its being true, because they put the promise (Moroni 10:4) to the test and found it to be true. The truth of it was manifest to them by the Holy Ghost.
28. After suffering persecution and revilement for the next 20 years, you must then willingly give your own life for your testimony.
29. You must be able to recruit 70,000 salesmen to take this history to every corner of the world--each at his own expense for two years. They must return to build their lives around the tenets of this record.
30. The biggest challenge is to deny your own testimony gained through dedicated, unselfish service, consistent study of the Gospel, humble sincere prayer, and obedience to those in authority--your personal testimony.

THE BOOK OF MORMON TESTIFIES OF CHRIST

1 Nephi	1:4-5, 16-20 2:2-4, 20 13:19-29 14:18-30 17:8, 13-14 18:4-5, 23-25 19:1, 8-11, 13-23 22:23, 25, 31	Alma	3:5-8 5:10, 12-16, 19, 21, 26-34 45-46, 48 7:10-15 11:40-41, 43-44 13:27-29 22:15-18 32:21, 26-35 34:8, 18-27, 31-34, 37-38 37:33-37 40:11-14, 23 41:3, 14 42:27
2 Nephi	1:4-7 2:6-30 5:15-16, 21-24 9 10:20, 23 11:2-4, 6-7 25:13-14, 19, 21-29 26:1, 17, 20-21, 23-24 27:14 28:1-9 31:5-13 32:9 33:3-4, 10	Helaman	3:35 5:12 14:12-17
Jacob	1:2-7 4:3-4	3 Nephi	11 15:12-14, 16-17, 21 17: 27:1-8, 14-16, 20-21
Enos	1-6	4 Nephi	2-5, 15-16
Jarom	8	Mormon	5:12-15 7:9-10 9:27-28
Omni	25-26	Ether	4:11, 18-19 12:6, 41
Mosiah	4:1-3, 9-12 5:1-5, 7-8 18:8-11, 19-26 21:33-35 27:24-26	Moroni	7:16-19, 26, 28, 45-48 8:10-12, 25-26 10:3-5, 32-33

"I told the Brethren that the Book of Mormon was the most correct book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book."
Joseph Smith

