

THE RELIGIO QUARTERLY



LESSONS

ON THE BOOK
OF MORMON
AND
ARCHAE-
OLOGY.

AND PROGRAMS
FOR LOCALS
AND
HOME
CLASSES

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THE RELIGIO QUARTERLY.



Lessons on the
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and Home Classes.

Volume 2.

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111 Main Street, Macon, Missouri.



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SECOND VOLUME.

With this issue the QUARTERLY enters upon its second volume. The first volume has been received with hearty welcome and we hope the QUARTERLY may continue to be as stimulative as its friends declare it has been.

Beginning with this first number of the second volume, the pages of the QUARTERLY will be numbered consecutively, making it more convenient for reference.

IN 1904.

Clear aims and well-defined ideas give directness and effectiveness to our efforts. To achieve an object we must understand fully what the object is. So let us, in starting out upon a new year, be sure that we have a proper conception of our work and a clear idea of the things we should labor to accomplish. Let us also understand the means we use, that are provided in the Religio scheme, and know just what each designs to effect.

A broad statement of the aim of the Society is, We want to interest our young people in the cause of Christ and make them useful in the Master's service. Practical means have been provided for achieving this object.

First, it is done by study of God's word. The result is to make our young people intelligent in understanding and able creditably to present and defend the Lord's work.

Second, it is done by developing the intellectual resources of our young people through the programs which draw out the varied talents of the members, encouraging thought and the expression of it in writing, speaking, and debating. There is a stimulus to profitable general reading. The timid member learns to take a part and becomes able to appear before others. The gifts of music, declamation, and oratory receive exercise. The programs teach the young to use their talents for the highest good.

Third, it is done by actual practice in the varied lines of committee work. A twofold object is embodied in the committee plan, character training and service training. Is it not education in Christlike qualities—visiting the sick, relieving the needy, laboring with the erring one, encouraging the timid, inviting the outsider, welcoming the stranger, striving with the negligent? Where is a better missionary school than the Lookout and the Gospel Literature committees afford? Is not the planning of healthful, social diversion; contributing brightness and charm to the house of worship by flowers, music, and song; promoting the circulation of the church papers—and we have mentioned only a few things—all highly useful work?

Let each society see to it, in 1904, that the study is not slighted, that the programs are not underestimated, that the committee work is not neglected, and that your young people be given the full benefits of the Religio, keeping the symmetrical whole of its design clearly in view.

PROGRAM CONTRIBUTORS.

Thinking it would be a change, we invited a few Religio friends and workers to prepare certain programs for this quarter. Every one we called upon promptly responded. The names of the contributors appear in the program headings.

TEXT REFERENCES.

In "Helps on the Lesson Text" the small edition of the Book of Mormon is referred to, except in the headings of the paragraphs, when the text is given from both large and small editions.

ORDER OF EXERCISES.

Opening exercises. (Fifteen minutes.)

Lesson. (Not over thirty minutes.)

Program. (Thirty minutes.)

January, 1904.

First Week.

PRAYER-MEETING.

Program prepared by Elder J. F. Mintun.

Subject for Prayer.—For an obedient soul, a forgiving spirit, a desire to relieve the burdened, and to save the fallen.

Thanksgiving and praise.—For the

OBEDIENCE TAUGHT.

“Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass, are true; and they testify that a man must be obedient to the commandments of God. . . . Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.”—1 Nephi 7: 5.

“Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.”—1 Samuel 15: 22, 23.

“Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself: and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.”—Doctrine and Covenants 102: 2.

FORGIVENESS TAUGHT.

“Yea, and as often as my people repent, will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses: for verily I say unto you, he that forgiveth not his neighbor's trespasses, when that he says he repents, the same has brought himself under condemnation.”—Mosiah 11: 16.

“And when ye stand praying, forgive, if ye have aught against any; that your

privilege of life, and the desire to do good. For the organizations in the church through which our opportunities for doing good and enjoying life are increased.

Father also which is in heaven may forgive you your trespasses.”—Mark 11: 25, 26.

“My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.”—Doctrine and Covenants 64: 2.

Two minute paper.—Subject, “Obedience.”

Three minute paper.—Subject, “Forgiveness.”

Roll-call.—Let each answer by telling one thing for which he is most thankful.

Remarks.—The prayers should not exceed twenty minutes, neither should the testimonies exceed twenty minutes.

Some one holding the priesthood and a member of the local, or one who is not a member of the local, who will prepare to carry out the program, is to be selected to have charge of this meeting, if practicable.

This first session of the new year should be fully attended and should be associated with deep interest, the subjects to be considered being appropriate to the nature of the organization and the time.

The texts given in this program are to be read before prayer by the one presiding.

January, 1904.

Second Week.

SUGGESTIVE PROGRAM. (Election of Officers.)

Should time permit, a few musical numbers as the local program committee may decide.

LESSON 1.

THE NEPHITE-ZARAHLELAITE CONFEDERACY.

Text.—Omni 1: 7–15, small edition; 1: 21–44, large edition.

Time.—400 years or more since leaving Jerusalem, or 200 years or less before Christ.

Place.—Zarahemla.

LESSON STATEMENT.

We now begin with the most important period of Nephite history, that dating from the alliance of the Nephites and the Zarahemlaites.

The Nephites already had a history of over three centuries in the land of Nephi which they were now leaving behind them, and for the second time since coming to the promised land, they sought new homes. The first time they had been compelled to part with their Lamanite brethren, and now they must separate from part of their Nephite brethren.

Mosiah found the people of Zarahemla to be inferior in civilization to his own people, as we infer from the statements that the Zarahemlaites had no written history, and that their language had become corrupted. They had evidently degenerated, and the chief cause is explained, no doubt, by the fact that they brought no scriptural record with them from Jerusalem and the people had drifted into atheism.

The Nephites were at once given eminence by the Zarahemlaites; Mosiah was made king and the Nephite language was taught.

GENERAL NOTES ON THE LESSON.

We can only approximate the time when Mosiah joined the people of Zarahemla. Amaron states that in his time three hundred twenty years had passed since Lehi left Jerusalem. Amaleki, of our lesson, was born in the days of Mosiah the first, and between Amaron and Amaleki were Chemish and Abinadom. Allowing an average of forty years to each of these men, it would make the time of our lesson somewhere in the neighborhood of four hundred years or more since Lehi left Jerusalem.

With this lesson we finish the ministerial record. (See Lesson 6, first quarter of volume 1.) Amaleki was the last writer. He was born in the days of Mosiah the first, and lived to see Mosiah's son, Benjamin, succeed his father as ruler of the nation, and to Benjamin Amaleki committed the ministerial plates, now full.

It was in the days of Amaleki, and probably in the reign of Benjamin, though it might have been in that of Mosiah the first, that Zeniff and a party of followers set out to go back to the old land of Nephi.

HELPS ON THE LESSON TEXT.

(Paragraph 7, small edition; verses 21–24, large edition.)

"The people of Zarahemla."—Like the Nephites, these newly discovered

people came from Jerusalem. We have but a brief account of them because, as we learn from paragraph 8, they had no written history of themselves, Zarahemla giving Mosiah, verbally and from mem-

ory, all the information we have concerning them. After the union with the Nephites, the Zarahemlaites ceased to be known as a separate people.

Nephite writers most frequently refer to the people as "the people of Zarahemla," and to their country as "the land of Zarahemla," calling the people and their land after the man who was their ruler or head of their nation when discovered by Mosiah, and not after the national founder, Mulok, sometimes spelled Mulek.

Mulek was one of the sons of Zedekiah, king of Judah. (See Helaman 2: 27; 3: 6.) He came to this land with others. (See Mosiah 11: 8.) From Mulek and his followers the people of Zarahemla were descended.

Our text tells us that the fathers of the Zarahemlaites came from Jerusalem at the time that Zedekiah was taken captive by the king of Babylon. According to Bible chronology this occurred five hundred eighty-eight years before Christ. The party of Lehi left Jerusalem in the first year of the reign of Zedekiah (1 Nephi 1: 2), or about six hundred years before Christ, so that Mulek and his colony came to this land about twelve years after the Lehite colony came.

Some believe that Ezekiel 17: 3-8 prophesies concerning these two events; that one eagle represents Lehi and his colony and the other eagle represents Mulek and his colony; that the twigs represent branches of the house of Israel, which the eagles plant in another land; that these two branches, rooted in a new country, grew and reached out towards each other, signifying that the two peoples united.

By reading Alma 13: 11 we get the location of the land of Zarahemla. It was in the northern part of South America, joining the "small neck of land" which we know to-day as Central America. In Helaman 2: 27 we are told that "the Lord did bring Mulek into the land north, and Lehi into the land south." The place of the landing of Mulek and his followers is described in Alma 13: 11, where the upper part of Central America, called Desolation, is designated as the land upon which the party came ashore. Another evidence that this region was their landing point is found in the tenth paragraph of our lesson, where it is shown that the Zarahemlaites had relics from the land of Desolation which had been inhabited by the Jaredites.

hemlaites had relics from the land of Desolation which had been inhabited by the Jaredites.

We are given a description of the land of Zarahemla in Alma 13: 11, but it was a hundred years or more from the time of our lesson, and perhaps by that time comprised a larger extent of country. We can not tell the exact limits of the country, but it will be sufficient to know the general location, and this is designated quite clearly.

"*Were brought by the hand of the Lord.*"—The coming of the Mulokites to this land was not accidental, this statement shows, but they were led here by the same divine Hand that directed Lehi, as is stated in Helaman 2: 27.

"*Into the land where Mosiah discovered them; and they had dwelt there from that time forth.*"—We should judge from this statement, which is general and not specific, that the Mulokites did not stay any length of time in Central America, perhaps did not settle there at all, but kept journeying until they came down into South America. Alma 13: 11 and Helaman 2: 27 speak more in detail, telling where the people made their first landing. Our text probably speaks in the sense of where the people permanently established themselves. Different writers do not tell things in exactly the same way, of which we have instances in the New Testament. In the records of Matthew, Mark, Luke, and John, these writers refer to the same things, but tell them differently.

What is said of the numbers of the Zarahemlaites when Mosiah discovered them?

"*They had had many wars.*"—The Zarahemlaites must have fought among themselves, as there was no other people to fight; for until the time of our lesson the Zarahemlaites and the Nephites had been unknown to each other.

"*Their language had become corrupted.*"—We judge from this statement that the Zarahemlaites had retrograded; for there is no sign that marks the culture of a nation more surely than their language. Especially do we feel warranted in coming to this conclusion when the statement is taken in connection with others describing the people.

"*They denied the being of their Creator.*"—Not only had these people declined in culture, but they had gone backwards in spiritual knowledge. One

chief reason for this condition is doubtless explained by the fact that "they brought no records with them," that is, no scriptural records; because in paragraph 6 we are told that Zarahemla and his people rejoiced because Mosiah had brought the plates of brass with him. It would seem from this that the people were glad to get back into the light, and although they were drifting in spiritual darkness they may not have been hardened in heart, but only ignorant, having had nothing to guide them.

(Paragraph 8, small edition; verses 25, 26, large edition.)

"*Mosiah caused that they should be taught in his language.*"—Mosiah's authority to do this is explained in the next paragraph. The people of Nephi and the people of Zarahemla "did unite together" and Mosiah was made king over the new nation, the Nephite-Zarahemlaite confederacy. It is not strange that the Nephites should have been given such precedence in the new nation, because they were superior to the Zarahemlaites and had brought civil and sacred records with them, while the Zarahemlaites had nothing.

When Zarahemla had learned the Nephite language, what did he relate to Mosiah? What did Zarahemla depend upon for the information he gave?

"*And they are written, but not in these plates.*"—Remember that we are yet studying the translation from the ministerial plates, and that Omni is the last book of that record, we believe, because Amaleki says in the fifteenth paragraph of our lesson, "And these plates are full." (Also see Lesson 6, first quarter of volume 1.) The account Zarahemla related to Mosiah was recorded on the history plates (No. 1.), we conclude, or in some other place.

(Paragraph 9, small edition; verses 27, 28, large edition.)

"*There was a large stone brought unto him.*"—This stone is described as containing engraven upon it an account of "one Coriantumr, and the slain of his people." Coriantumr was the last king of the Jaredites, and is supposed to have been the only survivor of the final battles of that people. (See Ether 6.) This stone was not the source from which the record of Ether was translated. It was the custom of ancient peoples to

engrave items of their history on a stone, a slab, and different objects.

"*And he did interpret the engravings, by the gift and power of God.*"—We are told in Mosiah 5: 10 that Mosiah (Mosiah the second is now referred to) was a "seer," given the power to "translate all records that are of ancient date," by looking through "interpreters;" and he could know not only "things which have past," but also "things which are to come." The interpreters are described as "two stones which were fastened into the two rims of a bow." (See Mosiah 12: 3.)

Whether Mosiah the first used the same interpreters as his grandson, Mosiah the second used, or how he came into possession of the instrument, we leave an open question. Speaking of the interpreters used by Mosiah the second, we are told, "Now these things were prepared from the beginning, and were handed down from generation to generation; . . . and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land," etc.—Mosiah 12: 3.

Gazalem, Jared's brother, had interpreters prepared expressly for him by the Lord. (Alma 17: 9; Ether 1: 10.) It seems that Alma committed these same interpreters to his son Helaman, with the twenty-four plates found by the party of Limhites containing a record of the Jaredites (Mosiah 5: 9), and there can be no doubt that Mormon sealed up these interpreters with the records. (See Ether 1: 11.) Nor do Alma and Mormon speak of more than one pair of interpreters.

But when were these Jaredite interpreters found? If they accompanied the Limhite discovery of the twenty-four plates, the find was not made in the time of Mosiah the first, and it would seem, furthermore, that Mosiah the second had interpreters before the Jaredite discovery was made; for when king Limhi brought the plates to Ammon, the latter said, "I can assuredly tell thee, O king, of a man that can translate the records: for he has where-with that he can look, and translate all records that are of ancient date."—Mosiah 5: 10.

(Paragraph 10, small edition; verses 29-32, large edition.)

“And they gave an account of one Coriantumr, and the slain of his people.”—The engravings on the stone are referred to. Perhaps Coriantumr wrote upon the stone the sad account of the “slain of his people” in those dreary days when he was a lonely wanderer, the only survivor of his race.

What information was conveyed concerning Coriantumr’s fathers? What became of the Jaredites? Where were their bones scattered?

(Paragraph 11, small edition; verses 33–35, large edition.)

In the days of which Mosiah was Amaleki born? Who succeeded Mosiah the first? What does Amaleki say took place in the days of king Benjamin? Which people were victorious?

We shall find, as we read a fuller account of King Benjamin, that he was a righteous man and sought to keep the people in the ways of righteousness, and these facts account for the victory of the Nephites over the Lamanites, of which Malachi speaks.

(Paragraph 12, small edition; verse 36, large edition.)

What does Amaleki say of himself? To whom did he deliver the plates he had been keeping? What plates were they? (See Lesson 6, first quarter, volume 1.) What does Amaleki exhort all men to do? From whom does he say all good comes?

Amaleki makes the general statement that all good comes from the Lord. We need to exercise great care, however, in determining what is really good. The Devil invents a great deal that has the appearance of good and deceives many people into so thinking; but if the results are watched, in time it will be found to lead to harm. It is only that which tendeth to good that really is good.

From whom does evil come?

(Paragraph 13, small edition; verses 37, 38, large edition.)

“And offer your whole souls as an offering unto him.”—Amaleki exhorts men not to be content with a half-way allegiance to Christ, but to give their

whole lives to him; to think, to speak, to act as the Master would have them.

“And continue in fasting and prayer, and endure to the end.”—Not fast and pray for a while after we come into the church, and then become neglectful; but continue in fervency and earnestness all our lives, fasting as our spiritual needs or special occasion requires, and praying. We need to pray every day of our lives.

Who will be saved?

(Paragraph 14, small edition; verses 39, 40, large edition.)

“I would speak concerning a certain number.”—An account of the people who left Zarahemla at this time is given in the book of Mosiah, beginning with the sixth chapter. It is not stated just when the party left, whether in the reign of Mosiah or of Benjamin. There must have been quite a number altogether, for after “the greatest number” of them was slain, there were still fifty left. (Mosiah 6: 1.)

(Paragraph 15, small edition; verses 41–44, large edition.)

“Took their journey again.”—The remaining number returned to Zarahemla, then they “took others” and set out again in quest of their native home in the land of Nephi.

“And these plates are full.”—From this statement it is believed that Amaleki finished the ministerial record. He states that he used up all the space on the plates, and we have no account of any more plates being made after this time and added to the original set. We believe that the Book of Omni concludes the ministerial record, and that Amaleki was the last writer. (See Lesson 6, first quarter, volume 1; also on pages 34 and 35, same quarter, see “Mormon’s Abridgement” and “The Book of Mormon.”)

What does Amaleki say of his age? We do not read of Amaleki again, and do not know just when he died. He was of the line of priesthood descended from Jacob, whom Nephi appointed to keep the ministerial record. (See Lesson 3, fifth quarter, volume 1; also see “By whom were those plates kept?” page 30, Lesson 6, first quarter of same volume.)

QUESTIONS ON THE LESSON.

Who were the people of Zarahemla? What part of South America did they occupy when Mosiah discovered them? Is this where they first landed? Why do we believe they landed in Central America? Where did they come from? How did they get here? At what time did they come? How many years after Lehi's coming was it? After whom were they called the people of Zarahemla? Who was the national founder? In what condition did Mosiah find the people of Zarahemla? What is said about their language? Their religious belief? How had the people gotten into this condition? Did they have any written history of themselves? What had taken place among the people? How do we obtain what knowledge we have of them? Where did the Nephites

write the account that Zarahemla gave Mosiah?

Who became the leading people of the new confederacy? What did Mosiah cause to be done? What stone was brought to him? What was engraven upon the stone? Who was Coriantumr and who were his people? How did the Zarahemlaites come by this stone? By what means was Mosiah able to translate the inscriptions on the stone?

Who succeeded Mosiah as king? When was Amaleki born? What is said of the war in Benjamin's time? Tell about the party that left Zarahemla. To whom did Amaleki give the record he had been keeping? Why do we think the book of Omni was the last of the ministerial record?

SUGGESTIONS FOR JUNIOR TEACHERS.

Questions.—Who were the people of Zarahemla? How did they get to this land? When did they come? Why did they not believe in God when Mosiah found them? When the Nephites joined the people of Zarahemla, who was made king? What did Mosiah have taught to the people? What did Zarahemla tell Mosiah? What kind of a stone was brought to Mosiah? What did the writing on the stone tell about? How could Mosiah read this strange writing? What people did it tell about? Where did they live? What great and perfect man does Amaleki tell us about? How does Amaleki say we ought to give ourselves to Christ? If we do this, what shall we gain?

Teaching Hints.—It would not be well to go into the details of geographical location for very young classes, but it will be found interesting to have an outline map of North and South

America. Simply show that the Nephites lived on the west coast of the southern part of South America, and that the Zarahemlaites lived in the northern part. Write the names of these two peoples in the region where they lived. A dotted line from the land of Nephi to Zarahemla will represent Mosiah leaving the former land. At the termination of the line in the land of Zarahemla, draw two circles joining or interlinking. Write a big capital **N** in one ring and a **Z** in the other ring. This will show that the two peoples united. Write Jaredites in North America, showing where the people lived about whom the stone gave an account.

Show the children a picture of an ancient object covered with inscriptions. They will get a better idea of the stone that was brought to Mosiah.

January, 1904.

Third Week.

SUGGESTIVE PROGRAM.

(Music and Flowers.)

Program prepared by Etta M. Hitchcock and Grace Anderson of the St. Louis, Missouri, Local.

Theme, The Resurrection.—"I am the resurrection and the life."

Very beautiful is the picture of the opening spring-time which we gather from the Bible, catching here and there a glimpse reflected in the song of the psalmist, the vision of the prophet, and in the words of Jesus, who had so often watched awakening life creeping over the hills of Galilee.

Now, when nature is sleeping, and we are not able to decorate profusely with blossoms, our thoughts turn to the everlasting life, to the resurrection, and it is pleasant to think that from under the

snow that stretches so bleak and cold, green fields and blossoms will soon smile forth.

Recitation: "Flowers," by Long-fellow.

Job 14: 14; 1 John 3: 2; Revelation 21: 4. Members are to be appointed to read the foregoing texts.

Two-minute speech on a thought associated with the theme.

Hymn No. 180 in hymnal.

Other hymns and readings of an appropriate character may be provided by the local committee.

LESSON 2.

BENJAMIN CHOOSES HIS SUCCESSOR.

Text.—Mosiah 1: 1-3, small edition; 1: 1-18, large edition.

Time.—Over 400 years after Lehi left Jerusalem, or less than 200 years before Christ.

Place.—As in Lesson 1.

BETWEEN LESSONS.

The book called the "Words of Mormon" was written by Mormon, who made the abridgment from which our translation was taken. It seems that he wrote the short book which is placed between the book of Omni and the book of Mosiah by way of explanation. From his statements he had gotten so far along with his work of abridgment of the voluminous history record (see "Mormon's Abridgment," page 34, Lesson 7, first quarter of volume 1), when he searched and found plates which we believe, from the description given in paragraphs 2 and 3 and from the fact that he says these plates had been given into the keeping of King Benjamin by Amaleki, to have been the ministerial record.

Mormon, esteeming the newly-found record as choice, says, "I shall take these plates and put them with the remainder of my record." (Paragraph 3.) Some believe that he substituted the ministerial record in the place of the abridgment he had made down to the reign of King Benjamin, and let the remainder of his work go on from that point.

He amplifies a little, in the fifth and sixth paragraphs, the history of the fore part of Benjamin's reign. His account of the war and driving out of the Lamanites in the fifth paragraph seems to refer to the same struggle that Amaleki tells us about in the eleventh paragraph of the book of Omni.

In the sixth paragraph Mormon tells us how false Christs came in Benjamin's reign, and how Benjamin put down all heresy and evil and preserved order and righteousness among the people. Mormon drew this information from the history record, of course. It will be well for the student to review that part of Lesson 7 of the first quarter of volume 1, beginning with "Mormon's Abridgment," page 34.

LESSON STATEMENT.

Our lesson begins with that part of the Book of Mormon which is believed to have been translated from the abridgment of the history record. So far, or up to the "Words of Mormon," we have been studying a translation from the ministerial record, or the second plates of Nephi.

Amaleki told us briefly about the first part of Benjamin's reign, Mormon giving us a little more in his "Words." Our present lesson informs us that the later part of Benjamin's reign was peaceful. The good king had three sons, Mosiah, Helorum, and Helaman. He admonished them to value highly and heed the scriptural teachings on the plates of brass and the teachings and prophecies of their forefathers, as contained in the ministerial record on second plates of Nephi.

Benjamin calls Mosiah, whom we suppose was his eldest son, and makes known to him that he will succeed him, Benjamin, as king or ruler of the people. The old king seeks to impress upon his son the warning that the welfare of the people would depend upon the preservation of righteousness among them. Should the people ever go into transgression and become a "wicked and adulterous people," he declares that the Lord would withdraw his protection from them and they should fall into the hands of their enemies. King Benjamin gives his son charge of the plates of brass, the plates of Nephi, the sword of Laban, and the "ball or director."

Benjamin, desiring to make known unto the people whom he had chosen to be their next king, and to leave some parting admonition and teaching with them, instructed Mosiah to issue a proclamation calling the people together.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-9, large edition.)

"The remainder of his days."—Amaleki and Mormon have told us of the war there was between the Nephites and the Lamanites in the first part of Benjamin's reign. Our present lesson informs us that the good king enjoyed peace the remainder of his reign.

How many sons had King Benjamin? What were their names? What did Benjamin have his sons taught?

"All the language of his fathers."—Further along in the same paragraph we are told that Lehi was "taught in the language of the Egyptians." Nephi has informed us that his father was educated in "the learning of the Jews, and the language of the Egyptians." (1 Nephi 1:1.) The educated Nephite was versed in both the Hebrew and the Egyptian languages. (Mosiah 1:1; Acts 7:22. See also Lesson 1, pages 7 and 8, first quarter, volume 1.)

"The plates of brass."—These were the plates which Nephi obtained of Laban, containing the scriptures down to the reign of King Zedekiah, (See 1 Nephi 1:46, 47; also see Lesson 5, first quarter, volume 1.)

In what language was the scripture record on the plates of brass written?

"For he having been taught in the language of the Egyptians, therefore

he could read these engravings."—It seems from this statement that the plates of brass obtained from Laban were written in the Egyptian language. This may seem strange; but as was explained in Lesson 1, first quarter, volume 1, Moses was educated in Egyptian and it was a long time after the Israelitish nation was organized before it produced a distinct language and culture of its own. The Egyptian was probably the language of the learned and of official use for a considerable length of time.

What did Benjamin explain to his sons that the Nephites owed to the plates of brass?

Well might Benjamin attribute the enlightened condition of the Nephites to their possession of the scriptural record when they had before them in the Zarahemlites an example of the condition into which a people would drift without the scriptural guide. The Lamanites presented another illustration.

What other record did Benjamin admonish his sons to prize highly?

"Also the plates of Nephi."—It is probable that the king referred to the ministerial plates, or the second plates, when advising his sons for their spiritual welfare. He told them to "search

diligently" the things the plates contain and to "profit thereby."

"I would that ye should keep the commandments of God."—What did the king say would be the result of doing this? "That ye may prosper in the land, according to the promises which the Lord made unto our fathers."

What were these promises? (See 2 Nephi 1: 1, 2; Omni, paragraph 3.)

Paragraph 2, small edition; verses 10-15, large edition.)

What is here said of King Benjamin's age? What did he request his son to do for him? Which son did he call upon?

"He had Mosiah brought before him." It is not stated, in so many words, that Mosiah was the oldest of Benjamin's sons; but he is named first in paragraph 1 of our lesson, and it was the custom that the eldest son should succeed his father.

What did Benjamin request his son to do for him? When did he desire to meet the people? What did he wish to say to them?

"I shall give this people a name."—In the third chapter of Mosiah, paragraphs 2 and 3, we find that this name was to be after Christ. "And now, because of the covenant which ye have made, ye shall be called the children of Christ." "And I would that ye should remember also, that this is the name that I said I should give unto you."

How did Benjamin say this name should distinguish his people?

"Above all the people which the Lord God hath brought out of the land of Jerusalem."—The Lamanites were not Christians. The Zarahemlites had not been Christians. The Nephites might distinguish themselves by becoming believers in and followers of Christ. Speaking of the righteous portion of the Nephites, those who had come to

Zarahemla with Mosiah, Benjamin says they had been "a diligent people in keeping the commandments of the Lord." This statement would include the thought, we suppose, that the people believed in Christ, since he had been taught them by the prophets from Lehi down to Benjamin, and hence the people were deserving of being called after Christ. The Zarahemlites, through the teachings of the Nephites, may have accepted Christ, also, and have been counted worthy to be included in being called after him. We shall see in our future lessons that this was the case.

How long might the people retain the name that Benjamin would give them?

"Yea, and moreover I say unto you, that if."—After telling his son that the name of Christ would be blotted out in case the people became unworthy of it by going into transgressions, King Benjamin proceeds to utter a specific warning concerning the people, declaring what would become of them if they should go into adultery and other wickedness. They should fall into the hands of the Lamanites, "and become victims to their hatred." Benjamin may have spoken prophetically or he may have spoken from a knowledge of what had been prophesied before. Nephi saw in his vision that because of the wickedness of his people the Lamanites would overcome them. (1 Nephi 3: 30; Jacob 2: 9.)

(Paragraph 3, small edition; verses 16-18, large edition.)

"He also gave him charge."—After appointing Mosiah to succeed him as head of the nation, Benjamin gave him charge of the plates of brass containing the scriptural record; the plates of Nephi, both sets, no doubt; the sword of Laban; and the "ball or director," or compass, as we would call it.

THOUGHTS FROM THE LESSON.

God's word is the foundation of national enlightenment and greatness.
Righteousness is the key to happiness and safety for individuals and nations.

QUESTIONS ON THE LESSON.

What conditions did Benjamin enjoy the latter part of his reign? How many sons had he? Name them. Which one

should we suppose was the eldest, and why? What is said concerning the education of Benjamin's sons? Why

had Benjamin been so careful about the education of his sons? In what language would the text seem to denote that the plates of brass were written? What records did the king admonish Mosiah to treasure highly? What truth did Benjamin seek to impress upon his son? To what particular promise of the Lord did the king call his son's attention?

What did Benjamin request his son

to do? What did the king desire to say to the people? What name did he desire to give them? How was it proper to give the people this name at this time? What is meant by the name distinguishing the people? What specific warning did Benjamin declare to his son Mosiah concerning the Nephites? What things did Benjamin give into the charge of Mosiah?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—Who was Benjamin? How many sons had he? Name them. What did Benjamin advise his sons to study? Why? What did the records contain? What else did Benjamin tell his sons to do?

What is said of Benjamin's age? Which one of his sons did he choose to be king in his stead? What did Benjamin tell Mosiah was the way people could be happy and enjoy this land? What did he say would be the consequences if they should go into wickedness?

What did Benjamin tell Mosiah to do for him? What did he desire to talk to the people about? What did King Benjamin give into Mosiah's charge?

Help Hints.—By reading over the

junior questions the teacher can easily draw a simple teaching outline from them. The questions suggest the points in the lesson to be brought out with the children. Always use the blackboard as much as possible. Draw a crown on the board to represent Mosiah's appointment as king. Below this draw something representing the plates, first, the brass plates; second, the first plates of Nephi; and third, the second plates of Nephi. Then draw the sword of Laban, and a compass for the "ball or director."

Ask questions to freshen the children's memory of each object and explain how precious these things were, especially the plates.

January, 1904.

Fourth Week.

SUGGESTIVE PROGRAM (Gospel Literature Bureau.)

Program prepared by J. R. Epperson.

Is this department of the Religio important? If so, are we as well acquainted with it as we should be? Are we familiar with its organization and how the work is conducted? To be interested in any organization we must understand it, become familiar with it. We can not determine whether it is for good or otherwise unless we know something about it. If the Bureau Department is for good the more we know of it and the better we understand it the more interested will we become in it. If it is not for good the sooner we learn the fact the better. Let us consider the following questions pertaining to the Bureau, and any others that may come up through such consideration, and then if we have

a better understanding of the work let us use it for its advancement and the building up of God's kingdom:

1. What is the Gospel Literature Bureau?
2. For what purpose was it instituted?
3. What can you say of its organization?
4. Name the duties of the local good literature committees.
5. Name the duties of the district superintendents.
6. Name the duties of the general superintendent.
7. How are each placed in office, by appointment or by vote?
8. By whom are each appointed or elected?

9. When should local committees report to the district superintendent?

10. When should district superintendents report to the general superintendent?

11. When should the general superintendent report, and to whom?

12. Is this reporting important, and should it be attended to regularly? If so, why?

13. How can the general superintendent aid the district superintendents?

14. How can the district superintendents aid the local committees?

15. Can any one other than the special officers named do anything in the Bureau work? If so, who?

16. What can such persons do, and can they add any stars to their own crown by so doing?

We suggest that the above questions be treated by short speeches or informal discussion. The questions may be assigned to members beforehand for them to consider. It would be a good plan to limit the speakers as to time.

Collection for Gospel Literature work may be taken up at this session.

LESSON 3.

THE PEOPLE ASSEMBLED.

Text.—Mosiah 1: 4-9, small edition; 1: 19-42, large edition.

Time.—476 years after Lehi left Jerusalem, or 124 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

Mosiah did as his father requested. He issued a call to all the people to assemble that King Benjamin might speak to them. The people came prepared to offer up sacrifices, as was the Israelitish custom according to the law of Moses. They pitched their tents about the temple and the king had arrangements made by which his address was written and communicated to the people in the rear who could not hear his voice.

Benjamin began his address by telling the people how conscientiously he had tried to discharge his responsibility towards them, and reminded them of his simplicity of life; that he had earned his own support, and they had not been taxed to maintain him. The good king's object was not to extol himself, but to illustrate a lesson concerning humility and equality which he sought to teach the people.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verse 19, large edition.)

What did Mosiah do?

(Paragraph 5, small edition; verses 20-22, large edition.)

What is said of the numbers of the people that gathered? What did the people come prepared to do? According to what law was this the custom?

"*The law of Moses.*"—We have seen in previous lessons that the Nephites kept the law of Moses which was not to be done away until Christ should come. (See Jarom, paragraph 5; 2 Nephi 11: 7-9.)

For what reason were the people going to offer sacrifices? Why did they feel to rejoice?

(Paragraph 6, small edition; verse 23, large edition.)

Describe the plan after which the people arranged their tents.

Near what building did they congregate? What did King Benjamin cause to be done that the people might the better hear him?

(Paragraph 7, small edition; verses 24-28, large edition.)

From what place did the king speak? Could all the people hear his voice? What provision was made that all could do so? For what purpose did the king say he had summoned the people? What did he declare of himself as king? To whom did he give thanks for his preservation? How did he say he had

tried to employ his time and strength? What had he not sought of the people?

"Have not sought gold nor silver, nor any manner of riches of you."—Further on in the same paragraph Benjamin says, "And even I, myself, have labored with mine own hands, that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne."

In another place it is stated that Benjamin tilled the soil that he might not be a burden to his people. (See Mosiah 4: 3.)

It is puzzling to us to-day to understand how Benjamin found time to work for his living outside the duties of his offices as ruler of the people and the spiritual head of the church. We see the time of the executive heads in our nations is fully taken up, and they must have assistants. The whole time of the president of our church is required to attend to the affairs of the church. Our auxiliary organizations, as they grow, are demanding the entire attention of some individuals. The Lord recognized the requirements of the work in Moses' time and made provision whereby Moses and Aaron and the Levitical priesthood should give their time to his service in the interests of the people and should receive support from the people. Jesus said the laborer is worthy of his hire. (Luke 10: 7.) In latter-day revelation the Lord has declared that the temporal worker and the spiritual worker, each in his calling, is worthy of his hire (Doctrine and Covenants 70: 3), and has commanded that those whose time is required "are to receive a just remuneration for all their services." (Section 42: 19.)

It is not pleasing unto the Lord, however, that there should be any inequality among his people, or any preference shown. Under the divine plan the faithful member of an humble office is just as much entitled to have what his legitimate needs require as the member in the highest office. The Lord would not have the one restricted to the barest necessities of life and the other indulged in luxury. The Lord designs that all who are worthy should have the comforts of life, the ruler no more than the subject, the high official no more than the humble officer. (See instructions in Doctrine and Covenants 36: 2;

38: 5; 51: 1; 70: 3; 77: 1; 81: 4; 101: 2.)

"I do not desire to boast."—The good king assures the people that he does not tell them of what he has done for them to "accuse" them because he has not received more from them; neither does he desire the praise of men. In the ninth paragraph he leaves no doubt as to his humility of feeling. He says, "And I, even I, whom ye call your king, am no better than ye yourselves are: for I am also of the dust." The king knew the general tendency of people to regard those in high positions with awe, and he wanted no such feeling to grow among the people. He considered that he had "been in the service of God." We are told in the Scriptures that if we love God we will love our fellow man. (1 John 4: 20.) Loving our fellow men we will do for them all the good we can. This was the spirit that prompted Benjamin in his works.

(Paragraph 8, small edition; verses 29-33, large edition.)

"I tell you these things that ye may learn wisdom."—We have seen that Benjamin's motive in speaking of his services was not to boast. He explains in this paragraph that his object was to illustrate to the people how they should love and serve one another. Their king had set them an example and they should do towards one another as he had done towards them. The good king knew, of course, the influence that the example of a person in his high position has, and perhaps he made a little appeal to human nature by his reference to himself, as well as to illustrate a Christian grace that the Lord requires us to cultivate in our lives, that is, love for one another.

Benjamin had another object. He contrasted what he had done for the people with what the loving heavenly King is always doing for his creatures, and tried to show the people that if they owed him, Benjamin, thanks, how much more gratitude did they owe their God. A simple lesson, and yet is it not one that we all need to give more consideration? We ask for so much. Are we as appreciative of the Lord's goodness as we should be?

"All he requires of you."—Benjamin goes on to tell the people that all the Lord required of them in return for his goodness was that they keep his com-

mandments, and this for their own good, that they might "prosper in the land" and be blessed.

(Paragraph 9, small edition; verses 34-42, large edition.)

In the first part of this paragraph Benjamin seeks to impress upon the people the nothingness of all flesh; that all we have, life, health, ability, God gives us. We did not make ourselves, and if we are able to do brilliant work

the talent for it was given us of God. Really we have nothing over which to exalt ourselves.

The good king now calls attention to his feebleness and inability to serve the people any longer and expresses his desire to clear himself of all responsibility towards the people by exhorting them, while he has a little life left, to be faithful to God.

Benjamin proclaims to the people that he has chosen his son, Mosiah, to be their next ruler.

TEACHINGS FROM THE LESSON.

Man's equality with his fellow man; his dependency upon his Creator.

Position only opportunity of acting for God.

QUESTIONS ON THE LESSON.

What wish of his father's did Mosiah execute? What is said about the people's response to the call? From where did Benjamin address the people? What arrangements were made for those who could not hear the king's voice? By whom does Benjamin say he had been chosen-king? By whom consecrated? By whom suffered to rule? How did Benjamin regard his position? How had he tried to discharge his responsibility? How had he conducted himself socially? What temporal demands had he made upon the people? What lesson did he seek to illustrate by referring to his own example? How does the Lord design that men shall regard one another?

How does the Lord regard partiality shown to those in high positions? What is the only standard of worth in God's sight? Should there be any difference between the Lord's standard of esteeming men, and man's? How should we regard position? How should we conduct ourselves socially in position? In the seventh paragraph of our lesson, name the things that Benjamin says he had not permitted among his people. For what reasons would Benjamin have us to understand that we should not exalt ourselves? What last duty did he desire to perform before he died? What proclamation did Benjamin make to the people?

SUGGESTIONS TO JUNIOR TEACHERS.

Help Hints.—Draw the picture of a tower; a very simple illustration will convey the idea. Small triangles scattered about the tower will represent the tents of the people. This illustration will present the lesson more vividly to the children's minds, as the teacher tells what Benjamin said to the people.

Teaching Points.—No matter how high a position we might hold, nor how much we might be favored in other ways, we should be simple and kind to everybody like King Benjamin was. God will not love us if we think we are better than other people. The more we have

the more good we ought to do to others. If we are placed in a high position it affords us greater opportunity to serve our fellow man, to do which, is serving God. When we occupy a leading position more people notice us, and we exert a wider influence, hence our responsibility of setting a good example is increased. Refer to Jesus as the perfect model of these virtues and show how Benjamin was like him.

These thoughts of such importance can be presented to the children in such simplicity as to be comprehended by the youngest.

January, 1904.

Fifth Week.

SUGGESTIVE PROGRAM.

(Children's "Sunshine" Evening.)

Program prepared by Fannie I. Morrison, 2931 Thomas Street, St. Louis, Missouri.

"Have you had a kindness shown?
Pass it on.
'Twas not meant for you alone
Pass it on.

"Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on."

"Let your light so shine among men, that they may see your good works, and glorify your Father which is in heaven."

Opening song, "Scatter Sunshine," (Note 1.)

Short paper, "What is Sunshine?" (1) How the Society originated; (2) its objects; (3) what it has done; (4) what it is doing. (Note 2.)

Solo, "How to be Happy." (Note 3.)

Original Sunshine poem. (Choosing own subject from illustration in January *Autumn Leaves*. See note a.)

Original Sunshine story. (Choosing own subject from illustration in January *Autumn Leaves*. See note a.)

Roll-call.—Respond with Bible verses and memory gems illustrating cheerfulness, happiness, giving, doing good, etc.

Closing song, "Scatter Deeds of Kindness." (Note 4.)

Further Suggestions.—The "Sunshine" colors are yellow and white. As this is not the season for flowers, draperies of cheese-cloth in Sunshine colors may be used. Provide each one who is to take part on the program with a badge rosette in yellow and white ribbon. It would be a pleasant occasion on which to invite visitors, sending out invitations on cards or tiny sheets of paper, in which a bow of yellow and white "baby" ribbon is tied. Appropriate mottoes in yellow and white would make the object of the meeting more impressive. If the local program committee thinks best, other recitations and readings along the line of "Sunshine" may be provided. Selections may be found by searching back numbers of *Autumn Leaves*—for instance,

March, 1901, page 139. Material may also be obtained by sending a request to George T. Angell, 19 Milk Street, Boston, Massachusetts, for copy of *Our Dumb Animals*, also samples of free literature in regard to forming Bands of Mercy.

[*Note a.*—A prize will be given by the Sunshine committee of the St. Louis Religio for the best original story and the best original poem founded upon the illustration referred to. Send stories and poems to Miss Fannie I. Morrison, 2931 Thomas Street, St. Louis, Missouri. Write on one side of the paper, only. State name, age, and address. Competent judges will be chosen, and the prizes awarded promptly.

Note 1.—A postal card addressed to Mrs. Cynthia Westover Alden, 96 Fifth Avenue, New York City, for free literature relating to "Sunshine" work, will bring the song.

Note 2.—See late issue of *Autumn Leaves*, "Arena" department.

Note 3.—A very appropriate song for the little ones and can be obtained by sending ten cents to Mrs. Alden, at above address, requesting "Sunshine Bulletin" for May, 1903, containing the song, "How to be Happy."

Note 4.—See "Gospel Hymns."

(Please let us hear from the societies as to how this program is received, and if you would like to have regular "Sunshine" programs for the Juniors.)—EDITOR.]

LESSON 4.

BENJAMIN'S TEACHINGS CONTINUED.

Text.—Mosiah 1: 10-12, small edition; 1: 43-55, large edition.

Time.—As in Lesson 3.

Place.—As in Lesson 1.

LESSON STATEMENT.

King Benjamin continues his teachings concerning how to live happily in this world and acceptably unto God. The special points upon which he warns the people in this lesson are, first, to beware of permitting contention to arise among them; second, to beware of sinning against their knowledge; third, to beware of persisting in an erring, unrepentant course.

Benjamin repeats what he has said before, namely, that to do the Lord's will in all things is to be blessed spiritually and temporally.

HELPS ON THE LESSON TEXT.

(Paragraph 10, small edition; verses 43-48, large edition.)

"I would that ye should do as ye have hitherto done."—In the second paragraph of this chapter we find what King Benjamin has reference to. He says there that the people had been "a diligent people in keeping the commandments of the Lord."

"If ye shall keep the commandments of my son."—Benjamin reminds the people that they had prospered in giving obedience to him and his father, Mosiah the first, and advises them to be as obedient to his son, Mosiah the second. Reading on a little further Benjamin explains his meaning and shows that it is not that the people should give obedience to their kings as men, but as men who represented God and stood as agents for God to the people. He says, "If ye shall keep the commandments of my son, or the commandments of God, which shall be delivered unto you by him." The people are admonished to obey a *righteous* king, not a king who does not represent the Lord's will. Mosiah the second, speaking on this point, said, "if it were possible that ye could have just men to be your kings" it would be well to have kings. But "because all men are not just"—"For behold, how much iniquity doth one wicked king cause to be committed"—Mosiah advised the people not to have kings. (See Mosiah 13:2, 3.)

What promise does Benjamin repeat to the people if they will obey righteous commandments?

"But O my people, beware lest there shall arise contentions among you."—This is such an important commandment let us pause to consider it more fully. Perhaps some of us are acquainted with the wording of this commandment who have never stopped to think what causes contention. Is it often that people quarrel or feel hard

toward each other unless some one has given offense? Such violations of the golden rule as harsh words, unkind criticism, unjust remarks, unreasonable, unloving acts, selfishness, indifference to the feelings or rights of others, uncharitableness are common sources of contention.

Two families of Saints lived side by side. One family kept chickens; the other family had a garden. The chickens were allowed to run where they would to the injury of the neighbor's garden. The neighbor with a garden kindly and repeatedly asked the neighbor with chickens to keep the chickens up. Promises were made but never kept. At last the neighbor having a garden was compelled to kill the chickens that strayed over on his side in order to protect his garden. Here was contention. What was the cause? Keeping things that are or are permitted to be a nuisance to other people is a prolific cause of trouble.

King Benjamin gave his people a very practical view of proper living. He said, "And whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin, also." (Mosiah 2:5.) Sometimes people are so aggravated that they lose possession of themselves and do not act as wisely as they should about the offense that was given them. In their indignation they say things better not said, or they may tell their grievances to others and thus increase the trouble.

Benjamin told his people that if they had the love of God abiding in them they would "not have a mind to injure one another;" they would "render to every man according to that which is his due." (Mosiah 2:3.) Truly there are divers ways and means of giving offense, even so many that they could

not be numbered, but King Benjamin gave us a rule that covers all when he told the people to *love and serve one another* and to teach their children the same. If we did this there would be no contention among us, because there would be no offense given and no suspicion of offense; there would be no mind to give or take offense.

"And ye list to obey the evil spirit."

As the Spirit of Christ, which is the spirit of love, shuts out contention, the opposite spirit invites it. Benjamin indicates that contention is one result arising from the prompting of the evil spirit when he says, "Beware lest there shall arise contentions among you, and ye list to obey the evil spirit." Certainly when we give our neighbor, our brother, or sister offense; when we do them an unkindness or injury, we "list to obey the evil spirit."

"For behold, there is a woe pronounced upon him who listeth to obey that spirit."

—In the second chapter of Mosiah, paragraphs three to five, Benjamin shows that to obtain a remission of our past sins is one thing, and to *retain* a remission of our sins is another. In other words, he shows that we may start right and then lose salvation by going wrong, and he defines the proper course to pursue after covenanting with God to be kindness and goodness to one another. He says that to "always retain a remission of your sins. . . . ye will not have a mind to injure one another."

We can not conceive of Zion being built by those who have promised by being baptized to serve God and who afterward are indifferent toward their brethren and sisters and do and say things toward one another which are unchristianlike, unbrotherly, and unkind. Benjamin says a woe is pronounced upon such. Among the causes mentioned in latter-day revelation to the saints of the first organization as the reason why they were persecuted and afflicted, "jarrings, contentions, envyings, and strife" are given. (See Doctrine and Covenants 98: 3.)

When Jesus was asked, "Master, which is the great commandment in the law?" he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like

unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew 22: 36-40.

Nothing can be clearer from divine teachings than that we serve God and make ourselves fit subjects to dwell in Zion only as we love one another and strive to give no offense to our brethren and sisters.

(Paragraph 11, small edition; verses 49-52, large edition.)

"After ye have known and have been taught all these things."—The same thought, that of sinning knowingly, is also conveyed by the latter part of the preceding paragraph. There the king tells the people that they would know better than to do the things he has spoken against because they had been taught better. In the paragraph of our text Benjamin shows that those who have been taught the Lord's will, and yet "go contrary to that which has been spoken," are those who will merit condemnation, and are those upon whom it will fall. Being baptized, professing Christ, having our names on the church books, calling ourselves Saints, will avail us nothing if we do not do towards one another as the Lord has commanded, for that is the test of true Christian character and shows whether we are genuine or hypocrites; whether we have the Spirit of Christ or not. The gospel of Christ is the highest instruction, the perfect law upon all our duty to our fellow man. Having come to the light of the gospel, "after ye have known and have been taught all these things," if we do not treat one another as the gospel teaches we should, but "fight and quarrel one with another and serve the devil" (Mosiah 2: 3), we shall be subject to the woe of divine condemnation.

"The same cometh out in open rebellion against God."—Who? Those who transgress when they know better and are acquainted with the commandments of God. Those who "go contrary to that which has been spoken." Knowingly violating the commandments of God is declared to be coming out in open rebellion against God.

From whom does a person withdraw when he does as above described? When a person "listeth to obey the evil spirit," to what does he become an enemy? Why will the Spirit of God

not have any place in such a man?

"Therefore, if that man repenteth not."—Benjamin has not been talking about the unpardonable sin, but he has been talking about the common sins of not living up to what we know is right; doing things that we know are displeasing to the Lord. He is talking about the sins of which we may repent.

"The demands of divine justice."—Those who know the will of God, but who have transgressed and will not repent, upon such the condemnation of God will fall.

How is the condemnation of divine justice described? (See in connection with this subject Lesson 2, fourth quarter of volume 1.)

(Paragraph 12, small edition; verses 53-55, large edition.)

What does Benjamin say of the plainness with which he has spoken?

"The awful situation of those that have fallen into transgression."—Benjamin earnestly desires to impress upon the people the seriousness of transgressing the Lord's commandments. We are apt not to realize when we are transgressing. We look to some terrible sin and forget that we are transgressing when we disobey God in any respect, and are just that far away from God and Christ.

What is said of the state of those who keep the commandments of God?

QUESTIONS ON THE LESSON.

What did Benjamin mean when he exhorted the people to be obedient to his son? What very serious thing did Benjamin warn the people to guard against? Why is contention a serious thing? What is contention? What provokes contention? How can contention be avoided? In what spirit do they act who give cause for contention? Of what spirit is the true saint of God? How does he feel toward his brethren? How will he treat his neighbors and brethren?

What does the gospel teach us?

What is transgression? What are the results of it? What is pronounced upon those who transgress? Who will be held responsible? Why is transgression rebellion against God? What is the spirit of transgression? In what ways may a man transgress? What will transgression lead to? What class of transgression does Benjamin refer to? What is said about the future state of those who will not repent?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Points.—It is displeasing to God to have any contention among his people. Explain what contention is. Tell what causes it, and how it may be prevented. We are commanded to love one another. We can not please God without love. Why? How will we treat one another if we have love?

Only those who love one another will be saved and can live with God. Those who do not love their brethren and sisters, who do unkind things to them or say unkind things about them, such transgress or break God's greatest commandments; condemnation will come upon them.

Questions.—What did Mosiah tell the

people not to have among them? What is contention? What causes it? How may it be avoided? What should we have for one another? How will we treat one another if we love one another? When we do or say unkind things of others, what do we do? What are the greatest commandments? Who will be accepted to live with God? Who can not live with him?

Help Hint.—The same illustration as used for our last lesson may be used for this one, showing that King Benjamin continued his teaching the people from the tower. Draw a heart to represent love, the principle underlying the things that Benjamin teaches his people in this lesson.

February, 1904.

First Week.

PRAYER-MEETING.

Prayer Topic.—Help us to be more like Christ.

Topics for Talk and Testimony.—Can I say that Jesus is the Christ? Cultivating Christian character.

LESSON 5.

BENJAMIN PROPHECIES OF CHRIST.

Text.—Mosiah 1: 13-16, small edition; 1: 56-79, large edition.

Time.—As in Lesson 3.

Place.—As in Lesson 1.

LESSON STATEMENT.

To the testimony of Lehi, Nephi, Jacob, Enos, Jarom, and others preceding him, Benjamin adds his testimony and becomes another witness for Christ.

It seems that Benjamin had desired to have a knowledge of Christ for himself, and that it was in answer to his prayers that an angel was sent to instruct him concerning Christ.

All the important features concerning the birth, life, death, and mission of Christ were made known to Benjamin, and he bore testimony to the people.

Benjamin showed why the law of Moses was given, and declared salvation to be in and through Christ only.

HELPS ON THE LESSON TEXT.

“By an angel from God.”—We shall see as we read along that Benjamin speaks to the people from a personal testimony he had received concerning Christ. An angel was sent to Benjamin to instruct him and it seems that this was in answer to Benjamin’s prayers to know for himself, for the angel said, *“The Lord hath heard thy prayers.”*

What did the angel say the Lord had found in Benjamin?

For what two purposes was the angel sent to declare the good news to Benjamin?

“That with power.”—Spiritual power, not temporal, is signified, for in defining what kind of power it was to be, Benjamin was shown and says, *“working mighty miracles,”* etc. This was the power with which the Christ would come at his first advent.

“The Lord Omnipotent.”—The Christ is here spoken of as the *“Lord Omnipotent,”* *“who was, and is from all eternity to all eternity.”* In the same sense did Isaiah prophesy: *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:*

and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”—Isaiah 9: 6. Paul, writing to the Colossians said of Christ, *“And he is before all things, and by him all things consist.”*—Colossians 1: 17. John says that Christ was in the beginning, and *“All things were made by him”* (John 1: 2, 3); that he came to the world which he made. (John 1: 10.) The thought conveyed is that Christ is one with God in power and glory and eternity.

What did the angel reveal to Benjamin that Christ would do when he came to earth? What should he suffer?

(Paragraph 14, small edition; verses 62-70, large edition.)

“And he shall be called Jesus Christ.” Jacob was made acquainted with the name of Christ (2 Nephi 7: 1), and Nephi with the full name, Jesus Christ. (2 Nephi 11: 5.) Though we do not find the Redeemer called by these names in the Old Testament, Eusebius declares that the *“very name of Jesus, as also that of Christ, was honored by the pious*

prophets of old."—Eusebius' Ecclesiastical History, chapter 3.

"*And his mother shall be called Mary.*"—The name of the mother of Jesus was also made known unto Alma. (Alma 5: 2.) She is not spoken of by name in the Old Testament, but Isaiah prophesied that she would be a virgin. (Isaiah 7: 14.) Nephi was shown that the mother of our Redeemer would be a virgin. (1 Nephi 3: 15.) Cruden says that among the ancient Hebrews it was known that the Messiah was to be born of a virgin. (See Concordance, word, "Christ.")

It need not be thought strange that the names Jesus Christ, and Mary as the mother of Jesus, are spoken of by Book of Mormon prophets before the time of Christ when they are not mentioned in the Old Testament. We have seen in our examination of the ancient Bible prophets in previous lessons that the Lord revealed to some one thing and to others some other thing, that all do not prophesy exactly the same things. The prophets have testified of Christ, but each tells something that the others do not tell, and we must take the prophecies as a total to get all that has been revealed about him.

"*He cometh unto his own.*"—Lehi also prophesied that a Messiah should be raised up among the Jews. (1 Nephi 3: 3.) This agrees with the Bible declaration that Christ came unto his own (John 1: 11), and Jesus himself declared that he was "not sent but unto the lost sheep of the house of Israel."—Matthew 15: 24.

"*Shall crucify him.*"—Lehi, Nephi, Zenos, and Jacob taught that Jesus would be crucified. (1 Nephi 3: 6, 19; 5: 47; 2 Nephi 7: 1; 11: 2.) The Bible prophets foretold that the Messiah would be persecuted, rejected, and killed. In the Psalms we find, "They pierced my hands and feet." (Psalms 22: 16.) Isaiah says: "We hid as it were our faces from him; he was despised, and we esteemed him not." (Isaiah 53: 3.)

"*Shall rise the third day from the dead.*"—The doctrine of the resurrection is taught in the Old and the New Testaments. (See Lesson 1, quarterly No. 4, volume 1, under paragraph 6, page 4.) On this, as on many other points, the Book of Mormon is clearer than the Old Testament, giving details more fully; but we do find in the Old Testament the

following: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."—Hosea 6: 2.

"*He standeth to judge the world.*"—The Scriptures declare that Christ shall judge mankind. (See Malachi 3: 5; Isaiah 11: 4; Psalms 9: 8; Jeremiah 33: 15.) "For the Father judgeth no man; but hath committed all judgment unto his Son."—John 5: 22.

"*His blood atoneth for the sins of those who have fallen by the transgression of Adam.*"—Paul wrote, "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 22. The fall of man through Adam's disobedience is described in the third chapter of Genesis. The atonement of Christ for the sins of mankind, represented by types, was the central principle of the Mosaic law.

What is said about those who knowingly sin against God?

"*And the Lord God hath sent his holy prophets among all the children of men to declare these things.*"—All Bible students are aware that Christ was prophesied of for centuries before his birth. Indeed, we learn from the Inspired Translation that as soon as the first man fell from grace, he was taught how, through Christ, he might regain his lost estate. It was prophesied to man in the Eastern world that a Redeemer would come. Was man in the Western world left to die in darkness and ignorance without the hope of a plan of salvation ever being made known to him? The Bible answer is, no. It says that God is no respecter of persons. (Romans 2: 11.) This is what our text says, and in harmony with these declarations we have the testimony of the Book of Mormon writers that Christ was made known unto them.

Who does Benjamin say might be saved?

"*Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law, even the law of Moses.*"—Paul declares that the gospel was preached to the ancient Israelites, but that it did not profit them. (Hebrews 4: 2.) The people were not prepared for it, so the law of Moses was given as a "schoolmaster, to bring us unto Christ." (Galatians 3: 21.) Nephi taught that the object of the

law was to point forward to Christ. (2 Nephi 11: 7.)

"And many signs, and wonders, and types and shadows showed he unto them." Bible students know how miraculously was the power of God demonstrated to the Israelites; what great evidences they received of his watchcare, as recorded in Exodus. The law of Moses was made up of "types and shadows" of Christ.

Notwithstanding all the prophesying and teaching, what did ancient Israel do?

"And understood not that the law of Moses availeth nothing."—As we have seen, salvation was not offered through the law of Moses. Salvation comes through Christ, and him only. "There is none other way nor name under heaven whereby man can be saved in the kingdom of God," declares Nephi. (2 Nephi 13: 6.) "There is none other name under heaven given among men, whereby we must be saved," writes Paul. (Acts 4:12.) When Christ came unto the Jews, he was constantly met with the satisfied declaration, "We have Moses." The people had become so darkened spiritually that they had only a temporal conception of Christ, and thought their spiritual salvation was secure in the law of Moses.

"If it were possible that little children could sin."—This is a subject upon which there has been great confusion of opinion in the theological world. Some have held that because Adam entailed a fallen condition on all mankind, little children were necessarily sinful and would be lost should they die in infancy, or before being baptized. Therefore it has been held as necessary that children should be baptized in their infancy. But Benjamin declares that little children are blessed. This agrees with what Jesus said: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God."—Luke 18: 16. The Book of Mormon expresses the mind of the Lord on this question so clearly as to leave no room for uncer-

tainty. (See next paragraph and Moroni 8: 2.)

Paragraph 15, small edition; verses 71-74, large edition.

What statement is here made about salvation?

What is said about little children who die in infancy? How must men become if they would be saved? What did Jesus say on this point? (See Matthew 18: 3.)

"I say unto you, that the time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people."—The Lord declared through Isaiah the same thing, that "every knee shall bow, every tongue shall swear." (Isaiah 45: 23; also see Philippians 2: 10, 11; Revelation 5: 13.)

"None shall be found blameless before God, except it be little children."—After Christ should be revealed unto men, "and even at this time," when the people were taught concerning him, they should be held accountable according to the doctrine of Christ; that all men were called upon to yield obedience to Christ, and none were exempt except little children who were not yet arrived at the years of accountability. This seems to be the thought conveyed by our text.

(Paragraph 16, small edition; verses 75-79, large edition.)

What did Benjamin declare to the people about what he had told them? How did he say every man should be judged?

What does the Bible and the Doctrine and Covenants say on this point? (See Lesson 4, quarterly No. 4, volume 1, page 15, under paragraphs 11 and 12.)

What shall be the future of the wicked? (See Lesson 2, quarterly No. 4, volume 1, in further explanation on this question.)

QUESTIONS ON THE LESSON.

For whom does Benjamin become a witness? How did he receive his knowledge? How is Christ spoken of? How has he been referred to by Bible writers? In what power was he to come? What would he do? What works would he perform? What was to be the name of the Redeemer as revealed to Benjamin?

What would be the name of His mother? Unto what race would Jesus appear? How would he be treated by them? On what day would he rise from the dead? Give other witnesses on this point. After his triumph, what position would Jesus hold? What did the shedding of the blood of Jesus do? How did God

prepare for the coming of his Son? To what extent did he cause the message to be prophesied? What was the object of this? Were the ancient Israelites prepared to receive the gospel in its fullness? What was given them? What was the object of the law of Moses? Wherein did the Jews mistake concerning the law of Moses? What is the teaching of the Book of Mormon concerning little children? What did Jesus say substantiating this? Is any man

too perfect to be a subject of the law of Christ? Does Benjamin's teachings concerning Christ conflict, in any particular, with the teachings of the Bible?

If a criticism should be made on the point that Book of Mormon writers living before Christ are credited with knowing things that the ancient prophets of the Bible do not tell us, how would you answer it?

SUGGESTIONS FOR JUNIOR TEACHERS.

Remark.—This lesson may be made very simple for the younger classes, just telling what Benjamin said about the Christ.

Questions.—What did an angel talk to King Benjamin about? Whom did the angel say would be the mother of Jesus? What would be the name of the Redeemer? What would he do when he came to the earth? How would the

Jews treat him? When would Jesus rise from the grave? Why did Jesus allow himself to be killed? Because Jesus rose from the grave, what shall we do, also? Why should we love Jesus? What did he say about little children? If we love Jesus, what will we do? Can anybody save us but Jesus? If we want him to save us, what must we do?

February, 1904.

Second Week.

SUGGESTIVE PROGRAM.

(Social and Lookout Committees.)

Program prepared by Floralice Miller, Toronto, Ontario.

RECLAIMING THE NEGLIGENT.

(Matthew 18: 11.)

Opening exercises.

Lesson.

Song, "Bringing in the Sheaves."
(*Winnoved Songs.*)

Discussion: Which is the more beneficial to the society, a well-informed, indolent Religiian, or a poorly-informed, zealous Religiian?

Report of Lookout Committee.

Paper: Why should we not encourage our young people in playing cards, dancing and kissing games, and how may we entertain them without these things?

Report of Social Committee.

Roll call. — Respond with scripture verse beginning with initial of your Christian name.

LESSON 6.

TO WALK WITH CHRIST.

Text.—Mosiah 2: 1-5, small edition; 2: 1-27, large edition.

Time.—As in Lesson 3.

Place.—As in Lesson 1.

LESSON STATEMENT.

Our lesson deals with the very important subject of walking with Christ after we have professed him. Benjamin tries to show that our original repentance will not

cover all our lives and secure our acceptance with God, but that we must, from day to day, continue in the good way begun.

Benjamin shows what it means to walk with Christ, what we must do, as follows:

First. We must continue humble.

Second. We must continue to be prayerful.

Third. We must be steadfast.

Fourth. We must love one another.

Fifth. Our children must be taught and nurtured in righteousness.

Sixth. We must be charitable to the poor and needy.

Seventh. We must return what we borrow.

Eighth. We must not injure another, nor provoke another to anger.

Ninth. We must be diligent.

HELPS ON THE LESSON TEXT.

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

How were the people affected by the things Benjamin taught them? In what condition of mind and heart were they? What did they cry? What did they declare they believed?

(Paragraph 2, small edition; verses 3-6, large edition.)

What came upon the people? What were they filled with?

"Having received a remission of their sins."—In the preceding paragraph we see that the people were in a believing and repentant condition, and they cried for forgiveness of their sins. In the paragraph we are now considering the people experienced great joy because the Spirit of God was sent to them testifying to them that their sins were forgiven them.

"Because of the exceeding faith which they had in Jesus Christ, who should come."—This was the reason why the people received forgiveness of their sins. They believed in Christ, had faith in his atoning blood to remit their sins; they repented and called upon the Lord through his Son who was to come. Paul endeavors to show that it was not the law that justified Abraham, but Abraham's faith in the object, Christ, which the law was designed as a "schoolmaster" to bring the Israelites unto. In other words, Abraham was accepted of God because of his faith and righteousness, and not only Abraham, but "so then they which be of faith are blessed with faithful Abraham." (Galatians 3:9; also see remarks in Lesson 8, quarterly number 5, volume 1, page 31, under "Because of thy faith in Christ.")

After witnessing the people's repentance, to what important fact did Benjamin next call their attention?

"Continue in the faith unto the end of life."—Benjamin now calls the people's attention to the practical fact that if they would obtain the salvation they now expressed a desire for, they must continue in the faith all their days. Let us see what Benjamin defines "continuing in the faith" to mean.

(Paragraph 3, small edition; verses 7-12, large edition.)

"Retain in remembrance."—Not cease to believe and trust; not forget God's goodness and exalt themselves, losing sight of man's nothingness; not cease to be humble and repentant, but "always retain in remembrance" the things impressed upon them at this time—that is what Benjamin admonishes the people.

What did Benjamin tell the people they should do daily?

"Humble yourselves."—Benjamin taught the people that they should continue to be humble and call upon the "name of the Lord daily;" that is, they should in humility pray to God daily.

If the people would do as he taught them, how did Benjamin declare they would feel? What would they be filled with? What would they retain? What would they grow in?

"And ye will not have a mind to injure one another."—If the people would continue in a humble condition, having the spirit of love with them, they would not want to injure a brother or sister, nor any one. The logical conclusion is, then, that when we injure another, if we do it knowingly, of course, it is because we are not in possession of the Spirit of God.

There was a poor woman who persisted in giving annoyance to a neighbor who had been very good to her, and when that neighbor, after suffering the annoyance a long time and having no attention paid to his repeated requests for relief, told her that it seemed as if she had no appreciation for his kindness, she took great offense, being too self-righteous to realize the truth and logic of the remark. Christianity is a practical thing. We must give proof, in our actions, of what we profess with our words, and we must remember that the Spirit we are of is manifested by the fruit we bear. This thought, of greatest importance to all who profess Christ, is what Benjamin is seeking to impress.

"Render to every man according to that which is his due."—This teaching, stated in other words, is: Be honorable, be strictly just in our actions toward and dealings with others. We should not only pay all we owe, but we should not take advantage in a transaction. And more than this. In speaking of a person's good qualities, we should not try to detract anything from them, but should give all the credit that is deserved. In making an award, it should be fair and impartial; in rendering a decision it should be just.

"And ye will not suffer your children."—Benjamin states that two classes of duty are required of parents who profess Christ. First. They should provide for the temporal needs of their children. Second. They should also look after the spiritual welfare of their children. Children should not be permitted to transgress the laws of God. It follows, then, that children should be taught the laws of God.

What should children not be permitted to do that is involved in the above command? How should children be taught to feel towards one another? How should they be taught to treat one another? How should they be taught to speak?

"To serve one another."—We understand that Benjamin would have the great lesson taught to children that their elders must learn, namely, to have deference for one another's wishes.

"Ye will administer of your substance unto him that standeth in need."—Remember that Benjamin is describing how those who profess to be followers

of Christ will act if they truly are walking with him. We have a grand illustration of this feature of our text, in the example of the early saints, when they divided what they had among their poor brethren and sisters. (See Acts, chapter 2.) This shows how we will feel when we are filled with the spirit of love, which is the Spirit of Christ, that those early saints manifested.

"Perhaps thou shalt say, The man has brought upon himself his misery."—This is a sentiment that is heard as commonly to-day, no doubt, as it was in Benjamin's day. We are very apt to think this when we see a person who does not make as good use of his opportunities as we would, forgetting that we may have more ability and better judgment, perhaps. We may be better qualified by reason of early training and advantages to exercise economy and system.

On the other hand, did Benjamin say that no discrimination was to be used? Should we give to the lazy, worthless man? In the fifth paragraph of our lesson he says, "See that all these things are done in wisdom and order." Here we are cautioned to use discretion. Paul wrote to the Thessalonians, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thessalonians 3: 10.) The Lord has said in latter-day revelation, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42: 12.

Benjamin may in one sense refer to an extreme case, where a man would perish if he were not helped immediately. In such a case, no matter how unworthy the man might be, we believe it would be our duty to help.

(Paragraph 4, small edition; verses 13-21, large edition.)

"For behold, are we not all beggars?" Benjamin tries to show how dependent man is upon his Maker. We brought nothing into this world, and if we should happen to be more blessed than others, there is that much more reason why we should be liberal with our means to those who have not been so fortunate as ourselves.

"And again, I say unto the poor."—Benjamin warns the poor to examine

their own hearts to see what their motives are; to see whether they covet what the rich have, and whether they would do any better if they were in the places of the rich. The Lord has said, "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands."—Doctrine and Covenants 56: 5.

(Paragraph 5, small edition; verses 22-27, large edition.)

"For the sake of retaining a remission of your sins from day to day."—

Benjamin has been telling what is necessary to do to continue in favor and pardon with God, and he reiterates briefly in this paragraph, some of the things he has before mentioned. He further enjoins:

"Whosoever among you that borroweth of his neighbor, should return the thing that he borroweth."—By being careless in such matters, not only is annoyance given, but the person tantalized may be provoked to do or say rash things.

"There are divers ways and means." Yes, truly there are many ways by which we can do wrong, and we need to be on the watch all the time. In what ways, and how carefully does Benjamin say we need to watch ourselves?

QUESTIONS ON THE LESSON.

With what remarkable occurrence does our lesson begin? How and why was it the people received forgiveness of their sins? How did they know their sins were forgiven them? What practical thought did Benjamin now endeavor to impress upon the people? What condition of heart must we continue in? What must we do daily? If we are truly walking with Christ, what feeling will we have towards one another? What will we have no disposition to do? What does unkindness towards others denote? What is meant by rendering unto every

man his due? How should children be reared? What things should they be taught? What is our duty towards the poor and unfortunate? How will this duty prove a test of us? What charity is enjoined upon us? How should discrimination be used? Where life depends upon our aid, have we a right to withhold it? What caution is addressed to the poor? All that Benjamin has taught is necessary to what? What is said about treatment of our neighbors? What last caution does Benjamin give?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—How did all the people feel when Benjamin finished speaking to them? Whom did they declare they believed in? What did they believe Christ could do for them and all people? How did God reward Benjamin's people for their faith? What three things did the people have that we must all have if we want our sins forgiven? (Teacher.—Write on blackboard in large letters, Belief, Faith, Repentance.) Now, what did Benjamin tell the people they must do if they wanted God to love them all the time? How did he say we must treat one another? How must we do for people that are poor and sick? If we borrow anything, what should we

do? How did good King Benjamin say that little children should treat one another? What should we remember to do every day? What do we call doing all the things Benjamin had taught us? (It is expressed by the subject of the lesson.) If we do not do these things, are we walking with Christ?

Help Hint.—The teaching of the lesson may be summarized on the blackboard, as follows:

Commence } to gain salvation.
Continue }

Salvation may be represented by a crown.

February, 1904.

Third Week.

SUGGESTIVE PROGRAM. (Temperance.)

To be provided by the local program committees.

We suggest inviting the temperance workers of your town to be present, and asking some of them to take part with you on the program.

These programs afford an especially favorable opportunity of inviting the public and making them acquainted with you.

LESSON 7.**THE PEOPLE COVENANT.**

Text.—Mosiah, chapters 3 and 4.

Time.—124 to 121 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

After instructing the people as to the requirements of a Christlike life, the responsibility of professing to be a follower of the Holy One, Benjamin sent among the people to see how many were willing to take upon them the name of Christ. Every one desired to do so, and the entire assembly entered into covenant to serve God.

Benjamin conferred upon the people the title of sons and daughters of Christ, and by this name the believers were to be known from the unbelievers.

Having discharged his spiritual duty towards the people, Benjamin consecrated his son Mosiah to be king, and dismissed the people.

Mosiah was thirty years of age when he began to reign. Good old King Benjamin lived three years longer.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-4, large edition.)

“He sent among them.”—We see that Benjamin did not accept the much moved condition of mind manifested by the people in our last lesson as sufficient evidence that the people were ready to take upon them the name of Christ. The wise king understood how the emotions may be wrought upon, and he knew that it is not a substantial foundation to build Christian character upon. The mind must have an intelligent understanding of the laws of God and of the requirements he makes of those who enter into covenant with him. Let us note well the wisdom, calm judgment, and restraint over any enthusiasm Benjamin might have felt; with what care and discretion he brought people into the kingdom of God. He doubtless realized that it is a serious thing to covenant to serve God, serious for those who enter into such covenant,

and serious for the minister who is the means of bringing them into it.

Doubtless Benjamin recognized the presence of the Holy Spirit with the people, but he also knew that the Spirit would not be with the people always in such degree, and when they were left to themselves, mental conviction must form the basis of their actions; in other words, they must know their full duty before they could perform it, and they must understand the responsibilities they took upon themselves in professing to be followers of Christ. In the church, as well as anywhere else, quality counts for more than quantity. A few upright, conscientious, faithful, progressive members are a greater power for good in any community than a considerable number of indifferent members. Hence Benjamin was not hasty. He had told the people what God would do for them, for all mankind, and now he explained what God

would require of his people after they covenanted with him.

Having fully instructed the people and admonished them, Benjamin sent among them to see how many, then, were desirous of taking upon them the name of Christ.

"And they all cried with one voice."—This was a remarkable occasion, but not more so than the one described in the second chapter of Acts, where about *three thousand* souls were converted and added to the church on the day of Pentecost, and the saints gave such wonderful evidence of divine love.

"Which has wrought a mighty change in us."—The people bore testimony to the work of the Spirit of God in their hearts, and that it was the Spirit of God, and no merely human emotion is proven by the effect it had, "that we have no more disposition to do evil, but to do good continually." It was the same Spirit, and it had the same regenerating, unselfish, uplifting effect as the Spirit that was poured out on the day of Pentecost.

"Have great views of that which is to come; and were it expedient, we could prophesy all things."—To be able to do what the people here claimed they could do, two things were necessary. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matthew 17:20. Faith, then, was one requisite.

In 1 Corinthians 12:1-10 Paul tells what the Spirit of God enables man to do, and we find that it gives power to perform miracles, to speak in tongues and prophesy, and to understand things, which is called knowledge. On the day of Pentecost there was a wonderful demonstration of the truth of Paul's assertions, for when the Holy Spirit was poured out upon the saints they "began to speak with other tongues, as the Spirit gave them utterance." (Acts chapter 2.)

On the occasion of our lesson, the claims the people made are in harmony with the Bible teaching, which is, that faith on the part of man, and the gift of the Holy Spirit brings about or produces such results as are described; on the other hand, that faith on man's part and the gift of the Holy Ghost are nec-

essary that the spiritual understanding of man may be opened and extended, the human veil lifted, and man be able to see beyond and prophesy. The people testified that it was the faith they had in the things Benjamin had taught them, and "through the infinite goodness of God, and the manifestation of his Spirit that they received "this great knowledge" and "exceeding great joy."

(Paragraph 2, small edition; verses 5-9, large edition.)

"And now, these are the words which King Benjamin desired of them."—We have found, by our analysis, that the claims of the people were in every way consistent with the principles of God's law, evidencing that the people were not deceived, and also showing that they had an intelligent understanding of the requirements of a Christlike life, and a real desire to become followers of Christ. This is what Benjamin wanted to be sure of. He was now satisfied and ready to bestow the acknowledgment of their covenant upon the people, in naming them after Christ.

"This day he hath spiritually begotten you."—The proof of adoption had been given when God bestowed his Spirit upon the people, acknowledging their faith in his Son. Jesus said that we must be born again in order to enter his kingdom. (See John 3:3.) The people gave the highest testimony of having been born of the Spirit when they declared that they had no more desire to do evil, but that they wanted to do good. So Benjamin, aptly expressing the thought in his own way, called the people sons and daughters of Christ.

"And under this head ye are made free."—The Scriptures call sins bondage, and says that to accept the truth as it is in Christ is to become free, that is, free from bondage to sin. Jesus said, "Whosoever committeth sin is the servant of sin." Again he said, "The truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." (John 8:34, 32, 36.) This is the thought that Benjamin expresses; in accepting Christ the people became free.

What does Benjamin say about the source of salvation? What admonition does he repeat to the people?

(Paragraph 3, small edition; verses 10-16, large edition.)

Where does Benjamin say that those who will not accept Christ will find themselves at the last day?

"This is the name that I said I should give unto you."—Benjamin refers to the promise that he expressed to his son, Mosiah. (See chapter 1, paragraph 2.)

What were the conditions of retaining, or losing the name of Christ?

"For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?"—How true is this saying and how wise! If we are giddy and thoughtless of the name we take upon us, if we read not and meditate not upon it, if the conversation of our every-day lives is always upon other subjects, are we cultivating an acquaintance with Christ, and if we let our heart and thoughts be filled with other things, is it likely that we shall serve him in the full spiritual sense? "Remember to retain the name written always in your hearts," is Benjamin's admonition, and it is advice we should all examine ourselves to see if we heed. What do we read, what do we think about, what do we talk about, what places do we frequent, what sort of associates do we choose? Do we have

a care, in all things, to cultivate acquaintance with Christ?

CHAPTER 4.

(Paragraph 1, small edition; verses 1-3, large edition.)

What did Benjamin do after he had finished speaking to the people? What was the result? After this, what did Benjamin do?

What was the next thing Benjamin did, after consecrating Mosiah king? What was the duty of these teachers? After Benjamin had attended to all the above things, what did he permit the people to do?

(Paragraph 2, small edition; verses 4-7, large edition.)

How old was Mosiah when he succeeded his father? How many years had it been since leaving Jerusalem? When did Benjamin die? What is said about the character of Mosiah?

(Paragraph 3, small edition; verses 8-10, large edition.)

What did Mosiah cause the people to do? What did he do himself? What condition prevailed in the nation the first three years of Mosiah's reign?

QUESTIONS ON THE LESSON.

After he had finished speaking unto the people, what did Benjamin do? Why should he do this, when the people had seemed so believing before? What lesson may we learn from Benjamin's method? What was the result of Benjamin's inquiry? What unmistakable evidence did the people give that they were proper subjects to be called after Christ? How did they testify of their new birth? What did they declare they had received and could do? With what principles taught in the Scriptures were these claims in harmony? Through what reason and by what power did the people declare they had received the knowledge and the joy

that had come to them? Why was Benjamin gratified when he heard what the people had to say? What name did he give the people? Explain why he called them sons and daughters of Christ. When had Benjamin promised to bestow this name upon the people? What wise advice did he give the people about keeping in mind the Master whom they served? To cultivate acquaintance with Christ, what is it necessary that we do? After his spiritual ministrations unto the people, what did Benjamin do? What appointments did he make? How old was Mosiah when he began to reign? In what year did he become king? How did Mosiah receive his support?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—After King Benjamin had finished telling the people how they must live to be true followers of Christ, how many wished to try? What did the people say that proved this? Sup-

pose the people had said, "We do not wish to give up our old ways, we had pleasure in some of them; but we wish to join the Church of Christ," would they have been telling the truth in say-

ing they wished to be followers of Christ? Because the people believed on his Son, and wished to be followers of him, what did God send upon the people? How did the Holy Spirit make them feel? What else did it do for them? (The answer required is, that the Spirit gave the people knowledge.) Will God's Spirit give us knowledge and joy, too? How can we get these things? What name did Benjamin give the people? Would you not like to be little sons and daughters of Christ? (Have a talk with the children about how they can be such.) What did Benjamin warn the people to do so that they would not forget the name of Christ? In what ways must we be careful, too, if we would not forget Christ?

Whom did Benjamin make king? What kind of a man was Mosiah? How long did good King Benjamin live from this time?

Help Hints.—Referring to the picture on the blackboard of Benjamin standing on a tower talking to the people, review what Benjamin taught the people about how to be true followers of Christ. Now, after hearing all that Benjamin had told them, the people were anxious to enter into a covenant to do these things. (Represent this by a big **C**.) The people expressed their desire to be followers of Christ. (Represent Christ by another big **C**.) The teacher may think of appropriate symbols to use instead of the big letters.

February, 1904.

Fourth Week.

SUGGESTIVE PROGRAM.

(Literary—Charles Dickens.)

Program prepared by Mrs. S. R. Burgess, president of the St. Louis, Missouri, local.

Opening exercises.
Lesson.
Solo.
Reading from "Pickwick Papers."
Paper: The Moral and Social Effect
of the Writings of Charles Dickens.
Paper: A brief sketch of the life of
Dickens.

Instrumental music.
Reading from "Old Curiosity Shop."
Selection from some other of Dickens'
works.
Announcements.
Close.

LESSON 8.

SEARCH FOR THE PEOPLE OF ZENIFF.

Text.—Mosiah 5th chapter.

Time.—About 120 years before Christ.

Place.—From Zarahemla to Lehi-Nephi and Shilom.

LESSON STATEMENT.

In the days of Mosiah the first, or Benjamin, a party left Zarahemla to go back to the land from which the Nephites, under Mosiah, had come. The party was led in the second effort by a man named Zeniff, hence the people were called after him. Nothing had been heard from these people, and so we find the Nephites, in our present lesson, naturally anxious to know what had become of their brethren. Mosiah second, the king now, was in favor of making a search for them, and accordingly sixteen men, headed by a man named Ammon, started out to find the people of Zeniff.

The party traveled forty days and reached a hill north of the land of Shilom, where they pitched their tents, while Ammon and three others advanced to the

capital. Being suspected of being mischievous prowlers, they were arrested by the king and his guards and kept in prison two days, when they were brought before the king.

When the king learned who the strangers were he was overjoyed, and sent his guards to bring the rest of the party from the hill where they were camped. The people of Zeniff were found to be in a very unhappy condition, under bondage to the Lamanites, to whom they were having to pay the exorbitant tax of one half of what they had.

HELPS ON THE LESSON TEXT.

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

"The people who went up to dwell in the land of Lehi-Nephi."—Amaleki tells about these people in paragraphs fourteen and fifteen of the Book of Omni. They left the land of Zarahemla in the reign of King Benjamin, with the intention of returning to the old land of Nephi from whence the Nephites led by Mosiah the first had come. The church Archæology Committee, in its "Report," does not believe that the party went back to the city of Nephi which is believed to have been located where the city of Cuzco is to-day, for the following reason: The ancient city was called Nephi; the city where the people of Zeniff were found was called Lehi-Nephi.

The ancient city of Nephi was the capital of the Nephite possessions before Mosiah left, and it is believed that after the righteous Nephites departed, the Lamanites took possession of the city and made it their capital, because it is reasonable to suppose that they would take advantage of the superior comforts and luxury of the Nephite industry and skill whenever they could drive the Nephites out. It is not thought to be at all probable that the Lamanites would give up their capital the party of Zeniff, and the Committee thinks that the lands of Shilom and of Lehi-Nephi were in the borders of the Lamanite territory, for when the party of Zeniff had traveled so far as "near to the land of our fathers" (see Mosiah 6: 1), Zeniff and four of the party went on to see the king of the Lamanites to ascertain what he would do for them. They were granted the land of Lehi-Nephi and the land of Shilom. (Notice that places are sometimes referred to as lands and sometimes as cities.) The city and the country lying around it were probably included in the term land. (See paragraph 6 of our lesson.) We

do not read of the party traveling any further than the place "near" the land of their fathers, so that Lehi-Nephi and Shilom must have been here. (See Committee's "Report," pages 28-33.)

(Paragraph 2, small edition; verses 2-10, large edition.)

How many men started out to find the people of Zeniff? Who was the leader?

From whom was Ammon descended?

"A descendant of Zarahemla."—Zarahemla, after whom the land was called, was king at the time Mosiah and the Nephites discovered the Zarahemlites. (Omni 6.) It was from him that Ammon was descended.

"They knew not the course they should travel."—Most of those who left the fatherland for the land of Zarahemla were dead, no doubt, and the men who might have been living were too old to undertake such a journey. So the men who composed the party of sixteen had not traveled the distance before and were unacquainted with the route.

"To go up to the land of Lehi-Nephi." At first thought it may be wondered why the writer speaks of the party going to Lehi-Nephi, when the intention of the Zeniff colony was to go back to the fatherland of Nephi. (See Omni 14.) But the chronicler of our record is writing after the facts were known, and it was learned just where the people of Zeniff did settle.

How many days did the party of sixteen travel? Where did they finally stop and camp? (See map.) How many went on? Where did they go?

"They met the king of the people, who was in the land of Nephi."—According to the Committee's "Report," all the former territory of the Nephites, now in Lamanite possession, was known as the land of Nephi, with the city of Nephi, where Cuzco is to-day, as capital. After Mosiah and the righteous Nephites left the fatherland, that part of South America inhabited by the

Nephites-Zarahemlaites and the Lamanites was divided into two main sections or countries, one known as the land of Zarahemla, occupied by the Zarahemlaites and the Nephites, the other known as the land of Nephi and occupied by the Lamanites. Hence, while the party of Zeniff did not regain the ancient city of Nephi, the territory allotted to them was in the country or land of Nephi, though the borders of the land known by that name probably extended farther when the Lamanites were in possession than when the Nephites were, for it is said that when the party of Zeniff halted they were "near" the land of their fathers; but now Lehi-Nephi and Shilom were included in the country of Nephi, the name given to the entire possessions of the Lamanites. Shilom and Lehi-Nephi are stated by the "Report" to have been a "division or province" of Lamanite territory. (See page 30.)

"And in the land of Shilom."—The statement is made that Ammon "met the king of the people who was in the land of Nephi, and in the land of Shilom." The city of Lehi-Nephi was sometimes called Nephi. (See Mosiah 9:23, 24.) The meaning seems to be that Ammon met the king of the people who lived in the lands of Shilom, and Nephi, or Lehi-Nephi, to give the full name. (See paragraph 6 of our lesson.)

What happened to Ammon and his brethren at this place? How long were they kept in prison? Before whom were they brought? Who did the king say he was?

(Paragraph 3, small edition; verses 11, 12, large edition.)

After the king had given an account of himself, what did he request of Ammon?

How did Ammon address Limhi?

"If ye had known me."—Ammon addresses the king courteously and respectfully, showing no spitefulness or resentment because he and his brethren had been imprisoned by the king's orders. He doubtless realized that the king had done this in protection of himself and his people until inquiry could be made, not knowing who the strangers were and what their mission might be. It will be noticed that Ammon makes this kind allowance in speaking to the king.

(Paragraph 4, small edition; verses 13-16, large edition.)

How did Limhi feel after he had heard what Ammon had to say? What did he say he would have done on the morrow?

What did he say about the condition of his people? To whom were they in bondage?

We do not understand that the people of Limhi were in slavery to the Lamanites, for Limhi says it were better to be slaves to the Nephites than under the oppression of the Lamanites. By reading further we find that the way in which Limhi's people were being oppressed was in having to pay an exorbitant tax to the government of the Lamanites. The Lamanites had no justice in their demands, but practically plundered the Limhites all the time to satisfy their laziness and rapacity.

As we read of the unhappy history of this colony that left Zarahemla we wonder if they did not make a mistake in going back to the land from which the Lord warned them to flee. Should not our love for our native land be secondary to our appreciation of whatever God designates for us? It looks as if this colony did what the ancient Israelites did, longed to get back to the flesh pots of Egypt.

(Paragraph 5, small edition; verse 17, large edition.)

What did Limhi have his guards do? Where was the rest of Ammon's party camped? (Show on map.) How did Limhi treat the party when he received them?

(Paragraph 6, small edition; verses 18-27, large edition.)

What did the king do on this day? What good news did Limhi make known to the people? What did he exhort them to do? To what history of the past did he refer?

Perhaps Limhi compared in his own mind the condition of his people with the condition of the Israelites when in bondage in Egypt, and the thought of how God delivered them inspired him with a faith with which he desired to inspire his people for their own deliverance. Most likely Limhi regarded Ammon and his party as sent to deliver them out of bondage.

"It is because of our iniquities and abominations, that has brought us into bondage."—We shall learn about this when we take up the history of the people of Zeniff in our next lesson, commencing with the sixth chapter of Mosiah.

What did Limhi declare that Zeniff had done? What lands had the king of the Lamanites given to the people of Zeniff? What was the Lamanite king's object? How was this proven? How large a tribute tax did the Lamanite king exact? What did he put tax upon?

It will be seen that the people of Zeniff were taxed in everything; on their possessions and on all they could raise.

(Paragraph 7, small edition; verses 28-38, large edition.)

What serious charges did Limhi make against his people?

Whom does he say they killed? What message did the prophet declare? What did Limhi say his people were reaping in consequence of their act?

Upon what condition did Limhi give his people to understand they might expect mercy?

We shall see, on reading further of the history of this people, that their most wicked era was in the time of Noah, Limhi's father, when through his evil influence and that of his corrupt priesthood, the people were led astray. Noah and his priesthood were mainly responsible for the persecutions of the prophet and those who believed the prophet's words. Many of the wicked generation of Noah's time had no doubt passed away. The people to whom Limhi

was talking had not been directly responsible for the sins that had stained the nation's record, and they had been disciplined sufficiently to make them see the error of the ways of their fathers and cure them of any evil disposition they may have had. The Lord must have seen that the people were in a condition susceptible to better things, or he would not have permitted deliverance to come to them.

(Paragraph 8, small edition; verses 39-41, large edition.)

After Limhi had finished addressing his people, what did he request Ammon to do?

(Paragraph 9, small edition; verses 42-51, large edition.)

"Plates which contained a record of his people."—This is the account of the people of Zeniff, which we shall take up in our next lesson.

"They have brought twenty-four plates."—This is another set of plates which Limhi explains that a party of his people found when they set out to search for the land of Zarahemla, getting lost and wandering out of their way. The plates came from the same land of ruins northward as referred to in the Book of Omni, paragraph 10. We shall see more about this later.

How does Limhi describe the strange land? What else did the party bring back besides the twenty-four gold plates?

(Paragraphs 10, 11, small edition; verses 52-62, large edition.)

Who did Ammon tell King Limhi could translate the plates?

QUESTIONS ON THE LESSON.

What people are referred to in our lesson? When did they leave Zarahemla, and under whom? Where did they intend to go? Where is it believed they did go? (Show on map.) Why? How many were in the party that set out to find this colony? By whom was the party led? How many days had they traveled when the party halted? Where did most of the party camp? (Show on map.) Who went on? For what purpose? Who was met as Ammon and the three others with him approached the land of the people of Zeniff? How was Ammon and his companions at first treated? When were

they given the privilege of a hearing before the king? Who was Limhi? When he learned who Ammon was, what did he do? What condition did Ammon find the people of Zeniff in? What did they long for? How did Limhi regard Ammon and his party? Upon what had the people of Zeniff kept a record of themselves? What other plates were brought to Ammon? Tell the circumstances related by Zeniff about the finding of these plates. Whom did Ammon assure Limhi could translate the plates? Where do you think the colony of Zeniff probably made their first mistake?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—Whom did King Mosiah and his people want to find? Tell about these people. (Review when these people left Zarahemla, why, under whom, and why they are called the people of Zeniff.) How many men set out to find them? Who was their leader? How long did they travel? Where did they stop and camp? (Show on map.) Who went on to find the lost people? Who were the first ones Ammon and his companions met? What did King Limhi cause to be done to Ammon and the three other men? Why? How long was Ammon and his companions in prison? Then what did the king do? How did the king feel when he learned who Ammon and his people were? Why was the king and his people feeling very sorrowful when Ammon found them? What did the king now hope for? How did the king make known the good news to his people? What did he tell his people to do that they might be delivered?

Teaching Hints.—The blackboard may be used very effectively in this lesson. Have drawn an outline map of South

America. Draw a line across the upper part to show where Zarahemla was. Then, by a dotted line, show the direction in which Ammon and his party traveled to find the people of Zeniff. A hill will represent the place where the party camped. Two stars or circles will represent the cities where the people of Zeniff lived. Continue the dotted line from the hill to these cities to show Ammon's route.

The lesson story may be developed along this map outline, and the children will remember the narrative better for presenting something to the eye, and the locations will be fastened in their minds.

The story of the people of Zeniff, and of Ammon finding them, admits of being told in interesting story fashion. A most successful teacher of young children writes out the lesson beforehand as she thinks it ought to be presented to her class.

Let the teacher point to the map picture as she goes along, and have the children point to the map in answering questions. They will like to do this.

March, 1904.

First Week.

PRAYER-MEETING.

Prayer Topics.—Our young people. The societies in our own and in foreign lands. Our missionary workers, especially those in foreign lands.

Talk or Testimony.—As the prayer topics suggest and the Spirit may lead.

Remarks.—Words of appreciation for these united prayers in behalf of our fellow workers have come from those struggling against great odds to establish the work where it is little known. Two missionaries in foreign lands wrote us of their gratitude and asked us to

continue to remember them before the heavenly Father. It is a source of strength and comfort to our lonely missionaries and struggling workers to think that we are praying for them, and the Father must be pleased to bestow greater blessings in answer to a united call. Let us pray for one another, dear Religians, and ask God to bless and prosper our work everywhere and move upon the hearts of the young people, inspiring them with noble resolves to usefulness in the service of the Master.

LESSON 9.

HISTORY OF THE PEOPLE OF ZENIFF.

Text.—Mosiah 6th chapter.

Time.—From about 200 to 160 years before Christ.

Place.—Lehi-Nephi and Shilom.

LESSON STATEMENT.

We commence, in this lesson, with the history of the people of Zeniff from the time they left Zarahemla until discovered by Ammon and his party. This was not the first party that left Zarahemla, nor was Zeniff the first leader. We are not

given the name of the man, but he is described as having been an "austere and a blood-thirsty" man, and in a quarrel that arose in the wilderness he and others of the first party were killed. Those who were left, including Zeniff, returned to Zarahemla. Zeniff got up a new party and started again. The king of the Lamanites granted the people of Zeniff the two cities of Lehi-Nephi and Shilom and the country surrounding for their habitation.

The people went to work repairing the walls of the cities and establishing themselves in an energetic fashion. Everything went well for twelve years, and then the king of the Lamanites, becoming uneasy because of the growth of the people of Zeniff, began to persecute them and sent armies to steal in upon them, killing the people and robbing them. The people of Zeniff could stand this treatment no longer. Calling on the Lord to help them, they met the Lamanites in battle and were victorious.

From this time there was peace until the thirty-fifth year, when the Lamanites came again. Zeniff stimulated his people to meet them, and they were again successful in driving the Lamanites back to their own lands. Zeniff was now an old man and appointed his son to be king in his stead.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-4, large edition.)

"*I, Zeniff.*"—Zeniff describes himself as being an educated man and acquainted with the geography of the fatherland from which they had emigrated under Mosiah the first. He was a member of the first party that left Zarahemla to go back to the land of Nephi, and because of his knowledge of the native land, was sent out as a spy to ascertain just where the Lamanites had settled.

This first party that left Zarahemla is referred to by Amaleki. (See Omni 14.)

"*I contended with my brethren in the wilderness.*"—Zeniff says, "I saw that which was good among them," speaking of the Lamanites, and when he returned to the party he reported this and expressed his belief that a peaceable treaty should be made with them. But this was not the idea of the leader of the party. We judge, from the remark of Zeniff—"I was desirous that they should not be destroyed,"—that it was the intention of the leader to kill the Lamanites who inhabited the lands he wanted and take possession in this way. He would listen to no advice or persuasion, it seems, and even went so far as to command that Zeniff be put to death. The party divided, some taking side with the leader and some with Zeniff. "Father fought against father, and brother against brother," says Zeniff.

How many were killed? What became of the leader? What sort of a

man is he described to have been? What did the rest of the party do?

What was Zeniff's determination?

"*And started again.*"—Zeniff says that he was very desirous of going back to the fatherland, and he gathered as many as wished to return with him and started again. Zeniff was the leader of this second party. Amaleki speaks of this second venture, also. (See Omni 15.)

What does Zeniff say of their sufferings in the wilderness? How does he speak of the spiritual condition of the colony?

Where did they pitch their tents?

"*In the place where our brethren were slain.*"—It seems that the first party had reached this point which was probably on the borders of the Lamanite possessions, for Zeniff says it was "near to the land of our fathers." Probably it was here that they halted and sent Zeniff out to spy upon the Lamanites.

(Paragraph 2, small edition; verses 5-11, large edition.)

"*I went with four of my men into the city.*"—What city? is the question, and it may not be answered positively. In the Committee's "Report" the position is taken, as was referred to in our last lesson, that the Lamanites had taken possession of the ancient Nephite capital, the city of Nephi, and made it their own capital. It is set forth that while the colony was camped at the borders of what was now Lamanite possessions, Zeniff and four others went on to the ancient capital to see the king of

the Lamanites who it is believed now made his headquarters there. (See Committee's "Report," pages 28-30, first edition.)

"And he covenanted with me, that I might possess the land of Lehi-Nephi, and the land of Shilom."—The student is referred to the argument made by the Committee in their "Report" on the question of the location of these lands. (See "Report" pages 28-38, first edition.) These lands are spoken of again in this paragraph and in other places as cities. In paragraph six of chapter five it is probably explained why the term "land" is sometimes used; because the cities and the "land round about" being included, they were designated by the simple and convenient term, "land."

These cities must have been in the old land of Nephi, however, although near the borders of it; because the people of Zeniff were seeking to get back to the land of their old homes again, and if they could not have done so, they would not have been satisfied and would probably have returned to Zarahemla. Another reason: From the statement that they repaired the walls of the cities that were given to them, it will be seen that they were given cities already built, not bare tracts of land. We never read of the Lamanites building cities. These cities must have been built by the Nephites before they left the land.

What else does Zeniff say his people did besides repair the walls of the cities given to them?

There are wonderful ruins in Northern Peru at Gran-Chimu and at Cuelap. Gran-Chimu, says Baldwin, "in the time of the first Incas, was an independent state." (Ancient America, page 237.) "Every concomitant of civilization" existed here, says Donnelly. The ruins covered "not less than twenty square miles." At Cuelap there is a "wall of wrought stones 3,600 feet long, 560 feet broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another 600 feet long, 500 feet broad, and 150 feet high, making an aggregate height of three hundred feet." (Atlantis, page 393; also see Committee's "Report," pages 36-38.)

(Paragraph 3, small edition; verses 11, 12, large edition.)

How many years were the people of Zeniff permitted to spend in peaceful prosperity?

Of what were the Lamanites afraid? How are the Lamanites described? What were their motives towards the people of Zeniff?

Notice that the Lamanites are described as a "lazy" people, who like to enjoy the products of Nephite skill and industry. To rob the Nephites was one object the Lamanites had in making war upon them.

(Paragraph 4, small edition; verses 13-15, large edition.)

What happened in the thirteenth year?

"The city of Nephi."—This is a short name for Lehi-Nephi, which seems to have been the capital of the land of the people of Zeniff, since it was evidently the home of the king; the people fled there, says Zeniff, "and did call upon me for protection." Perhaps the "Lehi" prefix was given to distinguish this city from the first Nephite capital and yet retain the beloved name, Nephi.

(Paragraph 5, small edition; verses 16-20, large edition.)

What implements of warfare did the people of Zeniff use? What spiritual preparation was made? What was the result of the battle?

(Paragraphs 6, 7, small edition; verses 21-26, large edition.)

After the above battle, how many years of peace did the people of Zeniff enjoy?

Tell how they improved their time during this period.

(Paragraph 8, small edition; verses 27-29, large edition.)

Who succeeded King Laman? What did he begin to do? What measures did Zeniff take to inform himself as to the preparations the Lamanites were making?

(Paragraph 9, small edition; verse 30, large edition.)

Where were the Lamanite armies found to be? With what weapons were they armed? How is the appearance of the Lamanite soldiers described?

(Paragraphs 10, 11, small edition, verses 32-42, large edition.)

Who led the people of Zeniff to battle? In whom did they go trusting?

How are the Lamanites contrasted? What does Zeniff say about Lamanite hatred, and how were the Lamanites taught to regard the Nephites?

What feeling did the Lamanite king have towards the people of Zeniff, notwithstanding his fair promises?

(Paragraph 13, small edition; verses 43, 44, large edition.)

How did Zeniff encourage his people for the battle? What was the result of the battle?

(Paragraph 14, small edition; verses 45, 46, large edition.)

What does Zeniff say of himself, now? Upon whom did he confer the kingdom?

"Remarks on the character of Zeniff." While Zeniff is declared by his grandson, Limhi, to have been "overzealous," and while it would seem that

it was a mistake for him to wish to leave Zarahemla and go back to the land from which the Lord had warned the Nephites to flee, still Zeniff seems to have been a good man. That he failed to comprehend fully the Lord's provisions is evidenced by his leaving Zarahemla. But if he was not as consistent as he might have been, he yet taught his people to feel their dependence upon the Lord, and it was the secret of their success when troubles came upon them. Zeniff is an example of those persons who often overlook what God has revealed as better for his people and at the same time call upon him in misfortunes they are partly responsible for bringing upon themselves.

As a practical man Zeniff was certainly enterprising, energetic, and progressive, a man of ability, and possessing qualities of successful leadership and organization.

QUESTIONS ON THE LESSON.

Who was Zeniff? Of which party was he the leader? Who was the leader of the first party? How is he described? Over what did a contention arise? What was the outcome? What did the remainder of the party do? Who led the second party? What sort of a man does he seem to have been? How far did the first party travel? How far did the party of Zeniff go when they halted and pitched their tents? Where did Zeniff go from here? Who went with him? What lands did King Laman give Zeniff? What other term besides "land," is used? What was included in the term "land"? Where were Shilom and Lehi-Nephi situated? (Show on map.)

What archæological evidence has been found in Northern Peru?

How many years of peace did the people of Zeniff enjoy up to the time of their first battle? What brought on this battle? What was the result? What was the extent of the next period of peace? What change had taken place in the Lamanite government? What was the result of the second encounter?

In their times of peace, what is said of the progress the people of Zeniff made? How do these statements compare with the ruins in northern Peru? On the whole, what was the spiritual condition of the people under Zeniff?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Hints.—A teacher should have in mind a clearly worked out plan of how she will present the lesson to her class. The story should flow along smoothly, without awkward efforts to bring it within the youthful comprehension.

It should be determined before class time what points of the lesson would be suitable to present to the children. It would be a good plan, by way of preparation, to write out a lesson outline from the junior questions. It will then

be seen what features she intends shall be omitted for the children, and give a clear idea of the points it is advisable to present.

Every teacher must adapt the lesson, however, to her own class. The *Quarterly* pretends to offer only suggestions.

Questions.—Of what people is our lesson to-day a history? In what lesson did we study about the discovery of the people of Zeniff? Upon what did they write their history? What country did the people of Zeniff leave?

Where did they wish to go? Who lived back there now? What was the name of the man who led the party? What places did the Lamanite king give the people of Zeniff to live in? Show, on the map, where these lands were. Did the Lamanites like the Nephites? Why did they give the Nephites land, then? Did the Lamanites work? What did the Nephites have that the Lamanites wanted? After the people of Zeniff had peace for twelve years, how did the Lamanites begin to treat them? Whom

did Zeniff tell his people to trust? When they went to battle with the Lamanites, who won? After this war, what did the people of Zeniff enjoy again for awhile? What did they do in times of peace? (Teacher may show the children pictures of ruins, at this point, to show the great buildings and walls the people built.) Which side won in the second war? Why did the people of Zeniff win? What age had Zeniff gotten to be now? Whom did he appoint king in his stead?

March, 1904.

Second Week.

SUGGESTIVE PROGRAM. (Relief Committee.)

Program prepared by the executive of the Lamoni local.

Opening exercises.	Lesson.
Vocal solo.	Short paper: Attitude of Our Church
Roll-call.—Respond with scriptural quotation bearing on relief work.	in Caring for the Poor.
Short sketch of life of Clara Barton.	Report of Relief Committee.
Quartet.	Trio.
Short sketch of the life of George Peabody.	Dismissal.

LESSON 10.

THE REIGN OF NOAH.

Text.—Mosiah 7: 1-7, small edition; 7: 1-20, large edition.

Time.—About 160 to 140 years before Christ.

Place.—As in Lesson 9.

LESSON STATEMENT.

Noah, the unworthy son of a worthy father, now became king of the people of Zeniff. Our lesson affords a sad illustration of the evil influence a bad leader may have over his people. Noah changed the priesthood appointed by his father and chose instead men who would support him in his wickedness. The people were heavily taxed to support the king's wanton luxury and his numerous abominations. The people, themselves, were led to follow in the ways of their wicked king and his licentious priesthood, and they became idolatrous and hardened.

Two lessons are taught by the reign of Noah. One is a warning to leaders to be careful of what they teach, what kind of example they set, what influence they exert, for they are responsible in a very important degree for the condition of the work of which they have charge and for the ideas and manner of life of the people over whom they preside.

The second lesson is to the layman, the individual, and points him to think, to investigate, to know what is right for himself, and to follow a leader only so far as the leader is in harmony with truth, wisdom, justice, and right.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-10, large edition.)

Which one of his sons did Zeniff confer the kingdom upon?

What was the character of Noah? What respect had he for the commandments of God? What did he make his rule of action? What was his first great sin?

How were the people influenced by him? What burden did he put upon the people? What did this heavy tax go to support?

What did Noah do with the priests his father had appointed? What character of priests did he choose? Of what were these priests guilty?

What was taught the people?

There have been other characters in history like Noah. Solomon became like him. He became a polygamist and an adulterer; indulged in great luxury and extravagance, and taxed his people heavily to support corruption. We have a still worse example in modern times, of a man whose desires were debased and who went so far as to invent a doctrine justifying his evil wishes, and then taught the people of his following that these things were right, that God had commanded them.

We are told that Noah and his priests taught the people "vain and flattering words." This case being very similar to the modern one cited above, instead of doing their evil deeds without excuse or apology, like him, it seems, Noah and his priests fixed up a doctrine to suit themselves, a doctrine justifying their evil desires; and to gain the approval of the people to carry out their dark designs, the privileges of the doctrine were extended to the people, appealing to their carnal natures, and so the people could do as the king and the priests did. Thus the king and the people bought one another. The king gave indulgence to the people that he might pursue his ways, and the people paid a heavy tax to the king for the license they took. They were bound together in a bond of iniquity.

It is evident that Noah had his evil wishes fixed up in a religious disguise, or else he would not have deposed the priests his father appointed, and appointed others. He would have had no need of any priests at all. The fact that he chose priests, seems to be evidence that he was working under religious pretences.

The worst evil-doers in the world are not those who openly defy the will of God, but are those who pretend to be directed by his will. Those who take no pains to disguise their actions, to appear what they are not, do not deceive. They are quickly branded for what they are. It is he who operates

under a cloak of religion, the subtle hypocrite, the false teacher, the wolf in sheep's clothing who is the most dangerous character, who exerts the widest influence for evil and leads the largest numbers of people astray. The method of this class is always to make evil appear as righteousness, and lead people into crooked paths under the impression that they are doing God's will. Let us beware of anything that has to have excuse or argument made for it when it is compared with the plain, simple principles of divine teachings. When a thing is right, it does not need bending or twisting to make it conform to the word of God; it fits without doing a thing to it.

Making all due allowance for influence and deception, can people who turn from light to darkness be entirely excused? We say "who turn from light," meaning those who have known what is right, those who have been enlightened. The people of Zeniff had known better than to do the things they were now doing. They had been taught the commandments of God. It seems necessary for us to come to a proper decision on this question, as it is important in influencing our ideas.

(Paragraph 2, small edition; verses 11-12, large edition.)

"Noah built many elegant and spacious buildings."—This is the declaration of the Book of Mormon. In our last lesson we spoke of the magnificent ruins that have been found in Northern Peru. Those at Gran-Chimu are spoken of as the "marvel of the Southern Continent, covering not less than twenty square miles. Tombs, temples, and palaces rise on every hand, ruined but still traceable."—*Atlantis*, pages 392, 393. These are the evidence of archæology.

"And he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper."—One has only to read any work on ancient Peru to know how plentiful the precious metals were there. Tons of gold and silver were taken to Spain by the conquerors. We are particularly informed concerning the ruins of Northern Peru that "The Spaniards took vast quantities of gold from the

huacas or tombs at this place." (See Ancient America, page 238.)

Again we are told that "furnaces for smelting metals" were among the ruins. (See Atlantis, page 393.) Donnelly further says, "The Atlanteans mined ores, and worked in metals; they used copper, tin, bronze, gold, and silver, and probably iron. *The American nations possessed all these metals.*" (Italics ours.—EDITOR.) (See Atlantis, page 140.)

"Copper and tin, in like manner, abounded in the mountains, and the Peruvians had learned to alloy the copper, both with tin and silver." (Wilson's "Prehistoric Man," page 440, volume 1.)

There is evidence that the ancient Americans used brass. Priest, in his work, tells about the finding of brass rings and brass ornaments in Ohio and New York. There was ploughed up "seven or eight hundred pounds of brass, which appeared to have once been formed into various implements, both of husbandry and war; helmets and working utensils mingled together." (American Antiquities, pages 93, 232, 261.)

Scientists dispute the idea that the ancient Americans used iron, but Baldwin tells us that while iron was unknown in the time of the Incas, "iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilean tongue *panitic*. "It is remarkable," observes Molina, "that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues." It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself." "In the Mercurio Peruano, tome 1, page 201, 1791, it is stated that, anciently, the Peruvian sovereigns 'worked magnificent iron mines at Ancoriamos, on the west shore of Lake Titicaca'" (Ancient America, pages 248, 249); but Professor Baldwin says that he can not give the evidence in support of this last statement.

Iron is a metal that very soon yields to the atmosphere and rusts away. We can not expect to find iron to-day among the ancient ruins unless it should be found in some very sheltered place, and even then iron disintegrates in time. Mr. Priest gives a number of instances where evidences of iron have been found, but we have not space to quote them here. We refer the student to Elder Etzenhouser's useful encyclopedic work, "From Palmyra to Independence," pages 99-102, 107, 108.

In our text "ziff" is spoken of. This is a substance unknown to us to-day. The ancients did some things with which we have no acquaintance. It has become common to speak of the "lost arts." Ziff may have been a compound that was forgotten with the passing away of the ancient Peruvians.

What luxurious arrangements were made for the priests?

(Paragraph 3, small edition; verse 13, large edition.)

In this paragraph and in the next it speaks about towers that Noah built. In the ruins of Northern Peru "immense pyramidal structures" are mentioned. (Atlantis, page 393.)

(Paragraph 4, small edition; verse 14, large edition.)

We are told that the hill north of Shilom, upon which Noah built a tower, had been a resort for the Nephites "at the time they fled out of the land." This is one of the texts that led the Committee, as stated in their "Report," to conclude that the land given to the people of Zeniff was in the borders of the Lamanite possessions, for the wilderness seemed to be the next place a traveler would reach in leaving the land of Shilom and going toward Zarahemla. (See Mosiah 10: 3.)

(Paragraph 5, small edition; verse 15, large edition.)

Besides the things of which we have already learned, what other evil did Noah encourage?

(Paragraph 6, small edition; verses 16-18, large edition.)

What difficulties did Noah now have to contend with?

(Paragraph 7, small edition; verses 19, 20, large edition.)

How did the armies of Noah feel about their victory over the Lamanites?

What boast did they make? How did they regard warfare with the Lamanites?

QUESTIONS ON THE LESSON.

Who succeeded Zeniff as king? What abominations and sins did he go into? What did he do with the priests of his father's appointing? What character of priests did he choose? What was the effect of Noah's influence upon the people? Where do you place the responsibility for the people's transgression? To what class of evil doers did Noah belong? Why do we think that he used religion as an instrument to carry out his purposes? Describe the extravagances of Noah? How did he obtain means to support his profligacy and

luxury? What is said about the grandeur and magnificence of the building Noah did? What has archaeology to show on this point? What metals are spoken of? Does archaeology sustain the claim that the ancient Americans used these metals? Why is it believed that Shilom and Lehi-Nephi were border cities? How did the Lamanites begin to trouble the people of Zeniff in Noah's reign? When Noah's armies defeated the Lamanites, how did they take their victory?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Hints.—Delicacy and skill need to be used in presenting to the children the evils of Noah's reign. It would be better to touch lightly upon them, saying that Noah was a very wicked man who violated the laws of God, chose bad men to be priests, and had the people taught things that were very displeasing to the Lord. He caused a great deal of wine to be made, and God forbids the use of intoxicating drinks. He and his priests had many wives, and this thing is very wicked in the Lord's sight, and he has commanded that a man shall have but one wife. Noah caused his people to sin and do like him. The people should not have done this; they should not have allowed any one to persuade them to do wrong. We should all study God's word to know for ourselves what is right, and we should listen to no other teachings.

Noah was lazy and so were his priests. Besides this, they wanted a great many fine and costly things. Noah taxed the people heavily and made them work hard to give him money so that he and his priests could have everything they wanted. Remind the children here of how Nephi, Benjamin, and Mosiah did, of how simply they lived and how considerate they were of the people.

Tell the children about the great buildings that Noah caused to be built, and how they were ornamented with carving and gold and silver. If the teacher has read Prescott's "Conquest of Peru," or some other good work on

ancient Peru, she can give the children an interesting account of the gold and silver the Spaniards found in South America, and if she has pictures of some of the ruins of Northern Peru, it would be good to show them to the children.

Call the children's attention to the way the armies of Noah acted over victory, and tell them to watch, and they will see, as they learn more about the history of these people, that by and by the Lamanites got them in their power. Bring out the thought that humility and gratitude to God is strength with our enemies.

Questions.—What kind of a man was Noah? What did he do that made him a wicked man? What kind of men did he choose to be priests? What did they cause the people to do? Was it right for the people to be led to do wrong? What should all people take for their guide? Did Noah live simply like King Benjamin? How did Noah live? What burden did he put upon the people? Tell about the great buildings he caused to be built? What did he build so that he could look around the country? How did he have the temples and palaces ornamented?

Who began to trouble the people after a while? What would the Lamanites do? Who gained the victory in the first battle? How did Noah's armies act over their victory? Why was this a foolish and wrong way to act?

March, 1904.

Third Week.


SUGGESTIVE PROGRAM.

If it is chosen to have this review evening a quiet, local affair, the questions may be asked after the fashion of the old-time spelling match, by having sides, etc. Music, vocal and instrumental, with a few recitations, perhaps, not forgetting the map work called for, would fill the evening.

If it is desired to make the review a public occasion, a short lecture on the Book of Mormon, its ethical teachings, its importance as a witness for Christ, and another short, spicy lecture on the archaeological evidences of the Book of Mormon, illustrated by magic lantern views, if practicable,—this in connection with the review questions, selections from them, or all of them, as it is thought time will allow, would be educative to the visitor. Intersperse the program with a few good musical selections of a character suited to a church entertainment.

LESSON 11.**QUARTERLY REVIEW.**

- Lesson 1. The Nephite-Zarahemlaite Confederacy.
- Lesson 2. Benjamin Chooses His Successor.
- Lesson 3. The People Assembled.
- Lesson 4. Benjamin's Teachings Continued.
- Lesson 5. Benjamin Prophecies of Christ.
- Lesson 6. To Walk with Christ.
- Lesson 7. The People Covenant.
- Lesson 8. Search for the People of Zeniff.
- Lesson 9. History of the People of Zeniff.
- Lesson 10. The Reign of Noah.

RETROSPECTIVE.

Our lessons this quarter have been mainly devoted to the teachings of Benjamin. He has taught us how to begin and how to continue to walk in the Christ-life. He has made it very plain that the religion of Christ is a very practical thing, for use in every-day life and in our intercourse with our fellow beings; that as we regard and act towards one another we show the sincerity of our profession. Benjamin set an example illustrating the equality that should prevail in society, that no class should be exalted over the masses; that the ruler and leader should truly serve the people. He taught humanity to our fellow men. He put himself on record as another witness for Christ, and bore testimony to the truth that in all ages God has given but one plan whereby man can be saved.

Historically, the quarter records important events. The beginning of a new nation, the Nephite-Zarahemlaite confederacy, which is also the beginning of the greatest period in Nephite history. An offshoot from this nation was the colony of Zeniff, which established an independent state that existed for about eighty years or longer. Our quarter covers almost the entire time of the existence of this nation, for the people returned to Zarahemla with Ammon. We have just taken up the record of the little nation and will finish it in the next quarter.

REVIEW QUESTIONS.

Prophetic.—What did Benjamin prophesy about Christ? To what extent did he declare the knowledge of Christ should go? What did he prophesy concerning the Nephites?

Teaching.—What example did Benjamin set for men in high places? What is the lesson his example teaches? What did Benjamin teach that we should do for the poor and unfortunate of our fel-

low men? What should we exercise towards those who have not the ability to succeed as others have? What did Benjamin declare to be the only name and way of salvation? What did he show to be more important than professing Christ? In what did Benjamin show that living Christlike consists? How did he illustrate the Christ-life in his own example? What did he warn the people about contentions? From what source did he say contentions arise? What quality did he say we should be filled with? If we have love, what disposition will we have towards one another? What did Benjamin say about borrowing? What did he say about causing another to offend? How may we do this? What two rules may be said to express the essence of Benjamin's teachings?

What did Benjamin show to be the duty of Christian parents towards their children? What did he teach upon the question of the spiritual condition of little children? What becomes of the child who dies in infancy?

What did Benjamin mean by speaking of retaining a remission of sins? How can it be done? What did Benjamin say about having humility? Of what importance did he show the quality to

be? What is humility? How is it manifested if we have it?

Historical.—What new nation begins its history in the lessons of this quarter? Who was king in Zarahemla when Mosiah came? Who was made king of the new confederacy? Why were the Nephites given such prominence in the new nation? What language was taught? Give an account of the people of Zarahemla. What discovery did they make soon upon coming to this land? Tell of the notable religious event of Benjamin's time. Who succeeded Benjamin as king? What important event took place in the early years of Mosiah's reign? Tell what we have so far learned about the people of Zeniff. Who was king when Ammon found this people? Give a brief account of the reigns of Zeniff and Noah.

Map and Archæology Talk.—Trace the journey of Ammon and his party from Zarahemla to Shilom and Lehi-Nephi. Tell how archæology seems to sustain the account of the people of Zeniff. Magic lantern views, showing ruins in Northern Peru, could be used very effectively in connection with the lesson.

JUNIOR REVIEW QUESTIONS.

Who was the first king of the new nation after the Nephites left Zarahemla? Who was king after Mosiah? What kind of a man was Benjamin? What did Benjamin do for his people? Tell about the great meeting Benjamin called. How did he teach the people they should teach one another? What did he say about quarreling? What did he say about offending, or hurting another's feelings? What should we do when we borrow? How should we treat the poor and sick? Of whom did Benjamin prophesy? Whom did he tell the people to be like? How did he say we could always be pleasing to God?

Who became king after Benjamin? What kind of a man was Mosiah the second? What did he appoint sixteen men for? Who was the leader? How did the lost people feel when Ammon made himself known to them? Who was king of the people of Zeniff at this time? Why were the people very un-

happy when Ammon found them? What did Limhi hope for?

Help Hint.—The teacher will have to be careful to keep the different localities clear in the children's minds, and this can best be done by means of the blackboard.

It would be a good idea to let the questions range along the map course. After reviewing that part of the quarter lying in Zarahemla, when the teacher comes to the setting out of Ammon and his party, let her point to the map and say, "Now let us go along with Ammon." At this point bring in questions numbers 19, 20, 21, 22. Point to where Ammon found the people of Zeniff. "Let us see what these people had been doing since they left Zarahemla." Ask questions reviewing the history of the people.

By keeping the board illustration before the children all the time, they will not get the different peoples confused, and appealing to the eye adds interest.

20-
March, 1904.

Fourth Week.

PARLIAMENTARY PROGRAM.

By J. A. Gunsolley.

Introduction.

Owing to the fact that the Rules of Order and Debate is out of print, and will not be reissued until after next General Conference, it is deemed necessary to print the text in the QUARTERLY so that all may have access to the study.

Much of parliamentary tactics is based upon the motions that dispose of questions, such as are discussed in this lesson. They not only serve to dispose of questions according to the desire of the friends of such questions, but they are also effectual weapons in the hands of enemies of proposed measures to accomplish their defeat.

SUGGESTIVE PROGRAM.

Introductory Music.

Paper.—"Wholesome legislation results from a free and full consideration of every proposition."

Lesson Study.—Text, Chapter VI, Rules of Order and Debate, as printed with lesson. Subject, "Motions that dispose of questions."

(Sec. 55.) MOTIONS TO SUPPRESS.—

When a deliberative body is desirous of getting rid of a question before it, without either consuming further time with it, or coming to a decision by actual vote, because the subject matter is thought to be unwise or impolitic, it is done in one of three ways:

1. By "moving the previous question."

(a) The original use of this motion was to suppress subjects of a delicate nature, or those which might call out observations of an injurious tendency. When first used the form was, "Shall the main question be put; if decided in the negative, the question was suppressed for the whole session. Now the form is, Shall the main question be now put?" If this be decided negatively, it defers the question for the day only, unless disposed of in some manner; but if it be decided affirmatively, it puts an end to the discussion, and a vote upon the principal motion must be taken without further debate, and in the form in which it then exists. This operation of the previous question, if decided affirmatively, has given rise to the use of it for the purpose of stopping discussion on a principal question, and bringing it at once to a vote; and ordinarily this is the only object of the

previous question as in use in the legislative assemblies of the United States. The vote on the previous question, when negatived, leaves the main question under debate for the remainder of the session, unless sooner disposed of by taking the question, or in some other manner. The object of the one who moves and those who sustain the previous question is to stop further discussion, by obtaining a vote in the affirmative; and hence great care should be observed in its use.

The call, "Question, Question," an improper one.

(b) In this connection it is proper to state that the call, "Question, Question," so frequently heard in ordinary assemblies is unseemly and out of place in deliberative bodies; hence, when it is thought advisable to suppress debate, the member who desires to call the question should rise, address the presiding officer, and when he has secured recognition, say, "I move the previous question;" the presiding officer should then ask the assembly, "Shall the main question be now put;" those who favor say "Aye;" after the negative vote is called, if the vote be "aye," he should put the main question without delay.

2. By "indefinite postponement."

(Sec. 56.) TO POSTPONE INDEFINITELY.—If it be desired to remove a question from consideration and debate, without a direct vote upon it, it may be done by a motion to indefinitely postpone; the effect of which, should it be decidedly affirmatively, is to quash the proposition entirely; that is, it is an adjournment of the question, without

day set for its consideration, which is understood to be a discontinuance.

3. By "a motion to lay on the table."

(Sec. 57.) TO LIE ON THE TABLE.—If the Assembly is willing to entertain and consider a question, but not at the time when it is moved, the proper course is either to postpone the subject to another day, or to order it to lie on the table.

(Sec. 58.) POSTPONEMENT TO A FUTURE TIME.—When the members individually want more information than they possess, at the time a question is moved, or desire further time for reflection and examination, the proper motion is, to postpone the subject to such future day as will answer the views of the Assembly.

(Sec. 59.) LIE ON THE TABLE.—If the Assembly has something else before it, which claims its present attention, and is therefore desirous to postpone a particular proposition, until that subject is disposed of, such postponement may be effected by means of a motion that the matter in question lie on the table. If this motion prevails, the subject so disposed of may be taken up, at any time afterwards, and considered, when it may suit the convenience of the Assembly. This motion is also sometimes made use of for the final disposition of a subject; and it always has that effect, when no motion is afterwards made to take it up. When any motion, proposition, report, resolution, or other matter, has been ordered to lie on the table, it is not in strictness allowable to make any further order with reference to the same subject, on the same day.

LESSON STUDY.

(Sec. 55.) MOTIONS TO SUPPRESS.—What is the use of these motions? In how many different ways accomplished?

1. (a) Moving "previous question." What was its original use? What was the form when first used? What was the effect of negative vote? What is the present form? State effect of negative vote. Of affirmative vote. What is said of necessity for exercising care in use of "previous question"? (See note.)

(b) The call, "Question, Question," an improper one.—What is said of the call "Question, Question" being un-

(Sec. 60.) A COMMITMENT.—When a proposition is defective in form, or the subject matter has not been sufficiently considered to permit definite action without delaying the Assembly to perfect the form of the proposition, it is proper and usual to refer the subject to a committee, with or without instructions, to perfect wholly or in part, and to report for the further consideration of the Assembly. This is called a commitment; or, if it has been already in the hands of a committee, a recommitment.

(Sec. 61.) REFERRED WHOLLY, OR IN PART.—When a subject is referred or recommitted, the committee may be instructed or ordered by the Assembly, as to any part or all the duties assigned them; or the subject may be left with the committee without instructions. In the former case, the instructions must be obeyed; in the latter, the committee have full power over the matter, and may report upon it in any manner they please, provided they keep within the recognized forms of parliamentary proceedings. A part only of a subject may be committed, without the residue; or different parts may be committed to different committees. A commitment with instructions is sometimes made use of as a convenient mode of procuring further information, and, at the same time, of postponing the consideration of a subject to a future though uncertain day.

Special Music.

Question-Box Review, or Parliamentary Drill, at option of Program Committee.

seemly? What is the proper way to call the question?

2. Indefinite Postponement.

(Sec. 56.) TO POSTPONE INDEFINITELY.—When is this motion used? What is the effect if decided in the affirmative?

3. A motion to lay on the table.

(Sec. 57.) TO LIE ON THE TABLE.—When is it proper to use this motion? (Such matter, or question, can be taken from the table at the will of the Assembly.)

(Sec. 58.) POSTPONEMENT TO A FUTURE

TIME.—Under what circumstances do these questions of postponement to a future time become desirable?

(Sec. 59.) **LIE ON THE TABLE.**—When desired to postpone a particular proposition until another subject is disposed of, how may this motion be used? What is said of taking such subject up afterwards? How may such proposition make final disposition of a subject? What is the rule about making further order of subjects ordered to lie on table?

(Sec. 60.) **A COMMITMENT.**—For what purposes may propositions be referred to

committees? What is said about instructing committees? What is a recommitment?

(Sec. 61.) **REFERRED WHOLLY, OR IN PART.**—What is further said about instructing committees? What duties and privileges belong to committees in reporting on matters referred to them? How is a commitment with instructions sometimes made use of?

Note.—By resolution of General Conference it now requires a two thirds vote of house to order the taking of “previous question.”

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First Week.

EXPERIENCE MEETING.

TOPIC.—Overcoming Enemies with Good.

Scripture Readings.—James 3:5; Proverbs 15:1; Doctrine and Covenants 95:5; Ephesians 4:32; Romans 12:12, 14, 17, 18-21; Doctrine and Covenants 64:2; Matthew 5:43-45; Mosiah 11:16.

Prayer.—For the spirit to enable us to pray for our enemies.

Experience.—Tell of instances when you have known of kind treatment and a generous spirit shown to overcome enmity, opposition, or unfriendliness in another; when the spirit of love has brought about a reconciliation of trouble; when enmity has been swept away by prayer.

Remarks.—This may be made a most interesting and profitable meeting if rightly conducted. Encourage perfect freedom on the part of the members. The meeting is more for interchange of experiences than prayer, and for scriptural study on the topic. There should be no hard and fast rule about praying, however; members should feel at liberty to pray as they feel led. Neither should

the scriptural texts be limited to those here given; if a member feels like reading a text that has appealed to him on the subject, he should be free to do so.

The scriptural readings are to be read by the members who may volunteer, be called upon, or the texts may be assigned beforehand.

The leader of the meeting should make himself acquainted with the theme of the meeting and be prepared to give a brief opening talk, right to the point, encouraging the young.

Should he know of a member or members of the society or the branch who have had special experiences along the line of thought of the meeting, see such ones beforehand and request them to be present and relate their experience.

After the hearts of the members have been prepared by the readings, talks, and experiences, an earnest prayer at the close of the meeting for the spirit to enable us to pray for our enemies, for the spirit of good to help us to overcome evil, will have impressive effect.

April, 1904.

Second Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Lesson.

Music.

Paper: Sketch of the history of the Macedonians.

Talk: Why we are interested in anything likely to affect the Turkish government.

Report of the Program Committee.

Closing exercises.

LESSON I.

ABINADI WARNS THE PEOPLE.

Text.—Mosiah 7:8-16, small edition; 7:21-51, large edition.

Time.—Somewhere between 160 and 140 before Christ.

Place.—Lehi-Nephi and Shilom.

LESSON STATEMENT.

In the reign of wicked King Noah, the Prophet Abinadi came unto the people declaring their sins and warning them of the wrath of God which would be poured out upon them if they did not repent. But the people turned a deaf ear to all Abinadi said and sought to take his life. Noah gave orders that the prophet should be brought to him.

Abinadi eluded all efforts of the king and the people to find him for two years, when the command of God came to him to visit the people and warn them again. Fearless of death or whatever might befall him, the prophet obeyed the Lord's summons, and it will be well for us to note carefully the declarations made to the people, that we may appreciate fully the fulfillment of them later on. Abinadi warned the people that unless they repented they would be brought into bondage by their enemies; they would be subjected to oppression, and grievous burdens would be placed upon them. We have already seen that this came true. The utter downfall of Noah was predicted, and that great numbers of the people would be slain. All this Abinadi declared would take place in the generation to which he was talking.

The people again rejected the prophet's words, and Abinadi was delivered unto Noah and cast into prison. The priests of Noah desired to have the prophet brought before them that they might question him. It was done, but Abinadi's wisdom confounded the priests, and he took advantage of the opportunity to speak plainly to Noah and his priests, telling them to their faces of their hypocrisy and sins.

HELPS ON THE LESSON TEXT.

(Paragraph 8, small edition; verses 21-26, large edition.)

"There was a man among them whose name was Abinadi."—This is the first time Abinadi has been spoken of. Our text denotes that he had been living among the people when the Lord called him.

"He commanded me."—Abinadi states his authority. The Lord had commanded him to go forth and say unto the people the things which Abinadi told them. True prophets are always called of God, and one way by which we may judge of a true prophet is whether he makes the right claim or not; whether he professes to be sent of God. Paul, speaking of those who represent the Lord, said, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4. Turning to the old Bible we find how Aaron was called: "And the Lord said to Aaron, Go into the wilderness to meet Moses."—Exodus 4: 27. Just previous to this we are given an account of the Lord informing Moses that Aaron should be his spokesman. (Exodus 4: 10-16.) So Aaron received his authority from the Lord in the direct commandment, "Go."

When Moses himself asked the Lord what he should say to the people that they might know that he was a true prophet, the Lord told him: "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me

unto you."—Exodus 3: 15. This is the simple and only claim that all the prophets of the Bible make, viz., that the Lord commanded them, but it is the imperative claim, the one that every true prophet has made.

"Woe be unto this people."—The Lord was, of course, sorely displeased with these people for their transgression and wickedness, but "surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7), and so before the woe of God's wrath was poured out upon the people, the Lord sent a prophet to warn them.

"And except they repent."—God is always good and just, and has always been merciful and patient with a people if they ever were believing and obedient to him, striving with them to bring them back to the straight paths, before he would send great affliction upon them, or cut them off. Think how the Lord strove with Israel, and each time before their captivity and the final scattering, prophets were sent to warn the people that they might have a chance to repent if they would. As we know, the people we are studying had once been an enlightened people, but under the leadership of evil men, they had fallen. The Lord offered them opportunity to turn from their sins as is shown by the prophet's words that the judgments described would be sent *except* the people repented.

What would come upon the people if they persisted in their hardened, sinful course? By whom should they be brought into bondage?

"By the hands of their enemies."—The enemies referred to must have been the Lamanites, for there were no other people in the whole land that might have been thus referred to. Back in the early days of their history the Lord warned the Nephites that the Lamanites should have no power over them except they rebelled against God, in which case the Lamanites should "be a scourge" unto the Nephites, "to stir them up in the ways of remembrance." (1 Nephi 1: 19.)

If the people should, by their persistence in evil-doing, let the condition of which they were warned come upon them, how would the Lord treat their cries for deliverance?

"And except they repent in sackcloth and ashes."—Notice the Lord's mercy as shown by this statement. Even though the Lord is giving the people a chance to repent now, and if they are brought into bondage it will be because they refuse to accept the present opportunity offered them, still, after that, the Lord signifies that he will be merciful to them, and deliver them from the afflictions they bring upon themselves, if they thoroughly humble themselves, but this they must do.

(Paragraph 9, small edition; verses 27-30, large edition.)

"They were wroth with him."—Self-righteousness and anger at being told of faults usually go hand in hand with transgression. Like the ancient Israelites in the times of their unspiritual condition these people resented what the prophet told them, and treated Abinadi as Lehi had been treated, and as the prophets before him had been treated, when they spoke to the people of their wrong-doing, and begged them to turn unto righteousness.

"The eyes of the people were blinded." In the seventeenth paragraph of this chapter Abinadi tells the priests of Noah that if they understood the law, they had not taught it to the people, but had perverted the ways of the Lord. We will remember that in the first paragraph of this same chapter we are told that these priests deceived the people with "vain and flattering words." The people had been falsely taught, and this the text seems to imply was one reason why the people "hardened their hearts"

against the things that Abinadi told them.

False teachings have ever been the hardest things that truth has had to meet. It is difficult to reach the hearts of a people who have been wrongly educated in religious things. Jesus told the Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matthew 23: 15.

What did the people try to do to Abinadi?

How did Noah receive the news of Abinadi's teachings?

Why did the people not deliver Abinadi over to the king?

(Paragraph 10, small edition; verses 31, 32, large edition.)

"After the space of two years."—How did Abinadi appear to the people now? Where had he been all this time? Did the people know who it was that came to them now? Why did Abinadi visit the people again?

The Lord is so merciful he does not stop with warning people once. How many times did he send prophets to warn backsliding Israel! Abinadi states that the Lord commanded him to go unto the people and warn them again.

It seems that the two years had been given the people in which to reflect and repent. The Lord had permitted Abinadi to be silent in this time. We do not think that the danger which menaced him was the whole reason why Abinadi was not heard from in this time, for the prophets of God have been fearless of danger so long as they had a message to deliver, and we shall see that Abinadi was also, and felt secure in the Lord's protection until he should have finished the work the Lord gave him to do, "and then it matters not," he said. (See paragraph 20, this chapter.)

As to Abinadi's appearing in disguise, we are simply told that he did so, and not that the Lord directed him to do it. It may have been that Abinadi resorted to this means himself, not through fear of the people, can we think, but in his desire to be unmolested until he could execute the Lord's wishes. As a stranger to them, the people would wait until they heard what

Abinadi had to say, when if he made himself known on the start, he would be recognized and seized at once. We should say that it was only a little human precaution that Abinadi took.

"It shall come to pass that this generation."—Abinadi declares that the things which he prophesies to come upon the people would be fulfilled in the generation to which he is talking; it would be in the time of Noah, as we learn from the next paragraph.

What former warning does Abinadi repeat?

What signifies that the people would be subjected to indignity and humiliation?

"Shall devour their flesh."—This expression that dogs, vultures, and wild beasts should devour their flesh would signify that the people were to die in such numbers that they could not be buried. In the sentence just before this one it says that the people should be slain. Further on, in his dying words, Abinadi tells the people that they should be "driven and scattered." (See chapter 9, paragraph 5.) From all this we conclude that the people would be killed in great numbers by the Lamanites. In battles with their enemies, and invasions by them, the people of Noah would be badly worsted.

(Paragraphs 11, 12, small edition; verses 33-37, large edition.)

What should become of Noah? In figurative language Abinadi shows that Noah would be utterly powerless to resist the troubles that should come upon him; they would completely overtake him.

What other afflictions besides those that have been mentioned should come upon the people? In Mosiah 9:5 Abinadi prophesies that the people should be afflicted with "all manner of diseases."

"With famine and with pestilence."—Included with the troubles that should come upon the people their crops should be destroyed. In the twelfth paragraph some of the blighting causes are mentioned, as hail, east wind—a cold wind probably, chilling the budding fruit and crops. Insects should devour the grain, which would be another cause that would contribute to famine.

"They shall have burdens lashed upon their backs."—This statement, with the

rest of the paragraph, and the declaration, made in paragraph 10, that the people should be driven and "smitten on the cheek," goes to show that they would be treated with great severity and oppression.

(Paragraph 13, small edition; verses 38, 39, large edition.)

"Except they repent, I will utterly destroy them."—As attention was called in paragraph 8, it will be seen that after the punishment promised should come upon them, the people would yet have a chance to repent if they would, and the Lord would acknowledge them. But if they would not repent after being severely chastened, they should be utterly destroyed.

"Other nations which shall possess the land."—The two warnings found in this paragraph agree with the promise made through Lehi and revealed to Nephi in vision that if the Nephites would live righteously, they should be blessed and protected in the land, but if they would go into unbelief and break the commandments of God, they should be destroyed, and other nations should be brought here. (See 1 Nephi 3:29, 30, 35-37 and 2 Nephi 1:1, 2.) The people of Noah were Nephites, and so these promises would apply to them, also.

(Paragraphs 14, 15, small edition; verses 40-47, large edition.)

How did the people receive Abinadi this second time?

In the narration to the king of what Abinadi said, what changed forms of expression do you notice? Perhaps the people told Noah Abinadi's sayings in their own words, or perhaps not all he said is recorded.

How did the people speak of themselves, and of the king? What spirit did they show? Compare with the expressions of the people in paragraph 7 of this chapter.

(Paragraph 16, small edition; verses 48-51, large edition.)

What did Noah cause to be done with Abinadi?

With whom did Noah hold counsel concerning the prophet?

What did the priests of Noah desire?

How did Abinadi meet the priests' questions?

How did the priests feel?

Abinadi stood before the priests as inspired men of God in Bible history met the arrogance of worldly and carnal minds. The fact that we are told that the priests were astonished shows how

wise they were in their own conceit to have attacked Abinadi with so much confidence, and also shows that they were so spiritually dead that they did not realize they were talking to a prophet of the Lord.

TEACHING FROM THE LESSON.

Sin leads to downfall.

A nation's life is measured by its principles; its strength depends upon its righteousness.

God's judgments often come by natural means.

QUESTIONS ON THE LESSON.

What do we know of Abinadi? By what authority did he claim to be a prophet? How did he say he had received this authority? Have true prophets ever claimed any more or any less than Abinadi did? What was Abinadi commanded to tell the people first? Was punishment to fall upon them immediately? How was God's mercy shown? What is God's plan before he sends destruction upon people? In what instances does he send warning first? What had the people of our lesson been? How were Abinadi's declarations received by the people? By the king? What command did the king give? What would be inferred Abinadi did when his life was sought? How long was it before he appeared unto the people again? What precaution did he take when he made his second appearance? What were doubtless his motives? What change did Abinadi prophesy should take place in the civil condition of the people unless they repented? What warning had the Lord

given the Nephites concerning their enemies, the Lamanites? How did Abinadi say the people of Noah would be treated by their enemies? What destruction would come upon the people? What afflictions and pestilence? What would happen to the crops? What would result from these causes? What did Abinadi prophesy about Noah? If, after the chastisement the people received, they would repent, would the Lord accept of their repentance? But if they would not repent, then what would become of them? In accordance with what declaration that the Lord had made to the people of this land was Abinadi's warning?

What charges did the people make against Abinadi to King Noah? How did they justify him and themselves? How did they feel about their strength? What did Noah cause to be done with Abinadi? Before whom was Abinadi then brought? Why did the priests desire to see Abinadi? How was their conceit rewarded?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions. — Who was Abinadi? Whom did he say sent him to the people? How do true prophets always come? What did the Lord command Abinadi to tell the people about their sins? How was the Lord's mercy shown to the people? Did the people appreciate the warning? What did they wish to do to Abinadi? Why did they not do so at that time? How long was it before Abinadi appeared unto the people again? What did he prophesy would happen to the people if they did not repent? What would their enemies

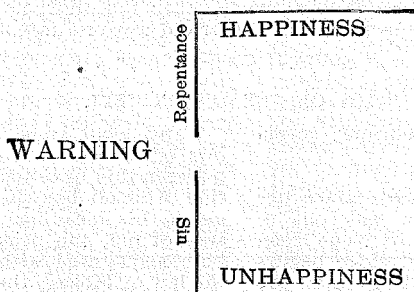
do to them? What would happen to their crops? What other troubles would come upon them? Why were all these troubles to come upon the people? What did the Lord wish them to do so that he would not need to punish them? Did the people believe any of the things Abinadi told them? What did they think? What did King Noah cause to be done with Abinadi? Before whom was Abinadi brought? What did the priests think they could do? How did Abinadi meet all their questions?

Help Hints.—Emphasize, in this lesson, God's mercy; how he would always have people repent, if they would, that judgments might not come upon them. That we bring trouble upon ourselves if we will not do right.

Illustration.—Draw two lines, one pointing upward, and one downward. The upward line represents a repentant

course, leading to happiness. The downward line represents persisting in sin, leading to unhappiness.

By heeding Abinadi's warning and taking the repentant course the people might have escaped trouble, but they chose to continue in the downward, sinful course, that led to the judgments prophesied of.



April, 1904.

Third Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Lesson.

Song.

Five-minute paper: Sketch of the history of Turkey, (*note a.*)

Five-minute paper: The religion of Turkey.

Five minute talk: Peoples ruled by Turkey, (*note b.*)

Roll call.—Respond with an item of news concerning the affairs or happenings in the world.

Closing exercises.

Note a.—A blackboard outline, accompanying this paper, would be appreciated. The writer should copy the outline on the board before the meeting.

Note b.—The interest of this talk will be greatly enhanced by a map sketch on the board, showing localities of the peoples ruled by Turkey (writing the names of the peoples in their respective localities) and the extent of the Turkish Empire.

LESSON 2.

ABINADI'S TEACHINGS AND PROPHECY CONCERNING CHRIST.

Text.—Mosiah 7: 17-21; 8: 1, 2, small edition; 7: 52-93; 8: 1-15, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

The priests of Noah present a prophecy for Abinadi to explain, thinking to puzzle him. Abinadi takes this very scripture and turns it against his assailants. He further shows their spiritual ignorance by questions he asks them upon the law of

Moses, especially concerning the purpose of it. They did not understand that the law had no saving power, and that it only pointed to Him who had.

Abinadi explains the philosophy of the law, referring to Moses, Isaiah, and "all the prophets," showing that the ordinances of the law were typical of Christ, and thus leading up to his grand teachings and prophecies upon the mission of Christ.

Abinadi boldly confronts the king and the priests with their hypocrisy and sins, charging them with not even living up to the letter of the law which they professed. In the course of his talk Abinadi was interrupted by Noah who ordered that the prophet be taken away and put to death. But the power of God rested upon Abinadi, and he forbade any one to touch him until he had delivered the message he was sent to declare, and neither did any one dare to lay hands upon him, at this time.

HELPS ON THE LESSON TEXT.

(Paragraph 17, small edition; verses 52-63, large edition.)

"*What meaneth the words which are written?*"—This question was put to Abinadi by the priests of Noah concerning the passage of scripture beginning with "How beautiful upon the mountains," etc., in the third line, to "and all the ends of the earth shall see the salvation of our God," in the thirteenth line, which scripture is from Isaiah 52: 7-10.

What answer does Abinadi make the priests?

If they understood the prophecies, what does Abinadi tell them they had not done?

If the priests did not understand the prophecies, what does Abinadi say was the reason?

What law did the priests say they taught the people?

What did Abinadi reply?

Of what things did he accuse them as being contrary to the teachings of the law of Moses?

"*Know ye not that I speak the truth?*" The priests had said that they taught the law of Moses. Abinadi referred to things which that law plainly taught and now asks the priests if he does not speak truly when he says that they violated the law of Moses in their lives; in other words, that they did not live in accordance with the commandments of that law.

What does Abinadi declare to the priests?

(Paragraph 18, small edition; verses 64-72, large edition.)

Why does Abinadi charge the priests with iniquity?

"*And what know ye concerning the law of Moses?*"—There is no conflict between this question and the accusation Abinadi has just made, when we get at his meaning. Like the Pharisees of old, the priests of Noah were both acquainted with and ignorant of the law of Moses; they understood the letter of the law, but did not comprehend the purpose of it, which fact Abinadi proceeds to draw out by his following question.

"*Doth salvation come by the law of Moses?*"—The priests of Noah answered yes. The Jews held the same belief, and when Christ, the fulfillment of the law, came proclaiming the way of salvation he was met with, "We have Moses and the prophets,"—sufficient. Although the Nephite prophets had taught all along that salvation was through Christ and him only (see 2 Nephi 13: 6 and Mosiah 1: 15; 3: 2), and that the design of the law of Moses was to point men to Christ (see 2 Nephi 11: 7-9; Jacob 3: 2), just as Isaiah and all the ancient Bible prophets taught, yet because of spiritual darkness of mind this great truth was not comprehended by the priests of Noah, and it was not comprehended by the Jews. The priests of Noah had thought to test Abinadi's wisdom. He puts a question to them that tests *their* spiritual understanding.

"*I know if ye keep the commandments of God, ye shall be saved.*"—Obedience is the means by which we may obtain that which Christ has provided for us, but the power to save lies not in any acts of ours; it lies not in any precept or code of laws. They are but the rule by which we may win the prize. To illustrate: we go to buy some article, say

a certain book, Pilgrim's Progress. It costs so much. We pay the price and obtain the book. Suppose Pilgrim's Progress had never been written, could any money procure it? But on the other hand, since the book has been written, and there is a price attached to it, that price must be paid before the book may be had. Any law, no matter whether it be the law of Moses or the law we call the gospel law, without Christ, could not save us. Christ is the saving power, and he must also be the object of our belief. This understood, there is a means provided by which we may obtain the gift of salvation offered us by Christ, and in the time of our lesson it was the law of Moses, hence it was necessary to keep those commandments in order to be saved.

Beginning with "I am the Lord thy God," etc., in the ninth line of the paragraph we are examining, and concluding with "or things which are in the earth beneath," in the thirteenth line, Abinadi quotes from the law of Moses as found in Exodus 20: 2-4.

"And have ye taught this people that they should do all these things?"—Abinadi in the next breath answers this question himself—"Nay, ye have not." In this denial he practically accuses the people of idol worship, for the commandments to which he referred pertained to this subject; they forbade having other gods, or making any images for worship. The fact that Abinadi charges the priests with failure to teach the people that they should not do these things, leaves us to suppose that the people were permitted to do them, and the inference may go further,—that the people were taught and encouraged in idolatry.

(Paragraph 19, small edition; verses 73-76, large edition.)

At this point, what order did Noah give?

What did the priests endeavor to do?

What stopped them?

What Did Abinadi say he had not yet done, and that he must do?

"For I have not delivered the message which the Lord sent me to deliver."—That message was concerning Christ, as we shall see. Simply to have accused the people of their sins—there would have been no object in this, nothing to be gained from it, and this is as far as

Abinadi had yet gone. All men were to be judged by Christ, hence Christ was the message which all the prophets of old were sent to proclaim unto the people. No use to show the people their sins, unless the means of escape and pardon was made known to them. This was through belief in and obedience to Christ, hence Christ and the plan of redemption must be taught.

"Neither have I told you that which ye have requested that I should tell."—It will be remembered that in the seventeenth paragraph of our lesson the priests quoted from Isaiah 52: 7-10 asking, "What meaneth the words which are written?" Abinadi has not seen fit yet to give a direct answer to their question. It would involve the Christ, and Abinadi was leading up to that point, which forms the climax of his teachings and prophecies.

(Paragraph 20, small edition; verses 77-82, large edition.)

"The people of King Noah durst not lay their hands on him."—We are told that the reason was because "the Spirit of the Lord was upon him." We will remember a similar instance in 1 Nephi 5: 27-30, when a power rested upon Nephi that quailed Laman and Lemuel when they would have laid violent hands upon him. Abinadi was clothed with the Spirit of God to such an extent, one record says, that his face shone as Moses' face did, on one occasion of which we read in Exodus 34: 29-35.

What did Abinadi say that he perceived?

Nevertheless, what did he say he must do?

"What you do with me, after this, shall be as a type and a shadow of things which are to come."—Further on, we shall learn how Abinadi was put to death by the people, and in a similar manner, when the time came, the corrupt King Noah and many that were descended from his corrupt priests were destroyed. (See Mosiah 9: 13; Alma 14: 12.

(Paragraph 21, small edition; verses 83-93, large edition.)

In this paragraph Abinadi refers again to the commandment forbidding idolatry, and quotes from Exodus 20: 4-17, the rest of the ten commandments given through Moses. These

commandments forbade having other gods, worshipping any image, taking the name of the Lord in vain, profaning the Sabbath day, disrespect to parents, murder, adultery, stealing, slander, and covetousness.

CHAPTER 8.

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

After quoting the ten commandments, what question did Abinadi ask the priests of Noah?

How did Abinadi, himself, answer the question?

What did he say was expedient concerning the law of Moses?

"The time shall come when it shall be no more expedient to keep the law of Moses."—Further on in this paragraph Abinadi describes the law of Moses as "a law of performances and of ordinances," and in the first part of the next paragraph he says, "that all these things were types of things to come." As has been pointed out before in this lesson, the object was Christ, and of course when he had come, there would be no further need of types to point to him, as Nephi so plainly showed was the intention of the law. (See 2 Nephi 11: 7-9.)

What does Abinadi say must unavoidably become of the people, notwithstanding the law of Moses, were it not for the atonement?

"The atonement which God himself shall make for the sins and iniquities of his people."—Isaiah speaks of Christ as "the mighty God, the everlasting Father." (See Isaiah 9:6; see also comments under "The Lord Omnipotent," paragraph 13, lesson 5 of last quarter.)

Why was the law given to the children of Israel?

Of what was it to keep them in remembrance?

"To keep them in remembrance of God."—This is a general statement. Abinadi speaks more specifically in the

next paragraph where he says of the law that it was a type of that which was to come, and asks, "Did not Moses prophesy . . . concerning the coming of the Messiah?" Again, in the last part of the ninth paragraph of the chapter we are now studying he says, "Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come; teach them that redemption cometh through Christ the Lord, who is the very eternal Father."

(Paragraph 2, small edition; verses 7-15, large edition.)

What does Abinadi say concerning the understanding the Israelites had of the law?

What particular thing did they not understand?

Why was this dullness of perception? *"And even all the prophets who have prophesied ever since the world began?"*

Abinadi asks if Moses and all the prophets have not prophesied of Christ, and beginning with "Who hath believed our report," in the eleventh line of this paragraph, on page 171, through the fourth paragraph, he quotes the fifty-third chapter of Isaiah's prophecy.

From this point Abinadi teaches with great plainness and with inspiration concerning the mission of Christ. In the latter part of the fifth paragraph and the first part of the sixth he refers again to Isaiah 52: 7-10, the passage propounded to him by the priests of Noah.

Abinadi continues his prophetic teachings through the rest of the eighth chapter of Mosiah, and they are concluded at the end of the chapter, with an appeal to the people to repent of their sins. He has explained the scripture that was presented to him, and has fully answered the priests.

Abinadi had now fulfilled his mission, leaving one of the grandest testimonies for Christ on record.

CENTRAL THOUGHT.

Christ is the source of hope to all men in all ages.

QUESTIONS ON THE LESSON.

How did the priests of Noah think to puzzle Abinadi? How did Abinadi meet their question? What question

did Abinadi, in turn, ask of the priests? How did their answer prove to their disadvantage? Of what sins would it

seem that the people were guilty? How does Abinadi charge the priests with responsibility in the matter? What did the priests fail to comprehend about the law? What other people failed to comprehend the limit and purpose of the law? What was the reason of failure to understand in both cases? Why was obedience to the law essential to salvation? What did Abinadi say about the extent of time the law would be in force? How did Abinadi describe the law of Moses? Of what did he declare these ordinances were a type? By what did he sustain this doctrine? What part of Isaiah did he quote? Give a brief digest of this prophecy. After explaining the law, and pointing to the prophecies referred to, what did Abinadi proceed to do? What connection was there, in Abinadi's final appeal, between the law of Moses and the things he had declared?

At what point in his talk was Abinadi angrily interrupted by Noah? Why was Abinadi not done violence to at this time? What did he declare he must do? What was his special message? What did Abinadi say would matter not when he had fulfilled his mission? But what did he prophesy concerning the treatment he would receive?

Prophecy on Christ.—What did Abinadi declare God would do? Who else refers to the Christ as God? What does Isaiah say? Why does Abinadi

say Christ should be called the Son of God? What does he say of the Father and the Son? What does the Bible say on this point? (See Saint John 10: 30.) What does Abinadi declare the Son of God would suffer? How would he manifest his divinity? How would he be treated by his people? What would he do for mankind? What would be accomplished by the sacrifice? Who are the seed of Christ? Who are referred to in Isaiah's prophecy by "How beautiful upon the mountains" were their feet etc.? What was the message of "peace" and "good tidings" they bore? Were it not for the redemption, what would have become of mankind? What was brought to pass through Christ's victory over death? If Christ had not triumphed over death, how would it have been with men? When shall the righteous dead come forth? Who will constitute the righteous dead? When shall they rise who never had the way of salvation made known to them? What is said about little children? To what extent will the message of salvation be spread? What does Abinadi declare about the extent to which God's justice will be acknowledged? How will the wicked feel at that time? What does Abinadi declare about the judgment? To what will the righteous be resurrected? To what will the wicked be resurrected?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—How did the priests of Noah try to puzzle Abinadi? Could they do so? Why could they not? What law did the priests claim to teach the people? Name the ten commandments of the law. Did the priests tell the truth? What did Abinadi say to them? Did it please the king and the priests to have Abinadi talk to them so plainly about their sins? What did Noah order to be done with Abinadi? Why did no one dare to touch Abinadi at this time? What did the priests not understand about the law of Moses? To whom did Abinadi explain that the law pointed? What did Abinadi say all the prophets had foretold? What was the reason the priests of Noah did not understand the prophecies as well as Abinadi? What great Bible prophet did Abinadi quote from? What did

Abinadi say Christ would do for us? What would Jesus' dying do for us? If Jesus had not died for us, what would have become of us? If Jesus had not risen from the dead, would there have been any resurrection? Who will be saved? What did Abinadi appeal to the people of Noah to do?

Help Hints.—As will be noticed by the questions, only the simple, straightforward truths of the lesson are presented to the young mind.

The ten commandments may be written in abridged form on the board.

The teacher may explain the "ordinances" connected with the law of Moses, showing how the sacrifices represented the sacrifice Christ would make.

Idea for illustration.—Print in large letters the word LAW. Right after it,

on the same line, draw a hand, with index finger extended. After the hand, on same line, write in large letters the word CHRIST, or draw the head on the Hope, or tack up the Hope picture. The illustration will read, (The) law (of Moses) points (to) Christ.

To more fully emphasize the great teaching of the lesson, viz., that Christ is the source of the hope of all men, in all ages, the following design may be used:

LAW
GOPEL

CHRIST

April, 1904.

Fourth Week.

SUGGESTIVE PROGRAM.

Opening exercises.

Lesson.

It is too early for the flower committee to be able to do much decorating, but they may provide some potted plants for the occasion. It is suggested that the music committee make this a special musical program. The musical numbers may be interspersed with the following:

Recitation or reading, "Thanatopsis," by Bryant. (*Note.*)

Recitation, "Spring," by Mrs. Hemans. (*Note.*)

Reports of the Music and the Flower Committees.

Roll-call.—Give a quotation from the Bible mentioning some flower.

Closing exercises.

Note.—Write John B. Alden, 61 East Ninth Street, New York City, for a catalogue of "Popular Classics," ranging in price from only three to fifteen cents each. The authors called for on the program will be found in that edition.

LESSON 3.

DEATH OF ABINADI AND FLIGHT OF ALMA.

Text.—Mosiah 9: 1-6, small edition; 9: 1-33, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Abinadi had fulfilled his mission, hence, when he finished speaking and the king gave orders that he should be taken, it was permitted to be done.

Perhaps the king's conscience became uneasy, or perhaps the evil priests thought that Abinadi could be conquered. Anyway, after being imprisoned for three days, Abinadi was brought before Noah and his priests again and promised that his life should be spared if he would recall what he had said. Unhesitatingly Abinadi answered no. He had told the truth, he said, and he warned them to beware of what they did.

Abinadi's firmness had some effect on Noah, and he would have released the prophet but for the priests—false teachers, the class that has ever been most clamorous in persecution of the servants of God. So Abinadi was put to death, burned, but as the flames were wrapping their fiery tongues around his body, he pronounced the sealing judgments upon the people. They had gone to the last extreme, and that of which they had been warned must now come upon them.

When Abinadi was seized there was a young man named Alma who had taken the prophet's words to heart, and he plead for Abinadi's life. Because of his sympathy for the prophet, and his evident belief in him, Noah ordered that the young man be cast out, and would have had him killed but Alma hid from the king's servants. While in seclusion Alma made a record of the prophecies and teachings of Abinadi.

After a time, Alma ventured forth, and went about privately among the people, teaching them. Many believed, and resorted to a place called Mormon.

HELPS ON THE LESSON TEXT.

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

"The king commandeth that the priests should take him."—In the first part of the second paragraph it says that the king had his guards take Abinadi. The probable meaning is that the king made his wishes known to his priests who saw that they were executed by the guards. It is common for us to say that a ruler does a thing when we mean that he authorizes it to be done. The following part of the sentence of our text says, "and cause that he should be put to death." Here it is clear that the priests were to see that the king's orders were carried out.

"But there was one among them, whose name was Alma."—We are told that Alma was a descendant of Nephi. He was the father of the great Alma of Nephite history. (See Mosiah 11:19.) The young man had listened quietly to Abinadi's declarations, it seems, and he believed the prophet's words, "For he knew concerning the iniquity" Abinadi had spoken against, we are told. Perhaps the young man had not even made himself known to Abinadi before, but now that he sees that the prophet's life is in danger, he acts upon his convictions that Abinadi is a true prophet, and pleads for his life.

How was Alma's expression of sympathy with Abinadi received by the king?

How did Alma escape being killed?

How long did he conceal himself?

"Did write all the words which Abinadi had spoken."—We are probably indebted to this record of Alma's for our knowledge of Abinadi's prophecies and teachings.

(Paragraph 2, small edition; verses 7-10, large edition.)

"And they bound him and cast him into prison."—Abinadi had said, it will be remembered, that he had a mission to perform and after that it mattered not what became of him. (See Mosiah 7:19, 20.) We have also seen that the Lord protected him until the prophet could finish his work. It is evident,

now, that Abinadi's work was done, for he is permitted to be taken.

How long was Abinadi kept in prison when he was again brought before the king and the priests?

What request did the king make of Abinadi?

What did he promise?

"We have found accusations against you."—How history repeats itself, and how much alike evil, blinded men at all times act. And what was the accusation Noah and his priests had against Abinadi? Let their own words expose them: "For thou hast said that God himself should come down among the children of men." Likewise was the mock piety of the priests of the Pharisees shocked, when, in answer to their question, "Tell us whether thou be the Christ, the Son of God," Jesus answered, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes: "He hath spoken blasphemy," he cried. (See Matthew 26:63-65.) Strange, how ready false teachers are to look for assumption and falsehood and to charge truth with irreverence! Or is it strange, after all?

(Paragraph 3, small edition; verses 11-13, large edition.)

"I will not recall my words."—With certain death staring him in the face if he persisted in affirming what he had said, yet Abinadi never faltered. The promise of escape and life could not tempt him. No grander heroes stand out in history than those men who have given their lives for the cause of truth. They did not have the excitement and the honors of the battle-field to inspire them. On the contrary, they have had to pass through persecution and dreary imprisonment; have had to decide under circumstances tending to weaken instead of stimulate them, and yet they have resolutely walked into the jaws of torture and death to be true to their principles.

"I have suffered myself that I have fallen into your hands."—We suppose Abinadi means that he had not been

unmindful of the possibility of the treatment he might receive when he undertook the mission to which the Lord called him, but that he had taken upon himself the consequences, be they what they might, to do the Lord's will.

Of what did Abinadi warn the king?

(Paragraph 4, small edition; verses 14-16, large edition.)

How was Noah affected by Abinadi's unwavering firmness, and the warning he gave?

What would Noah have done?

Why did not the king release Abinadi?

How did the priests cunningly inflame the king's anger against Abinadi?

(Paragraph 5, small edition; verses 17-23, large edition.)

By what means was Abinadi put to death?

"Even as ye have done unto me."—It will be remembered that before he was imprisoned, while he was delivering his message to Noah and the priests, and they would have taken him then, but he forbade them to touch him, Abinadi prophesied: "But this much I tell you: what you do with me, after this, shall be as a type and a shadow of things which are to come. (See Mosiah 7: 20.)

In what way did Abinadi's words indicate that the king and his priests would meet death?

What other things did Abinadi prophesy in his dying breath?

What were Abinadi's last words?

"Having sealed the truth of his words by his death."—Men do not die for a lie. A man may brave out a course of deception until death stares him in the face, when he is not likely to carry it any farther, but will confess to save his life. That a man will give his life for what he represents is the strongest evidence of his sincerity. It seems that the greatest teachers in history have been called upon to do this; it gives proof to men of the purity of purpose of those

teachers, and of the truth of the message they bore.

(Paragraph 6, small edition; verses 24-33, large edition.)

"Repented of his sins and iniquities."

This statement may, or may not mean that Alma had been a full partaker in the licentiousness and other wickedness of his nation; in other words, that he had gone to the extremes of vice and transgression that the people had. We are not told just what his sins and iniquities were, but at any rate, he repented of whatever he had done that was wrong.

"Began to teach the words of Abinadi."

Alma then taught the atonement of Christ, faith in Christ, repentance, and the hope of the resurrection through Christ, for these were the things that Abinadi had taught.

How did Alma find opportunity to teach the people?

With what success did he meet?

To what place did the believing ones gather?

"A place which was called Mormon."

We are told that this place received its name from "the king." The king of the Lamanites must be referred to, for all this country was in the possession of those people. The land occupied by the people of Noah was only granted to them by the Lamanite government. The Lamanite king was king over all the inhabited country except Zarahemla.

Mormon was situated in the "borders of the land," and from the fact that wild beasts inhabited the section, it must have been at the limits of Lamanite territory, or at the limits of the territory at that time occupied by them, at least. There was only wilderness between Mormon and Zarahemla. (See Mosiah 11: 6-8.) The Committee locates Mormon north of Lehi-Nephi. (See Committee's Report, pages 34 and 35.)

AFTER-THOUGHT.

Sad as it is that some have had to sacrifice their lives for the good of mankind, yet in dying they have accomplished what they could not have done in living. Abinadi's living words failed to move the people, but his dying testimony appealed to many. Had Abinadi not given his life for the truth he represented it is not probable that Alma could have made the converts that he did.

QUESTIONS ON THE LESSON.

Why was it that Abinadi could be taken and imprisoned now? Who plead for his life? Who was Alma? Was his pleading for Abinadi prompted by sympathy, or belief in him as a true prophet? What trouble did Alma's action get him into? What did Alma do while he was in concealment? For what purpose was Abinadi brought before the king and the priests the second time? What answer did Abinadi make to Noah's proposal? Who insisted upon Abinadi's death? What charge was brought against him? What did Noah

and the priests evidently wish to make out of this? What were the statements of Abinadi's dying prophecy? What comparison did he make with his own death? Why is it said that Abinadi sealed his words by his death?

What did Alma begin to do after Abinadi's death? With what success did he meet? At what place did the believers meet? Why did they go to this place? Where was Mormon? By whom was the place named?

What did Abinadi's dying accomplish?

SUGGESTIONS FOR JUNIOR TEACHERS.

Our children hear a great deal about the heroes of the battle-field, but they do not hear enough about such heroes as Abinadi, who represent the highest type of motive and courage. Too often the sublime sacrifices of such men are passed over as a matter of course, and the young mind fails to realize the grandeur of their characters. When we instill in the young admiration for the heroes of sacred history we raise religion in the scale of youthful estimation, and it appears noble as well as right, to be good.

Questions.—What did the king order to be done with Abinadi? Why were they allowed to take Abinadi, now? Why could they not take him before? After Abinadi had been in prison for three days, what did the king do? What request did he make of Abinadi? What did the king promise him if he would? What did Abinadi answer? How was Abinadi put to death? If Abinadi had taken back what he had said would the people have thought that he spoke truly, or falsely? When

a man will die for what he says, what does it prove to the people? Suppose, to save his life, Abinadi had done as the king and priests wished him to do, would he have been a hero?

Who begged the king to spare Abinadi's life? Did Alma do this simply because he felt sorry for Abinadi? What did the king do to Alma? How did Alma escape being killed? What did he do while he was hiding? After Abinadi's death, what did Alma commence to do? How did he go about teaching the people, so that the king would not stop him? Did Alma make any converts? Do you think he could have made any if Abinadi had taken back what he said? Where did the believers go?

Points to impress.—Abinadi would not lie. If he had, he would have been a coward. Because he would not he was a hero.

Place the following outline on the blackboard and have the children fill in the blank spaces:

Abinadi ——— lie.

— — — { Coward.

— — — — — { Hero.

May, 1904.

First Week.

PRAYER-MEETING.

Topic.—Our work and our young people.

Prayer.—That the Lord will bless our local, its officers and workers, and bring the young people of our branch to a spiritual awakening: that the Lord will bless the work and the workers in this and in foreign lands, and especially let us remember those who have asked an interest in our prayers.

Talk or Testimony.—Should any feel like making a few remarks by way of

encouragement or exhortation to the young they may speak as they feel led.

Remark.—Where a lesson is to follow the prayer-meeting, as happens twice each quarter, the prayer-meeting should not consume over twenty minutes of time, unless the Spirit should strongly direct otherwise, which would be exceptional. As a rule it is better to observe punctually the limits of time, so as not to rob any other feature of the work.

LESSON 4.

THE CHURCH ESTABLISHED.

Text.—Mosiah 9: 7-10, small edition; 9: 34-61, large edition.

Time.—As in Lesson 1.

Place.—At the waters of Mormon.

LESSON STATEMENT.

The party of believers who congregated at Mormon entered into covenant with Christ through the waters of baptism, and the Holy Spirit bore witness of divine approval and acceptance.

Alma proceeded to provide for the spiritual nurture of the flock by appointing priests to teach and minister to the people. These priests were not to make a profession of the office, but were to earn their own support.

Love and unity reigned in this new organization. As will always be the case when the pure love of Christ fills the hearts of those who claim to follow him, these people did not hoard their possessions, but they "impartment to one another" according to the needs of their brethren, and as each was able to give. We may be sure that no laziness or idleness was tolerated when the priests were commanded to work with their hands for their own temporal maintenance.

HELPS ON THE LESSON TEXT.

(Paragraph 7, small edition; verses 34-37, large edition.)

"Here are the waters of Mormon."—In paragraph six of this chapter it says there was "a fountain of pure water" in Mormon, and we suppose the same water supply is referred to by our text. When we speak of a fountain we usually mean an artificial construction. It is not likely that there was such a thing in this place, for the idea conveyed about Mormon is that it was uncultivated, on the outskirts of the Lamanite possessions, and uninhabited save by wild beasts, at seasons. We sometimes speak of a natural source of water as a fountain in a figurative sense, and it is

probably in this sense that the writer of our text uses the term. We think a spring, or small lake, perhaps, was what was referred to.

"What have you against being baptized in the name of the Lord?"—Our lesson gives the first account we have in the Book of Mormon of the act of baptizing being performed. It is not the first time that the doctrine has been presented, however. As far back as the time of Nephi and Jacob the doctrine was understood and taught. Jacob said, "And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned."—2 Nephi 6:9. Nephi's

teachings are very plain and positive on the subject. (See 2 Nephi 13: 2-4.)

"As a witness."—In the next paragraph the act of submitting to baptism is spoken of as "a testimony that ye have entered into a covenant to serve him until you are dead." Nephi points out that to be baptized is to be obedient to a command of God's—"Repent ye, repent ye, and be baptized in the name of my beloved Son," and expresses a belief on our part, a faith in the Son, our Savior. Christ set an example for us by being baptized, and when we are baptized, we give evidence that we wish to follow him. (See 2 Nephi 13: 2.)

Paul presents the significance of baptism in another phase. He represents baptism as a likeness of the death, burial, and resurrection of Christ, and that we signify our faith in Christ and his dying for us by submitting to an ordinance that is a type of the great sacrifice he made for us. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (See Romans 6: 4, 5; Doctrine and Covenants 110: 12.)

How did the people receive Alma's proposal?

(Paragraph 8, small edition; verses 38-43, large edition.)

Who was the first one baptized?

By whom was Helam baptized?

Repeat the formula Alma used in baptizing.

What is the formula that has been given to the church in these days? (See Doctrine and Covenants 17: 21.) It will be noticed that the essential points in the formulas are proper authority of the one officiating, and acknowledgment of the source of efficacy in the ordinance—Christ. It is through Christ that baptism avails us anything, hence the ordinance must be performed in his name. Alma's wording is not the same as the Doctrine and Covenants formula gives, but he makes the proper acknowledgment before he finishes,—“through the redemption of Christ.”

"Having authority from the Almighty God,"—Alma states his authority to act as a servant of the Master. In the ninth paragraph of our lesson the writer of the record says that Alma had authority from God, and in the eleventh

chapter of Mosiah it says that he was a high priest. In the paragraph of our lesson that we are now considering we are told that Alma prayed for the Spirit of the Lord, and that it came and rested upon him. But that could not have been the authority he claimed. He had proposed baptism to the people before this, and besides, the law is that "no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) This is also the Book of Mormon doctrine. (See Mosiah 11: 2.) We find that on a certain occasion another people wished to be baptized, "but," the record says, "there was none in the land that had authority from God," although the men who had taught the people and been the means of converting them were with them. (See Mosiah 9: 27.)

In order for his authority to be legal Alma must be called of God, either directly, or through one who had the proper authority. Those holding the priesthood of Christ have the authority to appoint others. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16: 19. In their tour among the branches, we are told that Paul and Barnabas ordained elders in every church. (See Acts 14: 23.) In the eleventh chapter of Mosiah we have a further account of these people of Alma, and we are told that none received authority to preach or teach "except it were by him from God," that is, Alma, being a high priest, could ordain others. (See paragraph 2.) Doctrine and Covenants states that to be legal an ordination must be had under the hands of those holding the Melchisedec priesthood. (Doctrine and Covenants 68: 2.)

So we see that Alma could only receive authority to act as a minister for God either by direct call from God, or through one having authority to represent the Lord. Let us state here that it does not necessarily follow that because Abinadi was a prophet he was a Melchisedec priest, with authority to appoint others. John the Baptist was a prophet, but not a high priest. We are not given an account of when Alma received his authority, nor the details

of the circumstance, but from his own statement, and the statement of his son, it would seem that his commission was given him direct from God. (See Alma 3: 1.)

"Both Alma and Helam were buried in the water."—This seems to have been a double baptism, in which both Alma and Helam were baptized. In the Inspired Translation we have an account of the Spirit taking Adam and carrying him, under the water to baptize him (Genesis 6: 67), but it does not seem that this was done in the case in our lesson, for further on we are told: "And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water." This shows that Alma was the instrument in his own baptism, that he placed himself under the water. He evidently acted upon his authority as giving him the right to baptize himself as well as another.

"Buried in the water."—Our text leaves no room for doubt as to the mode of baptism resorted to. It was clearly immersion, the mode taught and practiced in the New Testament. Jesus was immersed; he "went up straightway out of the water." (Matthew 3: 16.) The description given of the baptism of the eunuch is that he "came up out of the water." (Acts 8: 39.) Jesus told Nicodemus that a man must "be born of the water." (John 3: 5.) Paul describes the mode in vivid terms, as a "burial." (Romans 6: 4, 5.)

"Whosoever was baptized by the power and authority of God, was added to his church."—To give a sweeping definition of the church of God, and one that will be as brief as possible, it takes instruments having authority from God to teach and officiate in the laws and ordinances of God, and believers. The church may start with only one instrument, properly authorized, the law, and believers. Growing needs, by reason of increasing numbers in membership, necessitate other officers being chosen. Our lesson describes a church nucleus. As we proceed with the history of the Nephites, we shall see that this small beginning grew, and other priests and officers were appointed. Alma, the son of the Alma of our lesson, speaks of the movement about which we are now studying as the establishment of the

church of God. (See Alma 3: 1.)

How many did Alma baptize at this time?

(Paragraph 9, small edition; verses 44-54, large edition.)

"Ordained priests."—As we have already seen, Alma had the right to do this, and these officers were necessary to minister to the spiritual needs of the membership.

What commandment did Alma give the newly ordained priests?

What were the things that the priests might teach?

What commandment did Alma give concerning treatment of one another and regard towards one another?

Concerning the Sabbath day?

How were the priests to receive their support?

"And the priests were not to depend upon the people for their support."—Let it be understood that priests, or priesthood, is a class name; under this head there are different orders of officers. There are presiding officers and officers whose duty it is to travel. There are apostles, elders, priests, teachers, and deacons, but all belonging to the two divisions of priesthood, the Melchisedec and the Aaronic. From the nature of the work there was for these priests of our lesson to do, we see that they were presiding officers. The time came, probably, when some of them were sent out to preach, and would have to travel, but at present, they were to minister to the flock that had just been baptized, and had opportunity to perform temporal labor. As the Lord never provides that any class of men shall live by the efforts of others when they are able and have opportunity to provide for themselves, Alma commanded these priests to work for their own support, of course.

What provision was made for the needy among the people?

"Alma commanded that the people of the church should impart of their substance, every one according to that which he had."—Jesus once said that "the poor ye have always with you," and no matter how much a people are prospered, there are always some who are needy; misfortune, sickness, death comes. Under the provisions of God, none should suffer for temporal things, because the Lord requires that we shall

help one another. God outlines the way, but we are to be the agents, always. The infidel does not understand this, and he says if there is a God, why does he permit trouble or misfortune, bringing poverty, to come to any? God intends that man shall have such humanity towards man that none shall suffer for things within man's power to supply. The world falls far short of this, but the church of God should not. God has given us a plan by which, if we will carry it out, there will be no temporal suffering among his people. Our lesson describes the plan, and it is just like the one given to the church in latter days. (See Doctrine and Covenants, sections 42 and 106.)

Our lesson plainly shows that the people gave more than a fixed per cent or a tithe of what they had. They consecrated all they could spare, each one according to what he possessed. Those who had not so much, gave not so much; those who had more, gave more. In the middle part of the paragraph we are told that these people had their hearts "knit together in unity and love." We can readily believe it from the best of evidence, — they acted like it.

QUESTIONS ON THE LESSON.

What did Alma propose to the believers? How did they receive the suggestion? Explain what Alma meant about baptism being a "witness" and a "testimony." Have we any record of baptizing being performed before, among the Nephites? When was the doctrine taught before this time? How many were baptized at this time? What authority should Alma have had to baptize? What did he claim? In what two ways may a man be called to the priesthood? How does it seem Alma received his authority? By whom was Alma baptized? After baptizing the number he did, what was the next step that Alma took? By what authority did he do this? What does priesthood mean? What two divisions are there? Name the officers in the two orders of priesthood. Into what two classes are their duties divided? To which division

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—What did Alma ask the people if they wanted to do? What did the people answer? Why did they wish

(Paragraph 10, small edition; verses 55-61, large edition.)

Where did all that transpired in our lesson take place?

What did Noah do when news of the movement reached his ears?

Of what did the king accuse Alma?

What was it Noah's intention to do?

How did Alma and his people escape?

How many did the flock number? We see that the membership had grown from the number given in paragraph 8, which was two hundred and four. The last sentence of that paragraph says, "that whosoever was baptized by the power and authority of God, was added to his church." Notice the word "added," as indicating that other members were taken into the church after the original number of two hundred and four.

It must be remembered, though, that the later number mentioned was a total count, and must have included infants and small children, while the first number given, two hundred and four, seems to have been the number of those Alma baptized at that time, so that it would not represent a total count, and it is reasonable to suppose that many of those baptized had children.

of labor were the priests of our lesson called? How were they to receive their support? Why was this? What were the priests commanded to teach the flock as to doctrine? As to their duty towards one another? What was the temporal plan the people acted upon? What is the temporal plan the Lord has given the Church to-day? What conditions would result from a full compliance with the law? What is the organization mentioned in our lesson called? What are the essential elements that must be present in starting the church of God? When endangered by discovery to Noah, where did the people of Alma go? How many persons did the flock number, now? What accounts for the difference between the number previously mentioned, and this last?

to be baptized? Who set the great example for us? How many people did Alma baptize at this time? Who bap-

tized Alma? Why did he baptize himself? After baptizing the two hundred and four people, what did Alma do that they might be taught more about the will of God? Where did Alma get the right to do all these things? Has any man a right to do these things unless God gives it to him? How were the people taught that they should treat one another? And how are we told that they felt towards one another? What

did they do, that there should be none among them who needed things to eat, or to wear, homes to shelter them, and fires to keep them warm? Does God require us to do the same way to-day? What were the people commanded about the Sabbath day? What would King Noah have done when he learned about the people of Alma? How did Alma and his people escape? How many were there of the people of Alma, now?

HELP HINTS.

The People of Alma	{	Promise to Follow Christ. Love One Another.
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Have the children read the outline this way—The people of Alma promise to follow Christ. The people of Alma love one another. Have the children tell the connection between the two statements. Have them tell in what way the people promised. Show that baptism is as much a promise on our part to-day. Ask the children what shows that the people kept their promise. Apply the truth that if we promise to follow Christ to-day and keep our promise we, too, will love one another, and do for one another just as those people did.

May, 1904.

Second Week.

SUGGESTIVE PROGRAM.

Opening exercises.
Lesson.
Echoes from the General Convention.
(*Note a.*)
What other locals are doing. (*Note b.*)

Report of Lookout Committee.
Report of Social Committee.
Critic's report.
Closing exercises.

Note a.—This is to be a report or an account of the late General Convention, written by a delegate who was present. The intention is not to give a report of the business, but to write an informal paper, giving personal impressions. The writer may tell whom he met of interest, and such items.

Note b.—Look over *Autumn Leaves* for six months or a year past; pick from the reports of the societies the brightest plans of live, progressive things, generally, which they tell about. Arrange these items in a spicy paper.

LESSON 5.

THE DOWNFALL OF NOAH.

Text.—Mosiah 9: 11–66, small edition; 9: 62–92, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

Abinadi was hardly dead before his prophecies began to be fulfilled. Division arose among the people and a man named Gideon would have killed Noah at once, but spared his life because a new trouble was upon their hands,—the Lamanites were discovered coming into the land.

Noah and his people fled into the wilderness. The Lamanites pursued them. Then the miserable, cowardly king commanded that the men desert their wives and children and flee with him for their own lives. To the credit of many of the men they refused to do this, and through the pleadings of their beautiful daughters the Lamanites promised to spare the lives of the Nephites upon condition that the Nephites would deliver Noah into their hands and pay them, the Lamanites, a tribute of one half of all they possessed. This the Nephites agree to do.

Meanwhile, those Nephites who fled with Noah repented of what they had done and wished to return to their families. Noah commanded them to remain, whereupon the men became incensed with the heartless, unmanly king, and put him to death by fire. They intended to give his evil partners the same treatment, but the priests escaped.

Returning, the fugitive Nephites were met by a party of men sent out by Gideon, and were rejoiced to learn from them that their families were safe.

Limhi was chosen to succeed Noah as king, and an agreement was sworn to between him and the king of the Lamanites that the Nephites should pay the Lamanites the tribute before described.

HELPS ON THE LESSON TEXT.

(Paragraph 11, small edition; verses 62-71, large edition.)

"The army of the king returned."—This is the army referred to in the tenth paragraph of the preceding lesson, which Noah sent out to destroy the people of Alma. Their mission was unsuccessful because, as we learned in the preceding lesson, the people of the Lord had heard that the army was coming, and they left.

"The forces of the king were small, having been reduced."—We are not told what happened to the army to reduce its numbers, but suppose it was sickness and the hardships of the march. Perhaps the army was out some time, for they did not find the people of Alma where they had expected to find them, and we are told that they "searched" for them.

"There began to be division."—Trouble began for Noah in the ranks of his own people. It will be remembered that Abinadi prophesied that the judgments of which he warned the people should come to pass in that generation. (See Mosiah 7: 10.)

"And now there was a man among them whose name was Gideon."—What took place between Gideon and Noah? Who was winning? What would Gideon have done? This is the first we have heard of Gideon. In paragraph 21 of our lesson he is spoken of as Limhi's captain, and again in the thirteenth paragraph, when there was no king for the time being to give commands,

Gideon assumes or exercises authority in sending out a party of men; but under Noah he seems to have been only a soldier, or one of the people. He apparently was a resourceful, resolute, decisive man, and at the same time, an upright man. Further along we are told that he recognized that the troubles that were falling upon the people were in fulfillment of Abinadi's prophecies. (See paragraph 21.)

To what place did Noah run trying to get away from Gideon?

"The tower, which was near the temple."—An account of the building of this tower is given in Mosiah 7: 3.

Where was the tower located? What use did the tower serve?

What was Gideon about to do? Why did he not carry out his intention?

"The king cast his eyes towards the land of Shemlon."—This was a state, or section of country inhabited by the Lamanites. (See Mosiah 7: 3.)

"The Lamanites are upon us."—Thick and fast was trouble coming. Abinadi had prophesied that one quarter from which trouble would come upon the people would be from their enemies, who were the Lamanites. He said that the people of Noah should be brought into bondage by their enemies. (Mosiah 7: 8, 10.) As we shall see, the Lamanite invasion at this time was the beginning of the fulfillment of that special prophecy.

"And the king commanded the people that they should flee before the Lamanites."—The happenings in this

paragraph are related one right after the other, but we must make allowance for time between. It is a narration of principal circumstances, and the details are not given. Now we do not understand that the people were gathered right around the king; that he discovered the Lamanites coming, gave word to the people, and they all fled. He saw that the army of the Lamanites were already within the borders of the land, we are told. That was miles off, and would give some time for the inhabitants of the city to be warned before the Lamanites would be in the city.

It might have been, though we think it hardly likely, that the people of Shilom could have been warned, too, in this interval of time, for Shilom was some distance from Lehi-Nephi. It could be overlooked from the tower. (See Mosiah 7: 3.) We should think, however, that the people of Lehi-Nephi would have been in more immediate danger, since we should suppose that the Lamanites would advance on the capital first, for they wanted King Noah, as we learn from the next paragraph. No positive statement is made, however, so each one is left to form his own conclusions.

What did the Lamanites do when they found the people gone?

"And did overtake them."—There could not have been much time left after Noah discovered the Lamanites coming in which to warn the people and give them chance to escape, for they were overtaken by the Lamanites.

What did the Lamanites do when they overtook the Nephites?

(Paragraph 12, small edition; verses 72-78, large edition.)

What did the king now command the men to do?

How was his command acted upon?

What plan was tried by those remaining?

What was the result?

"And carried them back to the land of Nephi."—The Lamanites spared the lives of the Nephites who would not desert their families. If the Lamanites in that day were like they are to-day, they admired the courage of these men, too. But we shall see that the Lamanites had an object in view; they did not let the Nephites go free, but took them back captives to—our text says, "Nephi."

This name was probably an abbreviation for Lehi-Nephi, for we are told in the beginning of the record of the people of Zeniff that they were granted by the Lamanites the countries or cities of Lehi-Nephi and Shilom. (See Mosiah 5: 6; 6: 2.) It will be noted that it does not seem that the captives belonged to Shilom, but that they were from Lehi-Nephi. The text says they were "carried back," which would seem to imply that they fled from the city of Lehi-Nephi.

"And deliver up their property, one half of all they possessed."—As we previously remarked, the Lamanites had an object, and now we see what it was. It was Limhi's opinion that this had been the object of the Lamanites from the first in granting Zeniff a portion of their land. (See Mosiah 5: 6.) Whether his surmise was correct or not, the people had always been victorious in maintaining their independence until they became so wicked, and rejected the teachings of Abinadi, and the opportunity the Lord offered them to repent, putting to death the Lord's messenger. It would be as a consequence of their transgression and hardness of heart, Abinadi prophesied, that they would be brought into bondage by the Lamanites.

What other condition did the Lamanites require, besides the above?

"One of the sons of the king."—What was his name? What did he desire? From the wording of our text, Noah had other sons besides Limhi. It was not because Limhi was blinded concerning his father's sins that he desired Noah's life to be spared, for we are told that he was not ignorant of his father's iniquities, and that he was a just man. It was probably the natural affection of a son for a father that prompted Limhi's wish.

(Paragraph 13, small edition; verses 79-83, large edition.)

"And it came to pass that Gideon sent men into the wilderness secretly." Perhaps Gideon took this course out of regard for Limhi's feelings. As we saw in the beginning of our lesson, the people were no longer united in loyalty to Noah, and if it came to a choice between saving their own lives, or his, they would give his, and when the Lamanites exacted that Noah be delivered into

their hands, the Nephites doubtless agreed to this condition, also. It was likely to carry out this part of the contract that Gideon sent men to search for the king, as well as the rest of the people.

How did the men who had deserted their families finally feel?

What did Noah command them?

How did the men receive this command?

"And caused that he should suffer, even unto death by fire."—Thus we see how exactly was Abinadi's prophecy to Noah fulfilled. "And it shall come to pass that the life of King Noah shall be valued even as a garment in a hot furnace," the prophet had declared (Mosiah 7: 11), and he indicated the means by which Noah should meet his death when he said, "And then shall ye suffer, as I suffer." (Mosiah 9: 5.)

What would the men have done with the priests of Noah, also?

Why did they not carry out their intention?

(Paragraph 14, small edition; verses 84-87, large edition.)

"They met the men of Gideon."—After having put Noah to death, the fugitive Nephites started to return to where they had left their families, but met the men of Gideon on the way.

"And the men of Gideon told them." The bad news the men of Gideon had to tell the fugitives was just at this time overbalanced by the good news that their wives and children were alive and well.

"And the people told the men of Gideon."—The fugitives related the circumstances given in the preceding paragraph.

"After they had ended the ceremony." We suppose this expression refers to the meeting and conversation between

the men of Gideon and the returning Nephites.

"They returned to the land of Nephi."

We are not told whether the men of Gideon, also, turned back now, or not. There was no object in their continuing their search, so far as we know, unless it was to see if they could find the priests of Noah.

"They told Gideon."—Gideon did not accompany the men he sent out to search for the king. When the fugitives get back to Lehi-Nephi they tell Gideon the things they told his men when they met them on the way.

(Paragraph 15, small edition; verses 88, 89, large edition.)

"The king of the Lamanites made an oath."—The Lamanites had demanded that Noah be delivered into their hands, but when it was known that he had been put to death, it seems to have been satisfactory to the Lamanites, from the fact recorded in this paragraph that a treaty was sworn to between the Lamanite king and the Nephite king, the terms of which were that the Lamanites would spare the lives of the Nephites and that in return the Nephites would give the Lamanites a tribute of one half of all they possessed. In Mosiah 5: 6 we are also informed that the conditions included one half of all the Nephites raised.

Who was chosen to be king in Noah's stead?

(Paragraph 16, small edition; verses 90-92, large edition.)

What precaution did the Lamanite king take to prevent the escape of the Nephites? It will be seen that the Lamanites did not wish to lose the Nephites. The Lamanites were a lazy people and their object was to have the Nephites help support them.

How many years of this kind of peace did Limhi have?

QUESTIONS ON THE LESSON.

What was the result of the quest of Noah's army? What is said about the numbers of the army when it returned? What were probably the causes? What was the beginning of Noah's troubles? Who would have taken decisive steps against him? Who was Gideon? What new trouble quickly followed the first?

From what place did Noah discover the Lamanites? Point out the probable locality, or vicinity of it, on the map. How were the people apprised of the Lamanites coming? Do you think the people of Shiloh were warned, too? What shows that the time was short between when Noah saw the Lamanites

coming and when they reached the city? As soon as the Lamanites had overtaken the Nephites what did they begin to do? What order did Noah give? How was it acted upon? Tell how those who would not desert their families saved their lives. What did the Lamanites do with them after this? What did Limhi think had been the object of the Lamanites from the first? Do you think the Lamanites would have been able to carry out this object if the Nephites had not gone into transgression? What had been the results of early conflicts with the Lamanites under the righteous rule of Zeniff? What conditions did the Lamanites exact of

the Nephites now? What had Abinadi prophesied?

What other prophecy of Abinadi's was fulfilled in this lesson? Relate the circumstances. What became of the priests of Noah? How did the fugitives learn of the safety of their families? How does it seem that the Lamanites received the news of Noah's death—did it hinder the treaty? Who was chosen to succeed Noah? What contract was entered into between Limhi and the Lamanite king? How long did these conditions last? What declaration of Abinadi's concerning time were the events of our lesson in fulfillment of?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—Did Noah's army find the people of the Lord? How did Noah's people begin to feel towards him? Who was going to kill the king? Where did the king run to get away from Gideon? What did the king see when he got on the tower? What had he just time to do? Did the people escape? When they were overtaken by the Lamanites, what did Noah command his men to do? How many would do this? How did the men who ran away with the king feel about what they had done? When they wanted to return to their families, what did Noah command them? Then what did the men do to Noah? What had the prophet, Abinadi said about Noah's death? What became of Noah's wicked priests?

What happened to the Nephites who would not run away—were they killed? What did the Lamanites ask of the Nephites for sparing their lives? What had Abinadi prophesied that the Lamanites would do to the Nephites? Did things begin to come to pass when Abinadi said they would—when did he say these things would happen? How many of Abinadi's prophecies have been fulfilled in this lesson? Who did

the people choose to be their king in Noah's place? What kind of a man was Limhi?

Points to Impress.—That an evil man does not keep his friends, even though his friends are not good; that only the good are loved and trusted.

How things came to pass just as Abinadi had said they would.

Help Hint.—The teacher might write on as many slips of paper as she has pupils the things Abinadi prophesied that this lesson deals with, as, 1, when troubles would come; 2, what would happen to Noah—how he would meet his death; 3, that the Lamanites would take the Nephites into bondage. Write these things one below the other. After the list draw a perpendicular line from the top to the bottom of the page. Furnish the children pencils, and have them check off the prophecies that came true. Tell them if any of the prophecies proved not to be true, draw a line through these.

This exercise might be continued through the lessons dealing with the history of the people of Noah. Collect the pencils for use in the next lesson.

May, 1904.

Third Week.

SUGGESTIVE PROGRAM.

This Gospel Literature Bureau Program is prepared by A. A. Reams, of Des Moines, Iowa.

After the lesson, the following program is suggested:

Song, No. 21, Hymnal.

Roll-call: Seniors to respond with a quotation from the words of Alma; juniors to respond with a quotation from the words of Nephi.

Report of Gospel Literature Committee.

Subjects for informal talks as follows:

Distributing literature by mail.

How the Bureau may supply the church papers to Saints who can not subscribe.

How may we extend the Bureau work?

LESSON 6.

BONDAGE AND AFFLICTIONS.

Text.—Mosiah 9: 17-25, small edition; 9: 93-143, large edition.

Time.—Between 140 and 120 before Christ.

Place.—As in lesson 1.

LESSON STATEMENT.

Our lesson this week gives an account of four battles that the people of Limhi had with the Lamanites. The first battle was brought on by a crime of the priests of Noah against the Lamanites, which the Lamanites, not knowing who the real offenders were, blamed upon the Limhites.

The second, third, and fourth battles the people of Limhi were the aggressors. They sought to free themselves from the yoke of bondage that the Lamanites were making bitter, indeed. But each of the three efforts only ended in defeat and loss for the people of Limhi. At last they saw the uselessness of resistance against the afflictions that had come upon them because of their wickedness. They began to humble themselves and call upon the Lord. Gradually mercy was extended to them; the Lamanites became less oppressive, and crops began to yield more abundantly.

HELPS ON THE LESSON TEXT.

(Paragraph 17, small edition; verses 93-96, large edition.)

“Now there was a place in Shemlon.” In paragraph 13 of the preceding lesson we are told that the priests of Noah escaped, and from the text we are now considering we find they went into Shemlon, a region inhabited by the Lamanites (See Mosiah 7: 3; 9: 11), which was adjacent to Lehi-Nephi. (See map.) The time came when the priests united with the Lamanites and took part with them, but at present, it seems, the priests were secreting themselves in the wilderness.

“And also fearing that the people would slay them.”—It will be remem-

bered that these priests came near sharing the same fate as Noah did, and only saved themselves by getting away. (See paragraph 13.) They were afraid that if they should return to Lehi-Nephi they would yet get their deserts.

What is said about a certain place in Shemlon?

What did the priests do when some of the Lamanite young women came to the place one day, as was their custom?

What was the number of the Lamanite daughters stolen?

(Paragraph 18, small edition; verses 97-100, large edition.)

“They were angry with the people of

Limhi.—The Lamanites knew nothing about the priests of Noah, that they were sneaking about outside the limits of Limhite territory, and it is most reasonable that the Lamanites should have come to the conclusion at once that the people of Limhi were guilty of the crime against them.

“And now Limhi had discovered them from the tower.”—This tower is not defined as was the one in paragraph 11 of the preceding lesson, which was near the temple, so it might have been the same tower, or it might have been the one spoken of in Mosiah 7: 4. It is more probable, however, that it was the tower which was near the temple, as the other one was too far out, we should think. We do not mean that it was too far out to discover the Lamanite armies coming from it, and it might have been, but the tower which was near the temple was right at home, and from the fact that it was more convenient, that the king, in all probability, went up in it to make observations often, perhaps daily, it seems more likely that this was the tower referred to in our text.

What preparations did Limhi cause to be made when he saw the Lamanite armies coming?

By what arrangement did Limhi's men have the advantage of the Lamanite armies?

(Paragraph 19, small edition; verses 101-103, large edition.)

What is said about the fierceness of the battle?

How did Limhi's men fight? What gave them courage?

Which side was put to flight?

(Paragraph 20, small edition; verses 104-103, large edition.)

“They found the king of the Lamanites among the number of the dead.”—The king was not really dead, but had been wounded so badly that he had fallen, and the Lamanites supposed he was dead, and left him for dead.

What did the Limhite soldiers do with the Lamanite king?

“Ye shall not slay him.”—It seems to have been a rule of honor that a helpless, wounded enemy falling into their hands should not be put to death without proper formal sentence. The soldiers applied to Limhi for this authority, and as the matter appeared, the La-

manites had broken their treaty without any cause and the chief instigator of the movement was deserving of death. But Limhi wisely deferred action until he could learn from the Lamanite king what his reasons had been.

(Paragraph 21, small edition; verses 109-119, large edition.)

“I have broken the oath, because.”—An agreement had been entered into between the Limhites and the Lamanites that on condition that the Limhites would pay a tribute of one half of all they had the Lamanites would spare the lives of the Limhites. (See paragraphs 12, 15.)

“Now Limhi had heard nothing concerning this matter.”—Limhi was as ignorant of what the priests had done as the Lamanites were. He had probably heard that the priests of his father had escaped, and knew that they were around somewhere, but it seems not to have occurred to him to suspect them of the offense that had incited the Lamanites.

What did Limhi promise the Lamanite king that he would do?

“Now when Gideon had heard these things.”—Gideon did not know of what the priests had done: no one knew, for they were keeping themselves hidden, and no one knew their exact whereabouts. But as soon as Gideon learned of what had happened to the Lamanites through report of the king's story, it at once occurred to him that the priests were the guilty parties.

What did Gideon beg King Limhi to cause to stop?

What did Gideon advise Limhi to do? Why, did he explain, it was necessary to pacify the king if possible?

“For are not the words of Abinadi fulfilled?”—We have people to-day, and we suppose there have always been such people, who can not see God's judgments in things that happen in a usual way, that come about by natural means of cause and effect. Gideon recognized that divine disfavor was upon his people, and that trouble was coming upon them as Abinadi had prophesied it would. Let us notice further what a correct understanding Gideon had. He advised the king to try peaceable measures. He knew that their afflictions had come upon them because of wickedness, and that it would be useless to resist while God's judgment was upon them.

We shall see, further on, that the people had to learn this; that they found out that only repentance and humility could help them.

Gideon was also reasonable enough to see that though an unfortunate misunderstanding had brought loss and suffering to his people by the invasion of the Lamanites, the Lamanites could not be blamed in this instance, for they had been given serious offense, and the proper course was to explain matters to their king, and not seek revenge.

(Paragraph 22, small edition; verses 120-123, large edition.)

"The king was pacified."—No doubt the treatment he had received, and the way Limhi acted when his people had been so afflicted by the Lamanite invasion; Limhi's promising to search out the offenders and punish them if they were among his people, and then afterwards making peaceable explanation to the king; that Limhi should act this way, instead of taking rash revenge, although it was the way the Lamanites would do and had done—this course no doubt had its effect in softening the Lamanite king, and he believed what Limhi told him.

What did the Lamanite king propose to Limhi?

How did the Lamanite king use his influence for the people of Limhi?

What other thing had its effect upon the Lamanite armies besides seeing their king safe and hearing what he had to say?

What was the result of the meeting?

(Paragraph 23, small edition; verses 124-127, large edition.)

"Returned to the city of Nephi."—As we have before called attention, Lehi-Nephi was often, for short, called Nephi. At least we suppose so, because we have no record of any other cities being given the people of Zeniff than those mentioned in Mosiah 5: 6; 6: 2.

"After many days."—Abinadi prophesied that the people of Noah should be brought into bondage by the Lamanites, and he also described that bondage as being more severe than we have yet seen it was. But now the time was come when this prophecy of Abinadi's was fulfilled to the very letter. He said that the people should "be smitten on the cheek;" that they should "have

burdens lashed upon their backs; and they shall be driven before, like a dumb ass." (See Mosiah 7: 10, 11.) Comparing these declarations with the statements of the paragraph we are now examining, and how truly were they fulfilled. The Lamanites could not, on account of their agreement, come against the Limhites in battle without cause being given, so they took this sly means of persecuting the people, taking advantage of the subservient position of the Limhites to impose upon them, and act as taskmasters over them.

(Paragraph 24, small edition; verses 128-139, large edition.)

"And they began to be desirous to go against them to battle."—In the preceding paragraph we are told that the afflictions of the Nephites were great, but they were not yet humbled enough to call on God for deliverance out of their trouble; they thought to deliver themselves.

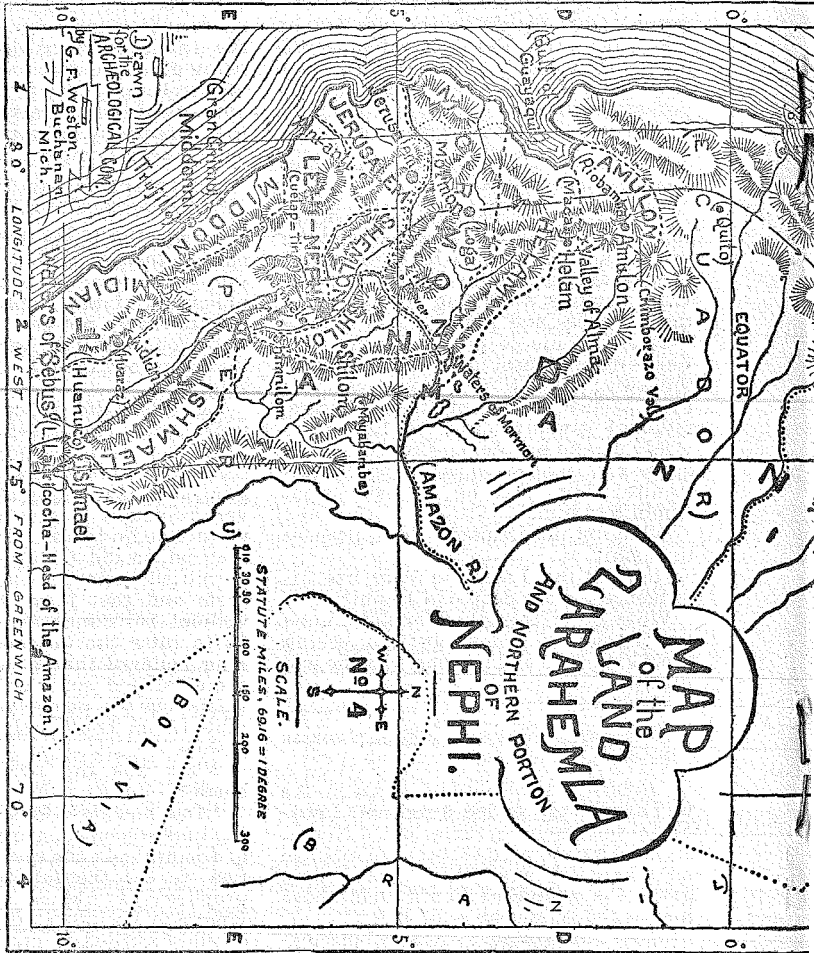
"And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires."—The language seems to imply that the king was very reluctant to give the people permission to go to war. Perhaps the king realized, as did Gideon, that God had permitted their troubles to come upon them and that they should be borne without resistance until the Lord saw fit to raise the burden. Perhaps the king believed that to fight against the decree of God would only make matters worse, but the people were so insistent that Limhi could only yield to their wishes.

What was the result of the first battle?

"And now there was a great mourning and lamentation among the people of Limhi."—In the results of these battles we see the fulfillment of another prophecy of Abinadi's. In figurative language he indicated that the people should be killed in numbers and under conditions that they could not be taken care of, as in battle. He said that they should be driven "and shall be slain; and the vultures of the air, and the dogs, and the wild beasts, shall devour their flesh." (Mosiah 7: 10.)

What did the remainder of the people of Limhi now do?

What was the result?



Were the people sufficiently humbled yet?

How did the people take their situation after they had been defeated the third time?

"And they did cry mightily to God."

The people now did what they had not done before. At last they had learned their own weakness and learned that they needed God's help.

"And now the Lord was slow to hear their cry."—The Lord had said, through Abinadi, that he would be slow to hear their cries. (See Mosiah 7: 8.) The Lord required more than a realization of their weakness upon the part of the people; if they had no more than that their motive would be selfish in calling upon him. He required true repentance. The Lord may seem slow to answer man's petitions sometimes because he analyzes the heart, and he is waiting until he finds genuine contriteness there.

"Nevertheless the Lord did hear their

cries."—The Lord had indicated that he would hear the people's cries, however, even after they had rejected the warnings of his prophet, if they would repent then, but he had also said that the people must repent "in sackcloth and ashes, and cry mightily to the Lord their God." (Mosiah 7: 8.)

What evidence was given the people that the Lord had heard their prayers? What did not he see fit to do, as yet?

(Paragraph 25, small edition; verses 140-143, large edition.)

What further mercy is recorded in this paragraph?

What provision did Limhi command to be made for the widows and orphans?

How did the people live in constant fear of the Lamanites—what precaution was taken for safety?

What trouble were the priests of Noah giving?

What orders did Limhi give concerning them?

QUESTIONS ON THE LESSON.

Where were the priests of Noah hiding themselves? What crime did they commit against the Lamanites? How were the people of Limhi made to suffer for it? Why? Who suspected the real offenders? What was Gideon's advice? How was the pacification of the Lamanites brought about?

For how long after this did the Lamanites not molest the Limhites? And then how was Abinadi's prophecy fulfilled? What is said of the afflictions the Nephites suffered? How did they begin to take their afflictions? What did they desire to do? Why should not they have sought deliverance in this way? How did Limhi seem to feel about it? Why did he finally give his consent? How many times did the Limhites go to battle against the La-

manites? What was the result each time? What particular prophecy of Abinadi's was fulfilled in these results? How did the people take their third defeat—what did they realize now? What did they begin to do that they had not done before? Why should these people not try to free themselves from injustice and oppression as other peoples had done (we have accounts of the Nephites fighting for their own defense, and divine favor was with them),—what was the difference? When the people began to cry unto the Lord, what evidences were given that the Lord heard their prayers? Why is the Lord ever slow to hear prayers? Is he ever slow when he finds true repentance? How many of Abinadi's prophecies have been fulfilled in this lesson?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—Where were the priests of Noah? Why did they not go back to Lehi-Nephi? What wicked thing did they do? Who did the Lamanites think stole their daughters? What did they do to the people of Limhi because they thought this? Who won, the Limhites, or the Lamanites? Who

fell into the hands of the people of Limhi? How did they treat the Lamanite king? What explanation did Limhi make to him? What did the Lamanite king do for the people of Limhi, then? How do you think it would have been if Limhi had not acted reasonably and kindly as he did?

After some time, how did the Lamanites begin to treat the people of Limhi? Who had prophesied concerning this? What had Abinadi said? What did the people get angry and do? What should they have done instead of going to war? What was the reason they were being afflicted? Did it help them any by going to battle? How much worse off were they? What had Abinadi said? How many other times did the people of Limhi go to battle against the Lamanites? What was the result each time? When they had been beaten the third time, what did the people of Limhi then see? What did they begin to do that they had not done before? Would the Lord hear their prayers now? But of what did he wish to be sure? Is the Lord ever ready to hear us when we are

truly sorry for our sins, and wish to serve him? What did the people's prayers do for them more than their fighting had done?

Points to Impress.—That if we will do wrong we must submit to punishment; that we should not get angry, but should acknowledge our faults, and turn from them; that that is the only way of obtaining happiness; that we can not fight our way out of trouble our sins bring upon us; we can only get out of it by truly repenting and calling upon the Lord for help.

Help Hint.—The same idea may be used in this lesson as was used in the last, having the children note on sheets of paper the prophecies of Abinadi that are fulfilled.

May, 1904.

Fourth Week.

SUGGESTIVE PROGRAM. (Social Purity.)

Opening exercises.

Lesson.

Anthem.

Debate: Where can woman make her influence the more powerful for the

purification of society, in the home, or at the ballot?

Vocal selection.

Recitation. (Should be appropriate to theme of the program.)

Closing exercises.

LESSON 7.

DELIVERANCE.

Text.—Mosiah 9: 26, 27, and chapter 10, small edition; chapter 9: 144-158, and chapter 10, large edition.

Time.—In the reign of Mosiah 2, or about one hundred and twenty-one years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

We come to the point, in our lesson this week, where we left off in chapter 5 of the book of Mosiah, with the discovery of the people of Limhi (descended from the colony of Zeniff) by Ammon and his party. It will be understood that from chapter 5 to our present lesson we have been perusing the record of the people who left Zarahemla under Zeniff.

Ammon finds the people in the unhappy condition that was described in our last lesson, somewhat modified, it is true, but still in fear of the Lamanites and under heavy tribute to them. The people had sincerely repented, and had entered into covenant to serve God. They desired to signify their covenant by being baptized, but they did not know the whereabouts of Alma, and there was no one else who had the authority to officiate in the ordinance, so the people were obliged to wait for awhile.

Since the coming of Ammon and his party the engrossing subject was how to escape from the Lamanites and go back to Zarahemla. The resourceful Gideon came to the rescue with a plan that was favored and acted upon with success. Gathering their flocks and herds together, and taking as much of their gold and silver and "their precious things" as they could carry, the people of Limhi passed the Lamanite guards at night, while the latter were in a drunken stupor, and were led by Ammon and his party to the land of Zarahemla, where they were received with joy by Mosiah and his people.

HELPS ON THE LESSON TEXT.

(Paragraph 26, small edition; verses 144-153, large edition.)

"*Ammon and his brethren.*"—In chapter 5 of Mosiah we have an account of the sending out of Ammon and his brethren by King Mosiah to search for the people of Zeniff, of whom nothing had been heard. Paragraph 2 of the chapter referred to says that there were sixteen men in the party, and that the leader was Ammon, "a strong and mighty man." Paragraphs 2 to 5 of the same chapter gives an account of Ammon and his party finding the people of Limhi, and of how they were received.

"*Supposing them to be the priests of Noah.*"—In paragraph 25 of the chapter of our last lesson we are told that the priests of Noah had been sneaking in and stealing from the people of Limhi by night, and that Limhi had ordered that the outskirts of the land be closely watched in hopes of catching the thieving priests. Thus it was, that when the strangers, Ammon and three of his brethren who accompanied him, came up to the walls of the city, they were taken to be the priests of Noah and were consequently put in prison.

What would have been done to Ammon and his brethren had they proven to be priests of Noah?

"*Now King Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla.*"—What land had this party found instead of Zarahemla? How did they describe the land? What did they bring back from it? Where have we an account of this discovery before? (See Mosiah 5: 9.)

"*And now Limhi was again filled with joy.*"—In Mosiah 5: 10 Limhi asked Ammon if he could translate the plates that had been brought back from the land of "dry bones," and Ammon told the king that he could not, but that

Mosiah, king of Zarahemla, had a gift by which he could do so. (See lesson 8 of last quarter.)

The fact that Limhi was so glad to learn that Mosiah could translate the plates showed that he had faith that he and his people would go to Zarahemla, and we learn from Mosiah chapter 5, paragraph 7, that he did indeed have that hope kindled in him when Ammon came, for in his address to his people he told them, "But if ye will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind; if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

Why did Ammon rejoice?

Why did he sorrow?

"*Now they would have gladly joined with them.*"—Ammon and his brethren would have gladly joined with the people of Alma, our text means.

"*For they, themselves, had entered into a covenant with God, to serve him.*" It will be remembered, that remarkable occasion when the people of Zarahemla assembled to hear the last admonition and teachings of old King Benjamin, that the people declared their belief in Christ and entered into covenant to serve him. (See Mosiah 2: 1; 3: 1-3.)

"*And now since the coming of Ammon, King Limhi had also entered into a covenant with God.*"—The record says, when Ammon came, "he also rehearsed unto them the last words which King Benjamin had taught them, and explained them to the people of King Limhi, so that they might understand all the words which he spake." (Mosiah 5: 8.) While their religious feelings may have reached a climax after Ammon came, we do not think the people of Limhi owed their conversion wholly to what Ammon told them, though he may have strengthened their belief, or that their repentance dated

from that time, and as we saw in our last lesson, the people had already begun to humble themselves. According to his promise through Abinadi, the Lord would not have heard their prayers, as paragraphs 24 and 25 of the chapter of our lesson says he did, and he would not have sent means of deliverance as he did in Ammon if the people had not reached a repentant condition of heart. In the paragraphs immediately preceding our lesson we are told that the people did humble themselves and call upon God. Gideon recognized that the words of Abinadi were true (Mosiah 9:21), and in his address to his people, before Ammon had given an account of the teachings of King Benjamin, Limhi declared that their wickedness had brought God's judgments upon them, that they had killed a prophet of the Lord, and he evinced his belief in Christ, and in the truth of Abinadi's words. (See Mosiah 5:6, 7.)

What did the people as well as Limhi do?

(Paragraph 27, small edition; verses 154-158, large edition.)

What did Limhi and his people desire?

"But there was none in the land that had authority from God."—It is here recognized that the right to officiate in the ordinances of God could be given only by authority from God, as is declared in Hebrews 5:4 of the New Testament. (Also see Mosiah 11:2.) Alma had such authority (Alma 3:1), but as we know, the people did not know where Alma and his followers were.

"And Ammon declined."—From the preceding statement that there was none in the land having authority, or none whom they knew where to find that means, of course, we take Ammon's declining because he considered himself an unworthy servant to mean that he understood that he did not have the proper authority, although he was a follower of Christ, as we have learned, and it would seem that he was a good man, a true follower.

Why did the people wish to be baptized; what was their understanding of baptism?

"And an account of their baptism shall be given hereafter."—Realizing that there was no authority among them

to baptize, the people of Limhi "waited upon the Spirit of the Lord." The time did not come until they had gone back to Zarahemla where Alma who, with his followers, also went there, officiated. (See Mosiah 11:11.)

What was now the great study of the people?

CHAPTER 10.

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

What did Ammon and King Limhi consult about?

With what result?

What was the only way that occurred to them as means by which the people might escape?

(Paragraph 2, small edition; verses 3-10, large edition.)

"Now it came to pass that Gideon went forth."—This is the same Gideon of whom we have heard before. He was the king's captain. (See Mosiah 9:11-14, 21.) Once before his astute mind had helped the king out of a puzzle when Limhi was having a search made among his people for the ones who had stolen the daughters of the Lamanites. Gideon was one of those decisive and resourceful men who are needed in times of emergency.

"Thou hast hitherto harkened unto my words."—Gideon refers to former occasions when he had rendered the king service, and his advice had been accepted. He adroitly and with delicacy puts his petition in the form of a question—if his ideas and services had been found valuable, etc., he desired the king would listen to him now.

How did Limhi receive Gideon's offer?

When did Gideon say there would be opportunity to send word to the people and give them chance to gather their flocks and herds?

When, did Gideon say, would be their opportunity to escape?

How could they pass the Lamanite guards?

"And I will go according to thy command, and pay the last tribute of wine to the Lamanites, and they will be drunken."—Gideon simply proposes to turn a thing the Lamanites would do anyway to the advantage of the people of Limhi. The Limhites were required

to give the Lamanites one half of everything. Doubtless Gideon had many times before seen the Lamanites get drunk off of the tribute of the people of Limhi. The Limhites owed the Lamanites tribute now, and it was Gideon's quickness of wit to think of that at the present time, and of the opportunity the consequences would give them, for the Lamanites would be sure to get drunk. As to how effectual the effect of the wine was, the Committee's Report, on page 33, gives us the following:

"These people (ancient natives) are very rich in gold, for they had very large pieces, and beautiful vases, out of which they drank their wine made of maize. Those who drink this liquor soon lose their senses, yet the Indians are so vicious that they will sometimes drink an *arroba* at one sitting, not at one draft, but by taking many pulls."

The Lamanites, or Indians, to this day, have a strong predilection for "fire water;" they are the most abandoned sots when they have the opportunity.

(Paragraph 3, small edition; verses 11-15, large edition.)

What course did the people take in making their escape? According to the map we see why the Limhites took this course; it would take them clear of Shemlon, which was inhabited by Lamanites. Shilom was eastward of Lehi-Nephi and Shemlon.

What did the Limhites take with them?

Who led them? Ammon and his party had made the journey from Zarahemla to Lehi-Nephi once, and so they would know the way back. A party of Limhites had been sent out to find Zarahemla once, it will be remembered, but got lost, and came back to Lehi-Nephi without finding the land they sought.

What is said of the time occupied on the journey to Zarahemla?

How were they welcomed by Mosiah?

What position did the Limhites take in Zarahemla?

"*Became his subjects.*"—The Limhites became citizens of the nation of Zarahemla, under the government of that land.

"*And he also received their records, and also the record which had been found.*"—The people's own history, which we have been studying under the head of "The Record of Zeniff," though we have it in abridged form, and the twenty-four gold plates which were found in the land called Desolation, are the records referred to by our text. These records were turned over to Mosiah, as he was the custodian of all the other Nephite records and sacred relics. (See Mosiah 1-3.)

When the Lamanites discovered that the people of Limhi had escaped, what did they do?

What success did they have?

REFLECTION.

The Lord commanded his people to leave Nephi, and directed them to Zarahemla. The branch of Zeniff thought they would like to go back to the fatherland, but they were very glad to return to the land to which the Lord had led them.

QUESTIONS ON THE LESSON.

Where have we before been at the same point in the history of the people of Zeniff as our present lesson begins with? Who did Limhi suppose Ammon and his brethren to be? What items that we have had before are repeated in our present lesson? How did Ammon feel upon learning the entire history of the people of Zeniff? In what condition of heart were the people, now? What gives evidence of this? Why were they not baptized as they desired to be? Who did have authority? Why did

they not have Alma? What did the people wait for? What law is recognized and taught by this action and these statements? When were the people baptized? Are we given to understand that all the people desired to enter this covenant—was it the unanimous wish of the people of Limhi?

Whose ideas were of great service in the deliverance of the people? What have we learned of Gideon before? What was Gideon's plan? Did Gideon's plan resort to deceit or artifice? What

does archæology say about the wine that the ancient natives of South America used? How did Gideon's plan work? What course did they take? Show the advantages on the map. By whom were they led? Why? What did the people take with them? How

were they received by Mosiah? What did they turn over to Mosiah? How long did it take them to make the journey to Zarahemla? What did the Lamanites do when they found that the people of Limhi had gone, and what success did they have?

SUGGESTIONS TO JUNIOR TEACHERS.

Lesson Story.—Back in the fifth chapter of Mosiah the children will remember that Ammon and a party of men from Zarahemla discovered the people of Zeniff, or the people of Limhi. From that chapter up to our present lesson we have been studying the history of these people. We have seen how they went into unbelief and wickedness and put the prophet, Abinadi, to death, and because of these things troubles came upon them, and they were in the unhappy state of bondage in which Ammon found them. But we have learned that the people had been learning to see how wicked they had been, and when Ammon found them they were very different from what they had been under Noah. They were now repentant, and believed in Christ, and wished to be baptized, but as they did not know where Alma was, who had authority to baptize, they waited until the Lord should provide a way for them.

The people were very anxious to go back to Zarahemla, and a man named Gideon, King Limhi's captain, thought of a plan by which they might get away from the Lamanites.

You remember that the Lamanites made the people of Limhi give them one half of everything. Well, the people of Limhi owed the Lamanites some wine just at this time. We do not know what use the people of Limhi made of wine. Wicked King Noah had used a great deal of it to drink, but when the people under Limhi repented of course they did not drink wine and get drunk. Perhaps the Lamanites required them to keep on making it for them, because the Lamanites liked it. It was very strong, and they would get drunk on it. Well, Gideon's plan was to give the Lamanites the wine they owed them now, and when the Lamanite guards got drunk at night, as Gideon knew they would, for the people of Limhi to then make their escape. King Limhi liked Gideon's plan, and word was sent to the people to be ready. They gathered

their flocks and herds, and took as much of their gold and silver and other precious things as they could carry, and when the night came, sure enough the Lamanite guards by the great gate of the city wall were so drunk they did not know anything, so the people of Limhi passed quietly through and hurried to the wilderness. Ammon and his brethren, having come from Zarahemla, knew the way back, so they led the people. After "many days," our lesson says, they reached Zarahemla, where they were warmly welcomed by good King Mosiah, and you may be sure everybody was joyous to have the long lost people come back, and that they were joyous to get back.

Help Hint.—Have an outline or jottings on the blackboard to show the relative locations of Zarahemla and the land where the people of Limhi lived. Draw a dotted line to represent Ammon's coming from Zarahemla to find the people, and draw a curved line, or make dashes to show the return route. This will help the children to keep the two peoples clear and distinct in their minds.

Questions.—Where did we leave off when we took up the history of the people of Zeniff? How did Ammon find them living? What was the reason the people had had so much trouble and were in bondage? What condition of heart were they in now? What condition had Abinadi said they would have to be in before God would permit them to be delivered? What showed that the people believed in Christ, and were repentant now? Why were they not baptized at this time.

What did Ammon and the people very much desire? Who thought of a plan by which they could escape from the Lamanites? Tell what this plan was. How did it work? Who led the people to Zarahemla? Why did Ammon and his brethren lead? Who was king of Zarahemla? How did he receive the people of Limhi?

May, 1904.

Fifth Week.

SUGGESTIVE PROGRAM. (Children's.)

This program is left for the local program committee to provide for.

LESSON 8.

THE PEOPLE OF ALMA.

Text.—Mosiah 11: 1-3, small edition; 11: 1-39, large edition.

Time.—As in Lesson 7.

Place.—In Helam, principally.

LESSON STATEMENT.

Having to flee from Mormon to escape from the army of Noah, the people of Alma established themselves in the land of Helam, where they built a city, called Helam. The people desired Alma to be their king, but he refused, showing them the dangers of monarchy.

The people of Alma flourished at Helam until they were discovered by the Lamanite armies that were wandering in the wilderness, trying to find their homes, after an unsuccessful pursuit of the people of Limhi. The people of Alma were at first greatly alarmed, but Alma spoke words of cheer to them, exhorting them to put their trust in God, and they were quieted. Alma set a sublime example of faith, giving himself into the hands of the Lamanites without resisting or trying to escape, trusting himself and his people in God's care.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-11, large edition.)

"Having been warned."—Mention was made of this in Mosiah 9: 10.

"Eight days journey."—That is, from Mormon, on the borders of Lehi-Nephi, the place to which Alma and his people fled from Noah (Mosiah 9: 6), to the place where they now halt, was an eight days journey, or, more exactly speaking, they were eight days in making the journey, hurrying as they did.

"And they came to a land."—The place was Helam, as see paragraph 2 of our lesson. The map locates Helam north of Mormon. (Also see Committee's Report, pages 34, 35.)

What did the people desire to make of Alma?

What objections did Alma present?

"And I myself was caught in a snare." In paragraph 5 of the chapter of our lesson we are informed that Alma had been one of the priests of Noah. To have held that position he must have partaken in the transgression of Noah and his court. He confesses that he did. He says that he "did many things

which were abominable in the sight of the Lord, which caused me sore repentance." He followed the evil example set by Noah, or was influenced by that wicked king's subtle persuasions, and this is what Alma seems to mean by saying that he was "caught in a snare."

"Ye have been oppressed by King Noah."—Alma further tells the people that they had been in bondage to the king and his priests. This was true in two ways; the people had been led into a bondage of sin, and they had been heavily taxed to support the king's wonton luxury. (See Mosiah 7:1-5.)

It is Alma's object to show that where so much authority is vested in one man it gives him too much power. Should he be a good and wise man—"If it were possible that ye could always have just men to be your kings, it would be well for you to have a king." But in case the man was not a fit man to be king, then the opportunities he had would be dangerous to the welfare of the people. In having kings over them, the people placed their interests at too great a

risk, were too much at the mercy of the sort of man the king might happen to be. Under the two Mosiahs and Benjamin it was well for the people, but we have seen the opposite conditions that the evil Noah brought about by the abuse of the authority and opportunity he had.

(Paragraph 2, small edition; verses 12-24, large edition.)

"And now as ye have been delivered, by the power of God."—It was through the message delivered by Abinadi, the prophet sent of God, that the people were enabled to see the darkness and evil of their lives, and hence Alma attributes the praise and credit for their deliverance from the "bonds of iniquity" to the Lord. This deliverance from spiritual bondage had also delivered the people from bondage to the evil king, Noah. Alma warns the people against placing themselves under the control of kings, who might lead them into unhappy conditions again.

"Trusting no one to be your teacher nor your minister, except he be a man of God."—Alma here gives his people a rule by which we should be guided. That a man is in the position of a leader is not sufficient excuse for following in his ways if his ways be evil. The Lord has warned us in these days not to put our trust "in the arm of flesh." (See Doctrine and Covenants 1:4.) Alma tells us how we may know when a man is worthy of our following; he must "be a man of God, walking in his ways and keeping his commandments." In latter-day revelation the Lord has reproved his people because they did not take his laws and commandments for their guide instead of the precepts of men:

"How oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for, behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary."—Doctrine and Covenants 2: 3.

"Every man should love his neighbor as himself."—Notice how comprehensive is this simple teaching. Alma might have gone on and enumerated

many things that the people should not do; he might have described at great length the condition of heart that should prevail among the people of God, but it was all summed up in love, love your neighbor as yourself. When we fully comprehend the breadth and force of this commandment, we shall find that it covers the whole ground of true Christian conduct. We can not love God without loving our fellow man, and if we love our fellow man we will not slander, depreciate, cheat, impose upon, oppress, nor take advantage of one another. If true love existed between man and man the evils and sorrows of this world would be wiped out. If true love existed between those who profess to be the children of God the coming of our Savior would not be long delayed. Jesus was one time asked:

"Master, which is the great commandment in the law?"

He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matthew 22: 36-39.

"None received authority to preach or to teach, except it were by him from God."—As we have seen (Mosiah 9: 9; Alma 3: 1), the authority of the priesthood was bestowed upon Alma by God. This gave Alma authority to appoint other priests and teachers, a thing no man has a right to do unless he receives the authority to act as a representative for God. Even then we understand that the guidance of the Spirit should be sought in appointing men.

"And it came to pass that they did multiply and prosper exceedingly in the land of Helam."—It would seem that the people of Alma remained at this place for a number of years (during the reign of Limhi) perhaps about twenty or twenty-five years. It could not have been much longer than this, for they returned to the land of Zarahemla, in the lifetime of Mosiah the second, in the early part of his reign shortly after the return of the people of Lemhi. His reign covered a period of thirty-three years (Mosiah 13: 7), and it was in the third year of his reign that Ammon and his party set out to find the people of Zeniff. (Mosiah 5: 1.)

"And they built a city which they

called the city of Helam."—This city was in the land of Helam, as a reading of the paragraph will show. (See map.)

"Nevertheless the Lord seeth fit to chasten his people."—Here we have another reason presented why trials are sent, in contrast with the reason which we have seen was the cause of the afflictions that came upon the people of Noah. In that case it was because of wickedness. In our present lesson we are shown that trials are sometimes sent as a test of faith, not as an idle test—there is no such thing in the wisdom of God; faith tests that may serve as stepping-stones to stronger faith, or higher spiritual achievements; to richer blessings and grander testimony. The experience of Job is a grand illustration of the thought presented in our lesson, of trials sent for the purpose of testing, of purifying and exalting the spirit of man, lifting him nearer his Maker.

Again, we do not understand that the children of God should expect to be spared from all the unpleasant circumstances that fall to the lot of mortal life; that the natural course of things will be turned aside for them. It is our understanding that we shall be subject to the conditions of this mortal state, its trials and vicissitudes, but that the advantage the child of God has over those who are not His is that the child of God will not have to meet troubles alone. The Lord has promised to sustain and comfort those who look to him in the hour of need, and trials are often opportunities through which God reveals himself, his goodness, mercy and power to us in greater evidence than we ever had before, and the soul feels to look up and rejoice and praise God for the chastening hand.

"Whosoever, putteth his trust in him, the same shall be lifted up at the last day."—The promise is here made that when trials come if we will put our trust in God, that is, bear our trials humbly and patiently, not complaining, not rebelling, but keep our hearts loyal to God, and our hopes fixed on the life to come, that we shall then indeed gain reward. Nephi was shown that to be "lifted up at the last day was to be "saved in the everlasting kingdom of the lamb." (1 Nephi 3: 41.)

(Paragraph 3, small edition; verses 25-39, large edition.)

"While tilling the land round about." The land around the city of Helam; that is, the country districts, as we would say. The city and the country constituted the land of Helam.

What occurred?

"They should not be frightened."—Let us notice carefully the sublime lesson that is taught here. It is easy to preserve a stout heart when everything is going well with us, but it is in times when misfortune and danger menaces us that our faith is put to the test. Alma admonishes his people to keep calm, and "remember the Lord their God, and he would deliver them."

"And Alma and his brethren went forth and delivered themselves up into their hands."—At first thought this statement may not seem to bear out the one made in the preceding sentence, viz., that "the Lord did soften the hearts of the Lamanites." But when it is remembered what a fierce, blood-thirsty people the Lamanites were, their hatred for the Nephites, and that moreover this army had been sent out after the escaping people of Limhi to which Alma and his people belonged, it looks reasonable that some modifying influence came over the Lamanites that they killed none of the people of Alma. Of course this action of Alma and his brethren in delivering themselves up to the Lamanites had a tendency to appease the Lamanites, but the fact that no acts of cruelty towards Alma and his people at this time are recorded shows unusual conduct for the Lamanites.

In offering no resistance to the Lamanites Alma displayed his wisdom, when his forces were so unequally matched with those of the Lamanites. It is also evident that Alma's faith was great enough to believe that no matter what conditions his people might be placed under, how great or increasing the difficulties might be, God would deliver them. So Alma took the course he did because it was the best way to meet the present emergency, and he trusted the Lord for the future.

"Had followed after the people of King Limhi."—A previous account of the sending out of this army was given in Mosiah 10: 3.

"They found those priests of King

Noah."—It will be remembered that up to this time the hiding-place of the priests of Noah had not been discovered. An account of those priests and of their escape was given in Mosiah 9: 13, 17, 25.

"*In a place which they called Amulon.*"—A little further on we are told that the name which the priests of Noah gave to the place to which they fled was after their leader, whose name was Amulon.

Why did the Lamanite army spare the lives of the priests of Noah?

When they could not find the people of Limhi, towards what land were the Lamanite armies journeying when they got lost?

When was it they discovered the people of Alma?

What promise did the Lamanites

make to Alma and his brethren? and how did they keep it?

"*The land of Nephi.*"—The Lamanite armies wished to go back to their homes. They had been to Lehi-Nephi, and found the people of Limhi gone; they were not trying to return to that place; it was old Nephi (See 2 Nephi 4: 2), which region the Lamanites had taken possession of after the departure of Mosiah the first and the righteous Nephites, which city and region the Committee believe was made the headquarters of the Lamanites. (See Report, page 30.)

To what position did the king of the Lamanites elevate the leader of the priests of Noah? What was the extent of the authority granted Amulon?

THOUGHTS FROM THE LESSON.

Trials are permitted for our good.
Trust God in times of trial.

QUESTIONS ON THE LESSON.

When pursued by the army of Noah, to what place did Alma and his people flee? How many days were they in accomplishing the distance? How is Helam described? Tell of the people's prosperity at Helam. What did they build here? Locate Helam on the map. What did the people desire to make of Alma? What objections did he offer in refusing? What rule was followed in ordaining ministers or priests? What comprehensive teaching is recorded as given by Alma to his people at Helam? Why is it comprehensive?

By whom were the people of Alma discovered? Where had the Lamanite army been? What were they doing now? While wandering in the wilderness, what other people did they accidentally find? Where were the priests of Noah? What did they call the land where they had been hiding? After whom was it named? What had the

priests commenced doing? Why did the Lamanites spare the lives of the priests? When they discovered the people of Alma, who had joined with the Lamanite army? Where did the priests think to go with the Lamanites?

What feelings did the people of Alma have on seeing the Lamanites? What was Alma's advice? What course did Alma take with the Lamanites? What was Alma's faith? After hearing what Alma told them, what did his people do? What was the effect of their prayers? What is it probable the Lamanites would have done, and why? What proposition did the Lamanites make to Alma? What part of their promise did not they keep? What did they do, instead? Where did the rest of the Lamanite army that was not appointed as guards over the people of Alma, go? What position and authority was given Amulon by the Lamanite king?

SUGGESTIONS TO JUNIOR TEACHERS.

Questions.—Why did the people of Alma leave Mormon? Did they escape from the army of Noah? Where did they go? What did they build in the land of Helam? How did they prosper here for years? What did they wish Alma to be? What did Alma tell

them about kings? How did Alma teach his people to live at Helam? Who found the people of Alma one day? Where had the Lamanite army been? Where were they trying to go when they discovered the people of Alma? Whom had the Lamanite army discov-

ered before they found the people of Alma? What did the priests do then? How did the people of Alma feel when they saw the army of the Lamanites? What did Alma tell them? Then how did the people feel after Alma's advice, and what did they do? How were their prayers answered? What did Alma and his brethren do? What was Alma's faith? What did the Lamanites ask Alma to do? What did they promise? What part of their promise did not they keep? What did they do, instead?

Help Hint.—There are four locations

in this lesson to keep clear in the children's minds, Mormon, Helam, Amulon, and Nephi. Care will have to be taken or the children will get the places confused. Jot the localities in their proper relative positions on the blackboard.

Be careful that the children do not get the army of Noah and the army of the Lamanites confused in their minds.

Impress the beautiful lesson of faith taught by Alma in his advice to his people, faith to trust God when trouble comes. Write or print the word "faith" on the blackboard, in large letters.

June, 1904.

First Week

PRAYER-MEETING.

Topic.—Trials, as stepping stones to higher things. When they prove to be a blessing; when they prove of no benefit to us. Hebrews 12: 5-11; Job 1 chapter; Mosiah 11: 3, 6.

Prayer.—For faith to trust God where

we can not see his hand, and patience to submit to his rulings.

Testimony.—How we have been blessed through trials. When we have permitted them to darken our mind and hinder our spirituality.

LESSON 9.

TRIALS AND DELIVERANCE.

Text.—Mosiah 11: beginning with paragraph 4 and continuing to the ninth line of paragraph 8, small edition; 11: 40-60, large edition.

Time.—As in Lesson 7.

Place.—From Helam to Zarahemla.

LESSON STATEMENT.

Our lesson illustrates the reward of bearing trials patiently, trusting in God.

The priests of Noah were elevated to important positions among the Lamanites. Amulon, who had been made a ruler over the people of Alma began to exercise his authority in a cruel manner, exacting slavish labor of the people. In their trouble the people of Alma cried unto the Lord, and they were greatly blessed in answer to their prayers. Being strengthened to bear their burdens more easily, the people waited patiently and cheerfully for the Lord's time to deliver them from the bondage they were in. No complainings are recorded. The people looked to God in simple faith and submission. Their faith was at length rewarded, and the Lord delivered them from the Lamanites, leading them to Zarahemla, where they were joyously received by King Mosiah.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verses 40-44, large edition.)

"*Amulon did gain favor.*"—In the preceding paragraph it says that Amulon was given authority to rule over "his people" "who were in the land of

Helam." The antecedent of "his people" is not clear, but we suppose the people of Amulon's race or nationality, that is, the Nephites, are referred to, since the land of Helam was occupied by the people of Alma. In the fifth paragraph of our lesson it tells about

how Amulon tyrannized over the people of Alma. If there were any Lamanites in this region they would come under the jurisdiction of Amulon also, we presume.

In addition to the honor above mentioned the priests associated with Amulon were appointed to be teachers to the people in the three regions of Shemlon, Shilom, and Amulon, and "in every land which was possessed by his people." That is, the king of the Lamanites had all his people taught the Nephite language.

After mentioning the three new regions over which the priests were appointed teachers, that which follows, up to the statement "in every land," on page 190, is parenthetical, describing the new territorial acquisitions. The writer pauses to tell us that the Lamanites had taken possession of these lands, and that kings had been appointed over them, and then tells us that the priests were appointed to teach the Lamanites in "every land."

"*The land of Shemlon, . . . the land of Shilom, . . . the land of Amulon.*" Shemlon was in the possession of the Lamanites before this (see Mosiah 7: 4), but Shilom had belonged to the people of Zeniff (Mosiah 6: 2), and Amulon, as we saw in our last lesson, had been taken possession of by the priests of Noah.

It seems that northward of the land granted to Zeniff, lying between Lehi-Nephi and Zarahemla, was country that the Lamanites had not inhabited previous to the present time, country that had been claimed by neither the Lamanite nor the Zarahemlaite governments. As the Lamanites chose to push northward, however, and when the people of Zeniff came in, the Lamanites just assumed the rights of ownership to apportion the lands lying idle to whom they pleased, or take possession themselves, extending their border line further and further northward.

What was the name of the king of the Lamanites? What is said about the numbers of his people?

"*And thus the language of Nephi began to be taught among all the people of the Lamanites.*"—Originally, of course, the Nephites and the Lamanites spoke the same language, because they came from the same family; both peoples were descended from Lehi. But it had

been over four hundred years, nearly five hundred years, since the Nephites and the Lamanites separated. The Nephites, being a people of culture, had preserved their language, but with the savage Lamanites the language would have been corrupted.

What religious teachings did Amulon give the people?

"*Their record.*"—Amulon taught the Lamanites to keep a history of themselves.

"*Write one to another.*"—Amulon taught the Lamanites to write in the Nephite language, of course.

"*And thus the Lamanites began to increase in riches.*"—Amulon taught the Lamanites nothing of a moral or religious character; the influence exerted by the priests of Noah was solely of an intellectual character. They taught the Lamanites wisdom in the ways of the world, and as a result of the knowledge they gained, the Lamanites began to make more progress than they had in their ignorant state. If the priests had combined with their intellectual instruction correct spiritual teaching, how much good they might have done the benighted people through the influence they had with the Lamanites.

How is the moral character of the Lamanites described? How were they with one another?

(Paragraph 5, small edition; verses 45-48, large edition.)

How did Amulon begin to treat the people of Alma?

"*Had been one of the king's priests.*" In Mosiah 9: 1 we are told that Alma was one of Noah's priests. Because Alma had stepped out from the rest of the priests and embraced the teachings of Abinadi Amulon hated him, because he hated the truth.

"*He was subject to King Laman.*"—In paragraph 3 of our lesson we are told that Amulon was not given absolute authority; he was a sub-ruler.

"*They began to cry mightily to God.*" This reminds us of the practice of the Jews to-day. They weep aloud and wail by the walls of their beloved Jerusalem, crying unto God for their Deliverer to come.

What command did Amulon give?

How did the people of Alma do when they could not cry aloud?

(Paragraph 6, small edition; verses 49-53, large edition.)

"The voice of the Lord came to them." One of the gifts which the Lord has placed in his church is revelation, or prophecy; that is, the Lord has promised to speak unto his people by way of comfort, encouragement, instruction and command. (See 1 Corinthians 12: 10, 28; Ephesians 1: 17; John 16: 13.) It was through this gift that the Lord revealed himself to the people of Alma at this time. He probably spoke through Alma, as Alma was the head of the church, and in the latter part of the paragraph where it tells about the Lord speaking unto the people again, it says he spoke to Alma.

"For I know of the covenant which ye have made unto me."—The people of Alma had, through the waters of baptism, entered into a covenant to serve God and keep his commandments, and by submitting to the ordinance of baptism signified their faith in the Redeemer. (See Mosiah 9: 7, 8.)

"That even you can not feel them."—The children of God are not exempt from trials in this life, but the Lord bears his children up and has reached out his arm to them in a miraculous manner. Daniel came out of the lion's den unharmed. The three Hebrew children who were cast into a fiery furnace had not one hair of their heads scorched.

"That ye may stand as witnesses for me hereafter."—God took advantage of the opportunity presented by the trials of the people of Alma to reveal his goodness and power unto them as they could not have known it without circumstances creating opportunity for the Lord to display his power.

"And it came to pass that the burdens . . . were made light."—The acknowledgement is here made that the Lord did fulfill his word and promise, and in answer to his people's prayers, he strengthened them "that they could bear up their burdens with ease."

How did the people act about their trials now?

How were the people again comforted? When did the Lord say he would deliver them?

(Paragraph 7, small edition; verses 54-57, large edition.)

"Gathered their flocks together."—

The Lord had told the people that on the next day he would deliver them out of the hands of the Lamanites. Notice that there was no doubting; Alma and his people went right to work getting ready to make their departure.

When did the people work in making their preparations?

"The Lord caused a deep sleep to come upon the Lamanites."—In paragraph 3 of the chapter we are studying we learned that the Lamanites "set guards round about the land of Helam, over Alma and his brethren," and in the fifth paragraph of our lesson, guards are referred to again. It was these guards that are probably referred to as having fallen into a deep sleep, for further along in the paragraph it says, "Yea, and all their task-masters were in a profound sleep."

Neither drunkenness nor any other cause is assigned for the stupor the Lamanites fell into. If the Lord effected the object by any common means, as when the people of Limhi made their escape, it is not mentioned. We are simply told that the Lord "caused a deep sleep to come upon the Lamanites."

"Valley of Alma."—This was the first stopping-place which the people of Alma made. They were a day in making the distance from Helam to the valley. The Valley of Alma was called after Alma, we are told, because he led the people. In the latter part of the sixth paragraph it says that the Lord told Alma that he should "go before" the people, and that he, the Lord, would guide Alma.

What did the people do when they reached the valley?

(Paragraph 8, small edition; verses 58-63, large edition.)

"Haste thee."—In this valley was not the place where the Lord intended that the people of Alma should stay permanently. He would step the Lamanites in the valley, he said. He could just as well have stopped them before they reached the valley, so it is evident that the Lord wished the people to go further.

"They arrived to the land of Zarahemla."—This was the destination the Lord chose for the people of Alma.

We are told that the people traveled twelve days when they "arrived to the

land of Zarahemla." The Committee's Report says: "Whether this means the border line or Zarahemla city, is not given; but it would seem most reasonable that it was in the borders of the

land, where they halted and put themselves in communication with the authorities." (See pages 35, 36.)

How were the people of Alma received by Mosiah?

THOUGHTS FROM THE LESSON.

God strengthens his trusting children to meet trial, and gives comfort to take away the bitterness.

"Man's extremity is God's opportunity."

Whether trials result for our good or not depends on how we bear them.

Patience and faith bring God's blessings.

QUESTIONS ON THE LESSON.

To what positions or duties did the king of the Lamanites appoint the priests of Noah? Over what lands were they appointed teachers? What language were the priests to teach? How was it the Lamanites needed to be taught the Nephite language? Did the priests give the Lamanites any religious instruction? What use were the Lamanites taught to make of the new language? What was the effect among the Lamanites of the knowledge imparted to them by the priests?

In what position was Amulon over the people of Alma? How did Amulon exercise his authority? When the people cried out to the Lord, what rule did Amulon make? Then what did the people do? How was their faith in God rewarded? How did the people bear their trials after this? How was their

cheerfulness and patience again rewarded? How did Alma act on the promise received? How did the opportunity for escape come? When? Where was the first place the people halted? How long did it take them to make the journey from Helam to the Valley of Alma? What word came to the people in this valley? Where did the Lord evidently wish them to go? Why should we think so? How many days were they in going from the Valley of Alma to Zarahemla? How did Mosiah welcome them?

How were the people of Alma blessed through their trials as they could not have been if the trials had not come? What were they enabled to do for the Lord with greater strength than before? What do we learn from our lesson about bearing trials?

SUGGESTIONS TO JUNIOR TEACHERS.

Help Hint.—Three places are woven into the story of this lesson, Helam, Valley of Alma, and Zarahemla; they are connected in the chain. That Zarahemla was the home land might be indicated by a small house drawn on the board.

Make a dotted line running from Helam to the Valley of Alma then to Zarahemla. At Helam write "Trial" and "Patience"; at the Valley of Alma, "Faith"; at Zarahemla, "Reward—Deliverance."

Questions.—What did the king of the Lamanites appoint Amulon to be? What does our lesson to-day say that the king appointed the rest of the priests to do? What was the name of the Lamanite king?

How did Amulon begin to treat the people of Alma? What did he make them do? How did they seek for relief?

When Amulon would not permit them to pray aloud any more in the fields and places where they worked, what did the people do? How did the Lord comfort them? How did he enable them to perform their tasks? What did the Lord tell the people the second time? How did the people please God? How should we bear our trials?

When the Lord spoke to the people again what did he promise them? When did he say it would be? What preparations did the people make? What did the Lord cause to take place so that the people could escape? What time was it when they left? To what place did they go? Why did they call the place Alma? What did the Lord say to the people while they were in this valley? To what land did the Lord guide the people safely? How did King Mosiah greet them?

June, 1904.

Second Week.

SUGGESTIVE PROGRAM.

Opening exercises.	Paper: Sketch of the life of Florence Nightingale.
Lesson.	Appropriate recitation.
Song.	Report of Relief Committee.
Short address: Scriptural teachings on relief work. (<i>Note.</i>)	Vocal selection.
	Closing exercises.

Note.—Such instances as Acts 2: 45; 4: 34; Mosiah 2: 3, 4; 9: 9; Doctrine and Covenants 42: 8-11.

LESSON 10.

THE CHURCH ESTABLISHED IN ZARAHEMLA.

Text.—Beginning with the new sentence in the ninth line of paragraph 8, to paragraph 12 inclusive, chapter 11, of Mosiah, small edition; Mosiah 11: 61-80, large edition.

Time.—Between 120 and 91 years before Christ.

Place.—The Land of Zarahemla.

NOTE ON TIME.

We are told that Mosiah reigned thirty-three years, making 509 years since Lehi left Jerusalem (Mosiah 13: 7), or 91 years before Christ. It was in the third year of the reign of Mosiah that Ammon and his party were sent out to find the people of Zeniff (Mosiah 5: 1), 479 years since leaving Jerusalem, or 121 years before Christ. During the early part of Mosiah's reign the people of Limhi and the people of Alma returned to Zarahemla. It seems that the people of Limhi escaped from the Lamanites soon after Ammon came, and that the people of Alma followed them in a little while. If this idea is correct, then the time of our lesson was in the fore part of Mosiah's reign; perhaps not later than in the fifth year of his reign. We can only conjecture, however, as to the time when the people of Limhi and the people of Alma returned, since the dates are not given.

LESSON STATEMENT.

Although the people of Limhi returned to Zarahemla before the people of Alma did, it seems that the people who remained in the land had not been made acquainted with the history of the wanderers' absence as yet, and when the people of Alma were received, Mosiah called all the people together that he might inform them concerning their returned brethren. From these circumstances it would seem that the period of bondage of the people of Alma was short; that it was not long from the time they were discovered by the Lamanite army sent after the escaping people of Limhi till the time they were delivered from their enemies. Perhaps their return was not more than two or three years later than that of the people of Limhi, possibly less.

At any rate, it was not until Alma's people came that Mosiah read to the public the records of the two branches of the people of Zeniff. The history of the returned people, especially the account of their deliverance through the intervention of God, moved the older residents deeply, and awakened a spiritual revival in their hearts. The children of the priests of Noah disowned their fathers upon learning of their depravity, and called themselves Nephites.

The headquarters of the church now became established in Zarahemla. Mosiah recognized Alma as the spiritual head of the church, and gave him unrestricted

liberty to extend the cause of Christ in the land. Seven branches were organized, with priests and teachers, and the Lord blessed and prospered the nation.

HELPS ON THE LESSON TEXT.

(Paragraph 8, beginning in the middle of the ninth line, small edition; verses 61-63, large edition.)

"And now King Mosiah caused that all the people should be gathered together."—"All the people" comprised the Zarahemlites, the Nephites who had gone to Zarahemla under Mosiah the first, and the Nephite branches, the people of Limhi, and the people of Alma.

How did the numbers of the Nephites compare with those of the Zarahemlites?

"Who was a descendant of Mulok."—The native people of Zarahemla were descended from Mulok and those who came with him. Mulok was a son of Zedekiah, king of Judea. (See Helaman 2: 27; 3: 6.)

"In two bodies."—The Zarahemlites composed one body. The other body, composed of Nephites, comprised the Nephites who had remained in Zarahemla after being led there by Mosiah the first, and the branch that went back to the father land, the descendants of the party of Zeniff, now known as the people of Limhi and the people of Alma.

(Paragraph 9, small edition; verses 64-68, large edition.)

"Mosiah did read."—When the people of Limhi and the people of Alma returned to Zarahemla they probably made themselves known first to Mosiah, as would have been proper for them to do. The news of their coming had gotten rumored about to some extent in all likelihood, and some, perhaps, had already learned the history of the long absent people. But it was a matter of interest to all the people, and besides, the history of the people of Limhi and the people of Alma afforded useful lessons, and bore testimony of God's power. It was in every way important that the whole people of the nation should know the history of the returning wanderers, hence Mosiah had the people assembled that they might hear it.

We should remember that the resi-

dents of Zarahemla and the peoples of Limhi and of Alma were strangers to each other now, because the generation that was living when Zeniff and his party left Zarahemla must now have nearly all passed away. It was the descendants of the people living at that time on both sides, who now met. They had been separated since they were born, hence were not acquainted with each other, as their fathers had been. The leaving of the people of Zeniff had been a matter of history to the present generation of the people of Zarahemla.

"The records of Zeniff."—This may also refer to the record of the people of Limhi, and the account of the people of Alma. The twenty-four gold plates which the party sent out by Limhi found (see Mosiah 5: 9; 9: 26), were not read at this time; Mosiah could not have read them off as he read the other records, but at another time, because they were written in another language, and it was by miraculous means provided by the Lord that he was able to translate the record on the twenty-four gold plates. (See Mosiah 5: 10; 12: 3.)

"From the time they left the land of Zarahemla."—Mosiah began at the very beginning of the history of the people of Limhi, from the time their ancestors left Zarahemla, under Zeniff. (See Omni, paragraph 14.)

"The account of Alma."—The two records, the one of the people of Limhi and the one of the people of Alma, are the only records mentioned as having been read by Mosiah on this occasion, hence the "records of Zeniff" spoken of no doubt refer to these two records.

Completing the sentence it says that Mosiah read the account of Alma and his brethren "from the time they left the land of Zarahemla." Alma and his people did not leave Zarahemla in a separate body, as we know. Their fathers were numbered with the party that left under Zeniff. It was not until in the reign of Noah that Alma and those who followed him branched off from the people of Zeniff. (See Mosiah 9: 1, 6.) The writer expresses himself awkwardly, meaning that Mosiah be-

gan at the beginning of the history of the people of Zeniff who now were composed of two divisions, viz., the people of Limhi, and the people of Alma.

How did the people receive the reading of the records?

"Their brethren who had been slain by the Lamanites."—We have no account of any of the people of Alma being slain by the Lamanites, but large numbers of the people of Limhi were. (See Mosiah 9: 19, 24.)

"The immediate goodness of God."—The people rejoiced because of the testimony to which the records of the people of Limhi and the people of Alma bore witness of God's mercy and power. The people rejoiced because of the evidence they had heard that God's power and manifestations were not confined to the past, but that he was mindful of his people at the present. It will be remembered that the Lord told the people of Alma that he would so wonderfully bless them in their trials that they should "stand as witnesses" for him in the future. (See paragraph 6 of this chapter.) The trials which the people had endured were overruled for good, and God's mercy and power shown in delivering the people out of bondage was strengthening to the faith and reviving to the spirituality of hundreds of others who learned of it.

How did the people express their gratitude?

"The Lamanites, who were their brethren."—The Nephites could speak of the Lamanites as their brethren because the latter people were descended from the same parents as the Nephites, from Lehi and Sariah. It seems to have been the Nephites who felt the keenest sorrow because of the wickedness of the Lamanites, because the Lamanites could not have been spoken of as the brethren of the Zarahemlites.

(Paragraph 10, small edition; verses 69, 70, large edition.)

"Those who were the children of Amulon and his brethren."—In Mosiah 9: 17 we learned that the priests of Noah were ashamed and afraid to return to the city of Lehi-Nephi for their wives and children. The priests never did go back for their families, hence the latter were among the numbers of the people of Limhi. Many of the children of those priests

were probably too young to remember the conduct of their fathers, and learned of it for the first time when they heard the records of the peoples of Limhi and of Alma read.

How did the children of the priests feel when they learned of the wickedness of their fathers? What did they do?

"And now all the people of Zarahemla were numbered with the Nephites."—That is, all the people who lived in Zarahemla now, the Zarahemlites proper, the Nephites, comprising the numbers who had remained in Zarahemla, and the returning peoples of Limhi and of Alma, who descended from Zeniff and his colony.

Through which people, the Nephites or the Zarahemlites, did the rulership descend?

(Paragraph 11, small edition; verses 71-74, large edition.)

"He desired that Alma should also speak to the people."

What subject did Alma speak to the people upon?

How did he reach all the people?

What did he exhort Limhi and his people to do?

Who else did Alma exhort in the same way?

"King Limhi was desirous that he might be baptized."—Limhi had before expressed a desire to be baptized, but at that time he did not know the whereabouts of Alma, and there was no one else who had authority to baptize, save those whom Alma ordained, but Limhi knew no more of their whereabouts than he did of Alma's, so he had to wait. (See Mosiah 9: 27.)

"He did baptize them after the manner he did his brethren."—That manner was immersion. Alma baptized his brethren as Jesus was baptized by John. It was not by sprinkling nor pouring, but by burial in water. (See Mosiah 9: 8.)

Who else desired to be baptized besides Limhi?

"As many as he did baptize did belong to the church of God."—The church of God in any age is constituted of those who believe and obey the gospel of Christ. Alma taught this gospel, so had Abinadi, and so had the prophets before Abinadi. The people believed it, and gave evidence of their faith in

Christ and their desire to take upon themselves his name and follow him by being baptized, which ordinance is a type of the death, burial, and resurrection of Christ for the redemption of mankind. (See Romans 6: 4, 5.)

(Paragraph 12, small edition; verses 76-80, large edition.)

"And it came to pass that King Mosiah granted unto Alma."—Church and state were not separate in the Nephite nation; the civil ruler was also the civil head of the church, hence Mosiah exercised direct and authoritative supervision over the interests of the church.

What did Mosiah authorize Alma to do?

"And gave him power to ordain priests," etc.—The writer means that King Mosiah gave Alma liberty to carry on the work of the church in Zarahemla. The spiritual power and authority Alma had to ordain priests and act as a minister for Christ he had received from God.

"Being called churches."—Further on we are told that seven churches were established in Zarahemla at this time, but that they were "all one church;" that is, there was no difference of doctrine taught. The churches were only different bodies, or branches of the one church.

"Every church having their priests and their teachers."—In every branch priests and teachers were appointed to administer to the spiritual needs of the flock. The same plan has been revealed to the church in latter days.

(Doctrine and Covenants, section 17.) These officers are essential to the healthy spiritual condition of the branches, and the spiritual life of the branches depends, to a very great extent, upon the faithfulness and activity of these officers. As we learned in Mosiah 9: 9, these local officers were to labor for their own support.

And every priest preaching the word according as it was delivered to him by the mouth of Alma."—There is but one gospel, because God is an unchangeable God, who does not tell men to do one thing to-day, and another thing to-morrow, to gain salvation. There is but "One Lord, one faith, one baptism," says Paul, and he warned the people—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (See James 1: 17; Ephesians 4: 5; Galatians 1: 8, 9. Also see Doctrine and Covenants 17:2.) Alma taught the unchangeable gospel, hence the priests and teachers could teach nothing different from that which Alma taught, to be teaching the truth.

"There was nothing preached in all the churches except it were repentance and faith in God."—Repentance and faith in God comprehends the whole scope of man's duty to his fellow man and to his God. To repent is to become willing to serve God; to have faith in God is to believe his commandments, hence repentance and faith is not a narrow doctrine, but is as wide as the plan of salvation.

QUESTIONS ON THE LESSON.

For what purpose did Mosiah call the people together? Of how many peoples and branches was the nation composed, now? Into how many bodies did the people arrange themselves? Who composed each body? From whom were the native Zarahemlaites descended? Were the people that remained in Zarahemla acquainted with the returning Nephites, the people of Limhi and the people of Alma? Why were they not? From whom were the people of Limhi and the people of Alma descended? When did the latter become known as the people of Alma? What records did Mosiah read? At what

point in the history of the people did he begin? When the people had heard the history of their long absent brethren, how were they affected by it? What had the Lord said to the people of Alma that he would make of them? How did the Lord accomplish this? How did the trials of that people result in double blessing? Who were the children of Amulon and his brethren? How came they to be among the numbers of the people that returned to Zarahemla? How did they feel when they learned of the character of their fathers, and what did they do? After Mosiah had finished reading the records

to the people, whom did he ask to speak? Along what lines did Alma talk? What exhortation did he give those who had come out of bondage? Who requested to be baptized? What did Mosiah give Alma the privilege of doing? What relation did Mosiah have

to the church? How many branches were organized in Zarahemla? In what manner were people initiated into the church? What was the doctrine taught? What provision was made for the spiritual welfare of the branches? How was the nation blessed?

SUGGESTIONS TO JUNIOR TEACHERS.

Help Hint.—Draw a roll, or book, on the board, to represent Mosiah reading the records. After this, draw two lines representing the two bodies of people that assembled to hear. Write who the people were comprising each body.

To emphasize the setting up of the church in Zarahemla, draw a building with a steeple for the church; write after it a large **Z** to represent Zarahemla.

Questions.—For what purpose did King Mosiah call the people together? How did the people arrange themselves to listen? Were the people of Limhi and the people of Alma Nephites or Zarahemlaïtes? From whom were both branches descended? What other Nephites were there in Zarahemla? Where did all the Nephites stand? Where did the Zarahemlaïtes stand? How did the

people feel when Mosiah had finished reading? What part of the records made the people most happy? What part made them sad? How did they express their gratitude because God had been so good to the people of Limhi and the people of Alma?

Whom did Mosiah ask to speak to the people next? What did Alma talk about? Who requested to be baptized? How did Alma baptize these people? What did Mosiah give Alma liberty to do? How many churches did Alma organize in Zarahemla? What officers did he appoint in each branch? What were these officers for? What was the doctrine Alma taught? Did the priests and teachers preach anything different? Why not? How did the Lord bless the nation?

June, 1904.

Third Week.

SUGGESTIVE PROGRAM.

This program is left for the local program committee to arrange. Music, songs, recitations, talk on archæology, illustrated with magic lantern views, or a short address by an elder, may be provided for. Let the program be bright and animated, of a recreational character, after the quarter's work, but the fact that it is a church entertainment should not be lost sight of at the same time.

LESSON 11.

QUARTERLY REVIEW.

- Lesson 1. Abinadi Warns the People.
- Lesson 2. Abinadi's Teachings and Prophecy Concerning Christ.
- Lesson 3. Death of Abinadi and Flight of Alma.
- Lesson 4. The Church Established.
- Lesson 5. The Downfall of Noah.
- Lesson 6. Bondage and Afflictions.
- Lesson 7. Deliverance.
- Lesson 8. The People of Alma.
- Lesson 9. Trials and Deliverance.
- Lesson 10. The Church Established in Zarahemla.

RETROSPECTIVE.

The history of the colony of Zeniff, which we began in our last quarter, we finish this quarter, and see the descendants of that colony, under Limhi, return to Zarahemla. We have also seen the branch which separated from that people, viz., the people of Alma, return to Zarahemla.

The colony of Zeniff in all probability left Zarahemla during the reign of Mosiah the first. We can not tell exactly how much time the career of the people of Zeniff, as an independent nation, covered. But from the time Zeniff and his colony left Zarahemla to the time the descendants returned under Limhi, was probably about one hundred years.

The religious record of the people of Zeniff is notable for the Prophet Abinadi, one of the greatest prophets of Nephite history, and for the establishment of the church after the gospel plan, among the people of Alma, who branched off from the main body. With the return of the people of Alma to Zarahemla, that land became the seat of the church, and our quarter closes with the record of seven branches already established there.

Two lessons stand out prominently in the period of study we have just been over: "Whom the Lord loveth he chasteneth" was illustrated in the case of the people under Noah, when the Lord reached out after them, and sent punishment to bring them back to the straight path. Trials came to the people of Alma as a test, and a means of lifting them to a higher plane of knowledge of God's goodness and power. In the first case we see the Father's willingness to forgive his children when they truly repent. In the second case we learn to trust God and look to him for support in times of trial.

REVIEW QUESTIONS.

The People of Zeniff.—When did Zeniff and his colony leave Zarahemla? How long were the people away from Zarahemla? What branch broke off from the main body? When did the people of Alma return? How many rulers had the little nation established by Zeniff had? Name them. What evils did Noah lead his people into? Whom did the Lord send to warn the people? Of whom did Abinadi prophesy? What warnings did he give the people? How many times did he appear unto them? What did they do to him at last? What did Abinadi prophesy as he was dying?

What befell Noah in fulfillment of Abinadi's prophecy? What befell the people? When did Ammon find them? Who rendered important service in delivering the people? On what other occasions had Gideon distinguished himself? Tell how the people made their escape.

The Priests of Noah.—When Noah was put to death, what did his priests do? What sin did they commit against the Lamanites? Where did they establish themselves? Who at length found them here? Why did the Lamanites spare the priests' lives? To what positions did the Lamanite king appoint them?

The People of Alma.—Who was Alma? How did he bring himself into disfavor with Noah and the priests? What did he write while hiding from Noah's servants? To what place did he go? What did he do at Mormon? How many joined him there? What authority did Alma have? How did he initiate members into the church? Why did the people of Alma leave Mormon? To what place did they go next? By whom were they discovered at Helam? Who was with the Lamanites? Into what condition were the people brought by the Lamanites? Who took advantage of his authority to oppress them? How did the Lord comfort the people in their trials? Tell the circumstances of their deliverance.

In Zarahemla.—How were the people of Limhi and of Alma received in Zarahemla? What did Mosiah do after the coming of the people of Alma? What did he give Alma liberty to do? What position did Alma occupy to the church? Who requested to be baptized at once? How many branches were established in Zarahemla?

What lessons may we learn from the history of the people of Limhi?

What lessons may we learn from the history of the people of Alma?

Map Talk.—Point out the localities that were the scenes of the history of the people of Zeniff, and the branch of Alma.

JUNIOR QUESTIONS.

What people have we been studying about this quarter? What was the name of the wicked king who led the people into sin? What good man did the Lord send in Noah's day? About whom did Abinadi prophesy to the people? What did he warn the people about their sins? What did the people do with Abinadi? Who was the only man who plead for Abinadi? Because he did this, what did Noah wish to do to Alma? Where did Alma go?

What happened to the wicked Noah? What became of his priests? What troubles came upon the people because of their sins? Did they ever repent? When they did, whom did the Lord

permit to come to them and help deliver them? To what land did they return?

What did Alma do after he fled to Mormon? How many people believed his preaching and joined him there? How did the people covenant with Christ? Who gave Alma authority to baptize and to set up the church? May any man do these things without authority from God? How did the Lord test the faith of the people of Alma? How did the people act when trials came? How did the Lord bless them? Tell how he delivered them? What do you think we may learn from these people?

June, 1904.

Fourth Week.

SUGGESTIVE PROGRAM. (Parliamentary.)

By J. A. Gunsolley.

Music, provided by music committee.
Series of Papers or Speeches: Evidences I have seen of the need of a better knowledge of parliamentary law.

Several may take part, limiting the time to from three to five minutes.
Special music.
Lesson study.
Music.

LESSON.

Subject.—Methods of Changing the Form of Questions.

Introduction.

The text of this lesson is somewhat lengthy, but it seemed best not to divide it, because the lessons are so far apart. The length of the text will be compensated somewhat by making the questions brief. However, the text should be carefully read.

LESSON TEXT.

Rules of Order and Debate, chapter 7.

SEC. 62.—MOTIONS TO AMEND.

The last case, that for the introduction of subsidiary motions, is when the Assembly is satisfied with the subject-matter of a proposition, but not with the form of it, or with all its different parts, or desires to make some addition to it. The course of proceeding then is to bring the proposition into the proper

form, and make its details satisfactory by means of amendments, or by other proceedings of a similar character, but having the same general purpose in view.

SEC. 63.—DIVISION OF A QUESTION.

(a) A proposition or motion may be complicated, or composed of two or more

parts so far independent of each other as to be susceptible of being considered separately, part of which may be approved, and part rejected, or amended. In such case it is usual to divide the question into separate parts, each part to be severally considered, voted upon, and decided. This may be done either by order, or by motion and vote.

Parts Become Separate Questions.

(b) The parts of a motion so divided become independent propositions, to be disposed of in the order in which they stand.

Method of Division to be Given.

(c) The mover of a motion to divide should present his method of division, which is subject to amendment, as are other motions.

Division Must be by Motion.

(d) A mere demand by a member for the division of a question into its several parts, is not sufficient; it must be done by motion, unless there be a specific rule providing for such demand, in which case it is the duty of the presiding officer to decide as to whether it may be properly divided, and how.

Each Part Must be Distinct.

(e) A proposition, to be divisible, must contain parts so entire, that if others are taken away they will remain entire; an exception or proviso is not of this class.

SEC. 64.—FILLING BLANKS.

It sometimes happens that motions are made in which blank amounts, dates, or statements, are left to be filled at the discretion of the Assembly. This may be done by one or by several motions to fill with specific figures, dates, or statements. Such motions are to be considered as original motions, and must be decided before the principal question is. In determining which of several motions to fill blanks should first be put, it is usual to select the one likely to be least in favor, and so proceed until an agreement is reached.

SEC. 65.—TO CONSOLIDATE, OR SEPARATE.

To Consolidate.

(a) When the matters contained in two separate propositions might be bet-

ter put into one, the usual mode of proceeding is to reject one of them, and then incorporate the substance of it with the other by way of amendment. A better mode, however, if the business of the Assembly will admit of its being adopted, is to refer both propositions to a committee, with instructions to incorporate them together in one.

To Separate.

(b) So, on the other hand, if the matter of one proposition would be more properly distributed into two, any part of it may be struck out by way of amendment, and put into the form of a new and distinct proposition. But, in this, as in the former case, a better mode would generally be to refer the subject to a committee.

To Transpose.

(c) In like manner, if a paragraph or section requires to be transposed, a question must be put on striking it out from where it stands, and another for inserting it in the the place desired.

Numbers No Part of the Text.

(d) The numbers prefixed to the several sections, paragraphs, or resolutions, which constitute a proposition, are merely marginal indications, and no part of the text of the proposition itself; and, if necessary, they may be altered or regulated by the clerk, without any vote or order of the Assembly.

SEC. 66.—TO AMEND BY THE MOVER.

On Changing a Motion After it is Stated.

(a) The mover of a proposition is sometimes allowed to modify it, after it has been stated as a question by the presiding officer; but as this is equivalent to a withdrawal of the motion, in order to substitute another in its place, and since, as has already been seen, a motion regularly made, seconded, and proposed, can not be withdrawn without leave, it is clear that the practice alluded to rests only upon general consent; and that, if objected to, the mover of a proposition must obtain the permission of the Assembly, by a motion and question for the purpose, in order to enable him to modify his proposition.

On Accepting an Amendment.

(b) So, too, when an amendment has been regularly moved and seconded, it is sometimes the practice for the mover of the proposition to which it relates to signify his consent to it, and for the amendment to be thereupon made, without any question being taken upon it by the Assembly. As this proceeding, however, is essentially the same with that described in the preceding paragraph, it, of course, rests upon the same foundation, and is subject to the same rule.

SEC. 67.—GENERAL RULES TO AMEND.

All amendments, of which a proposition is susceptible, so far as form is concerned, may be effected in one of three ways, namely,

First, either by inserting or adding certain words;

Second, or by striking out certain words; and

Third, by inserting or adding others. These several forms of amendments are subject to certain general rules, which being equally applicable to them all, require to be stated beforehand.

These Rules Are:

Rule a.—A proposition containing several separate parts, may be amended by paragraphs or sections, beginning at the beginning. But it is not in order to recur back, and amend parts that have once been passed.

Rule b.—Amendments may be amended; but there the rule stops.

Rule c.—Whatever is agreed to by the Assembly, in adopting or rejecting a proposed amendment, is not to be afterwards amended.

Rule d.—Whatever is disagreed to on vote, is not to be moved again.

Rule e.—The inconsistency or incompatibility of a proposed amendment with one which has already been adopted, is a sufficient reason for its rejection by the Assembly, but not sufficient to justify the suppression of it by the presiding officer, as against order; for, if questions of this nature were allowed to be brought within the jurisdiction of the presiding officer, as matters of order, he might usurp a negative on important modifications, and suppress or embarrass instead of subserving the will of the Assembly.

Rule f.—If the will of the Assembly be not expressed by amending an amendment, it may be by offering a substitute. A substitute may be amended; but the amendment to the substitute can not be amended.

SEC. 68.—TO AMEND BY STRIKING OUT.

(a) If an amendment is proposed by striking out a particular paragraph or certain words, and the amendment is rejected, it can not be again moved to strike out the same words, or a part of them; but it may be moved to strike out the same words with others, or to strike out a part of the same words with others, provided the coherence to be struck out be so substantial as to make these, in fact, different propositions from the former.

An Amendment Denied Can Not be Renewed.

(b) If an amendment to strike out is agreed to it can not be afterwards moved to insert the same words struck out or a part of them; but it may be moved to insert the same words with others, or a part of the same words with others.

On Striking Out a Part Only.

(c) Should it be proposed to amend by striking out a paragraph, this motion may be amended by one to strike out a part only, or by one to insert or add words, or by one to strike out and insert words.

Amendment to Amendment Put First.

(d) Amendments to an amendment must be put to the vote before the amendment, or main question; but amendments to an amendment must be put to vote in the order in which they are made.

Form of Motion to Strike Out.

(e) In putting a motion to strike out words the form is, "*Shall the words stand as part of the principal motion?*" and not, "*Shall they be struck out?*"

Original Form and Proposed Change to be Read.

(f) On a motion to amend by striking out certain words, the manner of stating the question is, first to read the passage proposed to be amended, as it stands; then the words proposed to be struck out; and, lastly, the whole pass-

age as it will stand if the amendment is adopted.

To Amend by Inserting Words.

(g) The same rules apply in amending by inserting words, as in striking out; varying only to suit the different terms, "to strike out," or "to insert."

To Amend by Striking Out and Inserting.

(h) The same rules apply in amending by striking out and inserting, varied only by a change of the terms, with the addition that the question may be divided, either by a vote of the assembly, or on the demand of a member, the motion to strike out being put first, if it be affirmed, then the motion to insert follows. If the motion to strike out fail, the motion to insert of course fails also.

SECTION 69. — AMENDMENTS AFFECTING THE NATURE OF A QUESTION.

Amendments Proposed should Favor the Question.

(a) The term amendment is in strictness applicable only to those changes of a proposition by which it is improved, that is, rendered more effectual for the purpose which it has in view, or made to express more clearly and definitely the sense which it is intended to express. Hence it seems proper that those only should undertake to amend a proposition, who are friendly to it; but this is by no means the rule.

Question Stated is the Property of the Assembly.

(b) When a proposition is regularly moved, seconded, and stated from the

chair, it is in the possession of the Assembly, and can not be withdrawn but by its leave; it has then become the basis of the future proceedings of the Assembly, and may be put into any shape, and turned to any purpose that the Assembly may think proper.

On Defeating Questions by Amendments.

(c) It may therefore be so amended as to entirely alter its nature, and make it have a meaning so different from what was originally intended, that its friends at the first may be compelled to oppose it in its amended form. This is sometimes done to defeat a proposition by compelling its friends to vote for its rejection. Sometimes a proposition is purposely changed by amendments to mean something else, in order to secure its adoption in a sense opposite to that originally intended. The absurdity, error, or danger of a proposition is sometimes shown by proposed amendments.

On Substitute for Amendment.

(d) It would seem to be more consistent, in a religious body at least, to present a substitute, of a differing or an opposing nature, for a question under consideration, than to seek to defeat it under the plea of amending it.

To Amend by Striking Out.

(e) It is not unusual, however, to amend by striking out all after the words, "Resolved that," and inserting a proposition of an entirely different character.

LESSON STUDY.

(Sec. 62.) MOTIONS TO AMEND.—What is their purpose?

(Sec. 63.) DIVISION OF A QUESTION.—When may a question be divided? How is each part to be considered? How is the division made? In what order are the parts disposed of? How should the method of division be determined? What is the effect of a demand by a member for division? What must be the nature of the several parts, in order to be divisible?

(Sec. 64.) FILLING BLANKS.—How are blanks to be filled? When several mo-

tions to fill blanks are made, in what order are they to be put?

(Sec. 65.) TO CONSOLIDATE, OR SEPARATE.—What are the two methods of consolidating, and which is considered the better? Give methods also of separating. How may the paragraphs, sections, or parts, be transposed? How are numbers of sections, paragraphs, or resolutions considered? How may they be altered or regulated?

(Sec. 66.) TO AMEND BY THE MOVER.—How may the mover modify his proposition after being stated? What is said

of the mover accepting an amendment to his motion?

(Sec. 67.) GENERAL RULES TO AMEND.—In what three ways may amendments affecting the forms of propositions be made? State “Rule a” governing these three forms of amendment. State “Rule b.” State “Rule c.” State “Rule d.” State “Rule e.” What restrictions are placed upon the chairman? State “Rule f.”

(Sec. 68.) TO AMEND BY STRIKING OUT.—When a motion to strike out certain paragraphs or words is rejected, can the same words be stricken out by another motion? Give rule. Can words stricken out be inserted again by another motion? How may a motion to strike out a paragraph be amended? State the order in which “amendments to an amendment,” “amendment,” and principal motion must be put. What is the form for putting a motion to “strike

out”? What is the correct form for stating such a motion? What are the rules applying to motions to insert words? What rule applies to motions to insert words? What rule applies to motions to “strike out and insert”?

(Sec. 99.) AMENDMENTS AFFECTING THE NATURE OF A QUESTION.—To what changes only can the term “amendment” in strictness be applied? What rule would seem to apply as to who should make amendments? What is meant by a question becoming the property of the Assembly? How are amendments used to defeat propositions? For what other beneficial purposes may amendments be used? What action would be better, especially in religious bodies, than to try to defeat a proposition by amendments? Tell another, not unusual, method of amendment.

PRONOUNCING VOCABULARY.

Abinadi.....	á-bî'n/á-dî	Mosiah.....	mô-zî'áh
Alma.....	ál'má	Shemlon.....	shém'lon
Ammon.....	ám'mon	Shtiom.....	shî'iom
Amulon.....	ám'û-lon	Sinal.....	sî'nâ-î
Gideon.....	gîd'é-on	Zarahemla.....	zâr-â-hém'lâ
Helam.....	hê'lám	Zeniff.....	zê'nîf
Limhi.....	lîm'hî		

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Programs for Locals and Home Classes.

MISS LOUISE PALFREY, EDITOR.

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PRAYER MEETING.

Topic.—Perfection, Our Objective Aim.

“That the man of God may be perfect, thoroughly furnished unto all good works.”—2 Timothy 3: 17.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—Ephesians 4: 13.

Meditations.—Paul says: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.”—Hebrews 6: 1.

Perfection, as found in Christ, should be the aim of every one who desires to be a follower of Christ. It is the degree that God requires us to attain unto. He who is satisfied with the first principles of the gospel, and goes no further than faith, repentance and baptism, is living below the mark.

After laying the foundation by obedience to the first principles, it becomes our duty to build a Christ character; that is, to cultivate in ourselves those virtues exemplified in Christ.

At the start, we find there are faults in our make-up that we have to overcome. One is intemperate in some way; another smokes or has some other bad habit; another is of a vindictive, unforgiving disposition; another has a bad temper; another has been in the habit of tattling or gossiping; another makes promises he is slow, or finds hard to fulfill; another is jealously inclined; another is selfish; another is inconsiderate. Some have one fault, and some another. Now after we have come into the church, are we of the same character as we were before? Do we go on giving these faults rein?

Let us examine ourselves to see if we are better now than before we were baptized; examine ourselves to see if we are making progress in the divine life, and becoming more like Christ. Are we guarding our tongue,

controlling our temper, weeding jealousy out of our hearts, cultivating love, leaving off bad habits, trying to be more kind and considerate of others?

Scripture Readings.—Ephesians 5:22-26; 2 Peter 1: 5-7; Philippians 4: 8; Doctrine and Covenants 3: 2; 11: 4; Mosiah 2: 3; Alma 18:3. (See remarks).

Prayer.—That we may see ourselves as God sees us; that we may have strength to master our faults and weaknesses; that we may have a strong desire to become like Christ, and the aid of the Spirit to help us to rise higher.

Testimony.—How I have been blessed and helped in overcoming some fault or unworthy habit, and how, through prayer and striving, I have been able to grow in virtues I have lacked.

Remarks.—It might be well to have the scripture texts read in the meeting. They may be assigned to members beforehand.

Some older members of the branch, Godly men and women, may be invited to attend the meeting and give their experience in overcoming their faults and attaining a Christ-like spirit.

The leader should be very humble, kind and sympathetic in order that he may draw the young people out.

This meeting may result in much good if entered into earnestly, and cause many a young person to resolve to live a higher life. If the officers, teachers, workers and more serious minded ones of each local would make it a subject of prayer beforehand, surely the meeting would not fail to be impressive. More than this: the best way to influence others for good is to get in a proper condition ourselves. Perhaps some of us who are called “workers” need to examine ourselves as much as the careless young persons we would pray for, to see if our characters show fruits of the Spirit. Let us not deceive ourselves into thinking that because of the energy and ability that enable us to

distinguish ourselves, we are Christ-like in our lives. Perhaps we are only mechanically carrying out what is natural for us to be, and we might be just as active outside the church if placed where opportunity was afforded us. The backward, obscure member may be really cultivating more of the

Christ-life in his thoughts, works and actions toward others than the brilliant worker. Before we try to influence others for good, let us humble ourselves, and acknowledge our own faults, with a desire to overcome them. If we take this spirit to the meeting, it will have effect.

July, 1904.

Second Week.

SUGGESTIVE PROGRAM.

(Patriotic.)

Let this program be made up of national songs, one or two orations on appropriate themes, selected from the nation's great orators, a short paper, and a brief address on some feature of national history having a more direct bearing upon the nation's destiny.

Program committee reports at this meeting.

LESSON 1.

THE LAW FOR TRANSGRESSORS.

Text.—Mosiah 11: 13-16, small edition; 11: 81-111, large edition.

Time.—Somewhere between 124 and 91 B. C.

Place.—Zarahemla.

Note on Time.—Mosiah began to reign 476 years from the time of leaving Jerusalem, or 124 years before Christ (See Mosiah 4: 2), and died 509 years after leaving Jerusalem, or 91 years before Christ, after a reign of thirty-three years. (See Mosiah 13; 7.) The time of our lesson must lie somewhere between 124 B. C. and 91 B. C., probably towards the middle of the period.

LESSON STATEMENT.

Trouble arose in the church, caused by the unbelieving class outside, and some of the members listened to their arguments and persuasions, and were led away from the path of righteousness. Mosiah turned the matter of dealing with the offending church members over to Alma. Alma was not prepared to deal with the offenders, as cases like theirs were a new experience in the short history of the church up to this time, so he asked the Lord for light. The Lord instructed Alma that if the transgressors would not repent, to cut them off from the church.

HELPS ON THE LESSON TEXT.

(Paragraph 13, small edition; verses 81-87, large edition.)

"*The Rising Generation.*"—It would seem that the people referred to in our lesson were children of the people who remained in Zarahemla, for the people of Limhi and the people of Alma were not present on that remarkable occasion when Benjamin

had the nation assemble to hear his last teachings.

"*And they were a separate people as to their faith.*"—There had been a time when there was no division between the people. When King Benjamin took the names of those who would enter into a covenant to serve God—"And it came to pass that there was

not one soul, except it were little children, but what had entered into the covenant, and had taken upon them the name of Christ." (Mosiah 4: 1.) The people of Limhi and the people of Alma only contributed to the numbers of those who believed in Christ. The people who believed in Christ and were baptized in his name constituted the church. Those who would not thus believe and obey were a separate body as to religious faith; they were outsiders.

It does not follow from our text, that the unbelievers organized themselves, although they may have done so. They were what we would call infidels, or athiests today. "They would not call upon the Lord their God." It seems they were not content however to be what they were quietly, but they tried to induce others to their way of thinking; "For it came to pass that they did deceive many with their flattering words."

Did these people ever repent?

What influence did they have in the church?

"And now in the reign of Mosiah."—Mosiah the second, the present king, is the Mosiah referred to, because from the statement in the 14th paragraph of our lesson it says that the circumstances that now arose were new; "there had not any such thing happened before."

In the reign of Mosiah how did the numbers of the unbelievers compare with the numbers of the believers?

What was a fruitful cause of increase in the ranks of those outside the church?

"Because of dissensions."—We may pause to inquire how "dissensions among the brethren" should have swelled the ranks of the unbelievers. It was doubtless in different ways. In the 17th paragraph of our lesson we are informed that all who would not repent were cut off from the church. This was one way. Such a state of affairs in the church would keep many from joining the church. This was another way. Again, the faith of some who were members would grow cold, and they would voluntarily drop out and unite with the world. No wonder the Lord has always admon-

ished his people to be united and live in peace and harmony. The effects of discord are varied and far reaching.

"They become more numerous."—We shall remember that we are not reading the original chronicles of these times, but the abridgement made by one who lived long afterwards, and had the whole history of the people before him, hence he could speak of the numbers the unbelieving class reached after the reign of Mosiah.

"And did cause them to commit many sins."—The unbelievers outside the church succeeded in influencing many inside the church, leading them away from the path of righteousness.

(Paragraph 14, small edition; verses 88-95, large edition.)

"They were brought before the priests."

We do not understand that those who were making trouble outside the church were the ones who were brought before the priests; they would not have been amenable to church government. The last two or three lines of the preceding paragraph refer to those who were members of the church: "Therefore it became expedient that those who committed sin that were in the church, should be admonished by the church." They were offenders within the church who were brought before the priests.

"Delivered up unto the priests by the teachers."—Notice that the offenders seem to have been met by the teachers of the church first. In Doctrine and Covenants 17: 11, we find the duties of teachers described. In watching, visiting and inquiring among the membership, as is their duty to do, they find out if there is any wrong doing, and it is their duty to labor with the offender first, and if they cannot bring him to repentance, they may then turn him over to the higher officers.

After the teacher comes the priest. The duties of the priest are in many respects like those of the teacher, and the two are associated much in the same work.

"And the priests brought them before Alma." The teachers and priests who have been spoken of were branch officers, as notice in the 12th paragraph of this chapter that teachers and

priests were appointed in every branch; and in the 2d paragraph it further establishes the character of these officers by saying; "Therefore they did watch over their people, and did nourish them with things pertaining to righteousness." Alma was the chief officer, or president of the church, but the title given him is "high priest."

The branch officers could do nothing with the offenders, it seems, so they turned them over to Alma.

"*And he caused that they should be brought before the king.*"—Perhaps at this juncture it was a question in Alma's mind whether the church or the laws of the land, of which the king was the chief executive, should deal with the offenders. True, from the remark in the last part of the 13th paragraph, "that those who committed sin that were in the church, should be admonished by the church," and from the fact that the offenders were delivered to the teachers and priests, it appears that the church was expected to look after its erring members.

The perplexing feature of the present case, however, was to know what to do with the offenders *because they would not repent*, for, in presenting them before the king, Alma says, "And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes."

It seems that it was understood to be the duty of branch and church officers to labor with the members to keep them within the path of rectitude and faithfulness, but that it was not understood how to deal with those who would not yield to such kind persuasions. The question was a new one, because such obdurate cases as these in our lesson had not been met with before.

"*But King Mosiah said unto Alma, Behold, I judge them not; therefore I deliver them into thy hands to be judged.*"—It would seem that the offenders had violated civil laws from what is said about them, that "They have been taken in divers iniquities," and that "there were many witnesses against them." If the offenders had violated civil laws, it may appear strange to us

that Mosiah declined to judge them, but delivered them over to Alma to be judged, when the civil and spiritual departments were not under one head now, for Alma presided over the church, and Mosiah was the chief of the nation. We may not get a clear idea of the situation, since we have such an abridged account of Nephite history; but there were two phases in which these offenders had to be judged; one was as to their standing in the church; the other as to their indebtedness to the civil law. We do not read that Alma was given, or exercised any authority in the latter respect, and whether the civil law did anything with the offenders after they had been judged by the church, the record does not tell us, but of course we do not know that the offenses were violations of civil law; we have only supposed so.

Carrying supposition a little further, for the sake of getting a better view of the question, if the offenders had been guilty of breaking the civil law, and Mosiah had judged them, they would still have been members of the church, in the sense of having their names remain on the church records, so that in any case, it was necessary that the church should take the question up, and determine what should be done with unrepentant transgressors.

"*He went and inquired of the Lord.*"—Alma did not understand how to deal with the peculiar circumstances of the case. "Now there had not any such thing happened before, in the church." Alma was too humble, conscientious and wise to blunder along in the dark, so he asked the Lord for light.

(Paragraph 15, small edition; verses 96-106, large edition.)

"*Blessed art thou, Alma.*"—For what reasons did the Lord commend Alma? What was the last one mentioned? Whom did the Lord instruct Alma to receive into the church, only? How should those who were worthy to come in be known; in other words, how would the Lord's sheep make themselves known? How should members be received into the church?

(Paragraph 16, small edition; verses 107-111, large edition.)

"*When the second trump shall sound.*"

—Speaking of a second trump, implies a first one. Paul conveys the idea that the first trump will sound when the Savior comes to receive the righteous; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thes. 4: 16; also see Doc. and Cov. 85: 27).

Who shall come forth at the call of the second trump? To what state, and with whom will they be consigned? (See lesson 2, of Quarterly No. 4, Vol. 1, for definition of "everlasting fire.")

"*Whosoever transgresseth.*"—The Lord now speaks specifically upon the question about which Alma had inquired of him. Leading up to this the Lord has shown who are fit subjects to have membership in his church, and the antithesis is that those who will not conform to the requirements are not fit subjects, and would not be recognized of the Lord even if they were nominally members of his church.

"*Him shall ye judge according to the sins which he has committed.*"—It is not pleasing to the Lord that wrong doing be covered up in his church, or that transgression be tolerated. "Purge ye out the iniquity which is among you," is the command to the church today (Doc. and Cov. 43: 3), and the Lord has shown how different classes of wrong doing are to be dealt with.

(Doc. and Cov. 42: 21, 22, 23.) To the special end that iniquity be not in the church or the branches of the church, teachers and priests are ordained, that the body may be kept in a healthy condition. (See Doctrine and Covenants 17: 11.)

"*And if he confess his sins.*"—Justice is not to be administered without mercy. The offender is to be labored with, and opportunity given him to repent. (See Matthew 18: 15-17, and foregoing citations.)

How should the church treat a transgressor who repents? How should we be willing to treat one another? If we will not forgive one another, what is our position before God? How often are we commanded to forgive?

"*And whosoever will not repent of his sins, the same shall not be numbered among my people.*"—This is the law that the Lord has given concerning those who will not repent and turn from their wrong doing, that spiritual growth of the church may be kept in a prosperous condition. This law can no more be disregarded or treated with laxity without ill effects to the body, than can any other commandment or provision of God's. As dead branches, if left remaining, impair the health of a tree, so do evil members, if not rooted out, weaken the strength of the church, and retard its progress.

THOUGHTS ON THE LESSON.

As laws are not kept unless those appointed to execute them are faithful to their trust, it follows that the officers who are placed in the branches to guard the welfare of the flock, and keep out evil, must exercise themselves in their offices, and act strictly as the law of God directs.

Branch officers who neglect their duty, or who shrink from the unpleasantness of carrying out the law, retard the spiritual advancement of the work.

The law of God for transgressors calls for decision and firmness, exercised with love and mercy.

QUESTIONS ON THE LESSON.

What caused dissension in the church now? Who were these outsiders? What were they advocating? What did their darkened state of mind lead to with those members of the church who were influenced by the unbelievers? When was the nation one body as to religious belief? Who were brought before the church? Be-

fore which officers, first? To whom did the teachers deliver the offenders? To what class of officers do teachers and priests belong? What are the special duties of teachers and priests? Why is their work of great importance? To whom did the priests deliver the offenders? To whom did Alma deliver them? What did he say

in presenting them before king Mosiah? What was Mosiah's answer? What seems to have been the point that perplexed Alma? What had constituted the work of the priests and teachers thus far? Why was the church unprepared to meet the case recorded in this lesson? How did Alma find a way out of the difficulty? What did the Lord instruct Alma should be done with members of the

church who would not repent? What was to be done with transgressors before cutting them off? What was Alma told would characterize those who are the Lord's sheep? What things did the Lord emphasize as to those whom he would own in the church? What are the results of negligence or failure to act on the part of branch officers, according to the instructions given in this lesson?

SUGGESTIONS FOR JUNIOR TEACHERS.

Emphasize to the children the thought that the Lord wishes his church to be like a strong, beautiful tree, that has no dead branches on it.

Explain why florists and husbandmen cut away dead branches from plants, bushes, vines and trees; that it is because these dead parts would endanger the life of the plant, bush, vine, or tree, if left remaining. That it is the same in the church. Bad members cause the church to be looked down upon by outsiders; keep people from uniting with it, and prevent blessings that the Lord would bestow upon it.

For these reasons bad members should not be left in the church, and the Lord has instructed that they be labored with in love, and prayed for, and every effort made to get them to

repent, but if after doing all this, they will not repent, then they should be cut off from the church.

Explain that the teachers and priests of the branch are like the husbandmen whose duty it is to take care of the vineyard and orchard and keep the vines and trees in a healthy condition. The teacher may take advantage of the opportunity offered here to impress a lesson as to the respect with which the teacher and priest should be treated when they come to visit us as servants of the Lord, and the heed we should give their advice.

A black-board drawing of a tree in a healthy condition, all leafed out, and one in an unhealthy state, with dead, leafless branches, will help to fasten the lesson upon the children's mind.

July, 1904.

Third Week.

SUGGESTIVE PROGRAM.

(Music and Flowers.)

A song service is suggested, using the new song book "Zion's Praises," issued by the Board of Publication. The songs may be interspersed with appropriate recitations, or a dialogue, select reading, or short talk, as the local program committee can arrange for, but have it a bright, pleasant devotional program.

The flower committee will make the room look as inviting and summer-like as possible with the ample means at hand at this time of the year, plenty of flowers and green decorations.

The music and the flower committees report.

LESSON 2.

ALMA'S UNBELIEF.

Text.—Mosiah 11th chapter; Begin with “and now it,” in the twenty-second line of paragraph 17, and take to paragraph 21, small edition; 11: 118-135, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

BETWEEN LESSONS.

The seventeenth paragraph, down to the beginning of our lesson today, tells that Alma made a record of the instructions the Lord gave him, that they might be a rule and a guide in the church. He “and his fellow-laborers” proceeded to place the church in order, according to the law that had just been revealed. Those who would confess their sins and repent, were forgiven. Those who would not do this had their names “blotted out”—were cut off from the church. When Alma and his fellow-officers had gotten the membership weeded out, the church enjoyed peace and prosperity.

LESSON STATEMENT.

While the church, within itself, began to enjoy peace from the time Alma set it in order, persecution was endured from those outside. It became so bad that King Mosiah issued a proclamation forbidding it.

Prominent among the ranks of the unbelievers were the sons of Mosiah, and Alma, son of the Alma who was head of the church. This Alma was the leader of the company who persecuted the church, a man of great ability, powerful for good or evil, whose words swayed many.

As Alma and the sons of Mosiah, were on one of their missions in pursuance of their object to destroy the church, if they could, they were overtaken by the power of God. An angel appeared unto Alma, declaring he had been sent in answer to the faith and prayers of Alma's father in his son's behalf. Alma was made to realize the existence of God, and feel his power, and was commanded to cease persecuting the church.

HELPS ON THE LESSON TEXT.

(Paragraph 17, small edition; verse 118, large edition.)

From what source did persecution now come? How great did it become? What did Alma do about it? With whom did Mosiah consult?

(Paragraph 18, small edition; verses 120-122, large edition.)

“*King Mosiah sent a proclamation.*”

It seems that the persecutions must have seriously interfered with the common privileges of the people of the church. No doubt the spirit of unfairness and hatred manifested itself in those days as it has in these.

The government accorded perfect liberty in religious matters. A man might belong to the church, or not, just as he chose. But one class was not permitted to persecute another. Mosiah's proclamation commanded

that the people respect the rights and privileges of one another.

“*And there was a strict command among all the churches.*”—We do not understand that the commands now referred to were a part of Mosiah's proclamation. The writer simply tells us what the rulings of the church were in regard to how the members should treat their fellowmen, and the social conditions that should prevail in the church.

“*That there should be no persecution among them.*”—This command is more fully explained in Alma 1: 5, where it says: “Now there was a strict law among the people of the church, that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and

that there should be no persecution among themselves."

"*That there should be an equality among all men.*"—The writer tells us that the church was taught that "they should let no pride nor haughtiness disturb their peace," and that the priests and teachers "should labor with their own hands for their support." All this was not a new doctrine, introduced now for the first time. It seems to have been recalled to the writer's mind by Mosiah's proclamation, that is all. We find these things were commanded when the church was established at Mormon. (See Mosiah 9: 9.) Again, Benjamin had taught and exemplified these ideas of social conditions, and so did Mosiah, his son. (See Mosiah 1: 7; 2: 3, 4; 4: 2, 3.) Jacob taught—"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you." (Jacob 2: 5.)

"*And there began to be much peace again in the land.*"—The great cause of disturbance had been the persecution of the members of the church by the outside element. Mosiah's proclamation put a stop to this, and so happier conditions followed.

What is said of the growth of the population?

"*And began to scatter abroad upon the face of the earth.*"—We should take this statement in the sense the writer must have intended it, not that the people began to scatter over the world, but we are given to understand, from the expression, "on the north and on the south, on the east and on the west," that new settlements were formed; previously uninhabited sections were now populated, and the borders of the nation were extended outward in all directions.

"*Building large cities and villages.*"—This statement is in confirmation of the view we presented above.

"*In all quarters of the land.*"—This means, of course, in all quarters of the land which the Nephites were at liberty to occupy. That this is the meaning is seen from the fact that the Lamanites held the Southern part of the continent.

"*And the Lord did visit them.*"—This

statement is explained by the next clause, "and prosper them." That is, the Lord favored the people in giving them conditions under which they could prosper. There was plenty of rain, insects did not come to destroy the crops, the people were preserved from storms, pestilence, and sickness.

As a consequence of their prosperity, how did the people become?

(Paragraph 19, small edition; verses 123-125, large edition.)

"*Now the sons of Mosiah.*"—There were four of them, and their names are given in the 23d paragraph of this chapter.

"*And also one of the sons of Alma.*"—Alma, the founder and head of the church, was the father of the Alma here referred to, which is clear as we read along. The high priest had other sons, it seems, besides the one spoken of in our lesson, since he is mentioned as being "one of the sons of Alma."

From the way Alma is spoken of, we see that he was the leader of the company with whom he was associated. He is described as a man of talents and ability. As he afterwards became a great power for good, the Paul of Nephite religious history, he was now being a power for evil in hindering the church. Unlike Paul of the New Testament time, however, Alma was not a professor of religion previous to his conversion, neither was he a good man. He is described as having been a wicked and an "idolatrous man." Just what is meant by his having been an idolatrous man, we do not know; we have not learned that idol worship has crept in among the people, yet, though in lieu of belief in God, life and creation may have been attributed to nature, as it is today, by skeptics. Alma, himself, in recounting his conversion, declares that he had rejected his Redeemer, "and denied that which was spoken of by our fathers," (See 22d paragraph of this chapter.)

"*And he was a man of many words.*"—Alma was evidently an eloquent, convincing speaker, and perhaps a man of personal influence or magnetism, as well, for he succeeded in "stealing away the hearts" of many.

"And did he speak much flattery to the people."—He probably told the people that there was no such thing as sin, that what were called judgments were the results of natural causes, and made the people think that they were good enough, and lulled their consciences to sleep in self satisfaction.

"Causing much dessionion among the people."—The people disputed over Alma's teaching, some arguing in favor, and some against. This led to anger, hard feelings, and the train of consequences. We are told that it gave the evil one opportunity to "exercise his power over them," for if there is any time when Satan can exercise his power, it is when people are at variance with one another, and disposed to be skeptical towards the teachings of scripture.

(Paragraph 20, small edition; verses 126-135, large edition.)

"While he was going about to destroy the church of God."—On account of Mosiah's proclamation, Alma and the sons of Mosiah had to carry on their work secretly. Just what they did we are not told, but it was probably arguing against the church, ridiculing it, and persuading others against it. From the fact that they had to do this secretly Mosiah's proclamation must have covered utterance as well as action, forbidding that which was of a detrimental or slanderous character, that which was not true.

What befell Alma and the sons of Mosiah?

In what manner did the angel appear unto them? How did he speak? What did the effect seem to be when

he spoke? What was the effect of the power upon Alma and the sons of Mosiah? Could they at first understand what the angel said to them? What did the angel command Alma to do? What did the angel ask him? What did the angel declare concerning the church? What did he say was the only thing that could overthrow the church? What did the angel say was the reason he had been sent to Alma? Concerning what was it his object to convince Alma.

What questions did the angel put to Alma in rapid succession, asking him if he could deny these things? What did the angel tell Alma to remember? What did the angel forbid Alma to do any further?

"That their prayers may be answered."—Previously to this the angel told Alma that it was in answer to his father's prayers that he (the angel) had been sent to Alma, but from this later statement it seems that the members of the church had been praying also, that Alma's work against the church might be brought to an end, and that it was in answer to their prayers as well as the prayers of Alma's father that the Lord had arrested Alma in his evil course.

"And this even if thou wilt of thyself be cast off."—The thought conveyed by these words seems to be that the Lord would grant the prayers of his people whether Alma would now believe, or not. In other words, that Alma was not to persecute the church any further, whether he chose to seek salvation, or not.

COMMENTS ON ALMA.

The circumstances of Alma's miraculous experience remind us of the circumstances of Paul's conversion. It took powerful means to convince both men. Both men were set and strong willed. They were men who required unmistakable evidence to make them change their minds. They differed

from each other in that Paul was naturally religious, while Alma was of a skeptical turn; he could not believe what he did not know for himself. Both men are believed to have been the most influential religious characters of their time and nation.

IMPORTANT TEACHING FROM THE LESSON.

The effectiveness of prayer, when rightly directed.

QUESTIONS ON THE LESSON.

From the time Alma set things in order, what condition did the church enjoy within itself? But what continued to come from without? How bad did it become? What did Mosiah do about the matter when Alma laid the case before him? What was the proclamation? What was the law in the church respecting those outside? What did the church teach concerning social conditions? Where do we find these teachings recorded? What great characters exemplified social equality? What rule is referred to concerning the priests and teachers.

What conditions followed Mosiah's proclamation? What is said of the growth of the nation? How was the Lord's favor manifested toward the people?

Who were prominent among the unbelievers? Who seems to have been the leader of this special company? What kind of a man was Alma as to character and ability? What had he and the sons of Mosiah been busying themselves doing? How could they pursue this course after Mosiah's proclamation? What effect were they having upon the church? What had Alma's father and the church been praying for? How were their prayers rewarded? Where were Alma and the sons of Mosiah going when they were arrested by the angel of God? What power accompanied the angel? What did the angel state to be the object for which he had been sent, and what did he command Alma?

SUGGESTIONS TO JUNIOR TEACHERS.

This will be a very interesting lesson for the children, and easy to teach. If a picture or suggestive sketch were drawn upon the board illustrating the angel's appearance to the five men, who were prostrated by the heavenly power, it would heighten the impression of the lesson.

One point to emphasize is that the angel was sent *in answer to the prayers* of Alma's father and the members of the church, to stop Alma and Mosiah's sons from the bad work they had been doing.

This lesson offers an opportunity to impress the effectiveness of prayer.

July, 1904.

Fourth Week.

SUGGESTIVE PROGRAM.

(Literary.)

Take some author, say Tolstoi; have a sketch of his life, a brief synopsis of one or two of his best works, and a compilation of quotations from him representing his characteristic ideas and teachings. A special paper might be devoted to Tolstoi's social economic views, though this phase of the man might enter more or less into the sketch of his life.

Remarks.—Mr. Hamilton Mable makes helpful observations on Tolstoi as an author, in *Ladies' Home Journal* for November, 1903. It would be well to also read Mr. Mable's Literary Talk in the number for the month of October.

The Outlook Publishing Co., 287 Fourth Ave., New York, have recently issued an interesting book for students of Tolstoi, called "Tolstoi, the Man," at \$1.65, including postage.

LESSON 3

Text.—Mosiah 11: 21-23, small edition; 11: 136-153, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

After the heavenly visitation, Alma was unable to speak or move his body for two days. He had to be carried to his father, who rejoiced greatly when he saw what the Lord had done for his son. He hastily called the people together that they, also, might witness what the Lord had done for his son and the sons of Mosiah. The priests fasted and prayed two days that Alma might be restored to strength again, and permitted to speak. At the end of this time Alma was delivered from the power that had held him captive, and he arose, testified of the power of God, confessed his former wickedness, and acknowledged all that the prophets had said concerning Christ.

From this time Alma became as actively interested in building up the church as he had before been in pulling it down. And not only Alma, but the sons of Mosiah, as, well, began to do all in their power to repair the injuries they had done the cause of Christ. They traveled all through the land confessing their former wickedness, and testifying to what God had done for them.

HELPS ON THE LESSON TEXT.

(Paragraph 21, small edition; verses 136-141, large edition.)

In what condition were Alma and those with him left when the angel disappeared!

"Therefore he was taken by those that were with him, and carried helpless."—It must have been the sons of Mosiah who carried Alma to his father, because we are not told of there being any others besides these with Alma at the time. We are told in the 20th paragraph of this chapter that those who accompanied Alma were the sons of Mosiah, and in speaking, afterwards, of the good work done by those who were visited by the angel on this marvelous occasion, only Alma and the sons of Mosiah are ever mentioned.

While the sons of Mosiah felt the power that was with the angel so they fell to the ground, they were not affected to such an extent as Alma was, who was stricken dumb, and became so weak that he was helpless. The sons of Mosiah must have recovered from the shock they received so that they were able to get up, and take care of Alma.

"And they rehearsed unto his father all that had happened unto them."—The

sons of Mosiah explained to the high priest the reason why his son was in the condition he was, telling about the heavenly visitation and power they had experienced.

"And his father rejoiced."—Let us imagine ourselves in Alma's place, and we shall understand why his son's condition gave him gladness instead of alarm. He doubtless knew him well enough to know that it would take extreme measures to bring him to a belief in the truth, and he may have been expecting something of the kind. He had been praying for his conversion, and here was the wonderful evidence that his prayers had been answered. He felt no uneasiness about his physical condition. He realized that he was in the hands of the Lord, and he had faith that the Lord would take care of him. No wonder the poor old father rejoiced as he saw what the Lord had done for his son, and realized that his prayers had been answered in a remarkable manner.

"And he caused that a multitude should be gathered together."—The people knew the attitude that Alma and the sons of Mosiah had maintained toward the church, and that

they had planted doubt in the minds of many. Alma desired that the people now should come and see for themselves that his son was a helpless subject to the power that he had been denying.

"And also those that were with him."—

We are not told that the sons of Mosiah showed any physical effects of the experience they had passed through, but the inner change in them, that they would now testify to that which they had before scoffed at, was enough for a wonderful testimony to the people, and Alma desired that the people should hear it from the sons of Mosiah's own lips, and while Alma was in the condition he was, sustaining their account.

What did Alma request the priests to do? For what purpose?

(Paragraph 22, small edition; verses 142-149, large edition.)

How long did the priests fast and pray?

When did Alma recover?

What assurances did he speak in his first words to the people?

"I am born of the Spirit."—We should not conclude from this that Alma did not have to conform with the initiatory ordinance of the church, as others had to do, and as the Lord had declared to his father that all must do in order to come into his kingdom and be acknowledged of him. (See paragraph 15 of this chapter.) It is usual for the baptism of the Spirit to follow the water baptism, but there have been other exceptions to the rule, besides this one in our lesson. Remember the case of Cornelius, for instance (Acts 10th chapter), and yet he and his household were commanded by Peter to be baptized. Exceptional circumstances have called for a reversal of the usual order in a few cases, but in none has there been a suspension of the law; Paul was born of the Spirit, but was baptized afterward. (See Acts 9:1-18.)

"And the Lord said unto me."—We will remember that in the 13th paragraph of this chapter it says that the unbelievers refused to be baptized, but Alma now testifies that the Lord declared unto him that all men "must be born again." The Lord

told Nicodemus the same thing. (See St. John 3:3.)

In the account of the angel's appearance, in the 20th paragraph, and the things he said, there is no mention of the things to which Alma now testifies as having been declared unto him, so we conclude that while Alma was in a stricken condition he was being taught by the Spirit of God. Paul refers to an experience when in the spirit he saw and heard things. (See 2 Corinthians 12: 2-4.)

What was shown Alma as imperative in order to inherit the kingdom of God?

What would become of those who were not born again?

"Repenting nigh unto death."—It must have been while under the influence of the power of God that Alma realized his sinful condition and repented, because he was pursuing his defiant course up to the time he was arrested by the angel.

"My soul was wrecked with eternal torment."—Notice how Alma describes what he suffered when the realization of his wickedness dawned upon him: "My soul hath been redeemed from the gall of bitterness and bonds of iniquity," he says.

It seems that the Lord made Alma fully realize the awfulness of his darkened condition before he gave him the comfort of the Spirit, for Alma says: "The Lord in mercy hath seen fit to snatch me out of an everlasting burning." "I was in the darkest abyss; but now I behold the marvelous light of God." This gives us an idea of what hell is, or the state of the wicked in the hereafter, and what the character of their punishment will be. As we know, Alma was not in literal fire. The burning, darkness and misery he experienced describes a state of mind and spirit he was in.

"I rejected my Redeemer."—From his own acknowledgement, Alma had not believed in the prophets; he had denied that a Savior would come.

"But own that they may foresee."—It seems that Alma had been unable to comprehend how men could foretell events that would take place in the future, but he could understand it

now; more, he could realize it, after his own experience when his mind was inspired so that he, too, could prophesy.

"And that he will come."—Alma now becomes, himself, a witness for the Christ he had so short a time ago disbelieved in.

What does Alma declare concerning the recognition to be given Christ?

What does Alma declare concerning the Judgment? Concerning the future of the wicked?

(Paragraph 23, small edition; verses 150-153, large edition.)

What did Alma begin to do from this time?

"And those who were with Alma at the time the angel appeared unto them."—It seems that the sons of Mosiah had felt and heard no more than is recorded in the 20th paragraph of this chapter, and this makes us think that Alma received his superior knowledge, by which he was able to teach the sons of Mosiah, during those two days he was in a stricken condition, although his mind may have also been and probably was, afterward en-

lightened to comprehend more, for he seems to have been chosen to be a special teacher of the truths, perhaps because of natural qualities he possessed.

"Traveling round about through all the land."—Alma and the sons of Mosiah now did all in their power to undo the harm they had done. They went through the land confessing how sinful they had been, testifying to the knowledge they had received, teaching the scriptures and explaining the prophecies.

How was the church comforted?

What were the names of Mosiah's sons?

"Preaching the word of God in much tribulation."—Like Paul, Alma had now to suffer persecution from the ranks of those with whom he had formerly been associated. As the Lord told Ananias concerning Paul, "I will shew him how great things he must suffer for my name's sake," so did Alma and his associates now begin to realize the same thing.

What is it said that Alma and the sons of Mosiah were instrumental in accomplishing?

DRAWN FROM THE LESSON.

The skeptic was brought to know that there is a God, and that he reveals himself unto men. Another incentive to belief; another testimony to strengthen faith.

A great infidel becomes a great witness for Christ.

What encouragement to those who are anxious for loved ones—an angel was sent, a son was convinced, in answer to a father's prayers.

QUESTIONS ON THE LESSON.

In what condition was Alma left after the angel disappeared? How did his condition differ from that of the sons of Mosiah? How did Alma reach his father? Why did the high priest rejoice when he heard what the sons of Mosiah had to relate? Did he seem to feel any anxiety about his son's physical condition? Why not, should we suppose? What shows Alma's faith in the matter? How long did the priests fast and pray? Without waiting for Alma to come to himself again, what did his father do? Why was he anxious to have the people come at once? When was Alma

released from the power that had been holding him in its grasp?

What was the first vital truth that Alma declared unto the people? If they would not be born again, what did he say the consequences would be? How was Alma made to realize the future condition of the wicked? In what terms does he describe his sufferings? What view do we gain of hell from Alma's experience? After being made to fully realize his sinful condition and the consequences of remaining in that condition, what does Alma testify that the Lord did for him? But what change had taken

place in Alma first? Through whom was he shown that his pardon was granted? What does Alma declare concerning Christ, and the extent to which he will be acknowledged?

When did Alma experience and learn all these things? How is his knowledge shown to have been superior to that of the sons of Mosiah? From Alma's declaration that he had been born again, are we to understand that it was not necessary for him to be baptized? Give Bible examples proving that it was necessary. What did Alma and the sons of Mosiah begin to do from this time? How were they treated by the class to which they had formerly belonged?

But did their changed attitude and their testimony have no effect among the unbelievers? How was the church blessed through the change that had taken place in Alma and the sons of Mosiah?

This is another lesson of vivid incident that the child's mind grasps eagerly. Make use of the opportunity afforded to impress the unhappy state hereafter of those who spend their lives in this world in unbelief and sin.

Show how thankful Alma was to escape from that condition, and how rejoiced he was for a Savior through whom we may gain pardon and salvation.

WHAT ALMA SAW.

Unbelief } Darkness
Sin } Misery

Belief } Happiness
Obedience } Salvation

The great truth Alma learned.—That there is a Christ.

July, 1904.

Fifth Week.

SUGGESTIVE PROGRAM.

(Gospel Literature.)

After the lesson we suggest that a general council be held to consider what the local opportunities are for gospel literature work, means of providing for it, and best methods of carrying on the work. We suggest the following questions for consideration:

What can we do in our town? In our county?

In what public places can we place reading matter?

How can we help the district missionaries in their work this season?

What opportunities have we, in our local press, to correct misrepresentations, and in other ways make the people acquainted with our church? Would it be a good idea for us to have a special press committee for this work?

How shall we get means to purchase books, tracts, etc., for circulation?

Can't we do more this year?

Gospel Literature committee reports.

LESSON 4.

THE SACRED TREASURES TRANSFERRED.

Text.—Mosiah 12th chapter, and to the period in the 9th line of the 13th chapter, small edition; Mosiah 12, 13: 1, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

After bearing their testimony throughout Zarahemla, the sons of Mosiah desired to go on a gospel mission to the Lamanites. Mosiah was doubtful about the matter, and inquired of the Lord whether he should allow his sons to go. The Lord told him to do so, promising that their mission would be productive of good. So the sons of Mosiah, accompanied by a small number of others, set out for the regions of the Lamanites.

As none of his sons wished to succeed him as ruler of the land, Mosiah proceeded at once to see about what other arrangements could be made, for with his usual solicitude for the welfare of the people, he wished to leave everything in good shape, if anything should happen to him.

The first thing Mosiah did was to translate the record on the twenty-four gold plates which were found by the people of Limhi. This done, and Mosiah gave Alma, son of the head of the church, charge of all the records and the sacred relics.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-4, large edition).

"*After the sons of Mosiah had done all these things.*"—After they had traveled throughout all the land of Zarahemla, and among all the people who were under the reign of King Mosiah, zealously striving to repair all the injuries which they had done to the church," etc. (See paragraph 23 of preceding chapter).

"*A small number with them.*"—The sons of Mosiah desired to take this company with them on a mission to the Lamanites. They presented themselves, with the "small number" they had chosen, before their father, King Mosiah, for his consent to their plan.

What did the sons of Mosiah hope to accomplish among the Lamanites?

Since their conversion, how did the sons of Mosiah feel towards all mankind?

"*Nevertheless they suffered much anguish of soul.*"—No doubt the sons of Mosiah felt keen remorse for their wickedness when they realized their sinful condition, and after they repented the memory of what they had been may have recurred to them often, like an unpleasant dream. Perhaps they feared, sometimes, that they did not deserve to be forgiven after all the evil they had done. This is evidence of the depth and sincerity of their repentance. They evidently felt, also, that simply turning from their former ways was not enough to atone for the past, and they were anxious to

do all the good they could now. It is to the contrite and humble that pardon through Christ is fully and richly given.

(Paragraph 2, small edition; verses 5-7, large edition).

"*They did plead with their father many days.*"—The desires of Mosiah's sons would deprive the kingdom of an heir, as see next paragraph. Probably this was one reason, and an important one, why Mosiah was so reluctant in the matter. He had doubtless been depending on one of his sons to succeed him.

"*The land of Nephi.*"—This was the national name given to the regions occupied by the Lamanites, as Zarahemla was the name of the Nephite nation. (See map).

"*And King Mosiah went and inquired of the Lord.*"—Seeing how earnest and persistent his sons were, doubtless Mosiah did not feel like taking the responsibility of saying no to them, and yet he did not know whether it would be wise for them to leave Zarahemla. So to make no mistake, the good man asked the Lord about the matter.

What answer did the Lord give Mosiah?

What assurance did the Lord give Mosiah concerning his sons' mission?

What did the Lord promise Mosiah? (Paragraph 3, small edition; verses 8-11, large edition).

How did Mosiah receive the word of the Lord—did he give willing compliance?

What did Mosiah's sons and their companions do promptly upon receiving Mosiah's consent?

"An account of their proceedings."—It is given in the book of Alma, beginning with the 12th chapter. An account of their mission among the Lamanites is what is meant.

"For there was not any of his sons who would accept of the kingdom."—It is evident that Mosiah's sons were not aspiring for earthly glory, and while the position of ruler of the nation offered opportunity to perform high service for God, they preferred to devote themselves to the ministry. Had the Lord directed one of them to take the rulership of the nation, however, no doubt any of Mosiah's sons would have been obedient to the Lord's will, but as it was, they were led otherwise.

"Therefore."—Since none of his sons would succeed him, it was wise for Mosiah to make other arrangements, and have everything ready, in case anything should happen to him.

"All the things which he had kept and preserved."—The first thing Mosiah did was to gather together all the records and other sacred things which had been handed down to him, and dispose of them in safe keeping. By referring to Mosiah 1:3, we find what these things were. They consisted of the scriptural records on the brass plates, or plates of Laban; the two records of Nephi, one the historical, or plates No. 1; the ministerial, or plates No. 2. Then there was the sword of Laban, the "ball or director," and added to this treasure, now, were the twenty-four gold plates, found by the people of Limhi. The interpreters may have been included in the list.

What were the people very anxious to have done?

"Those people who had been destroyed."—It is not strange that the people believed that the plates contained a record of a people who had been destroyed, because where the plates were found the land was covered with ruins, and "bones of men and of beasts." (See Mosiah 5:9; 9:26).

"And now he translated them by the means of those two stones which were fastened into the two rims of a bow."—These stones are called "interpreters"

by Ammon. (Mosiah 5:10). The Bible name for a similar instrument is Urim and Thummim. We are told that "the Urim and Thummim" were to be on Aaron's heart when he went in before the Lord. (See Exodus 28:17, 30). They were attached to the breast plate the priest wore. For other references to the Urim and Thummim in the Scriptures see 1 Samuel 28:6; 23:9-11; Numbers 27:21; Deuteronomy 33:8. Theological scholars can tell us but little about the instrument. One says that it was "something attached to the breast plate of the high priest; but what it was is not certainly known. Whatever it was, by means of it the high priest learned the divine will, on occasion of national importance, or even of private concern." (Brown's Bible Dictionary).

Another says: "In what way the Urim and Thummim were consulted is quite uncertain. Josephus and the Rabbis supposed that the stones gave out the oracular answers by preternatural illumination. But it seems to be far simplest, and most in agreement with the different accounts of inquiries made by Urim and Thummim, to suppose that the answer was given simply by the word of the Lord to the high priest, when he had inquired of the Lord, clothed with the ephod and breast plate." (Smith's Bible Dictionary.)

The Urim and Thummim had in Bible history, and the interpreters which the ancients upon this continent possessed, seem to have been put to different uses. In the first instance it was a medium of revelation; in the second instance it was specially designed "for the purpose of interpreting languages," although the definition Ammon gave King Limhi (Mos. 5:10) comprehends both uses, and leaves us to infer that the particular use to which the instrument might be put depended upon the requirements of the circumstances, the needs of peculiar conditions. The principle in all cases, however, was the same. The purpose of the instrument was to enable man to understand, to know what was as sealed to him, whether it were the will of God, or a language he could not read. (For further com-

ments on the "interpreters" Mosiah used, see Lesson 1, Quarterly No. 1, Vol. 2, second column on page 6.)

"*Is called seer.*"—In the conversation between Ammon and King Limhi, Ammon said that a seer is "a revelator, and a prophet also." (Mos. 5:10.) The "interpreters," or the Urim and Thummim, is peculiarly the instrument of the prophet.

(Paragraph 4, small edition; verses 12-14, large edition.)

"*It gave an account.*"—Of what did the record on the twenty-four gold plates give an account? Whence was the origin of those people? These remarks about the people of whom the twenty-four plates contained a record identifies the people as the Jaredites,

for they came from the Tower of Babel. (See Ether 1:1.)

The twenty-four gold plates which Mosiah translated at this time was the same record of Ether to which Moroni, who made an abridgement of the record, refers. (See Ether 1:1.)

"*Until the creation.*"—We are told by Mormon, who abridged that portion of the book we are now studying, that besides containing a record of the people back to the tower, the twenty-four plates gave an account from the "creation of Adam." This statement is in agreement with that made by Moroni. (Ether 1:1), but as the same account was given by the Jews, he says, he did not make an abridgement of it. He knew that the Jewish record, the Bible, was to go forth to all the world.

CHAPTER 13.

(Paragraph 1, to period in the ninth line, small edition; verse 1, large edition.)

Whom did Mosiah appoint to take charge of all the records and other sacred treasures? Which Alma?

"*And also the interpreters.*"—How long, before the time of our lesson, the interpreters may have been handed down in the Nephite nation, or who first came in possession of them, we do not know. The first mention we have of them is in Mosiah 5:10, although they are probably referred to in Omni, paragraph 9, where it says that Mosiah the first translated cer-

tain engravings "by the gift and power of God."

In the preceding paragraph it says these interpreters "were prepared from the beginning," but does not say from the beginning of what, whether from the beginning of Jaredite history, the beginning of Nephite history, or the beginning of something else, nor who had them from the beginning up to the time they are first spoken of in the Nephite record.

What did Mosiah command Alma to write?

What did Mosiah say should be done with the records and sacred treasure after Alma?

THOUGHTS FROM THE LESSON.

When we are not sure what is right, we would better ask the Lord to show us, as Mosiah did, and not go blundering along, perhaps doing something that would involve serious consequences and be difficult from which to extricate ourselves.

The sons of Mosiah set us an example in breadth of sympathy and love for mankind.

QUESTIONS ON THE LESSON.

What desire did the sons of Mosiah have? Whom had they chosen to go with them? What feeling did the sons of Mosiah have when they had seen the light of Christ? What diffi-

culty did they experience in carrying out their plan? What may have been Mosiah's reason for hesitating to give his consent? But what did he do to find out what was right? What did

the Lord tell Mosiah about the thing that his sons desired? What promises did the Lord make Mosiah? What did Mosiah do when he received the Lord's word?

In what position was the government placed by the resolve of Mosiah's sons to devote themselves to the ministry? What steps did Mosiah begin to take immediately upon his sons' departure? Why was it necessary for him to act at once? What was the first thing he did? Who urged him in this matter? Why did they? Where had these plates been found? By whom?

Of whom did they contain a record? What is the record called? What aid did Mosiah use in translating the record? What is known as the history of this instrument? What is it called in the Old Testament? What use has the instrument been put to? Who may use it?

Whom did Mosiah appoint to take charge of the sacred treasure? Of what did it consist? What did Mosiah command Alma concerning the history of his times? What did Mosiah say about future generations?

SUGGESTIONS TO JUNIOR TEACHERS.

An illustration representing the interpreters may be drawn on the black-board from the description given in the third paragraph of the 12th chapter of our lesson.

Teaching points.—The humility of Mosiah in asking the Lord to direct him what was right to do.

The sincere repentance of Mosiah's

sons. Their love for mankind. Their desire to atone for their past sins by good works the rest of their lives.

The translation of the twenty-four gold plates by gift of God.

Alma appointed custodian of the sacred treasure, and historian for the nation.

August, 1904.

First Week.

PRAYER MEETING.

Topic.—Our Public Duty. Mosiah 13: 4.

Remarks.—We should guard against narrowness in our sympathies. We should be public spirited, and interested in the general welfare. Governments are important instruments in working out the divinely appointed destiny of peoples, nations, the world, and in paving the way for God's purposes to be accomplished among mankind. The welfare of the people, the public good, the progress of the gospel, itself, depends upon fair, just officers, and liberal government, therefore it is our duty to pray for our rulers (see Doctrine and Covenants 98: 12), and to do our share in maintaining good government by trying to place good men in office. (See Doctrine and Covenants 95: 2.)

Prayer.—For our nation and those in charge of its interests; for enlightenment to spread, and conditions be brought about favorable for carrying the gospel message to all lands and peoples. "Thy kingdom come, thy will be done, on earth as it is in heaven."

Speaking.—Give experience, or thoughts along the line of the subject, as led.

LESSON 5.

MOSIAH'S MESSAGE.

Text.—Begin with new sentence in ninth line of paragraph 1, Mosiah 13th chapter, and take to paragraph 4, small edition; Mosiah 13: 2-22, large edition.

Time.—As in Lesson 1.

Place.—As in Lesson 1.

LESSON STATEMENT.

In answer to the inquiry Mosiah sent out, the people expressed a desire to have his son, Aaron, take the place of his father when the time should come. But as none of his sons would accept the rulership of the nation, Mosiah sent a message to the people, laying the situation before them, and presenting the necessity of considering other plans.

In his message, Mosiah first discusses the merits and the demerits of the principle of absolute monarchy. He shows that the people take great risks when they entrust their welfare entirely in the hands of one individual; that an absolute monarch may rule for the welfare of the people, or he may rule for their woe. It lies within his power to make his reign a blessing or a curse to the nation, and the people have no resort to any other tribunal to correct the evils that may be inflicted upon them. There are no other tribunals; the king is supreme. The people must either submit to his tyranny, or inaugurate a revolution, entailing great trouble, upheaval and bloodshed, to dethrone him.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 2-6, large edition.)

"Now when Mosiah had done this."—When Mosiah had translated the records on the twenty-four gold plates and provided for the safe keeping of the sacred treasures. (See last lesson.)

"Desiring to know their will."—Concerning what did Mosiah desire to know the people's wishes?

It is probable that the ideas which he subsequently set forth in his message had already begun to evolve themselves in Mosiah's mind, but he wisely gave the people opportunity to express themselves, before presenting his plan to them.

It is not to be thought that because Mosiah now set about making arrangements for the government after him, that old age was forcing upon him the necessity for so doing. Mosiah now knew that none of his sons would take his place; other plans would have to be made, and owing to the uncertainty of life, it was necessary that things should be gotten in good shape as soon as possible. If he was to have a kingly successor, then it was to be decided at once who that person would be. If the form of government was to be changed, now was the time to be considering the matter, while the affairs of the nation were kept running smoothly by the present government. Thus did the good and provident king guard the nation against confusion and disorder in case of his untimely demise.

"Aaron, thy son."—Aaron was the choice of the people for his father's successor. If the sons of Mosiah were named in the order of their age, in Mosiah 11: 23, then Aaron was not the eldest son, but the second one. In Alma 12: 5, Ammon is spoken of as being the chief among the party that went to the Lamanites, though this may not necessarily mean that he was the eldest of Mosiah's sons.

In his message to the people Mosiah says: "Now I declare unto you, that he to whom the kingdom doth rightly belong, has declined." By "rightly belonged" we may suppose Mosiah referred to the usual custom of heredity, namely, that the eldest son succeeds to the throne of his father. Mosiah does not name which of his sons the hereditary heir was, nor whether the people had chosen that one.

"Therefore."—The people had expressed their wish, but it could not be fulfilled, hence it was now proper for Mosiah to lay the situation before them: to inform them that the one whom they desired to be their king would not be king, neither would any of his (Mosiah's) other sons, and it was necessary for the people to consider what next was to be done.

(Paragraph 2, small edition; verses 7-13, large edition.)

"And now if there should be another appointed in his stead."—If there should be another appointed in the stead of him to whom the kingdom "rightly belonged," Mosiah means. This may,

or may not imply that the son whom the people preferred was not the hereditary successor to the throne. If such were the case, perhaps Mosiah feared that the first heir might become jealous when he saw his rights disregarded by the people, and he might decide to demand the throne.

Or, another may be referred to in the case Mosiah supposes, not one of his sons, all. Mosiah says: "For we have no right to destroy my son, neither should we have any right to destroy another, if he should be appointed in his stead." This remark, however, throws little light on the question, since here, again, the antecedents of "another" is uncertain. But whether Mosiah was speaking of another one of his sons, or of another not of his sons, in either case he feared that so long as a monarchical form of government continued, if his son who was the hereditary successor to the throne and could claim his right, should become worldly and ambitious, and desire power, then there would be trouble.

"And now let us be wise."—Should the people decide upon a form of government *not* monarchical, that would not entirely shut off the possibility of trouble from any who might aspire to the throne, for instance, as in France today: ever since the Republic was established, there has been more or less agitation by pretenders to the throne, and they have ever been ready to take advantage of any difficulty the Republic might get into to advance their own interests. But under a Republican form of government the chances are against throne seekers, because the constitution does not recognize the principle upon which their claims are founded. To overturn the established order of things is such an undertaking that the likelihood of trouble from royal aspirants is greatly lessened, hence Mosiah spoke wisely when he advised the people to discontinue monarchical government as a step that would "make for the peace" of the people.

What did Mosiah promise the people?

"Let us appoint judges."—We leave

the consideration of this proposition for our next lesson.

"And we will newly arrange the affairs of this people."—Mosiah has reference to making a new constitution.

"If it were possible that ye could have just men to be your kings."—The kind of kings Mosiah means he describes as God-fearing men, men who would take the laws of God for the basis of their rule and judgment. Does Mosiah mean a king who would be more than this? Does he mean a king who would be an inspired man, too, a prophet? The question is suggested by the remark, "Now it is better that a man should be judged of God than of man," as if Mosiah has been speaking of a king who would act under the direction of God.

"Then it would be expedient that ye should always have kings to rule over you."—Does Mosiah merely mean to say that the rule of good and wise kings is well for the people, without making comparison with any other system of government, say for instance, a government by the people; or does he imply that kingly government is the best government when it is administered by the kind of kings he describes. We rather incline to the belief that the latter is the thought conveyed, from the first part of the sentence—"Now it is better that a man should be judged of God than of man."—Mosiah here seems to be arguing in favor of a prophet king, a king acting as a representative for God, "for the judgments of God are always just," he says, "but the judgments of men are not always just; therefore"—and now follows, seemingly as a conclusion from what has just been quoted—"therefore, if it were possible that ye could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments * * * I say unto you, if this could always be the case, then it would be expedient that ye should always have kings to rule over you."

If we take the second view of Mosiah's meaning, the question arises, why would a monarchical government, even by an inspired king, be better than a government by representatives

of the people? Mosiah's words might be used to answer the question—"The judgments of man are not always just."

But suppose it were a body of men of the same character as the King Mosiah describes, why would not this be better than a government by one such man? Simply, we suppose, because numbers would not be necessary. They could not improve on perfect government, and they could contribute nothing to it.

In the hypothesis we are considering the rule of an ideal, an inspired king is compared with the rule of ordinary men. But is this a fair basis to assume for a comparison between the merits of a government by one man, and a government by many men; why not suppose the king to be an ordinary man, also, and then make a comparison? This is just what Mosiah proceeds to do.

(Paragraph 3, small edition; verses 14-22, large edition.)

"Because all men are not just,"—Mosiah has been viewing kings from the ideal standpoint, the standpoint too uncertain to be relied upon, as he here admits. He now views kings as the kind of men they are apt to be, taking them in the general run of men, good and bad.

"Yea, remember King Noah."—Mo-

siah presents an example of a king who sought not to be guided by the Lord, and shows how the same power that Benjamin had used for the good of the people, in the hands of a wicked man, as Noah, for instance, was wielded for their oppression.

"Ye cannot dethrone an iniquitous king, save it be through much contention."

—Mosiah shows the difficulties to be encountered in trying to depose a bad king. It is difficult for a number of reasons. In the first place, kings usually come to the throne by inherited right, and occupy their position independently of the people. In the next place, the king, in an absolute monarchy, is a law unto himself. There is no tribunal before which he may be brought to justice. Thirdly, a monarch having absolute power has control of everything. He interprets the laws, makes new ones if he chooses to do so, or abolishes any of the standing laws he wishes. He commands the armies, and even the lives of his subjects are in his hands. Under the established order of things the people have recourse to no legal means of obtaining redress. Their only course is to incite the populace to an uprising, a rebellion against the king, and then ensues, as Mosiah says, "much contention, and the shedding of much blood."

THOUGHTS ON THE LESSON.

Power is an instrument for good or evil.

Concentration of power in the hands of one man is dangerous because he may not be the right kind of a man.

QUESTIONS ON THE LESSON.

What did Mosiah do after translating the record on the twenty-four gold plates? What did the people answer? Which one of Mosiah's sons was Aaron? What was the decision of Mosiah's sons concerning the throne? When Mosiah had learned the wish of the people what did he do next? Why was Mosiah taking these steps now; did he feel that he would not be able to rule much longer? What promise did he make the people that shows that this was not the case? What was the first thing of which Mosiah

apprised the people in his proclamation? What fears did he express if the people should choose some one else? What did he mean by "rightly belonged"? What did Mosiah advise the people to have instead of kings? What does Mosiah say about monarchy under an ideal king? Wherein does he point out that the danger of monarchy lies? What form of monarchy does Mosiah discuss? What form of monarchy was the Nephite system of government? Does Mosiah advise monarchy in any form? What does

he mention as some of the powers granted an absolute monarch? Of what difficulties does he speak that stand in the way of getting rid of a bad king? What is one reason why it

is hard to depose a bad king in an absolute or a restricted monarchy? In the system of government Mosiah advises, how were the judges to come to those positions?

SUGGESTIONS FOR JUNIOR TEACHERS.

The Junior teacher should not try to go into the intricacies of the different forms of government as the senior teachers may see fit to do. Present the facts of the lesson in a simple way. Mosiah advised his people not to have any more kings, because kings have great power. If they are good, wise men like Benjamin and Mosiah,

who used the power in their hands for the good of the people, it is all right, but if there happens to be a bad king, like Noah, he can do the people a great deal of harm. Mosiah was afraid there might come a bad king, so he advised the people to have no more kings at all.

August, 1904.

Second Week.

SUGGESTIVE PROGRAM.

This time was intended to be given for a temperance program. Some of the societies request temperance programs, while other societies think they have no use for them. The idea has been to make these especially public programs; to give opportunity for inviting christian workers outside our church to take part with us, and show them our willingness to co-operate with them in work that is for the public good. We suggest that the societies that see fit to have such a program invite temperance workers of other organizations to help them to arrange a program, in which they also take part.

Societies that do not feel that they could make a temperance program of some real benefit may arrange for something else, instead.

LESSON 6.

THE END OF MONARCHY.

Text.—Begin with “therefore,” in the fourth line from the end of paragraph 3, and take the rest of the 13th chapter, in the small edition; Mosiah 13: 22-39, large edition.

Time.—Concluding with 91 years before Christ.

Place.—As in Lesson 1.

Mosiah proposed a government by the people to take the place of monarchy; a form of republic, in which the civil authority was to be distributed among a number of men, instead of concentrated in the hands of one man. His proposition was received with great favor, and although the new government was not to go into operation until the death of the beloved Mosiah, all arrangements for it were made under his administration. Judges were elected by the vote of the people. Alma, the son of Alma, was chosen chief judge. He was also ordained by his father to the office of high priest, and was placed in charge of the church.

Our lesson is marked by the death of Alma, the founder of the church, and the death of Mosiah, the last of the Nephite kings, so far as history records.

HELPS ON THE LESSON TEXT.

(Beginning in the fourth line from end of paragraph 3, small edition; verse 22, large edition.)

"Therefore choose you by the voice of this people, judges."—Mosiah has shown the people the danger of placing all the powers of government in the hands of one man, and letting the monarch be independent of the people. He proposes a plan of government under which the people should choose the men to fill its offices, and thus have the rulers subject to the people, and not the people subject to the ruler.

"That ye may be judged according to the laws which have been given you by our fathers."—Mosiah refers to the law that was given to Israel through Moses. So comprehensive was it that it covered all the requirements of man's welfare socially, as well as spiritually. It not only prescribed the form of religious worship, but it furnished the fundamental rules for the regulation of society for all time to come, and the civil laws of all enlightened nations today are founded upon the pattern revealed on Mount Sinai.

As we know, the Nephites accepted the law of Moses as their guide and standard. (See Jarom, 3d paragraph.) Mosiah has tried to show the people that the power they gave their kings permitted an "iniquitous king" to annul those laws, and make such laws as he chose; "and he teareth up the laws of those who have reigned in righteousness before him * * * and he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness." In a government by the people, the people would decide the laws; whatever code they chose to be regulated by, that they could demand.

(Paragraph 4, small edition; verses 23-31, large edition.)

"Now it is not common that the voice of the people desireth anything contrary to that which is right."—Mosiah does not say that the majority are always right, but he says that they are more apt to be right than the minority. "In a multitude of counsel there is wisdom," has been said. This is the

principle that Mosiah sets forth. It is the law of common consent, the divine rule, the rule that the Lord has commanded should govern in his church (See Doctrine and Covenants 25: 1; 27: 4), and the constitution which he inspired in later days (See Doctrine and Covenants 98: 10) is founded upon the same principle. It is the safest principle to work by in all matters entrusted to human judgment, hence Mosiah counsels his people, "Make it your law to do your business by the voice of the people."

"And if the time comes that the voice of the people doth choose iniquity."—God was merciful to the people of King Noah because they were brought under the influence of bad example, and their conditions were largely forced upon them. Further on in the paragraph Mosiah says: "For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities have been answered upon the heads of their kings." But when a people, having liberty to elect what they will have, choose evil, there can be no excuse for them. As Amulek said: "Well did Mosiah say * * * that if the time should come that the voice of this people should choose iniquity * * * they would be ripe for destruction." (Alma 8: 4.)

What did Mosiah say would be the consequences if the people of their own free will should choose evil?

"Even as he has hitherto visited this land."—Mosiah speaks of the Lord's judgments upon the Jaredites, the people who were before the Nephites on the continent, and of whom the twenty-four gold plates contained a record.

"And now if ye have judges."—Under a system where all authority is concentrated in one man who is independent of the people, there is no one to appeal to concerning him; no one before whom to bring him to justice. Where the discharge of the duties of government is entrusted to the hands of a number of men, appointed by the people, they are responsible to the people, and the people have recourse

to appeal to bring any of them to judgment.

If the lower judges should not perform their duty, how did Mosiah say they were to be brought to justice? If the higher judges should prove unfaithful, how could they be dealt with?

"*I command you.*"—Although these words are used, Mosiah's action has been more in the nature of a good, wise father's advice and earnest exhortation than any arbitrary commanding. He has reasoned with his people, and taken great pains to explain his subject to them. He did not go ahead, change the constitution himself, and announce the fact to the people. He appealed to their judgment, and left the matter with them. God commands us, but he does not compel us to carry out his commands. Our text cannot be regarded in the light of a despotic command.

"*I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike.*"—Mosiah advised in accordance with the revealed will of God concerning the destiny of this land, and of men upon this land. (See 2 Nephi 1: 1; 7: 2.

So far as the people had suffered nothing as to the results they might have achieved themselves by the exercise of sovereign rights. Their welfare and happiness had been looked to as carefully as they could have ordered for themselves.

There had been but one exception, the reign of Noah, but that had been permitted to be of but short duration. Under Benjamin and Mosiah and the kings before them the government had been administered after truly patriarchal fashion. Those good men had presided over the interests of the people as fathers over large families, considering the welfare of the people with the tender solicitude of a parent for the happiness of his children. There had been no inequality between the people, no privileged class enjoying superior rights at the expense of the masses. There had been no aristocracy and no common people. Every man had enjoyed the same rank in

society and the same privileges as every other man.

But Mosiah was afraid the people would not always have such kings as he and his fathers had been; it was not likely. He has shown the people how a bad king could quickly change the happy conditions they had lived under, create favored classes as Noah had done, and bring the people under the yoke of oppression. Mosiah was trying to persuade the people to do away with a form of government that gave opportunity for such things to be brought about, and inaugurate instead, a government that would place the people's welfare in their own hands.

There was another phase to the matter. The conditions the people had been enjoying had been made for them; the people had borne no responsibility for themselves. "These things ought not to be," Mosiah told them; "the burden should come upon all the people, that every man might bear his part." Mosiah here shows that an equal share in his own government is the right and duty of every man, as it should be his privilege, and he desired that these rights and privileges should be exercised by his people as their right and privilege, and because, as he has taken such pains to show, this was the most assured course for the perpetuity of a people's welfare and happiness.

It may be well, before passing on, to make a few observations on the thoughts Mosiah has presented. We should remember that he has been speaking to an enlightened people, a people who had long been accustomed to good government, and who were capable by reason of such education and their general advancement, to take up the reins of self-government.

True, when he speaks of the rights of every man, he speaks not of the member of any nation, but of man as a member of the human family. It was not Mosiah's object, however, to discuss the question in all its phases, and he does not consider the bearings that different circumstances would have upon it. While it is the God given right of every man to have a voice in the government he is under, man has to have a sufficient degree of preparation to be able to exercise that



right for his own good. Man inherits sovereign rights by reason of the class of creation to which he belongs. The right belongs to the class, the class as the Creator designed it. God did not make savages, degenerates, and child-like races of men. Conditions God has had nothing to do with have done that, and when we consider the question of human rights, we must look at it from both sides, the principle in itself, and the bearing of circumstances that did not enter into the original design. Let us be careful to investigate a writer's meaning thoroughly before we make deductions, nor form conclusions from any narrow view.

What did Mosiah say about the burden that the entire responsibility of government imposed upon one man?

What other things did Mosiah say?

(Paragraph 5, small edition; verses 32-35, large edition.)

How did the people receive Mosiah's message? What did they proceed to do?

"To cast in their voices."—Our modern way of putting what the people did would be to say, they gathered to vote.

"And they were exceedingly rejoiced, because of the liberty which had been granted unto them."—It was not the joy of a tyrannized-over people that these Nephites felt. It was the pleasure the individual feels in finding out his own powers and exercising them; in thinking out his own problems instead of having them thought out for him.

The foregoing thoughts suggest the question whether there is not a phase of merit in a government by the people that monarchical government does not possess, however good and wise its administration; does a monarchical government afford its subjects the opportunity of development, as individuals, that a republican government does its citizens, and is not, therefore, a government by the people, when a people have sufficiently advanced to be capable of it, a better government for the people to make progress in the higher stages of human development under, than a monarchical government?

How did the people feel toward Mosiah?

"And it came to pass that they did appoint judges."—The chronicler, or the maker of the abridgement of the record we are studying, has hurried us along, throwing the most important events of this period together in his narrative, without telling us what took place between, nor the time that may have elapsed from one event to another. It would appear, from a surface reading, that Mosiah's message, the election of judges, and their succession to Mosiah—that these things followed one after another in immediate order, but we will remember that in the second paragraph of this chapter Mosiah promised the people that he would serve them so long as he lived.

In the 7th paragraph of our lesson we see that Mosiah did continue to rule over the people up to the time of his death, so that the reign of judges did not begin until Mosiah died. How near the end of his life it was when Mosiah issued his message to the people, or how much time was consumed by the things which were done afterwards, of which we have been studying, we do not know. The events of our lesson may have extended over a period of years.

(Paragraph 6, small edition; verses 36-38, large edition.)

Who was appointed chief judge?

What other office did Alma hold? Who conferred the priesthood upon him.

"Charge concerning all the affairs of the church."—Alma became the head of the nation and the head of the church. He did not become the head of the church, however, by reason of being elected to the chief executive place of the nation, nor vice versa. His spiritual office was a separate office, conferred upon him by another source than that which made him chief judge. In future times the offices were separated at times, and the civil executive head was not always the head of the church.

What is said of Alma as a man and as a judge?

How old was Alma's father when he died?

(Paragraph 7, small edition; verse 39, large edition.)

How old was Mosiah when he died?
How long had he reigned?

CENTRAL THOUGHT.

Fairness, wisdom and safety lie in the principle of common consent.

QUESTIONS ON THE LESSON.

What did Mosiah advise the people to have instead of kings? How were the judges to be appointed? In a government by the people, what was one advantage set forth as to the laws?

What laws does Mosiah imply had been the governing code? By what rule did Mosiah advise the people to transact all the affairs of the nation. What did he say about this rule? What other reasons have we for believing that this is the rule approved by God? What do we call this rule in the church? If the people should choose iniquity, what would it prove? What would be the consequences of their doing so?

Under such a government as Mosiah recommends, what opportunities would there be of bringing the judges to justice? How could the chief judge be dealt with? What did Mosiah say he desired this land and those who

lived upon it to be? Had the Nephites so far suffered from tyranny? But what had Mosiah warned the people might happen if they continued to have kings? How did Mosiah speak about the burdens of a good king? What did he say was unfair about this? How ought this to be, instead? How did the people receive Mosiah's suggestions? Why was their love for him increased? What did the people proceed at once to do? How did they make their choice known? How did the people feel in the exercise of their new privilege or duty? Why did they feel this way?

Who was chosen chief judge? To what other office was he appointed? Did one office carry the other with it? How old was Alma the first when he died? Why is he distinguished in Nephite history? How long did Mosiah live and reign?

SUGGESTIONS TO JUNIOR TEACHERS.

Instead of having kings, Mosiah advised the people to choose or elect whom they would have to govern them. In this way the people could always have good men to be their rulers.

Mosiah advised that the government be placed in charge of a number of men, then if one judge did not do right, he could be brought to justice by the other judges.

Mosiah also advised that the public business be done by the "voice of the people," and not by one man. Thus

the people would not have to submit to things they did not like; they could have things the way they wished or believed they should be.

Mosiah advised the people to follow the same plan that God has told us to follow today; it is called the law of common consent. It is the best rule to be governed by in the nation, in the church, and in our homes. It consults the wishes of all, instead of the wishes of a few. (Teachers should explain why this is wise and safe, as well as just and fair.)

August 1904.

Third Week.

SUGGESTIVE PROGRAM.

(Lookout and Social.)

If we do not examine ourselves occasionally, we get into ruts, and go along in a routine fashion, failing to create opportunities, and failing to take advantage of chances that lie around us if we were only alert to them. If we wish to enjoy our society and our religion to the fullest extent, we should become missionaries for it, seek to extend its influence, and try to bring others in. Therefore, would it not be well, after the lesson, to have a real earnest council meeting to consider what can be done to get visitors to our meeting and win new members? The following topics may be suggestive.

How can we attract public attention? Would an illustrated Book of Mormon lecture, or a series of Book of Mormon lectures, publicly announced, serve to interest some in our study of that book?

Would it be a good idea to have invitation slips or cards for handing out?

Have we notices up in the depots and other public places?

Should lookout work be confined to the Lookout Committee; have the members no lookout duties?

In what plans will the membership co-operate with the Social Committee to establish friendly relations with and interest outsiders?

Would it be a good idea, now and then, to invite the young people's societies of other churches to take part with us in a joint program arranged by their committee and ours?

In short, what can we do to make ourselves known and felt in the community?

One or two special musical numbers may be arranged for, if it is thought there will be time for them.

The Lookout and Social committees report.

LESSON 7.

NEHOR.

Text.—Alma 1: 1-4, small edition; 1: 1-15, large edition.

Time.—91 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

In the first year of the reign of Judges there rose up a man, called Nehor, who went among the people teaching pernicious doctrines. The effect was to draw many away from the church, and the apostates, lead by Nehor, began to establish a church of their own.

On one of his trips Nehor met Gideon, now an old man, and entered into a sharp debate with him. Being unable to get the mastery of Gideon in discussion, Nehor killed him. This act made Nehor amenable to the law of the land, and he was taken before Alma, the chief judge.

Nehor was found guilty of murder, and condemned to die. Just before his execution he confessed to the falseness of his teachings. The evil seed he had sown, however, did not die with him.

HELPS ON THE LESSON TEXT.

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

"Nevertheless he established laws."—

The laws established by Mosiah "were acknowledged by the people," hence were made the rule and standard by which Nephite society was regulated. In the second and third paragraphs of the last chapter of the book of Mosiah, Mosiah speaks of the laws of God as the basis that should be taken by an earthly ruler, so we may be sure that all the laws Mosiah made were founded upon the laws revealed through Moses.

"They were acknowledged by the people."—Perhaps, in the reshaping of the government, the people had voted upon the question of what should constitute their code of laws, and had then declared for the laws established by Moses.

"They were obliged to abide by the laws."—No matter who makes the laws, when a people accept those laws, they become subject to them; they must conform to them, and be judged by them.

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

"There was a man."—This man's name was Nehor, as paragraph 4 tells us.

"Declaring unto the people that every priest and teacher ought to become popular; and they ought not labor with their hands, but that they ought to be supported by the people."—This was in direct opposition to the teachings and practice of the church. Alma, whom the Lord chose as his instrument to establish the church, "commanded them that the priests, whom he had ordained, should labor with their own hands for their support." "And the priests were not to depend upon the people for their support" (Mosiah 9:9; also see 11:18.)

Truly would the sacred office become "popular" or pleasing to the world if Nehor could have his way about it. He would let down bars that would make it sought by men who were looking for respected positions affording ease, whereas the Lord has designed that the priestly office should have no attractions for any

but those whose chief object is love and zeal for the cause of Christ. When the element of sacrifice is removed from the condition of those who minister in spiritual offices; when the position, is made one of ease instead of one of added duties and extra work, a principle of safe guarding to the office is taken away, and it would become a genteel profession. Paul did not find it necessary to be supported that he might occupy in his calling fully. He felt a justifiable pride in the fact that he had been a burden to no one, and what minister ever accomplished more than Paul?

"And he also testified unto the people that all mankind should be saved at the last day."—This was a doctrine of the most subtle evil. It struck at a vital underlying principle of true religion which teaches that the righteous shall be saved, and the wicked shall be damned. It would obliterate the line between good and evil, deny evil, indeed, and relieve man of all fear and responsibility concerning his future life. People might do as they pleased; anything they did would make no difference with their state in the hereafter; they were saved anyway. Such a doctrine removes every bar, every restraint, and leaves man free to give unbridled reign to every propensity and passion. Under such a theory, there is no such thing as need of resisting, overcoming, or cultivating. It takes away every incentive to elevating the character; it gives man over to an abandonment of carnality.

What success did Nehor's teachings meet with?

"They began to support him and give him money."—To be sure. This is what Nehor was working for. His teaching was beginning to bear fruit.

How did Nehor begin to dress, and what airs did he assume?

What did he take steps to organize? (Paragraph 3, small edition; verses 4-11, large edition.)

"As he was going to preach to those who believed on his word."—Nehor assumed the role of a regular minister. He was making a profession of it.

"*He met a man.*"—This man whom Nehor met was none other, we learn further along in the paragraph, than the hero, Gideon, who figured so prominently in the deliverance of the people of Limhi. (See Mosiah 9: 11-21; 10.)

What was Gideon's office in the church?

"*He began to contend with him sharply.*"—Nehor engaged Gideon in religious discussion, with the idea of worsting Gideon, and promoting his own influence.—"that he might lead away the people of the church."

"*He was wroth with Gideon.*"—Nehor did not have such an easy time with the old veteran as he had prided himself he would have. Gideon "withstood him with the words of God." Then Nehor did the way the dishonest do when they are outwitted by truth; he became angry.

What did Nehor do to Gideon?

Why was this a cowardly, unmanly act, as well as a murderous one?

Before whom was Nehor brought?

What was his manner before Alma?

"*And now behold, thou art not only guilty of priestcraft.*"—Alma calls Nehor's doctrines priestcraft. We shall see how well the appellation was applied by two definitions from Webster, viz., "Fraud or imposition in religious concerns; management by priests to gain wealth and power by working upon the righteous motives or credulity of others." In a broad sense we may speak of priestcraft as any doctrine or creed of man; a departure from the commandments and the plan of salvation revealed by God. Nephi describes it as follows: "Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion." (2 Nephi 11:15.)

"*And were priestcraft to be enforced among this people, it would prove their entire destruction.*"—The reason of this is not difficult to be understood. False teachings must lead to transgression and evil doing; and the Lord has pronounced condemnation upon such. He warned the Nephites that this land was theirs to enjoy only upon condition that they were righteous, and that should they go into iniquity,

destruction would come upon them. (See Enos, paragraph 2; 2 Nephi 12:11; 1: 1, 2; 1 Nephi 3: 29, 30.)

"*Therefore thou art condemned to die.*"—Nehor was not condemned to death for his false teachings, but for his criminal action. The liberality of the law did not permit a man to be held accountable to civil tribunals for what he might believe: "And now the law could have no power on any man for his belief." The law controlled actions, but not conscience. Nehor was sentenced for the murder of Gideon. It seems that death was the punishment prescribed by Mosiah for breaking the law that a man should not commit murder. It was the punishment demanded by the law of Moses. "Voluntary murder was always punished with death," says Cruden.

"*The hill Manti.*"—This is where Nehor was taken to be executed. As the city of Zarahemla was the home of Alma, and the capital of the nation (Alma 6: 1), the hill Manti must have been no great distance from the city, and it is located as just northeast of the capital, on the map. (See map.)

"*Did acknowledge.*"—That the spirit of priestcraft was the motive which had prompted Nehor in his false teachings is made evident by his own confession that he had taught the people "contrary to the word of God." He had not acted honestly with himself, then, or he had deceived himself, but when the cold reality of death stared him in the face, he could not deceive himself. A man who has never known the truth may not interpret the word of God correctly in all respects, and yet be honest in his error; but an honest man will not pervert the truth knowingly, and he will not invent doctrine; neither will an honest man persist in error when the truth is shown him.

"*Nevertheless this did not put an end to the spreading of priestcraft through the land.*"—Alas, how wide-spread are the effects of an evil example or of evil teachings. The sower may be cut down, but the seeds sown will spring to life and produce weeds and bitter fruit. So it was in the case of Nehor. Doubtless his confession and his death had some effect in checking the growth

of his teachings, but he had sown evil seed, and it would blossom before it would die.

"For there were many who loved the vain things of the world."—Making all due allowance for the pernicious influence of false teachings, the nature of the human soil into which the evil seeds are sown has much to do with

the effect the seeds will take. As some plants thrive not in some soils but luxuriate in others, so the seeds of false teachings take no effect in some hearts, but are nurtured in others congenial to those things.

What were some of the things which are mentioned as having been prohibited by the law?

THOUGHTS ON THE LESSON.

Priestcraft asks the church to come to the world. God asks the world to come to the church.

Jesus did not preach a doctrine of popularity when he said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." (Luke 6:22.)

Men die, but their deeds live after them.

QUESTIONS ON THE LESSON.

Who gave trouble in the first year of judges? What description is given in Nehor physically? What did he teach concerning priests and teachers in the church? How would Nehor's doctrine, if put into effect, popularize those offices? Why was Nehor's doctrine in direct opposition to the divine rule? How has God provided that these offices should be safeguarded? What did Nehor teach concerning man's state in the hereafter? Why is this doctrine, also, opposed to the law of God? What would be the results if this doctrine of Nehor's prevailed among men? How did Nehor begin to reap benefit from his doctrine concerning religious teachers? What role did he now assume? What was he making of the role?

Whom did Nehor meet on one of his proselyting trips? When have we heard of Gideon before? What was he religiously? What was Nehor's object in engaging Gideon in debate?

How was Nehor disappointed? When he could not defeat Gideon in discussion, what did Nehor do? Before whom was Nehor brought? What judgment was pronounced upon him? Where was he executed? What acknowledgement did he make before he died? Did Nehor's confession and the end to which his career came put an end to priestcraft? What is meant by priestcraft?

Upon what charge was Nehor condemned to death? Could the law have control over him for his false teachings? Why not? What did the law design to control? What laws did the people adopt to govern them under the administration of judges? What do we suppose formed the basis of the laws? Why? In acknowledging these laws, what relationship did the people place themselves in to the laws? What were the cardinal crimes named in the law? What was the punishment fixed for murder?

SUGGESTIONS TO JUNIOR TEACHERS.

Do not pass over Nehor's teachings without drawing out the contrast with inspired teachings.

1st, In regard to priests and teachers in the church.

2nd, As to who will be saved.

To illustrate how the effects of Ne-

hor's teachings continued after his death, the figure of a ripe thistle may be used. It floats off on the winds, and can not be gathered again. No matter what happens to the man, his teachings can not be recalled; they have scattered like thistle down.

August, 1904.

Fourth Week.

SUGGESTIVE PROGRAM.

(Children's Sunshine Evening.)

Program prepared by Fannie I. Morrison, 1717 No. Pendleton Avenue,
St. Louis, Missouri.

Theme.—Sunshine for Our Dumb Friends.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm. —Cowper.

THE PLEDGE.—"I will try to be kind to all *harmless* living creatures, and try to protect them from cruel usage."

Roll Call for the Children.—Bible verses and Sunshine Thoughts, suggestive of mercy and kindness. (See Sunshine Column of *Hope*.)

Paper, "Early Lessons in Kindness or Cruelty." (Investigation often proves that when the father was a baby he tormented the kitten; as a boy he abused the dog; as a larger boy he bullied the smaller one, and as husband and father he tyrannizes over wife and children.)

Book Review.—A short review of "Black Beauty." (Suggestive: Bring out the cruel usage horses are subjected to—the check-rein, the method of docking, overloading, cruelly beating, insufficient food and protection from the cold, the cruelty to horses that have outgrown their days of usefulness, etc.)

Paper, "What We Owe to Animals." (They supply us with food and clothing, and work for us, and some animals, as the dog, is a faithful companion and friend.)

Readings, recitations, "Memory Gems," and anecdotes of good and noble sayings and deeds done to dumb creatures. (See *Hope* column.)

Vocal and Instrumental Music. (Suggestive: "Zion's Praises," pages 25, 42, 79; solo by child 51; duet 115, etc. There are many beautiful "Sunshine" songs in our new book from which selections may be made.)

Remark.—If funds are especially needed for any purpose in your local, close the program with a Social, or some new feature in the way of raising money for present needs. The children will be pleased to think they are helping, and encouraged to try again.

"Be kind to dumb creatures, be gentle be true,
For food and protection they look up to you;
For affection and help to your bounty they turn,
Oh, do not their trusting hearts wantonly spurn!"

LESSON 8.

AMLICI.

Text.—Alma 1: 5-8, small edition; 1: 9-33, large edition.

Time.—From 90 to 86 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

The history of the church in the second, third, and fourth years of the reign of Judges presents an example showing how little effect persecution from outside can have upon the church so long as the members, within, are faithful

and united. Notwithstanding the efforts of its enemies against it, the church prospered until its members far outranked the outside element in wealth. Our text leads us to think that the members of the church complied carefully with the divine law in temporal things, and it would have been only in fulfillment of the promises of God that they should have been blessed in temporal things.

In the fifth year trouble arose, caused by a man named Amlici, a man of the same type as Nehor. He gained such a strong influence that his followers wished to make him king. The question was submitted to the will of the people of the nation, and they voted against it.

HELPS ON THE LESSON TEXT.

(Paragraph 5, small edition; verses 16-21, large edition.)

How did the non-members treat the members of the church?

Why were the members of the church not more esteemed in the eyes of the outsiders?

"Now there was a strict law among the people of the church."—This law forbade the members of the church to persecute those who were not members, and, we may also safely conclude, the church members were not to retaliate upon their enemies, but were to go on humbly about their own business, living lives of goodness and purity, and let their light shine. This is the way the Lord has always commanded his people to act. (See Matthew 5:44-46; Romans 12:14, 17-21; Doctrine and Covenants 95: 5.)

How did some in the church act towards their persecutors?

How did the church feel about the action of such members?

"And their names were blotted out."—Those guilty of disorderly or unchristian-like conduct in the church had to be dealt with according to the law which the Lord gave Alma to govern the church by. (See Mosiah 11: 14-17.) It seems that those in our lesson who fought with the persecutors of the church could not be brought to see their mistake; that their hearts were hardened; they would not repent, and therefore they had to be cut off from the church.

What did many in the church do of their own accord?

How did these things make the faithful members feel? But how did they conduct themselves, nevertheless?

(Paragraph 6, small edition; verses 22-26, large edition.)

"And thus they were all equal."—None were considered too good to work, and all were required to work. There was no privileged class to be supported by the toil of others.

"And they did impart of their substance every man according to that which he had."—The people had been commanded by Benjamin and by Alma to do this. (See Mosiah 2: 5; Mosiah 9: 9.) The same command has been repeated in these latter days. The Lord has said: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support," etc. (Doctrine and Covenants 42: 8.) Paul writes: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." (2 Corinthians 9: 6, 7.) The prophet, Malachi, said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3: 10.)

Did the people in our lesson realize a fulfillment of these promises? Let us see, as we read along.

"And they did not wear costly apparel."—We have been enjoined in latter day revelation to "Let all thy garments be plain." (Doctrine and Covenants 42: 12.) But this does not mean that no attention should be paid to dress, for we are told of the people in our lesson that

'yet they were neat and comely.' Propriety and good taste are not to be ignored. Quiet, modest beauty is in harmony with all God's work, but there is no room in his kingdom for the showy, the ostentatious and the extravagant. The saint of fair intelligence and education, who strives to have the Spirit of God in his heart, will not need to be told what is proper for him: to wear or what is not. His own feelings, guided by that Spirit, will tell him. In the humility of his spirit he would not feel comfortable if he were to dress himself in a manner conspicuous for extravagance and height of fashion.

Neither are we to go to the other extreme, and regard it as a sin to observe fashion. The moderate middle ground is the proper position for us to occupy, and neither make ourselves noticeable for fashion, nor the disregard of it. We can keep within the limits of the Lord's will in the matter of dress, and violate no rule of good taste or true artistic principle, while we can adapt ourselves to the fashion of our day, without going to the extremes that become displeasing to God.

"And now, because of the steadiness of the church, they began to be exceeding rich."—Here we see a confirmation of the promises to which we have before called attention. "They did not send away any who were naked" etc.; they "did not set their hearts upon riches; therefore they were liberal to all *** having no respect to persons," etc. And what was the result? "Because of the steadiness of the church," that is, the faithfulness of the members in keeping the Lord's commandments, and in obeying his plan in temporal and social things—because of doing this way, "they did prosper and become far more wealthy, than those who did not belong to their church."

The business methods and social ideas of today are at variance with the divine plan, and men think that the divine, though ideal, is impracticable, not suited to the actual realities of life, and yet our lesson shows us that when the Lord's plan was faithfully followed by the church, the people

prospered ahead of those outside, proving that the divine plan will produce better results, right here in this world, than the methods of men.

Let us note well that the people of God were enjoying all this prosperity, making this headway, at the same time they were being persecuted from without. It is an example that verifies the Lord's promise to his church, repeated in latter days, that if the church within itself is what it should be; if the members as a whole are living up to the light they have, following the divine plan in all things, Satan may rage, but he cannot hurt or hinder them. "And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." (Doctrine and Covenants 95:4.)

"For those who did not belong to their church."—History repeats itself. The same kind of a tree bears the same kind of fruit, no matter when it is planted, and the ungodly world two or three thousand years ago was the same selfish, unloving world, committing the same sins as the ungodly world of today. Among the polite classes there is pride, selfishness, pomp, fashion, jealousy and strife; the coarser and the brutal classes fill up the category with thieving, murdering and the vicious crimes, but all these belong to the ungodly, and their sins differ only as their refinement and conditions in life vary.

(Paragraph 7, small edition; verses 27-30, large edition.)

"Thus by exercising the law upon them."—Did the church deal with civil crimes such as thieving, murdering, etc.? The church could dis-fellowship members guilty of such offenses, but it is quite evident from a careful reading of the paragraph that they were delivered over to the law of the land to be tried and punished. God has charged his church today to respect and submit to the authority of the law of the land, and has commanded that if any of the members break the law, they are not to be harbored or covered in the church, but they are to be delivered over to the

tribunals of the land. "Let no man break the laws of the land," the Lord has said (Doctrine and Covenants 58: 5), and if a man shall kill, or rob, or lie, he shall be "delivered up unto the law of the land." (Doctrine and Covenants 42: 21, 22. (In Nephite times, as well as today, the church deferred to the civil tribunals of the land as the proper authority to exercise jurisdiction in all violations of the law for the protection of the public peace and safety.)

Who came along in the fifth year stirring up trouble?

"*After the order of the man.*"—It is not clear just what would be conveyed by our text; whether Amlici was a disciple of Nehor's teachings and was now promulgating the same doctrine himself, or whether, as to character, he was a man after the type of Nehor, that is, worldly, aspiring, seeking influence and power. He was this sort of a man, at any rate, but as to what was the nature of the doctrine, theory, or policy he was advocating, to which he made converts and gained a following, whether it was religious or political, we are not told. If it were a religious movement to begin with, we see that political aspiration became the chief object, and was the issue considered by the nation. But religion may not have been a part of the original movement at all. It may have been a monarchical agitation from the start, incited by Amlici, with the hope of gaining a throne for himself.

What success did Amlici have?

What did his followers propose to do?

"*Now this was alarming to the people of the church.*"—Under the new consti-

tution inaugurated with judges any question that concerned the nation must be decided by the people. But the people had so long been used to depending upon a good, wise king, of whom they knew just what to expect, and in whom they had implicit confidence that he would do what was right, and put down anything that was wrong, that now when a question of great and serious importance was left to the people, anxiety was felt as to what the general decision would be, because the monarchical element would have the same privilege of voting as the citizens who were loyal to the new constitution. It was the first time, perhaps, that the voice of the people had been put to a test involving consequences of such intense concern to the nation and the people realized, as they had not before, how much the public welfare depended upon the individuals of the nation.

(Paragraph 8, small edition; verses 31-33, large edition.)

"*Cast in their voices.*"—The people voted on the question.

"*And they were laid before the judges.*"—That is, the votes were given to the judges to be counted. The votes were gathered from the different sections of the country, we suppose, as the votes are collected in our wards, districts, towns, counties and states, and were reported to the central point, where a total count was taken, and the result announced to the people.

What was the decision of the people found to be?

How did the government party feel?

How did the Amlicite party take defeat? What did they resolve to do? Who incited them in this movement?

THOUGHTS FROM THE LESSON.

God's way is better than man's in every sense.

Enemies never have been the real cause of scattering and downfall to the church; it is impurity, transgression, and slothfulness within the church that can give its enemies power over the church.

In church, or free state, the general condition is what the individuals composing the body make it, hence too much care can not be given to the education of the mind and heart of the individual.

QUESTIONS ON THE LESSON.

What continued to be directed against the church? How did the members, for the most part, meet it? What has the Lord commanded us about our conduct toward our enemies? What should we do about misrepresentation? In what spirit should we defend ourselves? What should we avoid in speech or manner? What is the most powerful weapon against our enemies? How did some in the church disregard the Lord's commandments? What was the character, in other ways, of those who retaliated? What was done with them? By what authority were they cut off from the church? Why was the law executed against them?

What was the spiritual standard of those who remained in the church? What is said of the faithfulness of the branch officers? How did the members treat one another? What indicates that they kept the divine law as to temporal things? What promise is attached to this law? How

was the promise verified in the Nephite church? What proved the superiority of the divine plan over the human in temporal matters? What was the conduct of those who were not members of the church? What contrast in dress was there between the members of the church and those outside? What should characterize a saint in respect to dress, manners and speech? Which punished civil crimes, the church or the state? What has the Lord commanded us in these matters? What have we been commanded should be our attitude toward the laws and the government?

What trouble arose in the beginning of the fifth year of judges? What was the predominating object of Amlici and his followers? What was the sentiment of the people generally in the matter? How was the question decided? What realization did these circumstances bring to the people's minds? How did Amlici treat the people's decision?

SUGGESTIONS TO JUNIOR TEACHERS.

Call the children's attention to the progress the church made, in spite of opposition from outside, and emphasize especially why it was. Our lesson affords an excellent opportunity to interest the children in the temporal law, because we have an actual example presented of the practice of the law and the good effects resulting from it.

Let it not be thought that this is too deep a subject for the children to comprehend. In childhood is just the time to begin to teach it. Men

are selfish and have wrong ideas in these matters because they have been wrongly educated; they have grown up with no other standard implanted in their minds than that which they can imbibe from all around them.

Let the teacher be sure that he or she understands this subject well enough to improve the opportunity for teaching it to the children. The man who was taught this law in his childhood will not receive it so hesitatingly as the one to whom it comes as a new thing.

September, 1904.

First Week.

PRAYER MEETING.

Topics.—Our own society and the young people of our own branch. The Religio work in general, and the young people of the church. The work and workers in foreign lands.

Remark.—If prayer is much availing, as we are taught to believe, then how important it is that we pray for the objects given under topics for this meeting. Surely once a quarter is not too often for all the societies and the Home Classes to engage in united prayer for the progress of the work among our young people.

LESSON 9

BATTLE WITH THE AMLICITES.

Text.—Alma 1: 9-14, small edition; 1: 34-53, large edition.

Time.—86 years before Christ.

Place.—As in Lesson 1.

LESSON STATEMENT.

The Amlicites made their leader their king, and then took up arms against the government of the land, trying to subject the rest of the people. The loyal Nephites prepared to defend themselves, and led by Alma, their army met the Amlicite army on the hill Amnihu, east of the city of Zarahemla. A great battle ensued, with terrible slaughter on both sides, though not so great on the Nephite side, and the Amlicites were put to flight by the Nephites.

While the Nephite army rested in the valley of Gideon, the spies that were sent out returned with the alarming news that the Amlicites had been joined by a "numerous host" of the Lamanites, and were advancing upon them. The Nephite army started at once toward Zarahemla city to defend their capital, and while they were crossing the river Sidon, they were met on the west side by the enemy. Another terrible battle took place. The Amlicite and Lamanite army retreated before the Nephites. In a hand to hand encounter Alma killed Amlici. He met the king of the Lamanites in the same manner, but the king escaped, and sent his guards against Alma. Alma and his guards slew and drove the Lamanite guards back, however. Quickly as possible Alma had the ground cleared by throwing the dead bodies of the enemy into the river Sidon. This, as the text says, made room so that the remainder of the army crossed over to the assistance of their brethren on the west side.

HELPS ON THE LESSON TEXT.

(Paragraph 9, small edition; verses 34-37, large edition.)

"*Did consecrate Amlici to be their king.*"—In the first place Amlici aspired to become king of the nation. Failing in this, his followers now made him king over their own numbers. As to how numerous the Amlicites were we are given some idea from the statement that over twelve thousand of them were killed in one battle. (See 10th paragraph of our lesson.)

"*He commanded them that they should take up arms against their brethren.*"—Soon as Amlici was placed in complete authority over his followers, he sought to make them instrumental in achieving his ambition to become king of the nation. Not succeeding in gaining the consent of the people, he now endeavored to establish himself by force.

By what means did the followers of Amlici distinguish themselves from the loyal Nephites?

What preparations did the Nephites make in anticipation of war with the Amlicites?

(Paragraph 10, small edition; verses 38-42, large edition.)

"*Amlici did arm his men with all manner of weapons of war.*"—We must understand that this means all kinds of weapons known to the Nephites at that time, the same kinds of weapons, no doubt, as those mentioned in the preceding paragraph.

How was each army commanded?

Where did the two armies meet for the first battle?

Where was the hill of Amnihu?

"*Which ran by the land of Zarahemla.*"

—Different views are held concerning this statement. Some think the river Sidon formed the eastern boundary of an original land of Zarahemla which comprised the limits of the nation before it grew to the size shown on our archaeological maps; or that there was a land, or subdivision of land, called Zarahemla, not shown on the maps.

Others believe, and the Committee's "Report," as shown by the map, takes the position that the city of Zarahemla was referred to, because land and city are often used interchangeably for the same place. The people of Zeniff were given the cities of Lehi-Nephi and Shilom with the "land round about" (Mos. 5:6), and these places were spoken of as the land of Lehi-Nephi, and the land of Shilom, or the city of Lehi-Nephi, and the city of Shilom. When the term *land* was used, it included the city and the land "round about." We find this way of speaking occurring often in the Book of Mormon.

Who led the Nephite army?

What is said of the battle that took place?

How did it result?

What reason is ascribed for the Nephite success?

How many were killed on the Nephite side? How many on the Lamanite side?

(Paragraph 11, small edition; verses 43-45, large edition.)

Where did Alma's army camp and rest?

Where was the valley of Gideon?

After whom was the valley named?

What was done while the army rested here?

What were the names of the spies? (Paragraph 12, small edition; verse 46, large edition.)

"*Above the land of Zarahemla.*"—Some of us would say that the land of Minon was *below* the city of Zarahemla. Its southerly location is fixed by the description that it was "in the course of the land of Nephi." That is, traveling upward from the land of Nephi, one would come to Minon, whereas if it had been north of the capital, the capital would have been reached before Minon.

"*Towards our city.*"—The spies brought back word that the Nephites were fleeing from their homes, going to Zarahemla, the capital, for protection. This was the place meant by "our city," for in paragraph 13 it says, as soon as the spies brought the news the army of Alma "departed out of the valley of Gideon towards their city, which was the city of Zarahemla."

(Paragraph 13, small edition; verses 47-49, large edition.)

Toward what place did the army of Alma hasten?

Where was it met by the army of the enemy?

"*As they were crossing the river Sidon.*"

—The army of the Amlicites and Lamanites was intercepted before it reached the capital city by meeting the army of Alma on the way. The battle which ensued must have taken place not far south of Zarahemla, because the Nephites were hastening to the defense of their capital, and they would have taken as straight a course as possible, to it.

This battle must have been fought with only part of the Nephite forces, because the enemy came upon them "as they (the Nephites) were crossing the river Sidon." Another reason we have for this belief is presented under the next paragraph.

How had the Nephites sought strength for the battle? How were they rewarded?

With whom did Alma have a hand to hand struggle?

(Paragraph 14, small edition; verses 50-53, large edition.)

What did Alma ask of the Lord?

Of what avail was his prayer—what was he enabled to do? Amlici may have been a larger, stronger man than Alma. It is said that he was after the order of Nehor (see 7th paragraph of this chapter), and we have taken this to mean as to character, but it may also have been intended to mean that he was like Nehor physically, and Nehor is described as having been a large man, “noted for his much strength.” (See 2d paragraph of this chapter.)

With whom did Alma contend after Amlici? Whom did the Lamanite king send against Alma when he (the king) escaped? Who helped Alma against the Lamanite guards? What was the result of the encounter?

“*The bodies of the Lamanites who had been slain.*”—In paragraph 16 it says that Lamanites and Amlicites were slain. The chronicler has been so accustomed to speaking of the Lamanites as the enemies of the Nephites, that perhaps he missed mentioning the Amlicites in our present text, or included them with the

Lamanites, with whom they afterwards identified themselves.

“*That thereby his people might have room to cross and contend with the Amlicites on the west side of the river Sidon.*”—Just before this we were told that Alma cleared the west bank of the river by throwing the dead bodies of the enemy into it. How could he, being on the west side of the river, have his soldiers come to the west side, unless part of them had been left on the east side? In paragraph 13 it says that they came upon the enemy “as they were crossing the river Sidon.” This statement, in connection with our immediate text, leads us to think that the battle on this occasion was fought on the west bank of the river, and that Alma had only a part of his men with him. It seems as soon as the enemy paused or retreated, Alma made room by throwing the dead bodies of the enemy in the river, which enabled his men on the west side to cross over. Thus reinforced, the battle and pursuit of the enemy were resumed, as we shall see in our next lesson.

THOUGHTS ON THE LESSON.

When the Lord is on our side, it does not matter how many are on the enemy's side.

QUESTIONS ON THE LESSON.

How did the Amlicites rebel against the government? What did Amlici try to do so soon as he became their king? How did the Nephites prepare to defend the government? With what weapons were the Nephite and the Amlicite armies armed? How were the two armies officered? Who was commander in chief of the Nephite army? Where did the two armies meet for the first battle? Locate hill Amnihu on the map. Which army was victorious? How many Nephites were killed? How many Lamanites? Where did the Nephite army camp? Whom did Alma send out from this place, and for what purpose? What report did the spies bring back about the Amlicites? To

what place were Nephite families fleeing for safety? When he heard this news, what did Alma do? What river was the army crossing when it encountered the Amlicite and Lamanite armies? Did Alma's whole army engage in this battle? Why not? On which side of the river was the battle fought? What success did the Nephites have? Whose help had they sought? Whom did Alma meet in a hand to hand combat? What was the outcome? Whom did Alma contend with next, in the same manner? What did the king do when he escaped? How did Alma and his guards succeed with the Lamanite guards? How did Alma make room for the rest of his men to cross over the river?

SUGGESTIONS TO JUNIOR TEACHERS.

Make an outline map sketch on the blackboard of the river Sidon, the capital city, Zarahemla, and the points where the two battles of our lesson

were fought.

Have this sketch on the board before class time, and trace the lesson story on the map as you go along.

September, 1904.

Second Week.

SUGGESTIVE PROGRAM.

(Relief Committee.)

The principal feature of this program is an address or lecture on the theme: "If the divine plan were followed would there be the need of charities there is today?" Let some one be chosen for this who is well versed in the teachings of the Bible, Book of Mormon and Doctrine and Covenants on the temporal law. It would be interesting to show how the divine in man has approached to the God-given idea as seen in the views of a Tolstoi, a George, a Spencer, or a Bellamy.

Other features may be arranged for according to the judgment of the local program committee.

Relief committee is to report.

LESSON 10.

AMLICITES JOIN THE LAMANITES.

Text.—Alma 1: 15-18, small edition; verses 54-76, large edition.

Time.—86 B. C.

Place.—As in Lesson 1.

LESSON STATEMENT.

The Amlicite and Lamanite armies fell back before the strengthened forces of the Nephites, and fled to the wilderness of Hermounts. The Nephites were victorious over the superior forces of the enemy, but it was at a fearful cost in loss of life, and in damage to property suffered.

The Amlicites from this time forward identified themselves with the Lamanites, placing a red mark on their faces to make themselves even look like them.

Before the year was ended the Lamanites attacked the Nephites again, and there was another battle fought in the same place where the last one had taken place. The Lamanites were repulsed, however, and driven out of the borders of Zarahemla, and thus ended the fifth year of Judges.

HELPS ON THE LESSON TEXT.

(Paragraph 15, small edition; verses 54, 55, large edition.)

"And it came to pass that when they had all crossed the river Sidon."—That part of Alma's army which had not yet gotten across when the enemy was

encountered, and battle begun. (See paragraph 13.)

"And they fled before the Nephites."—When they saw Alma's army reinforced, it seems to have given new terror to the enemy, notwithstanding

their numbers were so much greater than those of the Nephite army. We have been told that the Nephites asked the Lord for help against their enemies, and that "the Lord did hear their cries." (Paragraph 13.)

"*And the Nephites did pursue them.*"—It was necessary for Alma's army to make the enemy's defeat severe, or they might have turned about shortly, and renewed their attack. Then, too, Alma wished to drive them out of the country.

Where did the enemy escape to?
How is Hermounts described?

(Paragraph 16, small edition; verses 56-62, large edition.)

What loss had the Nephite army sustained?

"*Now many women and children had been slain.*"—It seems the enemy had plundered and killed as they marched along, until they were overtaken by the army of Alma?

What damage had been done to the fields and the flocks and herds?

What was done with the corpses of the enemy?

Into what did the river Sidon flow? How did the Amlicites distinguish themselves from the Nephites?

How are the Lamanites described as to appearance and dress?

What weapons did they carry on their bodies?

"*According to the mark which was set upon their fathers.*"—We read back in the beginning of the Nephite record that because Laman and Lemuel continued to rebel against the will of the Lord, they were cursed with a skin of dark color (2 Nephi 4:4), more specifically speaking, of a reddish color.) (See Lesson 10, Quarterly No. 3, Vol. 1, page 33.) They were enemies to Nephi and Sam because these believed in the prophecies and teachings of their father, Lehi. Laman and Lemuel had even tried to kill Nephi. (2 Nephi 4:1.)

"*And also the sons of Ishmael.*"—Our lesson informs us that the sons of Ishmael were brought under the same curse as Laman and Lemuel. We can understand why this was, because the sons of Ishmael always took sides with Laman and Lemuel in the rebellion of the latter against Nephi.

"*And Ishmaelitish women.*"—Our text does not say the Ishmaelitish women, or the daughters of Ishmael. Speaking of certain ones of a number of sons, or of daughters, we might say, sons of so and so, or daughters of so and so, meaning *some* of them. That this is the thought conveyed by our text is borne out by the fact that some of the daughters of Ishmael would take the rebellious side against Nephi, and some would not. On one occasion three were on the side of Nephi, and two were against him. (1 Nephi 2:5.) Laman and Lemuel married two of the daughters, and Nephi, Sam and Zoram married the other three daughters. (1 Nephi 5:3.) Nephi's wife pleaded for him on the ship. (1 Nephi 5:41.)

Why had the Lord placed a mark upon those who rebelled against him and his chosen ones?

"*Which would prove their destruction.*"—This statement cannot mean in a physical sense, for many of the Nephites were preserved in a mixed state with the Lamanites, and it was foretold that they would be. (1 Nephi 3:40; Alma 21:2.) Our text must speak in a national sense, and viewed in such a light we can easily understand it. When a people become intermixed with another people, they lose their identity, are absorbed with the other people, and cease to exist as a distant nation.

(Paragraph 17, small edition; verses 63-71, large edition.)

"*And it came to pass that whosoever did mingle his seed.*"—The writer simply states a fact, here, and tells us that those who mixed their blood with the Lamanites came under the same curse; "there was a mark set upon him;" that is, their children were like the Lamanites in color, not so dark, perhaps, but no longer white. The mixture of Nephites with Lamanites we think accounts for the varying shades in the complexion of the Indians. Some of the tribes are much lighter than others, and some have blue eyes, a fact which has puzzled ethnologists, because they do not know how the Indians could have become mixed with white blood before the discovery of America.

"*Were called the Nephites.*"—Religious belief formed the great dividing line between the peoples of whom we are studying, just as mankind is divided today, and known as Christian, or heathen, according to whether the Christ is believed in or not. In a broad sense, those who believed not in "the tradition of the Lamanites," but believed in the commandments of God as contained in the scripture, which were brought from Jerusalem, and the sacred record kept by the Nephites, were called Nephites, and we have seen, and shall see further, Nephite dissenters soon united themselves with the Lamanites, as did the priests of Noah, and now the Amlicites.

"*For they also had a mark set upon them; yea, they set the mark upon themselves.*"—We are told that something happened to the Amlicites, and that the Amlicites did something to themselves. They were acted upon, and they acted. The writer has reversed the order of the circumstances in speaking of them here. At the first the Amlicites marked themselves, as see paragraph 16 of our lesson. As they married and intermixed with the Lamanites, their descendants became like the Lamanites in color. We understand that the natural change did not take place until in the children born of mixed marriages. We think the following statements convey this idea: "And again; I will set a mark upon him that mingled his seed with thy brethren, that they may be cursed also." (See 21, 22, 23 and 24th lines of this paragraph.) In telling us, in the first lines of this paragraph, of what resulted when any people united with the Lamanites, it says,—"And it came to pass that whosoever did mingle his seed with that of the Lamanites," etc.

If it be asked how we could be told anything about the descendants of the Amlicites at this time, let it be remembered that the abridgement we are studying was the work of a man, Mormon, who had the whole history of the Nephites and the Lamanites, with the exception of a little of the last part, before him, and he could speak from knowledge of things sub-

sequent to the time of our lesson, and he does. Our text not only speaks of the present, but intimates what occurred in the future.

"*For these are the words which he said to Nephi.*"—The writer tells us, in his own words, what the Lord said to Nephi concerning his brethren, and those "that mingled his seed" with them. We find this prophecy, as recorded by Nephi, in 1 Nephi 1:19; and 2 Nephi 4: 4.

"*Behold, the Lamanites have I cursed.*"—The changing of the color of Laman and Lemuel and those of Ishmael's family who united with them was out of the regular course of nature; it can but be regarded as having been a direct manifestation of God's power.

"*And again: I will set a mark upon him that mingled his seed with thy brethren.*"—This statement does not imply that anything strange or miraculous would be done in the case of those who intermingled with the Lamanites. The change that would take place in the posterity would be simply the result of the laws of nature. We regard this warning as only a reminder to the Nephites of what would take place if they should become mixed with the Lamanites.

"*I will set a mark upon him that fighteth against thee and thy seed.*"—As we have seen, the Lord caused the natural color of Laman and Lemuel and those who took sides with them against Nephi to be changed miraculously, but that he would in the same wonderful and summary manner place the mark of his displeasure upon any who should in future times become enemies of the people of God is not in harmony with statements to which we have previously called attention, wherein it was shown that the change would take place in the regular processes of nature. Our text is general in statement, not specific. It also includes the idea that those who would rebel against the Nephites would join with the Lamanites, and indeed they always did.

What is said about dissenting Nephites?

"*And I will bless thee, etc., and whosoever shall be called thy seed.*"—The Nephites were favored of the Lord

because they believed in him and accepted the prophecies and teachings of the Scriptures, and the fathers of the Lamanites would not.

"Henceforth and forever."—We do not understand that this promise to bless the Nephites always was made unconditionally, since the Lord makes no promises to any people upon such terms, and whether the condition is mentioned every time or not, it should be understood. Speaking of his people Nephi says that the Lord told him concerning them—"and inasmuch as they will not remember me, and hearken unto my words, they [meaning the Lamanites] shall scourge them even unto destruction." (See 2 Nephi 4:4.)

Perhaps some may take the view that the writer's remark would apply to the mixture of the Nephites among the Lamanites, when the gospel is preached to the Lamanites in latter days; that it will be those who are descended from Nephites that will accept of it. We leave the question for each to form his own conclusions upon.

"Now the Amlicites knew not that they were fulfilling the words of God."—The writer takes the view that the Amlicites in painting themselves to look

like the Lamanites as they did, were unconsciously fulfilling the prophecy to which reference has before been made.

"Therefore it was expedient that the curse should fall upon them."—If we read what follows this text we shall be able to get a clearer view of the meaning conveyed. Because the Amlicites chose to identify themselves with the Lamanites, and even painted themselves to look like them; because they united themselves with the Lamanites, they brought the same curse upon themselves.

What is said about every man who is condemned?

(Paragraph 18, small edition; verses 72-76, large edition.)

What happened a short time after the battle along the river Sidon? Why did not Alma lead his army this time? Where was this battle fought? What was the outcome?

In what year had the trouble with Amlici and subsequent events taken place? What is said of the loss of life in this year? What is said about the rewards to which the departed had gone?

AFTER THOUGHTS.

Because the Lord is on our side we may expect too much of him sometimes, and think that we should achieve the object sought with little difficulty or at little cost. The Nephites did not find it so in their battles about which we have been studying, and the facts of history do not support the idea. Many of the prophets, disciples, and reformers endured untold suffering for the cause of truth, and then gave their lives for it. The Lord intended that Columbus should discover America, and yet note with what difficulties he accomplished that object. Joseph Smith was chosen to proclaim the restored gospel to the world and establish the church in latter days, yet the work was accomplished only through opposition, hardship and sacrifice. God was on the side of the American colonists in their war for independence, but the victory was not gained without tremendous effort and great suffering.

It seems that the Lord does not purpose to do anything for man that man can do for himself. God but directs, and helps when the opposing forces would be too strong for man to overcome, and then only so much as is necessary to enable man to attain the desired end. We are placed in this world to work out our own salvation. Broadly understood, this means the highest development possible for us socially, intellectually, and spiritually. We all know that strength, character, capability, can only be developed by exertion, hence, that man may reach the high plane that opportunity is given him to attain unto, it is necessary that he be thrown upon his own resources as much as possible, else the object of the probationary state would be defeated.

QUESTIONS ON THE LESSON.

When the enemy saw Alma's army re-inforced, what did they do? To what place did the Nephite army chase the enemy? Locate Hermounts on the map. What is said in description of the place? What became of many of the Lamanites in this place. What is said about the numbers that were killed on both sides? On which side was the slaughter the greater? What damage had been done to the country by the war? What was the fate of many who remained at home? Who were they? Where were the dead bodies of those who were slain in battle thrown? How did the Amlicites identify themselves with the Lamanites? What change are we given to understand took place in them in after years? What warning had the Lord given the Nephites concerning any who would unite with the Lamanites?

Is it to be understood that the result would be a direct evidence of God's displeasure? What brought the curse upon the Lamanites? Upon what others, besides Laman and Lemuel, was the curse originally placed? How many of the children of Ishmael united with Laman and Lemuel? Into what two branches were the descendants of Lehi divided, now? What religious differences divided them?

Some time after the last battle, where were the Nephites attacked again? By whom? What success did the Nephites have in this instance? How much time had been consumed by all these events from Nehor up to now? In what year were the events of this lesson? While we have seen that the Lord's favor was with the Nephites, yet what lesson may we take from their experience in these battles?

SUGGESTIONS TO JUNIOR TEACHERS.

In speaking of the results that followed when any of the Nephites united with the Lamanites, it is sufficient for the children to simply refer to the warning the Lord gave the Nephites, and say that at first the Amlicites painted themselves to look like the Lamanites, but that their children, born among the Lamanites were, in reality, of a darker color; not so dark, perhaps, as the Lamanites; but they were no longer white.

The same suggestions made for last

lesson will apply equally as well to this one.

Have the children notice that while the Nephites sustained loss, they did not lose so many as their enemies did, and they were victorious although the Lamanites were much more numerous. That the reason the Nephites were victorious over the superior forces of the Lamanites was because they were in the right, and they asked God to help them, and he did.

September, 1904.

Third Week.

SUGGESTIVE PROGRAM.

(Rally)

Dispense with class division, except the junior class. Give twenty or thirty minutes to a spirited review question exercise. A good, lively leader should be placed in charge, one who knows how to steer clear of or side-track the see-saw talking, and keep the questions moving.

Have lively, though appropriate, music. A map talk concerning the localities of the quarter. A talk on the different complexions seen among the

American Indians as explained by the Book of Mormon.—(See *The Divinity of the Book of Mormon Proven by Archæology.*)

Roll call.—Sentence responses: Something I wish to remember from this quarter's lessons.

Lesson 11.

QUARTERLY REVIEW.

- Lesson 1. The Law for Transgressors.
- Lesson 2. Alma's Unbelief.
- Lesson 3. Alma's Conversion.
- Lesson 4. The Sacred Treasure Transferred.
- Lesson 5. Mosiah's Message.
- Lesson 6. The End of Monarchy.
- Lesson 7. Nehor.
- Lesson 8. Amlici.
- Lesson 9. Battle with the Amlicites.
- Lesson 10. Amlicites Join the Lamanites.

RETROSPECTIVE.

War with unbelief and dissensions has been the characteristic feature of the period of this quarter.

Striking contrasts have been presented; on one hand opposition to and persecution of the church; on the other great blessing and prosperity within the church.

The first gospel missionary campaign among the Lamanites was begun in this quarter.

Everything about the Nephites up to this time had been democratic except their form of government. The quarter is distinguished by the doing away of monarchy, and the establishment of republic government.

Nehor and Amlici are conspicuous characters of the period, while the translation of the record of Ether, and the deaths of Mosiah and Alma are events of note.

The quarter will be remembered: First, for its teachings on government; in the church; as regarding transgressors; politically, as to the best constitution for an advanced people. Second, as to the inherent rights of man and the example afforded by the church of the social conditions that should prevail among men. Third, the way man should regard his substance, and treat his fellowman.

REVIEW QUESTIONS.

What was the greatest political event of the quarter? What was the greatest spiritual event? What was the great archæological event? What two great men died? Who gained the unenviable distinction of introducing priestcraft? Who was the great rebel leader who rose up in the fifth year of judges? What great battles were fought and where? What important event took place that would affect ethnological conditions? How was the wisdom of the people's decision put to a serious test—what were the circumstances? What caused the new govern-

ment to take up defensive arms? What success did Nephite arms have on every occasion? Whom did the people elect to be the chief judge? What was the size of the faction that seceded from the nation?

Church History.—Previous to their conversion, what did the church have to endure from Alma and the sons of Mosiah? What consideration did Alma's father and other members of the church give the matter? Relate the circumstances of the conversion of Alma and the sons of Mosiah. Of what great fact were they convinced

and did become witnesses for? How did they try to make reparation for the harm they had done the church? What effect did their conversion and testimony have upon the unbelieving element? What did the sons of Mosiah prefer in preference to the throne? What distinguishes their mission? Who succeeded Alma the first as head of the church? What was Alma the second entrusted with by Mosiah? Tell about Nehor and his teachings. What confession did he make before he died? What trials did the church pass through? What conditions did it enjoy, nevertheless?

Teachings.—What special law was given to Alma, the founder of the church? What instructions did this law give about dealing with transgressors?

What were the teachings and ex-

ample of the church as to social rank? What ideas were taught and practiced as to property, or substance? What instructions have been given to the church in latter days upon this subject? How did the Nephite church prosper in carrying out these teachings? What promise is attached to the temporal law? What conditions in the world would be done away by full compliance with the divine plan in social and temporal matters?

What did Mosiah say in favor of and against monarchy? What principle did he present as the safest for the people's rights and liberty? What did Mosiah say was the natural right of every man? What form of government did he recommend?

JUNIOR REVIEW QUESTIONS.

What was the subject of the first lesson of this quarter? What did the Lord say should be done with church members who would not keep the commandments of God? But what were wrong doers to be given a chance to do if they would?

Who reminds us of Paul in our quarter's lesson? What was there about Alma's history that reminds us of something in Paul's history? Tell about Alma's conversion. What kind of a man was he before he was converted? What others were converted with Alma? What did they all believe in now that they did not believe in before?

Who was Nehor? Whom did he kill? What was done with Nehor? What confession did he make before he died?

What kind of a government did Mosiah advise the people to have instead of a government by kings?

Acting upon Mosiah's advice, what officers did the people elect? Whom did they choose to be the chief judge? Who tried to make himself king of the nation after the people had chosen judges? How did Amlici try to force himself upon the nation? What people helped the Amlicites in their battles with the Nephites? But which side won? Why did the Nephites win? After the Nephites had defeated Amlici, whom did he and his people join?

What two great, good men died? How did the people feel toward Mosiah?

How did the members of the church treat one another, and the poor?

How were they blessed for doing this? What does the Lord wish us to do for the poor and the building up of his kingdom upon earth today? How can little boys and girls help?

September, 1904.

Fourth Week.

SUGGESTIVE PROGRAM.

(Parliamentary)

By J. A. Gunsolley.

Opening Song—By Society.
 Roll-call.—Local Program Committee provide for response.
 Special Music.—Provided by Music Committee.
 Address.—“Public Speaking as an Aid to Self-control.”—Get some min-

ister, school teacher, lawyer, or some other competent person to deliver this address.

Music.—Solo or Duet.

Lesson study.

Closing exercises.

LESSON.

Subject.—Questions, their Order and Succession.*Text.*—Rules of Order and Debate, chapter 8, from beginning to Section 74.

LESSON TEXT.

The order in which the several questions that arise in parliamentary practice take precedence is:—*First*, PRIVILEGED QUESTIONS; *second*, INCIDENTAL QUESTIONS; *third*, SUBSIDIARY MOTIONS; and *fourth*, THE MAIN QUESTIONS.

The following tables give their relative rank:—

Privileged Questions.

- (1) To fix the time to which the assembly shall adjourn.
- (2) To adjourn.
- (3) Questions relating to the rights and privileges of the assembly, or any of its members.
- (4) Call for orders of the day.

Incidental Questions.

- (5) Appeal—or questions of order.
- (6) Objections to consideration of a question.
- (7) The reading of papers.
- (8) Leave to withdraw a motion.
- (9) Suspension of the rules.

Subsidiary Motions.

- (10) Lie on the table.
- (11) The previous question.
- (12) Postpone to a certain day.
- (13) To commit, or refer.
- (14) To amend.
- (15) To postpone indefinitely.

SEC. 70.—EFFECT OF ABOVE QUESTIONS ON A PROPOSITION.

As a rule, when a proposition is regularly brought before a deliberative assembly for its consideration, no other can be made or arise, to be first acted upon; unless it be either a privileged, an incidental, or a subsidiary question. These, when made, take the place of the main question, and are to be first put to vote; and among them there are also those which take precedence. Some of these supersede the main question only until they are decided; and when decided, whether affirmed or denied, they leave it as before. Others supersede the main question until decided; and then, if decided in one way, dispose of it; but, if decided the other way, leave it as before.

SEC. 71.—PRIVILEGED QUESTIONS.

(a) There are certain motions or propositions which, when presented, take the place of any then being considered, and are to be first considered and acted upon. These questions are: motions to adjourn; motions or questions relating to the rights and privileges of the assembly; and motions for the order of the day.

Precedence of Motions to Adjourn.

(b) A motion to adjourn takes precedence of all others, otherwise an assembly might be kept sitting against its will, but a motion to adjourn in order to be entitled to precedence must be simply, "That this assembly do now adjourn;" if carried affirmatively, the assembly stands adjourned till next sitting, unless otherwise provided by rule of the assembly.

When Motion is to be made.

(c) A motion to adjourn must not be made immediately after a similar one has been denied by the assembly; but may be made as soon as any business has been done.

When Debatable.

(d) Motions to "adjourn" are not debatable; but motions to adjourn to a day, time, or place, may be debated.

Questions Interrupted by Adjournment to be Renewed.

(e) When a question is interrupted by a final adjournment, before any vote or question has been taken upon it, it is thereby removed from before the assembly, and will not stand before it, as a matter of course, at its next meeting, but must be brought forward in the usual way.

SEC. 72.—QUESTIONS OF RIGHTS OF MEMBERS.

The questions next in relative importance, and which supersede all others for the time being except that of adjournment, are those which concern the rights and privileges of the assembly, or of its individual members: as, for example, when the proceedings of the assembly are disturbed or interrupted, whether by strangers or members. In these cases the matter of privilege supersedes the question pending at the time, together with all subsidiary and incidental ones, and must be first disposed of. When settled, the question interrupted by it is to be resumed, at the point where it was suspended.

SEC. 73.—ORDERS OF THE DAY.

1. How Constituted.

When the consideration of a subject has been assigned for a particular day, by an order of the assembly, the matter so assigned is called the order of the day for that day. If, in the course of business, as commonly happens in legislative assemblies, there are several subjects assigned for the same day, they are called the orders of the day.

2. Order of the Day, a Privileged Question.

A question which is thus made the subject of an order for its consideration on a particular day, is thereby made a privileged question for that day; the order being a repeal, as to this special case, of the general rule as to business. If, therefore, any other proposition, except those relating to adjournment or rights and privileges, be moved, or arise, on the day assigned for the consideration of a particular subject, a motion for the order of the day will supersede the question first made, together with all subsidiary and incidental questions connected with it, and must be first put and decided; for if the debate or consideration of that subject were allowed to proceed, it might continue through the day and thus defeat the order.

3. Motion Must be for Orders.

But this motion, to entitle it to precedence, must be for the orders generally, if there be more than one, and not for any particular one; and if decided in the affirmative, that is, that the assembly will now proceed to the orders of the day, they must then be read and gone through with in the order in which they stand; priority of order being considered to give priority of right.

4. Order for Special Hour.

If the consideration of a subject has been assigned for a particular hour on the day named, a motion to proceed to it is not a privileged motion, until that hour has arrived; but, if no hour

was fixed, the order is for the entire day, and for every part of it.

5. *Subject for the Hour has Precedence.*

Where there are several orders of the day, and one of them is fixed for a particular hour, if the orders are taken up before that hour, they are to be proceeded with as they stand, until that hour arrives, and the subject assigned for that hour is then the next in order; but, if the orders are taken up at that time or afterwards, that particular subject must then be considered as the first in order.

6. *Subject Interrupted Must be Renewed.*

If the motion for the orders of the

day be decided in the affirmative, the original question is removed from before the assembly, in the same manner as if it had been interrupted by an adjournment, and does not stand before the assembly, as a matter, of course, at its next meeting, but must be renewed in the usual way.

7. *Orders of the Day not Disposed of.*

Orders of the day, unless proceeded in and disposed of on the day assigned, fall, of course, and must be renewed for some other day.

LESSON STUDY.

Name the four *classes* of motions or questions in the order of precedence. Name the four kinds of *privileged questions* in the order of their precedence of all others and may be made when a simple motion to adjourn is pending, and even after the assembly has voted to adjourn provided the chairman has not yet announced the result of the vote. If made when another question is before the assembly, it is undebatable; it can be amended to alter the time. If made when no other question is before the assembly, it stands as any other principal motion, and is debatable. (See Roberts' Rules of Order, page 31.) What is the second in order of "privileged questions?" This motion takes precedence of every other except "to fix time to which the assembly shall adjourn."

SEC. 71.—(b.) Why should motions to adjourn take precedence of all others? What must be the form of such motions to entitle them to precedence? What is the effect of an affirmative vote?

(c) When may motions to adjourn be made?

(d) What motions to adjourn are debatable?

(e) What is the effect upon motions interrupted by motions to adjourn?

SEC. 72.—What is the third in order of the "privileged questions?" These take precedence of all but what two? What is the effect of these questions upon questions pending at the time? At what point are such questions interrupted again taken up?

SEC. 73.—(1) What is meant by "order of the day" and "orders of the day?" Where does it come in the order of precedence? (2) Tell how this question takes precedence? Why would it not do to allow debate on some other question to continue? (3) What must be the form and character of this motion? If there are several "orders," in what order will they be considered? (4) What if the order is for a certain hour? If no hour is fixed?

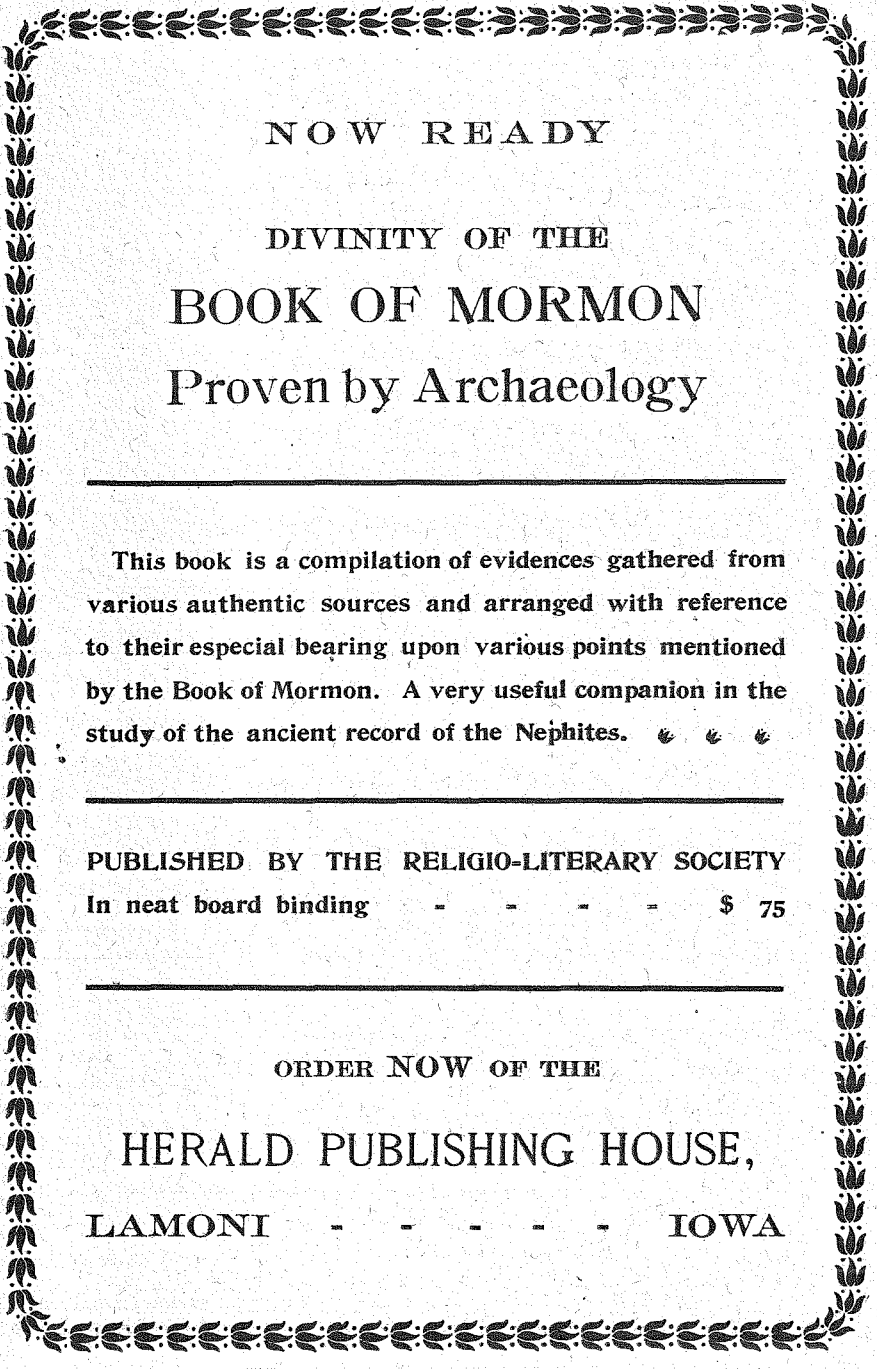
(5) What if there are several orders and but one is set for a special hour?

(6) What effect does a decision to proceed with the orders of the day have upon a question under consideration at the time?

(7) If an order for the day is not considered at the special time assigned, what becomes of it?

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

MISS LOUISE PALFREY, EDITOR.
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THE RELIGIO QUARTERLY

A NEW PROGRAM FEATURE.

We are indebted to the kindness of Elder R. M. Elvin for a list of dates notable in the history of the church, that we shall use in connection with our programs.

NOTE ON LESSON ARRANGEMENT.

We have thought best not to interrupt the narrative of the interesting story of Ammonihah until it is completed, hence there is no review in this quarter, and Bro. Gunsolley kindly gave way for us to have a lesson his week, and he has only a program this time to follow the Book of Mormon lesson instead of the usual parliamentary study.

ABOUT THE PROGRAM.

We have suggested only subjects and treatment for the programs this quarter, leaving the programs to be filled out with musical or other numbers by the local program committees, according to the local talent.

A REQUEST.

Please remember that you help the editor by letting her know what you like, and what you do not like. She is ever pleased to receive your suggestions, and invites you to write her frankly. It is the desire to make the programs as useful as possible, to which end better results will be obtained if the editor has your co-operation, and all she asks is to know your views.

And how do you find the lessons now; are they too long—we suppose it is unnecessary to inquire if they are too short. Are the suggestions to junior teachers helpful to them?

A WORD ABOUT MUSIC.

Do not neglect this important feature on the programs. Young people like music: it has great attraction for old and young. It gives life and charm. Encourage the cultivation of music in your society, both vocal and instrumental music. Have an orchestra if you can.

Just one caution. Always let your music be suited to the occasion, and while it may be simple, let it be of good quality. Have plenty of the right kind of music on your programs.

TEXT REFERENCES.

In "Helps on the Lesson Text" the small edition of the Book of Mormon is referred to, except in the headings of the paragraphs, when the text is given from both large and small editions.

ORDER OF EXERCISES.

Opening exercises. (Fifteen minutes.)
 Lesson. (Not over thirty minutes.)
 Program. (Thirty minutes.)

October, 1904

First Week

PRAYER MEETING.

Subject.—The gifts of the Spirit. 1 Cor. 12: 1-11.

Remarks.—One hears the opinion expressed occasionally that the gifts are not enjoyed now as they were formerly; and that they are too lightly regarded today. In considering this important subject, let us first review the purpose of spiritual gifts. Read Ephesians 4: 12-14; 1 Corinthians 13: 10.

2nd. How long God intended the gifts to remain in the church. Read 1 Corinthians 13: 9, 10, 12; Moroni 10: 1.

The above texts show that the gifts are as much a permanent feature of the church as any other feature of it. That they are to continue so long as the church has a mission. They are to continue until the Saints become perfect; until the mortal mists fade away, the dividing curtain is drawn, and we stand in the presence of our Creator, having a complete knowledge.

In our lessons this quarter we shall see that the gifts are employed as means of communication between God and man, made necessary because, by reason of the fall, man is separated from God. To be without the gifts is to be cut off from God entirely. It would be like having a friend at a distance from whom you could not even receive letters. So long as we are in this mortal state, separated from God, it indicates that friendly, loving relations exist between him and us, to be kept in communication with him until we are taken back into his presence. When man is not in communication with God it must indicate that there is an estrangement between them; that God is displeased with his creatures for some reason.

Let us see what are the reasons when the gifts are not manifested. Moroni informs us that one reason is because of unbelief. (See Moroni 10: 1, 2.) Nephi says that religious teachers will deny the power of the Holy Ghost "which giveth utterance," claiming that the Lord has done his work and that the gifts are done

away with; they are no more necessary. (See 2 Nephi 12: 1.)

In the above instances the continuance of revelation is denied, but there are instances where the principle was believed in and advocated, and yet the gifts were not enjoyed. John Wesley informs us that when the apostolic church began to go into spiritual decline, the gifts became less and less frequent, and at length ceased entirely. He says that the excuse offered was that they were no longer needed. Against such an idea Wesley declared in one of his sermons:—"The cause was not, as has been commonly supposed, because there was no more occasion for them by reason of all the world becoming Christian. This idea is a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that 'the love of many waxed cold,' and the Christians had no more of the Spirit than the heathen." (From sermon 94, quoted in Compendium, p. 54.)

We are informed that among latter day apostate factions the gifts are not manifested, although acknowledged and taught as a principle of the gospel, and known in the original church.

Old members give it as their experience that when the Saints were united and their love for the work was warm, and they delighted to meet together more than anything else, the Spirit was poured out among them and they enjoyed the gifts abundantly. That as branches became formal and worldly, they have enjoyed less of the manifestations of the Spirit.

A recent writer in one of our church papers remarked that it was seldom one heard the gifts prayed for in meeting nowadays.

We have heard persons express themselves with a degree of loftiness concerning the manifestations of the Spirit, as if we could be intellectually superior to them.

Again, we have known persons professing to be greatly blessed with dreams, visions, prophecies and spiritual impressions treat the like experiences of others with light regard.

Persons have quenched the Spirit because there was so little encouragement to use their gift, or because of indifference and skepticism shown.

Doubtless mistakes have been made. Persons have been unwise, and have not distinguished between their own enthusiasm or emotional feeling and the influence of the Spirit. Again, we have been warned to try the spirits, because whenever God works, Satan does too.

But because these things are so, we should not deprive ourselves of the blessing of the genuine, for God has provided that we might discern between the true and the false if we live for it, but the ability to do so is not given to the spiritually lukewarm and unappreciative.

The gifts of the Spirit are to the church what love and sunshine are to our earthy existence; they are the light and soul of it. Without them the church would become a dead letter, cold and formal as other churches, having no more power to attract and hold men's hearts. It is the Spirit that gives the church its peculiar influence and drawing power. The trouble with the christian churches today is that men find no spiritual enjoyment in them; they offer only the intellectual, and the world offers that too, consequently there is a rivalry between the churches and the world, in which the world

leads, and it is a serious problem with the churches today.

The Lord surely made allowance for intellectual growth at the same time he placed the gifts in the church to remain.

We must conclude, from our investigation of this subject, that when the gifts are not enjoyed among us, or are but rarely experienced, it must be because they are above us, and not because we are above the gifts. Perhaps we are not humble enough, or there is lack of love and unity among us; we may be too light minded, or care too much for worldly pleasures and things; we may not delight in our religious privileges as we should; may not give sufficient thought and study to spiritual things; perhaps we do not rely on the Lord as we should, do not try to exercise faith, do not value the gifts as they should be valued. It may be that we are not progressing, that we are not obeying the higher commandments that we are not blessed more. There must be some fault somewhere in us, or the Lord would not be so cool towards us, and visit us through his Spirit so seldom.

Prayer.—For the disposition to serve God with all our heart and soul, that we may be worthy of his choicest blessings; that we may live so as to merit his Spirit in such abundance that we shall find more pleasure in assembling together than in anything else, and shall have a powerful influence to draw men's hearts to the Truth.

Talk and Testimony.—Let each one speak freely his thoughts and feelings along the lines of the subject for this meeting.

October, 1904

Second Week

SUGGESTIVE PROGRAM.

(Literary.)

Take some author; have a brief sketch of his life; a select reading or a recitation from his works, and sentence roll call responses from his works. If the membership be too large for this last feature, a certain number might be appointed to respond thistwise as their names are called.

Report of program committee.

LESSON 1

THE SECOND JUDGE.

Text.—Alma 2nd chapter.

Time.—From 85 to 82 years before Christ.

Place.—Zarahemla.

LESSON STATEMENT.

The war with the Amlicites, though of short duration, had been severe. In a year or less thousands of homes had been robbed of fathers, brothers and husbands. Crops had been destroyed, cattle lost, and fields tramped down.

The effect of their reverses was to humble the Nephites, and the sixth and seventh years were marked by spiritual improvement in the people, and numerous additions to the church.

In the eighth year, however, alas for the proneness of human nature to forget God when trouble is past and prosperity pours out bounties from its cornucopia, "the church began to wax proud." Class lines were drawn; contentions arose, and other evils followed. The church became a stumbling block to those outside its pale, and instead of wielding an influence for the moral and social integrity of the nation, the example of its members was giving license to iniquity.

Alma and the priesthood saw these changing conditions with sorrow, and it was with the hope of being able to stem the rising tide of worldliness and unrighteousness by giving his whole time to spiritual work among the people, that Alma, in the beginning of the ninth year, resigned the judgment seat, and it passed to Ne-phi-hah.

HELPS ON THE LESSON TEXT.

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

"For the loss of their brethren."—In the first battle with the Amlicites the loss was six thousand five hundred and sixty-two. In the second battle so many were slain that they were not numbered, we are told. There was probably some loss in the third battle, with the Lamanites. Besides the men that were killed, many women and children lost their lives. The sad record is closed with the statement that in one year "were thousands and tens of thousands of souls sent to the eternal world." (See Alma 1: 10-16, 18.)

"Every soul had cause to mourn."—So wide spread had been the ravages of the war that few had escaped the heavy hand of affliction, it seems. Some one had been deprived of a husband, another of a father, another of a brother. Some one had lost an uncle, another a cousin, another a friend. Some had suffered damages to their prosperity; some had lost their flocks; others had their crops destroyed; some had been robbed of everything. Happy

homes were turned into houses of mourning. Those who had been in comfortable circumstances before now had poverty staring them in the face. Orphans appealed to mercy, and frail women, who had always been protected and provided for must now take up the stern realities of life single handed.

It may seem strange that a war of only one year's length should have had such wide-spread effects. We are apt to have our own great nations in mind when we make comparison, and it should be remembered that Zarahemla did not spread over the extent of territory that the United States does, for instance, or some of our other great nations today. It was not so thickly populated, was not the great nation that it afterwards became. The battles were fought within its own borders, and the enemy, strengthened by the Lamanite hordes, was terrible for numbers and fierceness. Civilized nations of any time have rarely had to meet an enemy that was to be compared with the Lamanites those ancient Nephites had to contend with.

"*Because of their wickedness.*"—The people were humbled by their afflictions, and believed them to have come upon them as judgment. We do not know just what the spiritual condition of the people had been. In the first chapter of Alma (see paragraphs 4, 5, 7) we learned that Nehor and Amlici found plenty of followers. Priestcraft continued to spread after Nehor was dead, although before dying he declared that the things which he had taught were false. The spirit of contention was not absent even in the church, and some forgot that humility is strength, even against our enemies.

It is better not to have to be whipped to duty, but there is hope for a people when they can be humbled, though by trials and afflictions. People have become so hardened that when the chastening rod was applied they became angry and rebellious about it. This is a dangerous condition indeed, a condition in which total darkness and destruction soon follow.

"*And they began to establish the church more fully.*"—The church was young. It had been planted in Zarahemla only about thirty years. A few years before Alma, the father of the Alma of our lesson, had been called to the work of setting up the church, and the start was made at Mormon. (Mos. 9: 6-9.) Now, as numbers were added to the church, strengthening it, it was very proper to speak of its growth as "establishing more fully."

"*In the waters of Sidon.*"—If waters could speak, what things the great rivers of the world would tell. A few months before the time of our lesson Sidon had been made a grave for thousands of dead; now it becomes the birthplace of new life. Sidon was in Nephite history what the Mississippi has been in American history; the Thames in English history; the Rhine in German history, or the Dnieper in Russian history. It is identified on the archaeology map with the river known as the Magdalena, today. On the map of South America the river looks small in comparison with the mighty Amazon, but what it lacks in size it makes up in importance by the association it has with the ancient history of the land.

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

"*Three thousand, five hundred souls.*"—This was a large number, indeed, to be baptized in two years, and shows the humbled condition the people were in, and when people are in that condition, their hearts are lead out to God, and they are concerned about the welfare of their souls. This may not be a larger number than had been baptized before, but it is the largest number so far mentioned. Two hundred and four were baptized at Mormon on one occasion. The embryo organization numbered only 450 when it left this place. There was a time of spiritual revival and ingathering into the church when the colonies of Limhi and of Alma the first, returned to Zarahemla (Mos. 11: 12), but we are not told how many were baptized then.

When King Benjamin delivered his farewell message for Christ the wave of conversion that swept over the people was universal. But we have no account of any baptisms being performed at that time, and while the doctrine was taught by the spirit of revelation as far back as Nephi (2 Nephi 13: 4-6), there is no record that the ordinance was performed until the Lord bestowed the high priesthood upon Alma, and gave him authority to organize the church and ministry in the laws and ordinances of the gospel of Christ.

The Aaronic priesthood (which continued with the Israelites after Moses) was vested with authority to administer the ordinance of water baptism; (Doc. and Cov. 83:4.) The new birth, however, was incomplete without the baptism of the Holy Ghost. (See 2 Nephi 13: 4-6; St. John 3:5) and we do not find anywhere in sacred history where the first ordinance was performed when the Melchisedek priesthood, having authority to confer the Holy Spirit, was not among men. John the Baptist was only an Aaronic priest, and did not have the authority to confer the Holy Ghost, but he taught the people to look to Christ for that, (Matt. 3:11; Acts 19: 1-5), and Christ came in John's day.

While baptism is taught early in the history of which the Book of Mor-

mon is a record, the first mention we have of its being performed was at Mormon, when Alma started the church. (Mos. 9:6-8.) Later on Limhi and many of his people desired to be baptized, but they did not know the whereabouts of Alma; Ammon did not have authority to baptize, and the text says, "there was none in the land that had authority from God," so they "waited upon the Spirit of the Lord." (Mos. 9:27.) The opportunity came when they returned to Zarahemla, or after Alma and his people came. Then the Limhites were baptized by Alma.

It would seem Nephi, Benjamin and Mosiah were prophets and Aaronic priests, and David, the shepherd king of Israel was, but that they did not hold the Melchisedek priesthood is doubtful, because it was taken away from Israel with Moses. (See Doc. and Cov. 83:4.) No one had authority to confer it until it was restored to earth by God. In the eastern world it was restored through Christ; on this continent it is thought through Alma.

(Paragraph 3, small edition; verses 5-9, large edition.)

"*The people of the church began to wax proud.*"—How sad, that in the third year only, after their afflictions, the people should have begun to drift into this condition. How sad that they could forget so soon, that their humility was so short lived when prosperity and wealth were bestowed upon them. Let us be cautioned by the example of the ancient Nephites. We pray for prosperity, how would we use it if we should be favored with it? Let us watch ourselves closely; examine ourselves in prosperity to see if we are as humble as we were in our poorer days.

"*They began to be scornful.*"—Prosperity, wealth, is a power and a means which we may use for the good of our fellow man and the advancement of the Lord's work. We should regard it as a sacred trust to be used as the Lord has directed in his law, which law is found upon love for our fellow-man. When we obey this law there will be no vain pride found in us, no exalting ourselves above our fellow men, no feeling that we are better than others because we have been

prospered more, or had better opportunities.

(Paragraph 4, small edition; verses 10, 11, large edition.)

"*The example of the church.*"—No wonder the Nephites were early in their history warned of the consequences to them if they should prove faithless to the light they had received. (Jacob 2:9.) The church is an example to the world, and there is a great responsibility resting upon those who profess to be the children of God. The world looks on and is lead nearer to Christ, or further away from his truth according as those who profess his name exemplify Christ in their lives.

"*Great inequality among the people.*"—Mark it that when a people wander away from God they begin to be divided among themselves the first thing. No wonder Jesus said that the first commandment was to love the Lord, and that the second commandment was like unto it, to love our fellow men; and we find in the history of peoples that when they have not loved the Lord they have not loved one another, and there has been inequality among them. God's way is equality with one another. Mosiah and Benjamin exemplified this. (See Mos. 1:7; 2:4; 4:3.) In Acts 2:44,45; 4:34,35, we have a wonderful illustration of how people will feel towards one another when they are in possession of the Spirit of Christ.

"*While others.*"—We are glad that in so short a time not all the members of the church had become like those about whom we have been reading. We see there were some that were living up to high standards, one proof of which, and a very searching proof, is shown in the fact that they imparted of their substance as the law of God directs. (See Mos. 9:9; Alma 1:6; Doc. and Cov. Sec. 42: 8, 9, 10.) Our spiritual victory is not complete until we have triumphed over the selfish in our natures. While our religion does not reach to our purse, while we are not willing to square ourselves with God's law as to temporal things, just so long are we not in a full sense children of Christ, because we are not obeying the entire law.

(Paragraph 5, small edition; verses 12-16, large edition.)

"*He selected a wise man.*"—Further on in the paragraph we learn that this man was Nephiah. We have not heard of him before. Alma desired to give all his time to ministerial labor among the people.

"*And gave him power according to the voice of the people.*"—It was a statutory law, now, that the ruler should be elected by the people. Alma had been so placed in office. (See Mos. 13: 5, 6.) Nephiah must have come to the office in the same way. Alma probably nominated him, or recommended him to the people to be voted upon, and the people chose him, or probably the law provided for successors in such cases without appeal to the people by special election.

"*To enact laws according to the laws which had been given.*"—New developments require new laws. Under the new constitution the chief executive could make such laws as the needs demanded, but these laws must not conflict with laws already established, which had been accepted by the people (See Alma 1: 1), and could be repealed only by the people. New laws may have been submitted to the people to be voted upon before they passed into effect, or they may have been endorsed by the representatives of the people. The chief Judge could take no action that violated the expressed will of the people, as an absolute monarch could do, and for which reason, it will be remembered, Mosiah advised the people to do away with monarchy. (See Mos. 13:4.)

QUESTIONS ON THE LESSON.

Why did the people mourn in the first part of our lesson? What year was it? What effect did their afflictions have upon the people? Before the seventh year was ended, how many people had been baptized? Where was the baptizing done? Show on the map. Where was the church started? How long had it existed, now? Have we any record of baptizing being performed before the time of Alma the first? How early had the doctrine been taught? What authority did Alma have that it was thought that Nephi, Benjamin and Mosiah did not have?

What is said of the prosperity the people enjoyed? How did the people begin to let their prosperity affect them? What conditions began to prevail among part of the membership of the church in the eighth year? What do we see was the prominent evil? What are shown to be allied

evils? What law are we given that would prevent unequal conditions among men? What does it prescribe? Where is it taught? Upon what principle is it founded? Are we given to understand that the entire membership of the church went into transgression? What shows the trueness of the other portion of the church? What effect did the lives of the worldly members of the church have upon outsiders? Why has the Lord been so strict with those who have been brought into the light?

Why did Alma give up the Judgment seat? Who succeeded him? What is said about Nephiah? In what year did the change take place? How must Nephiah have come to the office according to the new constitution? What is said about the making of new laws?

SUGGESTIONS TO JUNIOR TEACHERS.

Impress the thought of love; how people feel towards one another and will treat one another when they have the love of Christ in their hearts, and how they feel and act when they have not.

Illustrate the thought thus: Love knits a people together like a solid block. Where love is lacking people become divided, class themselves off, and are not kind and considerate of their unfortunate brethren. It is like a block sawed into parts.

October, 1904

Third Week

SUGGESTIVE PROGRAM.

(Missionary.)

Discussion.—May we spend too much on our local churches, and create so much local expense as to cheat the general gospel work of what we owe it in tithes, etc.? Have some one treat this subject in a talk or paper, and appoint one or two to lead the discussion, and, if thought there might be any difficulty about getting other members to volunteer in the discussion, a certain number might be appointed beforehand.

Short Address.—What We Owe the Lord.

Report of Gospel Literature Committee.

Report of Relief Committee.

LESSON 2.

ALMA'S MISSIONARY TOUR IN THE CITY OF ZARAHEMLA.

Text.—Alma 3:1-3, small edition; 3:1-34, large edition.

Time.—82 years before Christ.

Place.—In the city of Zarahemla.

INTRODUCTION.

In the beginning of the ninth year of Judges Alma begins a missionary tour as notable for spiritual results as any that Paul ever made. It will be of absorbing interest to pursue the account of Alma's labors and experiences in the two years of this, his first evangelical tour among the people in his office as high priest and head of the church.

Alma had traveled among the people before, on different missions. Once he sought to destroy the church, where now he was bending all the energy of his soul to build it up. Again he had retraced his steps among the people as an humble penitent, trying to undo the wrong he had done, testifying to the truth he had denied and ridiculed.

Alma begins his ministerial work in his home city, Zarahemla, the capital of the nation. This lesson and our next give a synopsis of one of the most heart-searching sermons that was ever preached. It is like a spiritual X-ray that we may, with profit, turn upon our own lives. Examining ourselves by its penetrating light, we may discover changes in ourselves, indifference, lack of spirituality of which we had been unmindful before.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-4, large edition.)

"*Now it came to pass that Alma began to deliver the word of God.*"—In the latter part of the last paragraph of the preceding chapter we are told that it was in "commencement of the ninth year" of Judges that Alma gave up the judgment seat that he might devote himself entirely to spiritual work among the people, and we presume that he lost no time in setting about his object.

"*The land of Zarahemla.*"—We have

noticed before that a city is frequently referred to in the Book of Mormon as land or city. Alma did not go outside of the land or nation of Zarahemla on this missionary tour, so that the statement that he "began to deliver the word" in the land of Zarahemla first, must mean that he began his labors in the city of Zarahemla. Alma's home was in this city (see Alma 4:1, 2,) and the next sentence of this first paragraph of our lesson confirms the idea that it was in the city of Zarahemla that he began his labors, now.

"The church which was established in the city of Zarahemla."—The time when the church was established in the capital city is given in Mosiah 11: 11, 12. It was when Alma the first and his people came to Zarahemla. Many were baptized then in the city. Alma preached in other parts of the land also, probably near about the capital city, and seven branches were shortly established.

"According to his own record."—It will be remembered that Mosiah appointed Alma to keep the Nephite record (See Mosiah 13: 1), so that he was his own historian.

"Having been consecrated by my father."—An account of Alma the first appointing his son to succeed him is given in Mosiah 13: 6.

"He having power and authority from God to do these things."—Attention is called to the thought that there must be proper authority to ordain men to spiritual offices and that that authority must be received from God, as we are told in Mosiah 9: 9, that Alma the first received his authority. This teaching is in accordance with the declaration of the scriptures. (See Hebrews 5: 4).

"He began to establish a church."—The office to which Alma the first was called that gave him authority to establish the church of God and Christ was the Melchisedek priesthood.

To preside over the church is the privilege belonging to the high priesthood, which order is after the Son of God (Alma 9: 6; Hebrews 3: 1; 7:1-3), and when this priesthood is given, he who receives it has authority to represent Christ and build up his kingdom, because "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." (Doctrine and Covenants 83: 3.)

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16: 19.)

"Which was in the borders of Nephi."—Alma refers to the first establishment of the church, or where it was

started by his father. (Mosiah 9: 6-9.)

"They were delivered."—Alma speaks of twice that the people of Alma were delivered by the power of God; once, from the "hands of the people of king Noah;" the next time from captivity to the Lamanites.

It will be remembered that Alma fled from the servants of Noah, and was joined from time to time by others who believed the gospel of Christ, until there was quite a number of them, 450, at Mormon. Noah got to learn where they were, and sent an army to destroy them, but the Lord warned them of the wicked king's design in time for them to make their escape. (See Mosiah 9: 10.)

The wonderful story of the captivity of the people of Alma and of their deliverance from the Lamanites is told in Mosiah 11: 1-8.

"And we were brought into this land."

—Others, besides the people of Alma, had joined the church, as we have learned before (See Mosiah 11: 11, 12, 17; Alma 2: 2,) but Alma seems to speak with particular reference here, however, to the people of Alma, perhaps because they were the founders of the church in Zarahemla, and because the goodness and power of God had been so wonderfully manifested through them.

(Paragraph 2, small edition; verses 5-22, large edition.)

"Have you sufficiently retained in remembrance."—As the children of Israel were exhorted by their leaders to remember God's goodness and power in delivering them out of Egypt, Alma seeks to stir the people's sluggish memory to a recollection of God's goodness and manifestation of power to them. Are there any of us who have forgotten a time or times when we received evidence that made our hearts rejoice, and we felt to serve God then with all our hearts. Do we "sufficiently remember," now?

"That he has delivered their souls from hell."—Alma reminds the people of the condition their fathers were in. Speaking more specifically further on, Alma says they "were encircled about by the bands of death, and the chains of hell;" that is, if they had not been rescued from the condition they were in, spiritual death and hell

would have been their end; "everlasting destruction did await them."

"On what conditions are they saved?"—Alma now directs the attention of his listeners to the thought that while those in spiritual darkness may be saved from it, as their fathers were, there are conditions that must be complied with; there is a way to salvation. Nehor and those of his order had taught that all mankind would be saved. If any were lulling their conscience in easy repose with this idea, Alma would disabuse their minds of it. "What grounds had they to hope for salvation?" he asks, referring to the people of Alma, showing that there must be grounds, must be a reason for such a hope.

"Did not my father Alma believe?"—The prophet, Abinadi, taught that salvation was through Christ, and that there was no other way to obtain it. (Mosiah 8:1-9.) Alma believed and obeyed the message, and so did his people. Herein was the grounds for their hope of salvation. They complied with the requirements of the plan of salvation.

"There was a mighty change wrought in his heart."—A man is no better than that which he believes, and resolves to do, and the test of man's faith and sincerity is in the fruits borne in a man's life. When Alma embraced the gospel of Christ there was "a mighty change" wrought in him. The same change was wrought in those who obeyed the gospel with him. Nominal obedience will not bring about this change, because the change is not a process that is independent of the individual. It is a process that takes place when earnest desire and diligent striving on the part of the individual co-operate with the efforts of the Spirit of God through the gospel to reform the character of the person.

"They were faithful until the end."—Alma has now made the explanation complete as to how the people of Alma obtained salvation. Benjamin warned the people that if they would win the crown of eternal life they must "be obedient unto the end" of their lives. (Mosiah 3:2, 3). Nephi asked if after entering into the "straight and narrow path, if all was done, and then

answered emphatically, "Nay," and laid down the command to "press forward" and "endure to the end." (2 Nephi 13:5.) Paul spoke of the race there is to run after obeying the first principles of the gospel, and prayed that the Saints might continue on in the Christ life until they became perfect. (Hebrews 12:1; 13:21.) So, Alma says, because the people of Alma were faithful until the end, "therefore they were saved."

(Paragraph 7, small edition; verses 23-34, large edition.)

"Have spiritually been born of God."—When Nicodemus marveled because Christ said a man must be born again in order to enter the kingdom of heaven, Jesus referred to spiritual birth, and went on to explain that a man must be born of the water and of the Spirit. (St. John 3:2-5.) Alma gives the same definition. (See Alma 3:2-5.) As physical birth is necessary to physical life, so is spiritual birth necessary to spiritual life.

It may seem a strange question for Alma to ask members of the church if they had been born again, when they could not come into the church without complying with the initiatory requirements, but the very fact that Alma does ask the question shows that persons may give a nominal obedience, that is, obey in form, and not be truly converted. When a person obeys with all his heart and soul there will be no need to ask if he has been spiritually born of God; it will be evident by his life that he has, and will feel the change within himself, feel that he has purer, higher desires; he wants to be and to do good. God is under promise to give his Spirit to purify our hearts when we, on our part, truly give our hearts to him. If we have been baptized and do not feel that we have been spiritually renewed, and those about us can see no difference in us, we better put the question to ourselves that Alma puts to the members whom he is addressing, and examine ourselves to see if we came into the church with true intent of heart, for the fault must be ours, not God's.

"Have ye received his image in your countenances?"—Step by step Alma has been leading along to the point

he wishes to reach, that is, Christian living. He has been appealing especially to the church members (see first sentence of paragraph 2) to those who had been baptized and taken upon them the name of Christ, but who were dishonoring that name and proving a stumbling block to outsiders by not doing as children of God should do. In figurative language, Alma asks the members the exacting question, Have you been patterning your lives after Christ, and cultivating him in your hearts, so that he will shine out from your lives?

There may have been outsiders among Alma's hearers, but if so, the sermon was good for them, because it showed them that some of the members had not been living the doctrine of the church.

"Have ye experienced this mighty change in your hearts?"—Another searching question is put to his hearers. Alma has shown that a change was wrought in the lives of their fathers when they obeyed the gospel. He is talking to those who professed to have obeyed the same gospel. Had the same change followed in their lives? Alma is bearing down with the thought that it is not what a tree is called that determines its kind, but the fruit it bears. If the church members were truly followers of Christ, their lives would show it; they would be different from what they were before: they would produce the fruits of the Spirit of God in their words and in their actions.

"Do ye exercise faith in the redemption?"—A further test question is applied that the people might examine themselves and see for themselves what was the character of their thoughts and meditations. Did they love to think of spiritual things; did they look forward to the life hereafter, or were their thoughts taken

up with the things of this world?

"Can you imagine to yourselves?"—It seems to us that Alma could not have asked a better question to bring hearers to a realization of their true condition than to ask them how they thought they would feel if they were to stand before the judgment bar of God; what would they expect to hear from the Master's lips then? There are many going along heedlessly in this life, pretending to feel satisfied and safe, who would feel a sudden fear clutch their souls if some fatal disaster were to fall upon them and they knew their end had come and that they must soon meet their Maker. Surrounded by the things of this world and we may manage to deceive ourselves, but imagine ourselves before the throne of the Great Judge, and there are few so wicked and hardened, it seems to us, as to deceive themselves concerning what they might expect to hear then. We have heard persons say that they thought it was all right to dance, and yet when asked if they felt like praying in the dance room they would have to admit no.

"Or do ye imagine to yourselves that ye can lie unto the Lord in that day."—Jesus, himself, gave us to understand that there would be some who would try to do so, but the futility of their efforts is shown by the answer they should receive—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matthew 25: 41.)

Alma goes on to tell the people that they would know at the great day how useless it is to try to deceive the Lord: "Ye will know at that day that ye cannot be saved." Nephi taught:—"We shall have a perfect knowledge of our guilt." (2 Nephi 6: 5.) Paul declared: "Every man's work shall be made manifest." (1 Corinthians 3: 13.)

QUESTIONS ON THE LESSON.

Where did Alma begin his ministerial work? To what special object did he devote himself in Zarahemla? Who wrote the record of Alma's labors? What spiritual office did Alma hold? How had he received

this office? What right had his father to confer it upon him? What does Alma speak of his father having authority to do by reason of the office to which he was called? What do the scriptures teach regard-

ing the authority of this order of priesthood?

To what past history does Alma call attention? What is his object in doing so? What question does he ask his hearers concerning God's dealings with their fathers? What condition does he say their fathers were in once? How did they escape from it, and what reason had they to hope for salvation? What took place in them when they embraced the gospel? How do you explain this change, and how does it take place? Was their fathers' hope of salvation assured upon their being baptized? What do Benjamin, Nephi and Paul teach in regard to gaining the crown?

What did Alma mean when he

asked the people if they had been "spiritually born of God?" Whom was he addressing particularly? How do you understand such a question being asked, members of the true church? What did Alma mean by asking if they had Christ's image in their countenance? What thoughts are conveyed by the question, "Have ye experienced this mighty change in your hearts? How did Alma ask his members to test their thoughts? With what object did he ask them to imagine themselves before the judgment bar of God? What does Alma assure them it will be useless for them to try and do at that time? What does he declare the unrighteous will be made to, or will, fully realize then?

SUGGESTIONS FOR JUNIOR TEACHERS.

Instead of presenting this lesson to young children in sermon form, as it is given, it will be more easy of their comprehension if it is given in narrative form. To be sure of being successful, it would be well for the teacher to write the lesson out in this form before going to the class, that she may have a clear outline of how she is to proceed in her mind.

Teaching Points.—1. When we join the church we should become changed. (Bring out what this means.)

2. People who belong to the church should be distinguished from the people of the world by their Christ-like character and lives. (Talk sim-

ply about how little boys and girls should live who have been baptized.)

3. Only those who do make themselves like Christ receive salvation.

The thoughts may be illustrated by representing ourselves before we came into the church as a crooked stick. After we are baptized we should change our life and become like a straight stick.

BEFORE

AFTER



October, 1904

Fourth Week

SUGGESTIVE PROGRAM.

(Music and Flowers.)

The following advice suggests the idea for the program this month:

"Let the young men and the maidens cultivate the gifts of music and of song." Doctrine and Covenants 119:6.

The flower committee may decorate with autumn foliage and flowers. Reports.

LESSON 3.

ALMA'S MISSIONARY TOUR IN THE CITY OF ZARAHEMLA.

Text.—Alma 3: 4-6, small edition; 3: 35-66, large edition.

Time.—As in Lesson 2.

Place.—As in Lesson 2.

INTRODUCTION.

Our lesson is in continuation of Alma's labors with the church in the city of Zarahemla. It is not stated whether the words of our last lesson and of this one represent more than one sermon, but it is reasonable to suppose they do. Alma spent all the time from when he started out until he returned to his home to rest at the close of the ninth year between Zarahemla and Gideon. He no doubt preached more than one sermon in each of these places, hence the record we have must be only a synopsis of his preaching, indicating the condition of the branches by the lines he talked along.

It seems that in Zarahemla, Alma found his chief work to lie among the church members. It was important to get the branch in order before preaching to outsiders, and it was little use to labor with outsiders until the branch was set in order. So Alma devoted himself to trying to awaken the slothful saints to a realization of their condition; to trying to bring the transgressors to humility and repentance, and trying to kindle renewed love and zeal in those who had grown cold.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verses 35-47, large edition.)

"How will any of you feel."—Alma confronts the people with their unworthy condition. He describes it in figurative language, "stained with blood and all manner of filthiness." Their lives are compared to dirty garments, implying contrast with the white robes of the righteous.

It is not clear what is meant by the next sentence, "will they not testify that ye are murderers?" etc. The language is puzzling because the law of the land forbade murder, and a murderer was not allowed to go at large, but was put to death. (Alma 1:4.) So far as the sins of the people have been specified, they have been described as scornfulness, envy, malice, contentiousness, indifference towards the poor and unfortunate, worldliness, selfishness, vanity, ungodly pride. (See Alma 2:3,4; 3:7.) In our own day we know that where such conditions of worldly pride and vanity exist there is murder practiced of a peculiar nature that the public does not know, and the laws cannot reach. Sin of this character and social impurity may

have been what Alma alludes to in speaking to those ancient people of pomp and pride.

"Except ye make our Creator a liar from the beginning."—Sin has been represented as uncleanness, as Alma showed by the figure of dirty garments. Nothing that is sinful, nothing that is unclean can pass the portals and gain an entrance into the kingdom of heaven. (See Ephesians 5:5.) Man has been warned of this from the very beginning, and when Adam fell, straightway there was made known unto him the plan by which he might be redeemed from his sinful condition, and make himself fit for the courts of glory.

We are told by the Lord that he can not look upon sin "with the least degree of allowance." (Doctrine and Covenants 1:5.) From the very beginning God has pleaded with man to make himself clean from sin, and has provided the way for him to do so, warning him that he would be barred out of the abode of the righteous unless he became pure.

"Children of the kingdom of the devil."—After assuring his hearers that it would be impossible for the sinful to

get into heaven, Alma declares plainly where such would go, in whose company they belonged. Nephi warned his brethren that those who lived filthy lives, that is, lives of sin, would find themselves at the last day "filthy still," and would have to go with the devil and his angels. (2 Nephi 6: 6.) The thought conveyed is, that we shall be in the next world just what we are in this one; we shall gain there just what we earn here. Here is the place to seek pardon and live so as to retain it. If we do not do so, there will be no miraculous change take place in us there; no passing us into heaven upon free tickets, to use a homely, but apt expression of the day. Jesus taught the same thing. (See Matthew 13:38-42; also see Revelation 22:11), and classed the wicked with the devil and his angels. (Matthew 25: 41.) In latter day revelation we are again told where and with whom the wicked will have to go in the next world. They will belong to the terrestrial kingdom, prepared for those who are not redeemed from the devil; "These are they who are thrust down to hell." (See Doctrine and Covenants 76:6,7.)

"*Can ye feel so now?*"—Alma asks the people if they feel now as they did when they came into the church. All who are earnest when they embrace the gospel feel a "change of heart;" that is, they feel a desire for different things than they did before; they feel to "sing the song of redeeming love." If we do not have those blessed feelings now, it is because we have grown cold in the work; we have lost faith; we have not lived up to our privileges, or we have transgressed since we made our covenant. Alma knows the state of heart of the people to whom he was talking. He tries to get them to see their own condition by asking them to compare their feelings now with their feelings when they came into the church.

"*The kingdom of heaven is soon at hand.*"—Messengers were sent before Christ to prepare the way for him on both continents. John the Baptist cried, "Repent ye, for the kingdom of heaven is at hand." (Matthew 3:2.) This was the burden of Alma's message to the people. In the seventh

paragraph of our lesson he says that he was commanded by the Spirit to cry repentance.

John said that the kingdom of heaven is at hand. Alma said it is "soon at hand." Christ was already born in John's day. His advent was about 82 years off when Alma spoke in our lesson, hence he refers to the time as he does.

In the seventh paragraph Alma says, "The Son of God cometh in his glory, in his might, majesty, power and dominion." He also speaks of Christ as the "king of all the earth," and as the "king of heaven." Alma spoke in the sense of who Christ really is, rather than as to how he would appear at his first coming. That this was his thought is made plain in another place where he defines what he means by saying that Christ should come in glory, etc. He would rise above all the weakness and evils of the flesh, or of carnal man. He would exemplify the triumph of the divine over the human, and establish a perfect ideal for man to model himself after. He would be grand and majestic in grace, goodness, and loftiness of character. His glory would be the glory of equity, truth, patience, etc. (See Alma 7:3, page 230, small edition.)

In further evidence that Alma understood just how the Christ would manifest himself unto men at his first coming he told the people of Gideon that the Son of God should "be born of Mary at Jerusalem;" should suffer "pains, and afflictions, and temptations of every kind." (See Alma 5:2.)

"*And he knoweth not when the time shall come.*"—Alma himself did not know, it seems, just when Christ would come, but he warned the people to prepare themselves so that they would not be taken unawares when he did come. It was not known at Jerusalem when Christ would be born until the time had come, and John was sent to declare it. Holy men on this land were made to feel that the time was near, and to be expecting it at any hour, but it was not definitely made known until shortly before the event, when Samuel, the Lamanite prophet, declared that in five years from the time he spoke a sign would be given of

the Christ's birth. (See Helaman 5:5.)

(Paragraph 5, small edition; verses 48-52, large edition.)

"*Is there.*"—Alma has been putting general questions to his hearers. Now he appeals to them in a more detailed manner. He specifies some of the virtues of Christian character, so that the people should not deceive themselves. The world has hundreds of people in it today who would answer "Yes" to the question, Are you a Christian? But describe what it takes to make a Christian, and they would have to answer, no. It is the same way in the church. Some of us think we are good Saints; apply some of the questions that Alma put to those early saints—these, for instance: Have we the love for one another that we should have? Do we impart of our substance according to the law, and what would be the answer that many of us would have to give?

"Is there one among you that doth make a mock of his brother?" Alma asks; that is, treat another with light consideration, with contempt and scorn. In the seventh paragraph Alma probes into the character of their pride. There is a pride that is proper and commendable to have. Alma strikes at the pride that delights in vain display, in rivalry and riches; the pride in which an individual feels himself better than others. He asks if they are kind, brotherly, charitable towards their brethren. He asks them how they treat the poor and needy, if they impart of their substance as they should. Finally he sums up the Christian virtues as the works that follow true repentance, and his hearers having professed repentance, he asks them if they have brought forth "meet for repentance."

What does he tell the people they have professed to have known?

What does he compare them to?

(Paragraph 6, small edition; verses 53-66, large edition.)

"*Of what fold are ye?*"—Alma answered this question in the fourth paragraph of our lesson. Then he spoke in the third person, of a class, "such." Now he makes the application personal, direct, "ye." "Of what fold are ye?"

"*If a man bringeth forth good works.*"—Perhaps it startled some of the people to whom Alma was talking to be told that they belonged to the fold of the devil, and that Satan was their shepherd, when they were members of the church, and as he admits in the preceding paragraph, "professed to have known the ways of righteousness." What we profess to be or know is not the test of what we are, or of the fold to which we really belong, Alma shows. It is our works that prove us. Jesus was talking to a people one time who claimed to be the children of Abraham, when he taught the same lesson that Alma here teaches: "If ye were Abraham's children ye would do the works of Abraham," he told them. (St. John 8:39.) "I will shew thee my faith by my works," writes James. (James 2:18.) Jesus declared, "A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." (Luke 6:45.)

"Whatsoever is good, cometh from God, and whatsoever is evil, cometh from the devil," Alma tells the people, so that it matters not whether a man belongs to the church or not, if his works are not good, it is proof that the spirit by which he is allowing himself to be actuated is not from God. Satan is the shepherd he is heeding, and Satan's is the fold to which he belongs and will be consigned at the last day.

"*And whosoever doeth this must receive his wages of him.*"—The master we serve is the one who pays us. We know that the reward of serving Christ is life. Alma reminds his hearers of the awful, solemn truth that the man who serves the devil "for his wages he receiveth death." Spiritual death, which is hell, or banishment from God; a life where Christ, the angels and all the pure and true of earth are not. "There will be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," Jesus warned the workers of iniquity. (Luke 13:27.)

How did Alma testify he came to know the things of which he declared?

(Paragraph 7, small edition; verses 67-72, large edition.)

"*Repent and be born again.*"—The blessed hope is held out that there is chance to escape from sin and death through repentance. "Though your sins be as scarlet, they shall be as white as snow." (Isaiah 1:18.) There is chance to begin life anew, to be born again. The blessed promise is made to those who are desirous "to follow the voice of the good shepherd," that if they will come out from the wicked, "and be ye separate, and touch not their unclean things," that their names shall no more be numbered with the wicked. (See Par. 8.)

The rest of the paragraph and the next paragraph (see verses 73, 74, large edition) warns the wicked that like a tree that "bringeth not forth good fruit," they shall be hewn down and cast into the fire," except they repent. Encouragement is lovingly held out to those who will repent.

(Paragraph 9, small edition; verses 80, 81, large edition.)

Alma commands the unworthy in the church to repent, and he invites those who are not members of the church, "Come and be baptized unto repentance." Of what does Alma invite outsiders to become partakers of?

QUESTIONS ON THE LESSON.

How did the law of the Nephite nation treat murder? What is said of the character of that portion of the membership to whom Alma is particularly addressing himself? What has God declared concerning sinners from the beginning? What is proof to us that this is so; what was the gospel given for? To what kingdom do the wicked belong? In whose company will they have to dwell in the next world? Did Alma rank the unworthy church members to whom he was talking with this class? What comparison did Alma ask the members to make between the state of their feelings now, and when they come into the church? What did he want them to see from this? If people are sincere when they are baptized, how do they feel? If they come to feel differently afterwards, why is it?

What did Alma mean by saying that the kingdom of heaven was coming soon? Did he understand how Christ would come? What shows that he did? What did Alma mean by saying that

Jesus would come in glory? In what sense did he mean as "king," etc.? Did Alma seem to know the exact time when Christ would come? By whom and when was it made known to the Nephites? What did Alma exhort the Saints to do that they might not be taken unawares? Who did he show, in the 5th and 7th paragraphs, were not prepared? What determines the fold to which a person belongs? What did Jesus say on this question? From whence does Alma declare all that is truly good comes? From whence does all evil come? If ye yield to evil influences, what master do we serve just so far as we go? What are the wages of serving the devil? How does Alma plead with the unfaithful members? What blessed hope is held out to them? How could they have their names stricken off the rolls of the wicked? How does he speak of the love of the good Shepherd? What invitation is extended to those who are not members of the church?

SUGGESTIONS TO JUNIOR TEACHERS.

The suggestions in regard to presenting the last lesson will apply to this one.

Teaching Points.—(Evils we are Warned Against.)

1. Unkindness to others.
2. Thinking ourselves better than others.
3. Thinking too much of dress and fine things.

4. Being too greedy for money.
5. Cheating the Lord of what we owe him.

6. Not helping the poor.
(Warning to Church Members.)

If they do these things they will be classed with evil doers that are not in the church, and will have to go with them at the last day and take the same wages.

November, 1904

First Week

PRAYER MEETING.

Subject.—Our Fellow Men.

"The children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God."—Alma 4: 1.

LESSON 4

ALMA'S MISSIONARY TOUR.

(FROM ZARAHEMLA TO GIDEON.)

Text.—Alma 4: 5; 2, small edition; 4; 5: 4-10, large edition.*Time.*—As in Lesson 2.*Place.*—From the city of Zarahemla to the city of Gideon.

LESSON STATEMENT.

Alma's labors in the capital city were rewarded by conversions upon the part of outsiders, and seeing a better condition of things brought about in the branch. Those who would not repent were cut off the church. Priests and elders were appointed to preside over the membership. The Saints were commanded to meet together often in fasting and prayer that those outside the church might be brought to see the light of the gospel.

Having set the church in the city of Zarahemla in order, Alma next visited the branch in the city of Gideon, which was across the river Sidon, east of the city of Zarahemla.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verses 1-4, large edition.)

"According to the order of God."—The meaning seems to be that Alma ordained priests and elders by the mode or rule prescribed in the divine plan and practiced in scriptural times, namely, by laying on of hands. (See Numbers 8: 10; Deuteronomy 34: 9; 1 Timothy 4: 14; Acts 6: 6; 13: 3; Doctrine and Covenants 42: 4.)

Officers of the two classes of priesthood were appointed to "preside and watch over the church," we are told. Elder, priest, teacher and specific names used to distinguish the duties of one office to the other. In a general sense, all are priests, of one order or the other. The priest belongs to the Aaronic order of the priesthood; the elder to the Melchisedek order. Officers of both the orders of priesthood are needed in a branch to make the presiding force complete, because there are privileges belonging to the Melchisedek order that the

Aaronic may not officiate in. The Aaronic priesthood has not authority to administer in the spiritual ordinances, as administering to the sick and conferring the Holy Ghost in confirming members that are baptized, because this priesthood is appointed to administer in the "outward ordinances—the letter of the gospel." (Doctrine and Covenants 104: 10; 17: 10.) Hence a priest may baptize, but may not confirm.

The Melchisedek priesthood can officiate in all the duties of the Aaronic, but has authority to do what the Aaronic has not. The Melchisedek holds the keys "of all the spiritual blessings of the church" (Doctrine and Covenants 104: 8,) hence may confirm or confer the Holy Ghost, bless children, administer to the sick, cast out evil spirits, which things the Aaronic priesthood may not do. (See Doctrine and Covenants 17: 8; Luke 9: 1, 2; 10: 9, 20; Matthew 18: 18.)

"Were baptized."—Alma's preaching

also resulted in converting people outside the church, we see.

"Unto repentance."—Repentance means two things; one, that we are sorry for our sins; second, that we desire to lead a new and better life. Alma, the father of the Alma of our lesson, asked his converts, "If this is the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments?" (See Mosiah 9: 7.)

"I indeed baptize you with water unto repentance," said John. (Matthew 3: 11.)

Baptism is an expression on our part, then, that we repent, and desire and covenant to serve God. Is there anything more in the ceremony than an expression on our part? Do we gain anything by being baptized? Let Alma answer:—"Come and be baptized unto repentance, that ye may be washed from your sins," he says. (Alma 5: 3.) Let us see if the Scriptures give the same answer Alma does.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) Another witness says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.)

So we learn that baptism is not merely "an outward sign of an inward grace," as some religionists regard it, but that we gain a remission of our past sins through it, and a clean leaf is turned over for us to make a new record upon.

But cannot one covenant in his heart to serve God and that covenant be acknowledged by the Father, without one being baptized? may be asked. Alma says, No. He declares that the Spirit told him to tell the people "if ye are not born again, ye cannot inherit the kingdom of heaven." (Alma 5: 3.) Jesus said: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3: 5.)

There is no promise made anywhere that we may receive the Holy Spirit as an abiding Comforter and guide

only by complying with the command to be baptized. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) Nephi says: "For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost." (2 Nephi 13: 4.)

We see that the Bible and the Book of Mormon agree as to the essentiality of baptism. And second, we learn that baptism is "unto repentance" for the remission of sins.

"Their names were blotted out."—Those members of the church who were in transgression and would not humble themselves and repent were cut off from the church in harmony with the law which was revealed unto Alma the first when, under similar conditions existing in the church in his time, he inquired of the Lord what to do about it. (See Mosiah 11: 14-17.) Worldly and evil does not only spread disease in the church if left to remain, corrupt the body and make it unfit to receive spiritual blessings, but they cause the church to be misunderstood; they keep honest hearted people out; in short, a branch that permits the weeds to grow in it will be what the ancient Zarahemlaite branch was when Alma took hold of it, "a stumbling block" to those who do not belong. The branch will lose its power to draw people to the Truth. It is possible that we have such branches today, and that the members do not realize it; do not realize why they do not enjoy more of the Spirit in their meetings, do not realize why the public takes no more interest in their work, or why it is a rare occurrence for any to be baptized into the branch.

"In behalf of the welfare of the souls of those who knew not God."—This was a beautiful thing to do, to ask the members of the church to fast and pray for those in spiritual ignorance. Would it not be a beautiful, a Christ-like thing for branches to do today, and ought we not to have such love and solicitude for our fellowman, such pity for a perishing world, that

we would be willing to hold special seasons of fasting and prayer "in behalf of the welfare of the souls of those who know not God?" If it is worth while to send ministers out to preach the gospel, is it not worth while to pray for their success, to pray that the people may be enabled to see the Truth? If we took the welfare of men's souls to heart as Christ did; if we cultivated that love for mankind, and seconded the efforts of the Lord's ministry with our prayers, what conversions might not result. It will be a blessed day, blessed for us and for the world, when we learn to realize more fully the power of love; when we grow wise enough to know that soul-winning is a work of the head and of the heart; that the word, alone, will not reach men's souls, but that we must appeal to them with the Truth and with love.

(Paragraph 2, small edition; verses 5, 6, large edition.)

"*Being called after the man.*"—To what place did Alma go from the capital city? Where was Gideon located? After whom was the city called? What do you know about the history of the man after whom this city was named? (See Mosiah 9:11-14, 21; 11: 2.) What were the circumstances of his death? (Alma 1: 3.)

"*According to the spirit of prophecy which was in him.*"—Alma was going forth as a teacher and a prophet, and declaring unto the people as he was constrained by the Spirit. (See Alma 3: 6, 7; 5: 1, 2, 3, 5.) He frequently testifies unto the people that the word he delivered unto them he was commanded by the Spirit to speak.

ALMA, CHAPTER 5.

(Paragraph 1, small edition; verses 1-3, large edition.)

This paragraph is introductory. Alma expresses the hope that he shall find the saints of Gideon different from what he found the saints in Zarahemla city, and the church work in a better condition. He rejoices in the knowledge that he left the work there established again in the way of righteousness, but says that he passed through much worry and trial to bring about the improved state of things.

(Paragraph 2, small edition; verses 4-10, large edition.)

"*I trust that you do not worship idols.*"—As nothing has been said before to the effect that the people at Zarahemla worshiped idols in the literal sense, we take it that Alma means that they set their heart on the things of this world, made idols of their riches, and worshipped at the altar of pride and mammon rather than of God.

What event did Alma testify to the people of Gideon was not far distant? (Paragraph 2, small edition; verses 4-10, large edition.)

"*Behold, I do not say that he will come among us.*"—This statement shows that Alma spoke independently of the prophets before him; that is, that what he testified to was what he knew for himself, what had been revealed to him. Had he drawn from the prophecies before him, he could have told the people that Christ would visit this continent, for it was made known to Nephi and taught by him. (See 1 Nephi 3: 25, 26; 2 Nephi 11: 10, 11.) Alma does not deny this, nor express disbelief in the idea. He simply speaks as to his own knowledge; the Spirit had not revealed the matter to him.

Further on, however, we find that the priests taught the people that the Son of God should appear on this continent after his resurrection. (Alma 11: 8.) Whether Alma, after the time of our lesson, received the evidence for himself, or whether the teaching of the priests was based upon Nephi's testimony, we are not told, but it seems to have been an accepted idea among the priesthood at the time of our last citation.

What did Alma testify concerning Christ to the people of Gideon?

Who, before Alma, had testified as to the birthplace of Christ and as to who his mother would be? (See 1 Nephi 3: 14; Mosiah 1: 14.)

"*At Jerusalem.*"—Skeptics have tried to make this statement that Christ would be born "at Jerusalem" serve as evidence against the Book of Mormon, because he was born at Bethlehem. Before examining this statement we would call attention to the fact that other prophecies, and

other points in this prophecy describe circumstances concerning the first coming of Christ with exactness. How could Alma have known these things before the event took place unless he was inspired? One charge skeptics have made against the Book of Mormon is that much of it is copied from the Bible. Why did the writer not give Bethlehem as the name of the birthplace of our Savior, then? It is altogether more reasonable to conclude that a little deviation from the usual expression, if it be not false in substance, shows naturalness and individuality, as displayed by the writers of the gospels, who have not the same way of telling the same things; stamps the words as proceeding from an original source, and argues against the charge of plagiarism.

One writer has called attention to the fact that Alma does not say that Jesus was or should be born *in* Jerusalem, but *at* Jerusalem, "which is the land of our forefathers." Notice that Alma speaks in general terms; he does not pretend to say in just what spot or place Jesus would be born; it would be at Jerusalem, "the land of our forefathers;" in other words, in the locality of Jerusalem.

Now as a matter of fact, Alma told the truth. Bethlehem is only four miles south of Jerusalem. (See Geography and Topography of the Holy Land in Oxford Bible.) A Bible dictionary compiled from Smith, Kitto and Fairbairn, says four and a half miles south. Would anyone charge a person with falsehood for saying that an individual did live at Chicago when he lived four, or four and a half miles from the city? We have a brother living in Oak Park, a suburban town, eight miles from Chicago, and when asked where that brother lives, we invariably say, at Chicago, and think

of him as living there. Why not make allowance for customary expression used by ancient writers, as well as by ourselves, today.

The close reader of the Book of Mormon will notice that it was the manner of its writers to use the term land when they meant a state or country, or a city.

Turning to the Old Testament, 2 Samuel 5: 7-9, we learn that Bethlehem was a fort, or stronghold of Jerusalem, spoken of as Zion. Would it not be very reasonable, and quite correct to associate Bethlehem with Jerusalem, and especially if thousands of miles away from there, as Alma was, and speaking of the land of his forefathers by the name most familiar and customarily used to designate it in history and tradition?

It will be seen that Alma's idea was to make known the land in which the Christ would be born, rather than the precise locality. That explanatory clause, "land of our forefathers," shows this, and his use of that little word *at*, instead of *in*, is in further evidence that this was his idea.

Alma is not the only writer, however, who speaks of Jerusalem, when it would be more specific to say Bethlehem, sometimes called the city of David, because the shepherd king was born there. Telling about the burial of Amaziah, one of the kings of Judah, a Bible historian writes:—"And they brought him on horses and he was buried at Jerusalem with his fathers in the city of David" (2 Kings 14: 20,) which is equivalent to saying that the city of David, Bethlehem, was at Jerusalem.

What did Alma say that the Christ would have to endure? Why? How does Alma say he knew the things of which he speaks?

QUESTIONS ON THE LESSON.

What officers did Alma ordain in the branch at Zarahemla? What orders of priesthood were represented by these officers? To which order did the priest belong? To which order did the elders belong? For what purpose were these officers ordained? In

what manner was the ceremony of ordaining them performed?

What effect did Alma's preaching have upon outsiders? What is baptism significant of on our part? What do we gain by repentance and baptism? Is there any promise given that the

Spirit will be given to guide us through life if we are not baptized?

What was done with church members who would not humble themselves and repent? In accordance with what law was this done? Wherein is the wisdom of the law? Were any forbidden to come to church? What were the saints commanded to do for their unbelieving fellow men? What is a powerful factor in reaching the heart? Is the word, alone, enough to do it?

To what place did Alma go when he left Zarahemla? Where was the city of Gideon located? Show on the map. After whom was the valley named? What introductory remarks does Alma make to the saints at Gideon? What did he mean by speaking of members

of the Zarahemlaite branch as worshipping idols?

Of what great event does Alma testify to the saints at Gideon? What does he say about the advent of the God; how would his coming be? What would he suffer? What would he take upon himself? What effect would his dying have upon death?

What did Alma say in regard to the Redeemer appearing on this land? What had been prophesied to the Nephites concerning this, however? What shows that the belief was held in the church?

To what statement in our lesson do some skeptics take exception? Is the statement, when properly understood, at variance with the Scriptures? Give reasons.

SUGGESTIONS TO JUNIOR TEACHERS.

This lesson is plain narrative, easy to present to the children.

Tell them what was accomplished by Alma's work at Zarahemla. Dwell upon the beautiful lesson taught that we should love the souls of our fellow men and pray for them that they may see the beauty and truth of the gospel.

The important message that Alma was commanded to tell the people was that Christ was coming. Have a little talk with the children about how Jesus lived and what he did for us.

Have an outline map sketch showing the positions of Zarahemla and Gideon, with the historic river Sidon running between.

November, 1904

Second Week

SUGGESTIVE PROGRAM.

(Church History.)

Two notable events in the history of the church took place in this month. The revelation to reorganize, and the birth of the man who was destined to become the first president of the Reorganized Church of Jesus Christ of Latter Day Saints, both became matters of history in November.

Paper.—Early Life of Joseph Smith. Incidents of his birth; stage of the church's history when he was born; where he spent his boyhood and youth; what he witnessed of the old church; circumstances of his calling to succeed his father; circumstances of his accepting the presidency of the church and of his ordination.

Sketch of the Life and Character of Jason W. Briggs.

Paper or Lecture from Notes.—The Revelation to Reorganize. State of the church when this revelation was given; testimonies previously received by different ones in regard to the reorganizing of the church; circumstances of the giving of the revelation, and of the receiving of it.

The songs may be made an impressive feature of the program. Select them from the "Hymnal" on subjects having a bearing upon the theme of the program, or relating to the latter-day work.

LESSON 5

ALMA'S MISSIONARY TOUR

(IN GIDEON.)

Text.—Alma 5: 3-5, small edition; 5: 11-21, large edition.*Time.*—As in Lesson 2.*Place.*—In the city of Gideon.

LESSON STATEMENT.

Where Alma had cause for sorrow in Zarahemla, he had reason to be glad when he came to the city of Gideon. Here he found the saints in an altogether different condition, as was made known to him by the Spirit when he was talking to them. They were trying to live lives worthy of the covenant they had made. Alma preached concerning the standard the Lord requires his people to attain unto, even "the measure of the stature of the fulness of Christ," as Paul puts it (Ephesians 4:13), naming some of the virtues leading thereto, which the people of God should cultivate in their lives. Alma rejoiced because of the righteous condition he found the saints in, blessed them and departed.

HELPS ON THE LESSON TEXT.

(Paragraph 3, small edition; verses 11-17, large edition.)

"*And be born again.*"—Alma declares that a man must be born again or he cannot inherit the kingdom of heaven. Jesus told Nicodemus the same thing. (John 3:3.)

Alma says in full, "Ye must repent and be born again." The new birth is based on repentance. To be born again means to put off the old man and put on a new. To repent is to desire to leave the old life behind, and take up a new one.

The question may suggest itself as to why or how the gospel ordinances were taught and practiced and the church established among the Nephites eighty years before Christ came, or the church was set up at Jerusalem. The gospel has never been limited to any particular time, however, and is unchangeable as the God who gave it. Gospel means tidings of Christ, or "good news of Christ," some dictionaries give it. The "good news" informs man that Christ would rescue him from the grave and make an atonement for his sins. It reveals unto him the plan of salvation that is through Christ, and him only. (2 Nephi 13:6; Mosiah 1:15; 3:2; Acts 4:12.) It stands to reason, then, that it was necessary for the very first man to know the gospel, and we learn that such was the case: that as soon as

Adam fell, God in his mercy made known unto him the plan by which he might be saved from his fallen condition, and Adam believed, obeyed and rejoiced in his new hope. He was commanded to preach the gospel to men in his day. (See Genesis 4: 5-9; 6: 57-69, Inspired Translation.) It was preached after his day; the gospel was the hope of Enoch, Noah, Abraham and Moses. (See Jude 1:14; 2 Peter 2:5; Galatians 3: 16-18; Acts 26: 22, 23.)

What else, indeed, could Adam, Enoch and Noah have preached than the gospel? The law of Moses was not delivered until the time of the Israelites, and then Paul gives us to understand it was only given because of transgression. (Galatians 3:19.)

The gospel was preached unto the Israelites in the wilderness, Paul says, but it did not profit them, "not being mixed with faith in them that heard it." (Hebrews 4:2.) Latter-day revelation says: "Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath * * * swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and

the holy priesthood also." (See Doctrine and Covenants 83:4.)

The Israelites needed to be educated up to Christ. They were not able to comprehend him through the gospel, and the law of Moses was given as a "schoolmaster to bring us unto Christ" Paul says. (Galatians 3:24.)

So we see that the gospel has belonged to no particular time; it has been given whenever men were willing or prepared to receive it. If the Nephites had the gospel before the eastern Jews, it was because they were prepared for it, ready to comprehend Christ through it. The eastern Jews, as we know, were not yet ready to receive Christ when he came, but, as we shall learn, the Nephites were showing how much further advanced they were spiritually than their Jerusalem brethren.

But, says one, the law was to continue until Christ, and how is it the gospel could be operative among the Nephites before then, and the word of the scriptures not be violated? We should answer that the fact that the law was to continue until Christ did not bar out the gospel, and the gospel did not necessarily do away with the law. The Nephites considered the law as proper to be observed because it pointed forward to Christ, whose coming had not yet taken place; and we find that they honored the law of Moses after they embraced the gospel. (See 2 Nephi 11:7-9; Alma 14:13; 16:1; 3 Nephi 1:5.)

"*Even so I have found that my desires have been granted.*"—It was Alma's desire, in coming to Gideon, that he should find the members of the church different from those at Zarahemla, and he here testifies that he was not disappointed. The Spirit had borne witness to him as he preached Christ unto them that his words sank into fertile hearts, and he told them, "I perceive that ye are in the paths of righteousness."

(Paragraph 4, small edition; verses 18, 19, large edition.)

"*I have said these things unto you.*"—It revives the gospel love, causes renewed determination, stimulates increased zeal, to hear the blessed message repeated, and this is Alma's ex-

planation for telling it again to the Gideon saints. He encouraged them by letting them know at the same time that he recognized that they were trying to live as children of God should.

"*After the holy order of God.*"—This expression is used again in the same sense in the first paragraph of the preceding chapter, when it says that Alma ordained priests and elders "according to the order of God." In each instance the thought seems to be that he observed the rule or law given by God. He desired to encourage the people to diligence in walking according to the "order of God," or the gospel plan, which is the way of Christ.

In the 6th paragraph of the 3d chapter of Alma he speaks of "holy order" in another sense. He says, for I am called to the holy order of God, which is in Christ Jesus." Here he speaks of the rank of his priesthood which gave him authority to represent Christ and preach the gospel to men. (Also see Doctrine and Covenants 104:1; Hebrews 3:1; 7:3; Alma 9:6.)

"*After which ye have been received.*"—This branch at Gideon may have been one of the seven organized shortly after the people of Alma returned to the land of Zarahemla. (See Mosiah 11:12.) Anyhow, as our text denotes, Alma was speaking to people who had obeyed the gospel.

"*And now I would.*"—We admire Alma because, when he saw that the foundation, faith, repentance and baptism, was laid with the people, he did not go on preaching these things over, "laying again the foundation," but he left this, and taught the people how to "go on to perfection." (See Hebrews 6:1.)

Enumerate the Christian virtues that Alma exhorts the people to cultivate in their lives. Compare his advice with that of the Apostle Peter. (See 2 Peter 1:5-8.)

Nephi must have feared that some might not comprehend the mission of the gospel when he said: "And now, my beloved brethren, after ye have gotten into this straight and narrow path I would ask, if all is done?" He answered emphatically, "Nay." Paul holds up no less a standard for our at-

tainment unto than Christ Jesus. (See Colossians 1:28).

The whole object of the gospel is to make us like Christ. We should understand when we embrace the gospel that this is what it requires of us. Faith, repentance and baptism have been amply called the foundation, leaving the thought to stand out that the structure is not complete until a house is built upon the foundation. That house is Christian character, and it is built by adding virtue to virtue upon our first works. As we have to be born again, lay a new foundation, we are expected to build a new character, live a new life. We must grow out of our old carnal selves. We should no longer go along like machines, acting as we were naturally made to act; for instance, if we were hasty tempered, continue being hasty tempered; if we were selfish, continue being selfish; if we were revengeful and unforgiving, continue being revengeful and unforgiving; if we were over sensitive and suspicious, keep on being over sensitive and suspicious; if it was hard for us to ask forgiveness, continue to indulge ourselves in our lack of humility; if we were too big, or too touchy to be told of a fault, continue in our selfrighteousness and nurse resentment. In the gospel life there is no such thing recognized as that we must continue in a bad trait of character because it was natural for us. If we had to remain as we were, the gospel would be in vain. But no, the gospel is founded upon the principle that we do not have to keep on as we are naturally; it is founded upon the principle that we can change if we will.

Gospel life might be called soul-culture, because it requires us to weed out the faults in our nature, and cultivate the Christ-like virtues. To understand ourselves is very important in this work of soul-culture. We must first know our faults before we can overcome them. If we come into the

kingdom with the right idea, we should begin to examine ourselves and compare ourselves with the pattern of our great example to find wherein we are unlike him; to see what there is in us that we should get rid of, and what we have not that we should cultivate. It means a great deal when we make the covenant we do in the waters of baptism.

(Paragraph 5, small edition; verses 20, 21, large edition.)

"I have spoken these words."—After declaring unto his brethren that their duty was not done after coming through the gate, Nephi told them to feast upon the words of Christ. (2 Nephi 13:5.) He might have put it in these words, seek to know your duty further, and search God's word that you may find out.

Perhaps one reason some of us come short of being what we should be is because we do not give the same intelligent attention to the matter that we should if we were to undertake a new thing in business. In that case we would post ourselves from all sources of information to learn how to be successful in our venture. If we would give the same thought and intelligent study to the improvement of our spiritual selves, and search God's word to see what we might be lacking and what virtues he has told us to cultivate, perhaps we should come to a realization of things concerning ourselves of which we are not aware now. We should be reminded that we need to check ourselves here, and develop there.

"May the peace of God rest upon you."—How good to live so that the servant of God, given to know their true condition, could feel to leave his blessing upon the saints in all the departments of their lives, in their homes, their families, their business. How sweet to feel that we rise up and lie down, come and go with the blessing of God over us.

QUESTIONS ON THE LESSON.

Was it because the saints of Gideon were not truly converted to the first principles of the gospel, or had become

skeptical concerning them, that Alma preached faith, repentance and baptism to them? What reason did he

give for doing so? What did he tell them he recognized concerning them? How did he know? What principle is the new birth based upon? What does it mean to truly repent? Was the gospel designed for any special time? What is there in the declaration of the gospel itself, that argues against such an idea—can man be saved by any other way? What evidence does sacred history give on the subject? What is the only condition affecting the time when the gospel may be given to men?

Why was anything else besides the gospel ever given? What was the law of Moses designed to do for the gospel? What does it stand to reason that Enoch and Noah, and holy men before the time of the giving of the law believed and taught? Did the law, so

long as it was in force, shut out the gospel? Did obedience to the gospel do away with the law? What was the attitude of the Nephites towards the law after they embraced the gospel? How did they regard the law, and what did Nephi teach concerning it? What do we mean by gospel? What is the beginning and end of the gospel?

Seeing that he did not need to dwell upon the first principles, what lines did Alma choose to talk to the saints on? Name the virtues that he told them to cultivate. Who is our model, exemplifying these virtues in perfection? Should we ever excuse a fault in ourselves because it is natural? What does the gospel require of us? What fact concerning us is the gospel based upon? What did Alma do before leaving the saints at Gideon?

SUGGESTIONS TO JUNIOR TEACHERS.

Points have been entered into in the treatise of the lesson that should be passed over in presenting it to young children, because not suited to their minds. There will be no difficulty about teaching the lesson, however, in the simple, straightforward manner it is given in the text.

How Alma found the saints in Gideon; how glad it made him; what he exhorted them to do; how he blessed them in leaving them.

The teaching points are along the line of Alma's exhortation to the saints. Hold up Christ to the children as our pattern to go by. Discuss

the virtues constituting Christian character that we are commanded to cultivate in ourselves.

It would be well to print a list of the leading christian virtues on the board, or illustrate how gospel living is like gardening. Dashes might be drawn on the board for a garden. Draw vertical lines, like plants, growing out of the garden, writing on each line the name of one of the christian virtues. Let the garden represent our lives; the plants the good qualities we should cultivate. Then show some weeds—our faults—that are to be pulled up.

November, 1904

Third Week

SUGGESTIVE PROGRAM.

(History.)

Three minute papers:

1. The Government of Russia.
2. Noted Rulers of Russia.
3. Sketch of the People of Russia.

LESSON 6.

ALMA'S MISSIONARY TOUR.

(IN MELEK AND AMMONIHAH.)

Text.—Alma 6th chapter.*Time.*—81 years before Christ.*Place.*—Melek and Ammonihah.

LESSON STATEMENT.

After resting for a brief time at his home in the city of Zarahemla, Alma went westward to Melek. Here his labors were very successful. The people flocked to hear the gospel, and Alma baptized "throughout all the land."

The next place Alma went to was the city of Ammonihah, northwest of Melek. The people were very hardened at this place, being believers in the Nehor doctrine. They insulted and persecuted Alma, at last putting him out of their city.

Alma was leaving Ammonihah in discouragement when he was met by an angel of the Lord who comforted him, and commanded him to return to the city.

There was a resident of Ammonihah named Amulek, who was also visited by an angel, and told to receive Alma and minister to his needs. The man was obedient to the angel's command, and was afterwards called by the Lord to go forth with Alma and prophesy unto the people of Ammonihah.

The history of Alma's and Amulek's efforts with the people of Ammonihah is one of the most wonderful accounts of the manifestations of God's power in sacred records.

HELPS ON THE LESSON TEXT.

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

"*From the land of Gideon.*"—We have often called attention to the habit Book of Mormon writers had of using the terms land and city interchangeably. As we learned in our last lessons Gideon, the place where Alma had been laboring, was a city in the valley of Gideon. (See Alma 4: 2.)

"*Many things which cannot be written.*"—We remarked in our previous lesson that what might appear as one sermon, upon consideration, must in each case, be only a synopsis of Alma's entire preaching in that place.

Where was Alma's home? For what purpose did he return to it? At what time did he return?

"*And thus ended the ninth year.*"—It was in the commencement of the ninth year (Alma 2: 5) that Alma had set out upon his special ministerial labors. He had spent the year between Zarahemla and Gideon.

(Paragraph 2, small edition; verse 3, large edition.)

"*In the commencement of the tenth year*"—Alma did not stay at home long, it seems, as he went at the close of the ninth year, and left at the beginning of the tenth.

"Land of Melek."—This place is not spoken of as a city at any time. It may have been a district with towns, or it may have been a rural section of country. The map locates Melek west of the capital city. What does the text tell us about the location of Melek?

"According to the holy order of God by which he had been called."—Emphasis is laid upon Alma's calling. The Melchisedek authority had but recently been bestowed and it was sought to impress upon the people the importance of the fact that this authority was in their midst, now. The presence of this office among men always signifies that God has authorized the establishment of his church or kingdom upon earth; that he is in communication with men, bestowing the gifts and blessings of the gospel; in short, it signifies that the Lord's work is in progress upon the earth, with all that means; it is a time of special opportunity and blessing for men.

(Paragraph 3, small edition; verses 4-6, large edition.)

"And it came to pass."—What condition were the people of the land of Melek in for preaching? What success did Alma have among them?

To what place did Alma go next? How far was Ammonihah from the land of Melek? In what direction was it?

What is said about the custom of naming Nephite lands, cities and villages?

Two other instances come to mind, one, the first Nephite city, called "Nephi," after Nephi; the other we had recently in our lessons, the valley of Gideon, named after the old hero who was killed by Nehor. The city of Ammonihah was named after a man by that name then, we conclude, an early settler who originally owned much of the town site, perhaps, or who was an important character for other reasons.

(Paragraph 4, small edition; verses 7-11, large edition.)

"Now Satan had gotten great hold upon the hearts of the people."—We are informed that the people of this city were followers of Nehor, that is, were believers in the doctrine he taught, although he was dead. (See

Alma 11: 5.) No wonder then that they were hardened. The tendency of Nehor's teachings were to lull men's conscience to sleep; to make them self-satisfied and take away any fear about the hereafter. Men might be what they pleased, according to Nehor's doctrine, and it would make no difference; all men would be saved, anyhow. (See Alma 1: 2.)

What shows the love Alma had for the souls of his fellowmen? But notwithstanding, how was Alma treated by the people of Ammonihah? What did they call the doctrine Alma taught? Why did they stand in no fear of Alma, as they themselves expressed it?

"Aaron."—Alma became discouraged and left Ammonihah for another city called Aaron, located north of Ammonihah, on the map.

(Paragraph 5, small edition; verses 12-15, large edition.)

"Blessed art thou, Alma."—The angel that appeared unto Alma at this time declared himself to be the same one that arrested Alma in his rebellious course against the church. (See Mosiah 11: 20, 21.) The angel commends Alma for his faithfulness since he came to see the light of God.

What did the angel command Alma to do?

What did the angel say in reference to his own authority? The angel represented himself as an agent for God, sent to make known the will of God to Alma. The Scriptures show us that angels act in this capacity between God and man.

What did the angel inform Alma that the people of this city were contemplating? What did the angel command Alma to declare unto the people of Ammonihah?

"Destroy the liberty of thy people."—The text is not clear as to whether this scheme was directed against the government, as was Amlici's (Alma 1: 7,) or against the church. The angel's statements would apply equally in either case. It was contrary to the "statutes," etc., to interfere with a people's religious worship. (See Mosiah 11: 18, 20.) Outsiders were not to persecute the members of the church, and the church members were not to persecute outsiders: "The law could have

no power on any man for his belief." (Alma 1: 4, 5.)

"Which he has given unto his people."—The statutes or laws by which the people were governed were enacted by Mosiah (See Alma 1: 1) and accepted by the people. While not revealed directly from God, the government was founded upon divine principles; liberty, common consent or the will of the people. Mosiah was a righteous man, and the laws he framed and which the people accepted, and with which new laws had to be in harmony (See Alma 2: 4), were made in accordance with the laws and principles the Lord had revealed.

(Paragraph 6, small edition; verses 16-20, large edition.)

"And he entered the city by another way."—It seems that the city had a wall around it, and entrance into the city or exit from it was to be had through gates, or openings. It was probably the custom among the Nephites to build walls around their cities, after the ancient manner of doing in the East. Jerusalem was surrounded by a wall. We are told that the prophet Samuel cried unto the people from the walls of the city. (Helaman 5: 1, 6.) There is reference to a wall in the account of the escape of the people of Limhi. (Mosiah 10: 2.)

Alma had been "cast out of the city," we are told in the fourth paragraph of our lesson, hence he probably chose another way of entrance so as to evade any who might be at the place where he had been ejected, because they would recognize him and prevent his going into the city again. Perhaps the way by which he entered the city this last time was less frequented than the other way, and Alma would not be so likely to be noticed by any one.

"He was an hungered."—Further on we learn that Alma had been fasting for days "because of the sins" of the people of Ammonihah. (See Alma 8: 1.)

"And the man said unto him."—The man's name was Amulek, and we shall learn more about him a little further on.

"I am a Nephite."—The nation was composed of Zarahemlites and Nephites, but Amulek declares himself to be a Nephite, and, as we shall learn

further along, was descended from Nephi, himself.

"I know."—We are not told that Amulek had seen Alma in vision that he should recognize him, and we conclude that Amulek had not known Alma before, because Alma introduces himself later (See next paragraph,) and notice that Amulek does not accost Alma by his name; he says only, "I know that thou art a holy prophet of God." He further says that an angel told him "in vision" what he should do, but does not say that he saw Alma.

Amulek seems to have recognized in Alma the man of whom the angel had spoken to him from the fact that Alma was hungry, and called himself a servant of God. The angel had told Amulek that he should feed a prophet of the Lord who was hungry, having fasted "many days because of the sins of the people." (See Alma 8: 1.) So when Amulek returned to his home, whom should he meet but a man answering the very description the angel gave him—"Will ye give to an humble servant of God something to eat?" is what Alma said.

What did Amulek do for Alma?

(Paragraph 7, small edition; verses 21-26, large edition.)

"And he gave thanks unto God."—Tried as Alma had been, and sad as he felt because of the wickedness of the people, he could not help but feel a glow in his heart, we are sure, because of the evidence that God was mindful of him. Both Alma and Amulek must have felt to rejoice and feel that they were blessed, indeed.

What did Alma say to Amulek in introducing himself? What else did he tell Amulek?

What did Alma do because of Amulek's kindness to him? How long did he stay with Amulek?

"Many days."—The whole wonderful history of Alma's efforts with the people of Ammonihah occupied only about a year's time (See Alma 11: 1,) and not all of that time, either, for a portion of the year was spent in Melek, so that Alma could not have stayed long at Amulek's. We have to make allowance for habits of expression, and should compare with other statements of the same character before

forming a conclusion. Notice, for instance, in the sentence just preceding our text it says that Alma fasted "many days." So we do not think that Alma spent weeks or months at Amulek's. He was probably employing his time in instructing Amulek in the time that he was there.

(Paragraph 8, 9, small edition; verses 27-31, large edition.)

How were the people growing right along?

"And the word came to Alma saying."

—The word of the Lord came unto Alma in regard to Ammonihah, and told him to take Amulek with him in going unto the people of that wicked city.

"My servant Amulek."—By his own declaration, Amulek had been a man of the world before the angel spoke unto him. (Alma 8: 1.) Whether he had ever known the gospel before or not, we are not informed, neither are we given any account of his being baptized after he met Alma. It stands to reason, however, that he must have been baptized, or he would not have been

called of the Lord. We may be sure the Lord would not have called him if, having an opportunity to obey the gospel, as he had, he should have refused. Furthermore Alma was preaching repentance and baptism, and we shall find Amulek bearing testimony to the truth as presented by Alma, and teaching the same things, himself. It is not at all reasonable that a man would give up family, friends and wealth as Amulek did, (Alma 10: 16,) for a faith that he did not believe in.

What special message was Alma and Amulek commanded to deliver unto the people? What were both men filled with? To what extent was power given them? When did they exercise this power? Why did they not do so before?

As it afforded the Lord a better opportunity to display his power, he permitted Alma and Amulek to be placed where it would be impossible for them to escape, of themselves, then he intervened. This was done so as to leave no room for doubt in the minds of the people.

QUESTIONS ON THE LESSON.

After laboring in Gideon, where did Alma go? When did he set out on this first trip? Where had he spent the year? What is said that indicates that we have only a synopsis of Alma's preaching? Did Alma make a long stay at home? When did he set out on his second trip? To what place did he go? Where was the land of Melek? Show on map. What success did Alma have in this country?

Where did Alma go from Melek? How long did it take to go from Melek to Ammonihah? How are we given to understand Ammonihah derived its name? What is said about the Nephite custom of naming places? Was there any branch in Ammonihah? What was the character of the people? What religious ideas did they have? How was Alma received in this city? What did the people impudently say to him? What did they finally do to him?

For what place did Alma set out when he left Ammonihah? What was the state of his feelings? How had he sought the Lord in behalf of the people of Ammonihah? As Alma

was on his way to the city of Aaron, by whom was he met? What did the angel command Alma to do? What warning was Alma told to deliver to the people? Who was this angel? How did he cheer Alma? What did the angel tell Alma that the Ammonihahites were plotting to do? Suppose it was the church they were seeking to overthrow, how would this have been in violation of the laws of the land?

Did Alma show any hesitation about returning to Ammonihah? By what way did he enter the city? For what probable reason? As he entered the city, who met him? What do we know about this Amulek? How had Amulek been prepared for the meeting, indeed, where was he going, and what was he commanded to do? How did Alma fulfill the description given Amulek by the angel? How did Amulek treat Alma? Why was Alma so hungry? What did Alma return to God, and do to Amulek? How long did Alma stay with Amulek? While Alma was at Amulek's house, what

heavenly visitation did he receive? What was he commanded? Whom did the Lord tell him to take with him?

How did Amulek receive the command to him? Have we any account of Amulek's being baptized? By what reasoning do we think he must have been?

What is said about the power that

was with Alma and Amulek in their labors? To what extremity were Alma and Amulek permitted to be brought before the Lord would display his power in their behalf? Why was this?

What is meant by the statement, in the second paragraph of our lesson, that Alma taught "according to the holy order of God by which he had been called?"

SUGGESTIONS TO JUNIOR TEACHERS.

The simple narrative of this lesson will be very interesting to the children. They will be especially interested in the angel's appearance unto Alma, the meeting between him and mulek, and how Amulek treated Alma.

Make the children well acquainted with Amulek, as he will be an important character in the story of Ammonihah.

Impress what the warning was that Alma was commanded to deliver unto the people of Ammonihah, that the children may be better prepared to appreciate the fulfillment of it when we come to that.

Do not overlook the point of Alma's faith and prayers for the people of Ammonihah; how Alma was willing to return after the way he had been treated; Amulek's ready obedience.

November, 1904

Fourth Week

SUGGESTIVE PROGRAM.

(Thanksgiving—Children's.)

A Thanksgiving program by the children is suggested for this week, the program to be arranged by the local committee, with the help of the Sunday School officers and teachers, perhaps.

LESSON 7.

ALMA'S MISSIONARY TOUR.

(THE SECOND VISIT TO AMMONIHAH.)

Text.—Alma 7th chapter, small edition; 7th chapter, large edition.

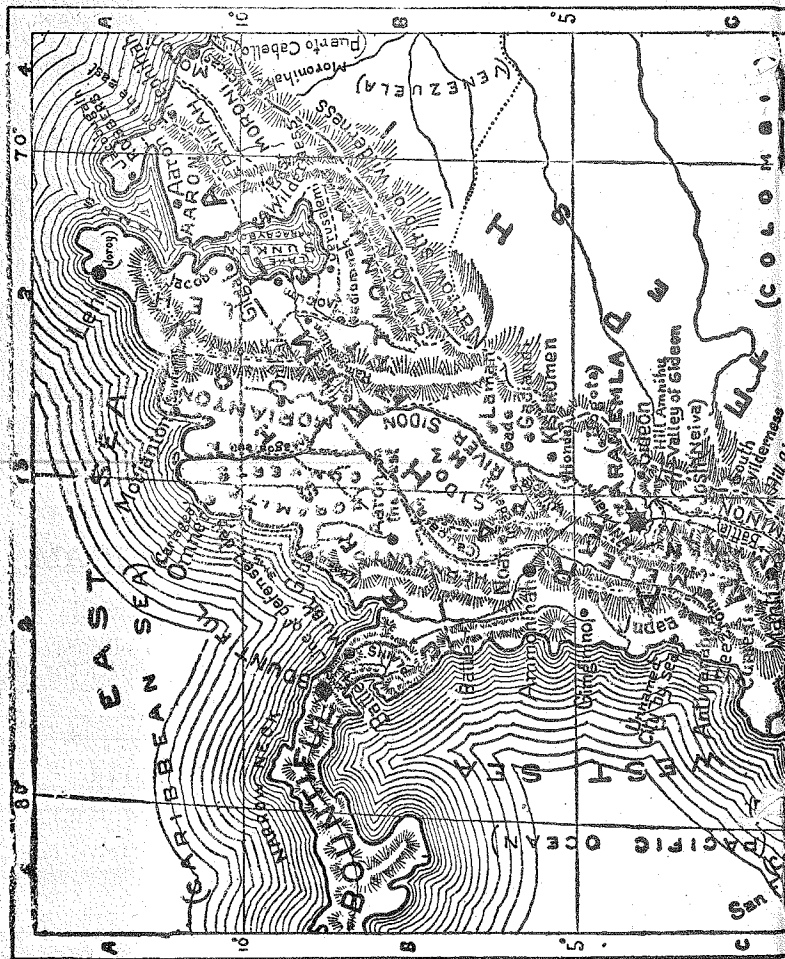
Place.—In the city of Ammonihah.

Time.—As in Lesson 6.

LESSON STATEMENT.

Alma received no better treatment on his second visit to the Ammonihahites than he had on his first. The people refused to believe him on the grounds that he was only one witness, and ridiculed the idea of God destroying their city. Alma cited them to examples where God had performed wonderful things in their own nation's history which should remind them that his power was not limited.

All that Alma could say, however, had no effect upon the hard hearts of the people. They would have laid violent hands on him and thrust him into prison, but he had not told them all yet, that the Lord intended he should,



hence they were not able to accomplish their purpose at this time. They were to be left without an excuse, first; that is, they were to hear enough to convince them of the truth, if they would be convinced.

Note on the Lesson.—This lesson is arranged as it is because statements on the same points are scattered in different parts of the chapter. By treating the lesson under heads, we avoid recurrence of similar texts, and gather them under the topics to which they refer.

HELPS ON THE LESSON TEXT.

ONLY ONE WITNESS.

(Paragraph 1, small edition; verses 1-15, large edition.)

“Suppose ye that we shall believe the testimony of one man.”—Those who do not want the truth are never without an excuse. They were not in the days of Christ. If it is not one thing, it is another; anything as a pretext for evading the truth. Notwithstanding that these Ammonihahites could have proven Alma’s words by the scriptures and their own prophets and sacred writers, yet they pretended that they could not believe the testimony of only one man.

True, they would not find in their books the prophecy that this particular city of Ammonihah should be destroyed if its people did not repent, but they would find other instances of where wicked cities had been destroyed, and they would find that the judgments of God were promised to fall upon those who would persist in defying God’s laws.

“That the earth shall pass away.”—The Ammonihahites spoke as if such an idea illustrated the height of absurdity, and yet it was not a new one. The spiritually enlightened in ancient times had understood it. The Psalmist speaks of the earth waxing old like a garment. (See Psalms 102:26.) Isaiah says, speaking for the Lord: “For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” (Isaiah 65:17; also see Isaiah 66:22.) Further back Jacob tells his sons what should happen in the “last days,” and unless there was to be an end there could be no last days, of course. We find the disciples asking Jesus to tell them when the “end of the world” would be. (See Matthew 24:3.)

No wonder Alma says that the Ammonihahites understood not the words which they spake: for they knew not

that the earth should pass away.

“That this great city should be destroyed in one day.”—The people were so hardened and defiant that they as good as said, We will not believe you no matter what you tell us. People are not to be blamed for not believing everything that comes along purporting to be from God, and should not do so, because there are false prophets. No people are justified in shutting their ears to the truth, however, because there are those who are imposters. There is a way to try the prophets, to know whether they are true or false, and men have only to search the scriptures to find out.

Paul says, “But though we, or an angel from heaven, preach any other gospel unto you than this which we have preached unto you, let him be accursed.” (Galatians 1:8, 9.) We should compare the teachings of the professed prophet, with the doctrine portrayed by the scriptures; if it be the same, the man tells the truth; if his teachings differ, they are false.

John says: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God,” etc. (1 John 4: 1, 2, 3.) Here were the Ammonihahites claiming that they could not believe the testimony of one man, when he taught the Christ, but they had accepted the teachings of Nehor who contradicted the scriptures and denied the doctrine of Christ.

The Ammonihahites did not have the instructions of Paul and John it is true, but they did have the writings of those who taught the same things those men did, for the Truth has always been the same, must be the same, and inspired men of God have

never varied from each other upon the principles of it; the same principles are taught in Genesis that are taught in Revelations. Lehi, Nephi, Jacob taught the same things that John and Paul taught, and the Ammonihahites had their writings in the ministerial record. They had sufficient by which to try Alma's words.

ALMA'S REBUKE.

In the rest of the first paragraph, and in the second paragraph of the chapter of our lesson, Alma rebukes the people for speaking as if they had no testimony but his, and rebukes them for speaking as if it would be too great a thing for the Lord to destroy their city. He reminds them of how wonderfully Lehi was led out of Jerusalem. He reminds them of the deliverance of the people of Limhi and the people of Alma, two facts of history that were fresh enough to be remembered yet, since they belonged only to the last generation. The very people to whom Alma was talking had heard their fathers and mothers tell about the wonderful story, no doubt. Nothing had been too hard for the Lord on these occasions to which Alma cited the people; obstacles had not stood in his way; his purposes were not to be thwarted.

Alma spoke of the times the Lord had given them victory in battle, and delivered them from a numerous and terrible enemy. In the second paragraph Alma recounts some of the manifestations of God towards them of which their history was full. He speaks of how highly favored they had been, "above every other nation."

While other nations at the time Alma spoke were in darkness and heathenism, the Nephites were enjoying the light of Truth. The kingdom of God was established among them nearly a century before it was in the eastern world. They were being visited by angels, and the Lord was bestowing his Spirit upon them, blessing them in special ways. They had been preserved from sickness and famine, and secular history tells us how the eastern nations of antiquity suffered from these things. They had been prospered abundantly, and archaeologists today testify to the abundance

of wealth that the ancient Americans possessed.

All these things Alma referred to in evidence of God's dealings with the Nephites, and yet the people whom he was addressing would talk about having only Alma's word. Alma shows them that they were not like heathens; they were in a position to know better if they wanted to know.

ALMA WARNS THE AMMONIHAHITES.

The people said they would not believe Alma if he should tell them that they would be destroyed. Alma refers to the condition of the Lamanites. There was an illustration of what God could do to a people for rebelling against him. (See first part of paragraph 2 of our lesson; verse 16, large edition.) The people had only to turn to their records to read the warning the Lord had made to Laman and Lemuel, and find how it had been fulfilled. (See 1 Nephi 1:19; 2:25,26; 3:30,31.)

Alma now goes on to declare to the Ammonihahites that it would be more tolerable for the Lamanites than for them.

(Paragraph 2, small edition; 18-19, large edition.)

"The Lord will be merciful unto them, and prolong their existence in the land. And at some period of time they will be brought to believe his word."—This declaration is in harmony with other prophecies concerning the Lamanites. (See 2 Nephi 3:1; 12:12; Jacob 2:9.) Alma explains the reason why the Lamanites should fare better than the Ammonihahites. It was because the Nephites had been so enlightened, while the Lamanites had been kept in a state of ignorance through the traditions of their fathers.

Alma had a twofold object in referring to the Lamanites; 1st, he wanted to show the Ammonihahites what they had reason to expect if they continued to defy the word of God, by showing them the condition the Lamanites were in because of the disobedience of their fathers. 2d, he desired the Ammonihahites to see how much worse they were than the Lamanites, and that consequently it would be worse for them than for the Lamanites. (Also see paragraph 3 of our lesson.)

(Paragraph 1, small edition; 13 large edition.)

"He will utterly destroy you from off the face of the earth."—This is the specific warning that Alma now declared unto the Ammonihabites, utter destruction if they did not repent. In the third paragraph he indicates that their days would be short too, if they did not do so—"Your days shall not be prolonged in the land." The Lamanites should be the means of their destruction: "They shall come in a time when ye know not."

The angel told Alma that the Ammonihabites were contemplating some plan to deprive his people of their liberty, it will be remembered. (See chapter 6:5.) Alma alludes to this now when he tells the Ammonihabites, "For he [the Lord] will not suffer you that ye shall live in your iniquities to destroy his people."

(Paragraph 3, small edition; verses 22-27, large edition.)

"That if ye will rebel against him, that ye shall utterly be destroyed from off the face of the earth."—The special promise made to the Ammonihabites was in accordance with the general declaration the Lord had laid down to the Nephites from the beginning of their history on this land, namely, that he would have people who would serve him, and that if the Nephites, with the light they had, should go into wickedness, they would be destroyed. (2 Nephi 1:1-4; 11:11; Jacob 2:9; Enos 1:3.)

If the Nephites should prove false to the light they had the Lamanites should scourge them to destruction and take their places. (1 Nephi 1:19; Jacob 2:9.)

TESTIFIES OF CHRIST.

"The Lord has sent his angel to visit many of his people."—We have learned that the angel of the Lord visited Amulek, but it is here stated that others were visited also. God was preparing the people for the coming of his Son.

"They must go forth."—Those who were warned must warn their fellow men that the kingdom of heaven was "nigh at hand."

"And not many days hence."—Alma acknowledges that he did not know how soon, or just when the Son of God would come, he hoped it would be in his day, but did not know. (Alma 10:3.) He felt that the time was near though, because of what the Lord was doing to prepare the people for the momentous event.

In what way did Alma say that the glory of the Son should be displayed at his first coming? This statement agrees perfectly with the scriptural record of our Savior's beautiful, gentle life.

"For behold, this is the voice of the angel, crying unto the people."—Alma means that the message he had delivered unto the people concerning Christ was the message that the angel was telling all whom he visited.

"And now my beloved brethren."—Notice the yearning love with which Alma finally appeals to the people.

ALMA'S WORDS REJECTED.

(Paragraph 4, small edition; verse 28, large edition.)

"The people were wroth with me."—Alma had used reason and argument; he had cited to their records to prove his assertions. He spoke in a power of the Holy Spirit, and he spoke with love, but to no avail with these hardened people. They "were wroth," with him, because what he had told them was not to their liking.

"The Lord did not suffer them."—We will remember how the people of Noah tried to seize the prophet Abinadi before he had delivered the message God intended he should, but were not permitted to do so. (Mosiah 7:20.) Alma's imprisonment was afterwards an occasion for a mighty display of God's power, but the Lord was not ready yet to let his servants be taken. We are not told how the people were restrained at this time, just simply told that "the Lord did not suffer them," etc.

(Paragraph 5, small edition; verses 29, 30, large edition.)

Who spoke after Alma? How much of Amulek's words have we?

QUESTIONS ON THE LESSON.

What objection did the people of Ammonihah make to believing Alma's prophecy concerning them? What other thing did they say they would not believe? How did they show their ignorance here? Are people to be blamed for not believing all that pretends to be from the Lord? Why not? What should they do before deciding on the question, however? How can people tell whether a prophet is true or false? Had the Ammonihahites nothing by which they could have judged? How could they know that the special prophecy concerning their city was true?

In his rebuke, to what things does Alma cite the people in their history? To what evidences did he refer in proof of God's dealings with the Nephites? How did he say the nation had been blessed and favored? What was Alma's object in speaking of these things? To what people did he refer as a warning to the Ammonihahites? What lesson was there in that example for them?

For what does Alma say it would be more tolerable than for the Ammonihahites? What did he say concern-

ing the future of the Lamanites? But what should happen to the Ammonihahites if they did not repent? To what particular thing does he allude that the angel had made known to him? What does he say about this? With what general warning to the Nephites was the warning to the Ammonihahites in accord? Who should be the means of destruction to the Ammonihahites? What had the Lord said to the Nephites about how the Lamanites should affect them?

Were Alma and Amulek the only ones visited by angels? Why were men being thus visited? What were those who were so visited required to do? Did Alma know just when the Christ would come? But what did he believe about it? What made him think the event would be soon? In what did Alma say the Son's glory should consist at his first coming? How did Alma close his appeal to the people?

What did the people want to do to Alma? Why did they not do so? What earlier Nephite prophet had a similar experience? What do both instances prove?

SUGGESTIONS TO JUNIOR TEACHERS.

We shall want the children to remember that the Ammonihahites refused to believe Alma because he was only one witness, for the bearing it will have upon the future history of those people.

The Ammonihahites did not believe that God could destroy their city. Show how they had forgotten the wonderful things that God had done, and what had happened to the Lamanites.

Alma told the Ammonihahites that

they were worse than the Lamanites; explain that when we have a chance to know what is right and do not do it, God holds us responsible as he does not people who do not know.

God gave the people of Ammonihah a chance to repent if they would, and save their city from destruction. Call the children's attention to Alma's loving pleading with them.

What the Ammonihahites tried to do with Alma. Why they could not carry out their desire at this time.

December, 1904

First Week

PRAYER MEETING.

Subject.—Our Work and Our Young People.

LESSON 8

ALMA'S MISSIONARY TOUR.

(AMULEK'S TESTIMONY.)

Text.—Alma 8: 1-6, small edition; 8: 1-25, large edition.*Time.*—As in Lesson 6.*Place.*—As in Lesson 6.

LESSON STATEMENT.

After Alma had spoken to the people, Amulek addressed them. He testified to the truthfulness of the things Alma had said, and declared Alma to be a man of God. The people soon found that there was more than one witness as to their sinful condition, and the promised destruction that Alma declared should come upon them if they did not repent. The people were astonished that one living among them should say such things to them. They tried to trap Amulek by having lawyers question him. They pretended that he had spoken against the laws, and finally declared that he was a child of the devil. They were no more impressed by two witnesses than they had been by one, and when the second witness was a man whom they knew, too, and the change in him should have caused them to come to some sober consideration.

HELPS ON THE LESSON TEXT.

(Paragraph 1, small edition; verses 1-5, large edition.)

"Aminadi who interpreted the writing."—We do not know who this A-min-a-di was. This is the only mention there is of him in the Book of Mormon, and yet he belonged to Nephite history, and not to Bible history because, we are told, he was a descendant of Nephi.

The circumstance referred to in connection with Aminadi may have been, and probably was given in the un-abridged Nephite records. We read of a similar circumstance in the Old Testament, of where Belshazzar gave a feast, and a hand was seen writing on the wall, and Daniel was called in to interpret the mysterious words. (See Daniel 5th chapter.)

"A man of no small reputation."—Amulek, by his own confession, was a prominent citizen of Ammonihah, and a man of wealth, with a large circle of friends. But as we shall see, his friends were of the popularity kind,

and he had more when he begun to speak than he had when he finished.

"For I have seen much of his mysteries and his marvelous power."—Amulek probably speaks in the general sense in which the people whom he was addressing might have expressed themselves also, if they would. Evidences of God's power were recorded in their history and had been shown within their opportunity of observation or remembrance had they been disposed to see or remember. It was to these things that Alma had called their attention.

In his preceding statement Amulek says he had not known much of the ways of the Lord, meaning that he had been indifferent, had not given much thought or study to these things. It would seem that the further thought could be taken that he had not been a professor of religion.

"I was called many times."—Amulek may have heard the gospel before, or he may have occasionally read the

Scriptures and their own sacred writings. Anyhow, it is plain that the good Spirit had striven with him, he had felt its promptings before, and his conscience had at times pricked him. How many could make the same statement as Amulek.

"*An angel of the Lord appeared.*"—In referring to his experience when receiving Alma, Amulek spoke of it as a vision. (See Alma 6: 6.) A vision is a thing seen, whether with the spiritual senses, as in sleeping, or with the physical senses as in waking hours. There are open visions, visions that appear in the day, when the individual is awake. Peter had such a vision when praying on the housetop, in Joppa. (Acts 10: 9-15; 11: 5, 6.) Paul had such a vision when he was on his way to Damascus, and the wonderful light shone about him, and he heard a voice from heaven speaking to him. (Acts 9: 1-5.) It was an open vision the shepherds saw in that beautiful story told by St. Luke (Luke 2: 8-15.)

(Paragraph 2, small edition; verses 6-9, large edition.)

"*And as I was going thither.*"—Amulek was returning to his home as the angel had bidden him to do, when he found Alma. He lived, probably, on the outskirts of the city, after the manner of the wealthy in our cities today, because in chapter 6, paragraph 6, we are told it was as Alma was entering the city that he met Amulek.

"*He is a holy man.*"—Amulek testifies unto the people that Alma is worthy of their confidence; that he is what he pretends to be, a man of God. He says this by reason of the heavenly witness he received in regard to Alma. He told Alma of it when he met him. (Chapter 6, paragraph 6.)

"*I know that the things whereof he hath testified are true.*"—Amulek gives the same reason for this knowledge that he gave in testifying to the divine calling of Alma. He says that the angel of the Lord made these things manifest unto him, while Alma was staying with him.

During the time Alma remained with Amulek he was probably teaching him concerning the way of salvation and the mysteries of God, and it seems that the angel visited Amulek

again, testifying to the truthfulness of Alma's teachings.

"*For behold, he hath blessed mine house.*"—Amulek seems to speak of this circumstance as in further support of his declaration that Alma is a holy man. He was given three reasons for this knowledge; an angel of God told him so; the angel affirmed Alma's teachings; Alma had acted as a man of God in blessing his (Amulek's) household.

(Paragraph 3, small edition; verses 10-13, large edition.)

"*The people began to be astonished.*"—It no doubt must have surprised the people to hear one who had mingled with them as one of them now place himself in such a different attitude and speak the things that Amulek spoke to them, testifying that Alma had spoken truly, when he had accused them as he had. Perhaps, too, Amulek had already said more to the people than is recorded. We are told in the last paragraph of the preceding chapter, it will be remembered that not all his words are written.

"*That they might find witness against them.*"—Notwithstanding the Ammoniahites had argued that they had only Alma's word for what he told them, when another testified to the same things, they were no more inclined to believe, and they maneuvered to find causes against Amulek, too. They had their lawyers put questions to him, in hopes of doing what the Pharisees tried to do with the Master about a hundred years later, "entangle him in his talk" (Matthew 22: 15-21), confuse him and make him furnish material for accusation against him.

(Paragraph 4, small edition; verses 14-19, large edition.)

"*He perceived their thoughts.*"—Like his Master, nearly a century later, Amulek was able to read the motive in the hearts of his interlocutors. He knew that their questions proceeded from no honest desire to learn, but that they were trying to entrap him.

"*Well did Mosiah say.*"—Amulek refers to Mosiah's warning found in Mosiah 13: 4. He accuses the lawyers of being no small factor in corrupting the people and leading them into a condition to merit the destruction

that Mosiah foretold would come upon the people when, by common consent, they chose evil. (See notes under paragraph 5.)

"Repent ye, repent."—Amulek seems to have ignored the question put to him, giving the people to understand that he knew it was all designing sham, and proceeded to show up their wickedness in more positive terms than ever, to warn them of the dangerous condition they were in, and the need they had to repent.

"Ye shall be smitten."—Amulek declares unto the people as Alma had done that unless they repented, they should be "smitten," and that the "time is soon at hand." (See chapter 7, paragraph 2.) Amulek tells in more detail the character of disaster that should befall them. He says it should be by famine and pestilence, and "by the sword." Alma also indicated that they should be destroyed in warfare with the Lamanites, it will be remembered, as see last citation.

(Paragraph 5, small edition; verses 20-25, large edition.)

Of what did the people accuse Amulek? What statements did they distort to derive such a meaning from? Was Amulek daunted by any of their accusations? How did he meet them?

I have spoken in favor of your law, to your condemnation.—Amulek condemned the lawyers vigorously, and the people may have tried to make stock out of this. He also said that when a people governed by their own voices, chose iniquity, they were ripe for destruction. Of course he was only repeating the sentiments expressed by Mosiah, and he referred to Mosiah as authority, but they chose to construe it that he spoke against their law because he denounced them for using the privileges of a free constitution to the public harm, placing bad men in office, probably; imposing corrupt government upon the city; denying justice that the laws were intended to give; taking advantage of the laws so far as they were able to successfully evade them. The angel told Alma that the Ammonihahites were contemplating something to "destroy the liberty" of the people, which was "contrary to the statutes," etc.

(Alma 6:5), and Alma confronted them with the fact, telling them that the Lord would not permit them to live to carry out their intentions. (See chapter 7, paragraph 2.)

The laws were framed to give the people the privilege of choosing righteousness. If they abused their rights by choosing evil, the penalty was that they should be destroyed. Had the people honored their laws they would not have been in a condition to merit destruction being pronounced upon them. The Lord has said in latter day revelation, "He that keepeth the laws of God hath no need to break the laws of the land." (Doctrine and Covenants 58: 5.) In judging them by the law Alma and Amulek respected the law, hence Amulek says, "I have spoken in favor of your law, to your condemnation."

"The unrighteousness of your lawyers and judges."—Let us not read hastily, and carry away the idea that lawyers and judges are condemned here. They have been found necessary under all civilized governments. The system by which the Israelites were regulated made provision for judges.

There must be men versed in the laws. It will be seen how important to the public welfare are honorable judges and lawyers, and on the other hand, how justice and integrity must suffer through unscrupulous judges and lawyers. Notice that it is the "unrighteousness" of the Ammonihahite lawyers and judges that Amulek condemns. The law of Moses made due provision for the compensation of judges (See paragraphs 7, 8, of this chapter,) but these Ammonihahite lawyers and judges were resorting to tricks and cunning practices, as we learn from the 9th paragraph, to increase their income. Instead of trying to have the law kept, they were encouraging the violation of it that they might find employment in administering it.

(Paragraph 6, small edition; verses 26-32, large edition.)

"Child of the devil."—The enemies of truth have ever been ready to place the servants of God in the same class to which they, themselves, belong. When craft and error have not suc-

ceeded in downing truth, calumny and slander have been heaped upon it, and upon those called to represent it. Jesus was said to be a "gluttonous man," a "winebidder," an instrument of the devil. (See Luke 7: 33, 34; Matthew 9: 34.) John the Baptist was said to have a devil. (Luke 7: 33.) Jesus said: "Blessed are ye, when men shall revile you, and persecute you,

and shall say all manner of evil against you falsely, for my sake. * * * For so persecuted they the prophets which were before you." (Matthew 5: 11, 12.)

What was the name of the foremost man to accuse Amulek and Alma? What is said about Zeezrom as a lawyer?

QUESTIONS ON THE LESSON.

From whom, and through what line, was Amulek descended? Who was Aminadi? What was Amulek's social standing? Had Amulek been a professor of religion or heard the gospel before he saw Alma? What did he mean by saying that he had known of God's goodness and power? What does he mean by saying that he was called many times?

Where was Amulek going when the angel met him? What time of the year was it? What descriptive term did Amulek use upon meeting Alma, when he referred to his experience on this occasion? What kinds of visions are there, or under what circumstances may a vision be given? What kind of a vision did Amulek have?

What did the angel tell Amulek about Alma? What does Amulek testify unto the people? Concerning Alma's teachings, what does Amulek testify? What had Alma probably been doing while he stayed at Amulek's home? How had the Lord assured Amulek of the truth of the doctrine Alma taught? What further evidence did

Amulek say he had that Alma was a servant of God?

How did the people feel now? What good reasons had they for being astonished? How should they have been impressed as well? Instead, what did they proceed to do? How did they seek to carry out this purpose, and what did they expect to gain? Who else suffered like treatment? What was Amulek able to do, as his Master was after him? How did he arraign the lawyers? What was it he condemned about them?

How did Amulek confirm Alma's words in regard to what should fall upon the people? When did he say this would take place? How would it be brought about?

What charge did the people make against Amulek now? What answer did Amulek make? How do you explain his answer?

When Amulek had answered the charge, what did the people call him? What was Jesus called? Who now approached Amulek? What is said about Zeezrom?

SUGGESTIONS TO JUNIOR TEACHERS.

Remind the children of what the people said in our last lesson, and call their attention to the fact that they now had another witness, in Amulek.

Why Amulek knew that Alma was a man of God.—1, Because Alma answered the description the angel gave him; 2, because the Lord gave him a testimony that Alma's teachings were true; 3, because Alma blessed

his household, and the effect of it had been realized.

How Amulek was a second witness.—Because he testified to the divinity of Alma's office, and the truth of all Alma said. The Lord had made known to Amulek 1st, who Alma was; 2d, the condition the people were in; 3d, what should fall upon them if they did not repent.

December, 1904

Second Week

SUGGESTIVE PROGRAM.

(Founder's.)

On December 23, 1805, Joseph Smith, the founder of the church, was born. Paper.—Sketch of the Life of Joseph Smith and His work.

Talk.—How Joseph Smith differed from the Reformers.

Talk.—Changes that have taken place in religious theories since Joseph Smith proclaimed the pure gospel.

Let the songs be chosen to accord with the program.

LESSON 9

ALMA'S MISSIONARY TOUR

ZEEZROM QUESTIONS ALMA.

Text.—Alma 8: 10-12, small edition; 8: 67-77, large edition.

Time.—As in Lesson 6.

Place.—As in Lesson 6.

BETWEEN LESSONS.

(Alma 8:7,8, small edition; 8:34-44, large edition.)

We are told that the law of Moses made due provision for the compensation of Judges for the time they spent in settling difficulties: In Nephite money the wages were a senine of gold, or a senu of silver, per day.

A table of Nephite money is given, and the statement in the 8th paragraph should be particularly noted for its relation with other statements made in the Book of Mormon in regard to changes which the Nephites made in their language. The statement to which we call attention in our present text is as follows:

“For they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews, but they altered their reckoning and their measure, according to the minds and the circumstances of the people in every generation, until the reign of the Judges; they having been established by king Mosiah.”

In the above statement the following points are to be noted:

1. The Nephites did not “reckon” nor “measure” like the Asiatic Jews.
2. Their scales of money and measure kept undergoing changes until
3. Mosiah established fixed scales of money and measure which became the standard after him.

The Nephites used the Hebrew and Egyptian languages, (1 Nephi 1:1), but changed both, Moroni tells us (Mormon 4:8.) In connection with this subject see comments under heading, “I make a record in the language of my fathers,” page 8, Lesson 1, first quarter of volume 1.

NEPHITE MONEY.

(The scale of value increasing downward.)

<i>Gold.</i>	<i>Silver.</i>	
Senine	Senum.	(Measure of Grain.)
Seon	Amnor.	
Shum	Ezrom.	
Limnah	Onti.	

SMALLER MONEY.

(Scale decreasing downward.)

The kind of metal from which this was made is not stated.

Shiblon equals $\frac{1}{3}$ Senum of Silver or $\frac{1}{3}$ Measure of Grain.

Shiblum,

Leah.

Gold.

Antion equal to three Shiblons which is equal to one half senum of silver.

(Paragraph 9, small edition; verses 45-66, large edition.)

After Amulek had been questioned by some of the lawyers, and had hurled their evil motives back at them, one of the foremost lawyers, named Zeezrom, stepped out and began to question Amulek. The lawyers before Zeezrom had not succeeded in confusing Amulek, and doubtless it was hoped that Zeezrom would succeed better. We imagine the hush that fell upon the crowd, and the intense interest there was when this distinguished man began to cross-question the servant of God.

LESSON STATEMENT.

All interest now centered in Zeezrom, and the outcome of the dialogue between him and Amulek. Zeezrom plied his ingenuity to make points on Amulek, but in vain. He was himself caught in the trap set for the man of God, and instead of confounding Amulek, Amulek confounded him. The people were astonished, and Zeezrom was awed as Amulek expounded on the law governing salvation, and explained temporal death, the resurrection and judgment.

HELPS ON THE LESSON TEXT.

(Paragraph 10, small edition; verses 67-73, large edition.)

"Now Zeezrom;"—This Zeezrom who was questioning Amulek now is described as a lawyer distinguished in his profession for his shrewdness and cunning. We are given to understand that he had a large practice with the people. (See paragraphs 6 and 7.)

"See that ye remember these things."—Zeezrom had asked Amulek "Shall he [meaning God] save his people in their sins?" and Amulek had answered, "I say unto you he shall not, for it is impossible for him to deny his word." (See last part of ninth paragraph.) Notice how Zeezrom put his question so as to get this answer, and notice that he overlooks the last clause of Amulek's answer, and places his construction upon the words, "he shall not." Zeezrom's object is to make it appear that Amulek assumes undue authority, and would even dictate to the Almighty what he should do.

"And I say unto you again."—Amulek had not been trapped by Zeezrom's question, and he goes on to explain why he said "shall not" which

changed the light in which Zeezrom tried to place the words altogether.

"For I cannot deny his word."—Amulek shows that his assertion was based upon a fixed law, an established principle by which the Lord himself was bound. Nothing unclean, nothing sinful should enter the kingdom of God, the Lord had decreed. He was not a liar, he would not go back on his word; he was not fallible that he should repent of what he had done, hence the Son could not, would not save people in their sins.

"Is the Son of God the very eternal Father?"—Being routed on the point he tried to make, Zeezrom now tried to make it appear that Amulek had contradicted himself; that he had said on one hand that the Son was the eternal and almighty Father, and yet that his power was limited in that he could save people only under certain favorable condition.

"Yea, he is the very eternal Father."—Amulek perceives Zeezrom's cunning object, but is nothing daunted. He is able to meet the lawyer's craft, and answers boldly, reaffirming what he

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Seon	Amnor.	
Shum	Ezrom.	
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THE RELIGIO QUARTERLY

SMALLER MONEY.

(Scale decreasing downward.)

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"And I say unto you again."—Amulek had not been trapped by Zeezrom's question, and he goes on to explain why he said "shall not" which

changed the light in which Zeezrom tried to place the words altogether.

"For I cannot deny his word."—Amulek shows that his assertion was based upon a fixed law, an established principle by which the Lord himself was bound. Nothing unclean, nothing sinful should enter the kingdom of God, the Lord had decreed. He was not a liar, he would not go back on his word; he was not fallible that he should repent of what he had done, hence the Son could not, would not save people in their sins.

"Is the Son of God the very eternal Father?"—Being routed on the point he tried to make, Zeezrom now tried to make it appear that Amulek had contradicted himself; that he had said on one hand that the Son was the eternal and almighty Father, and yet that his power was limited in that he could save people only under certain favorable condition.

"Yea, he is the very eternal Father."—Amulek perceives Zeezrom's cunning object, but is nothing daunted. He is able to meet the lawyer's craft, and answers boldly, reaffirming what he

said before. He goes on to speak of God's wonderful works and his omnipotent power; to show that he is able to do anything that he wills to do, and that if there are those whom he shall not save it is because he has willed not to do so if they will not comply with the conditions that he himself has made, not that have been made for him, mind.

"Those that believe on his name."—God will offer men a plan by which they can be saved. The plan is that he would send his Son into the world to atone for the sins of those who would believe on him. God decreed that man should be saved by this one plan, and by no other. He would not acknowledge any other way that man might choose to take. The divine edict is that men must believe in the plan of the Son of God if they would be saved, and that those who would not believe should not be saved—He could not acknowledge them, would not receive them.

"The wicked remain."—Those who believed in the divine plan should be saved from their sins, and the condition to which sin belongs. Those who would not believe should remain in their sins, should remain in the condition to which sin belongs. We leave it for Alma, in a future lesson, to tell what that condition is like.

"Except it be the loosing of the bands of death."—All the dead are to be resurrected, the wicked as well as the righteous. The resurrection extends to all mankind.

"And stand before God."—Men are not to be consigned to any place until they are judged as to what they have earned. Hence all men will have to appear before the great judgment bar.

"According to their works."—As a tree is judged by the fruit it bears, so is a man's heart judged by his works. "What doth it profit, my brethren," writes James, "though a man say he hath faith, and have not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." (James 2: 14, 17.)

The teachings of the scriptures agree with the statement made by Amulek and other Book of Mormon writers that men will be judged by their works. Paul says: "Every man's work

shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Corinthians 3: 13.)

"Temporal death."—Temporal has relation to anything pertaining to this life. Temporal death means the cessation of our existence in this life. It is a dissolution of the body and the spirit, or a separation of the two.

"Christ shall loose the bands of this temporal death."—Christ rescued all men from the temporal death, as has been stated in the lesson before.

"The spirit and the body shall be reunited again."—As a separation of the spirit and the body is what we call death, life again means a reunion of the two, of course. So perfectly will the work be done that not one member or feature of the physical man shall be missing.

"Knowing even as we know now, and have a bright recollection of all our guilt."—Here is a further description of how we shall be after the resurrection. We shall have our bodies again, and we shall have our mental state as we have it now, knowing and remembering.

"And shall be brought and be arraigned before the bar of Christ the Son."—After the resurrection of all men, when the spirits and bodies of men shall be restored to each other, then will the great day come, when all men shall be judged according to their works.

(Paragraph 11, small edition; verses 74, 75, large edition.)

"This mortal body is raised to an immortal body."—Everything mortal is subject to death, that is, the present stage of existence will come to an end. Our bodies in this life are spoken of as mortal, because they are subject to the law of death. We call this life mortal because it will come to an end. Everything in this life is mortal because it is subject to the law of this life, which is a passing away as to this state of existence.

This life is limited; the next life is unlimited: it will not change; there will be no end, no death, hence it is immortal. Everything in that life will be governed by the law of that life, hence, when we are resurrected in the next stage of existence it will be to immortal life; our bodies will

be immortal, because no more subject to change or death—separation from the spirit. The spirits and bodies of men will be united, says Amulek, “never to be divided.” There will be no more decline and decay which is incidental to death. Man shall “no more see corruption.”

This immortal existence, as Amulek

has shown, will come to all men. In the 10th paragraph he says: “Now this restoration shall come to all, both old and young, both the wicked and the righteous.” Christ rescued all men from *temporal death*. (See paragraph 10, page 235, small edition; verses 72, large edition.)

QUESTIONS ON THE LESSON.

Between Lessons.—How did the law of Moses provide for the compensation of Judges? Did the Nephite system differ any from this? (See first part of paragraph 9.) What statement is made concerning Nephite reckoning and measure? When did the standard become established? Should we expect to find in the Hebrew or the Egyptian the same tables and names of quantities?

How did Zeezrom tempt Amulek's honor? How did Zeezrom stand in his profession?

On the Lesson.—What was the first point he tried to make on Alma? How did Amulek explain his answer? Defeated in his first attempt, what point did Zeezrom try to make the second time? How did Amulek meet him?

What had God designed that man should be subject to? By what would man be saved or lost? Who made the law? What were the conditions of

the law? What would the law do for those who complied with its conditions? Those who would not comply with its conditions—would the law affect them to change them in any way.

What did Christ do that affected all men? What does Amulek mean when he says all men shall be restored? How complete will this bodily restoration be? Where shall all men have to appear? How will men be judged?

Speaking of temporal death, what is it? What takes place in the restoration? What is said of consciousness then? What is the body in this state called? What will it be after the resurrection?

What does mortal signify? What does immortal mean?

What death did Christ rescue all men from, and what death did he make conditional whether men were rescued from it or not?

SUGGESTIONS TO JUNIOR TEACHERS.

To go into the points upon which Zeezrom tried to trap Amulek would involve too intricate reasoning for young children. Better pass over these by saying that Zeezrom tried to puzzle Amulek, but could not do so; that Amulek was ready upon every point to explain it clearly, never contradicting himself nor taking back anything he had said.

Teaching Points.—Amulek taught (1) who would be saved—have the children tell, not in the terms of the text, but in simple way as, those who would believe and do as Jesus teaches should be saved; (2) Who would not be saved—have the children tell; (3) What Christ did for all men. Explain that all men will be raised from the grave

and made alive again; (4) Where all men will have to appear and for what purpose; (5) By what men will be judged. Explain that God keeps books in which our acts every day are recorded; that when we stand before him he will judge us by our works; if we have done as Jesus would have us do, we shall be given the reward; if our acts have not been good, we shall lose the reward.

Impress upon the children that God knows how we act every day. Perhaps this would be the best point of the lesson to have the children carry away with them. The thought will be impressed by drawing an eye on the board to represent God's eye upon us continually.

December, 1904

Third Week

SUGGESTIVE PROGRAM.

Debate.—Lawyers: Should We be Better or Worse Without Them?
 Review of the Year 1904; What It Has Been Notable For.
 Critic's Report.

LESSON 10.

ALMA'S MISSIONARY TOUR.

ZEEZROM IS CONFOUNDED.

Text.—Alma 9:2-5, small edition; 9:6-28, large edition.

Time.—As in Lesson 6.

Place.—As in Lesson 6.

LESSON STATEMENT.

Seeing the effect Amulek's words had on the assemblage, Alma thought it an opportune time for him to speak to the people again. From being an artful, mischievous critic, Zeezrom became a sincere inquirer. Starting at the point where Amulek left off, Alma discoursed on the second death and the state of the wicked.

HELPS ON THE LESSON TEXT.

(Paragraph 2, small edition; verses 6-12, large edition.)

"Now when Alma had spoken these words, Zeezrom began to tremble."—"These words" of Alma's are given in the first paragraph of our lesson chapter. Alma told Zeezrom what his real motive had been; that he had not been honestly questioning for information, but with the object of making the servant of God appear to be in error, that the people might have excuse for accusation against them, as they desired. Zeezrom saw that his subtle pretense had not deceived Alma and Amulek; that they understood his intentions.

"And Zeezrom began to inquire of them diligently."—Zeezrom was in earnest, now. There seems to have been some honesty in the man. Perhaps he was not bad at heart. He may present a case of false education, of one who had imbibed and indulged himself in the mistaken idea that has always prevailed in the world more or less that any advantage that can be taken in a business way is legitimate. He had drifted along in this course, not questioning himself, not wishing

to do so, for as Tolstoy says, a man must make himself believe that he is right in order to be successful in his avocation.

What did Zeezrom desire to know about?

"It is given unto many to know the mysteries of God."—Alma makes a little introductory talk before taking up Zeezrom's question and treating on the subject of the next life.

A striking contrast presented itself; on one side, two men so enlightened in regard to the things of the kingdom of God; on the other side, a large assemblage of people having no understanding of these things, and yet all had access to the same sources. Why was it? Alma, in these prefatory remarks, explains the reason.

In different language only, Paul presents the same thoughts as Alma sets forth. (See 1 Corinthians 2: 9-14.) He says that "the natural man receiveth not the things of the Spirit of God;" that the things of God "knoweth no man, but the Spirit of God." Paul further says; "Now we have received, not the spirit of the world, but the spirit which is of God; that we might

know the things that are freely given to us of God." (See verses 14, 11, 12.)

Alma says that while it has been given to holy men to know much of the mysteries of God, they are commanded to teach only the things that the Lord has caused to be written for man. For example, Paul was one time in the spirit "caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Corinthians 12: 2-4.) Nephi was forbidden to write all that he saw and heard. (1 Nephi 3: 53.)

But Alma goes on to show that the degree of light men may obtain from the Word differs greatly according to the condition of men's hearts. To those who desire and seek to understand "is given the greater portion of the word," that is, a fuller comprehension of the word. The spirit of God opens the eyes of their understanding until they can perceive meaning in the written passages that were hidden to them before. How many who leave the world and come into the light can testify how much better they can understand the same things that they had read many times in the Scriptures before.

"He that will harden his heart, the same receiveth the lesser portion of the word," Alma continues. That is, those who do not honestly seek to know, have not the aid of the Spirit, and the depths and beauties of meaning are not unveiled to them as they read God's word.

"Now this is what is meant by the chains of hell."—The class Alma has just been speaking of, such as do not want to see and do not want to hear, who harden their hearts for fear they may understand, hence they do not get to understand such, pursuing the course they choose, follow the leading of the evil one down to destruction. Spiritual ignorance is the chain by which hell draws in its victims. God has given a plan, laws, by obedience to which, only, man can be saved. A man can not keep laws he does not understand, hence if men choose to be ignorant of God's will, they cheat themselves of salvation and their ignorance is, as Alma figuratively puts it, the "chains of hell," because it leads to spiritual death.

"Then if our hearts have been hardened."—In our last lesson Amulek left off at the judgment. Alma starts from this point in his discourse, because, as he says, Amulek had spoken plainly concerning the temporal death, the resurrection, the change from the mortal to the immortal state, and that all men should have to appear before the judgment bar of God to be judged for their work in this probationary life.

Alma now proceeds to tell what awaits those, at that great day, who are found to be in the condition of the people to whom he is talking; those whose "hearts have been hardened." (Paragraph 3, small edition; verses 13, 14, large edition.)

"Then cometh a death, even a second death."—Amulek spoke of the first death. Alma speaks of the second death. The first death is the temporal death, a separation of the body and spirit for a time; leaving this stage of existence for another. The second death is unlike the first death in both of these particulars. There will be no more separation of body and spirit, no more changing of condition, and this latter fact is the reason that it is so important that we make the conditions, here, that we shall want to live eternally in the next world. The resurrection raises men to an existence that is eternal, that is not subject to death or end.

What is the second death, then; what is the nature of it? Let us read the definition that follows immediately after our text, and we find that the second death means spiritual death. Reading further on, spiritual death and hell are associated together. In Matthew 25: 41, we are told that Jesus will say to the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The Psalmist says: "The wicked shall be turned into hell, and all the nations that forget God." (Psalms 9: 17.) In Revelation 20: 14, spiritual death and hell are called the second death.

"Yea, he shall die as to things pertaining unto righteousness."—Alma has told us of the end of the wicked, that it will be second death, or hell. He has also given us some idea of the

character of the punishment in that state. He now speaks of what that state will be; of the condition of those who come under the sin penalty of the second death. Notice that he says they "shall die as to things pertaining unto righteousness." Applying the meaning of death in the temporal instance, which is a separation, and we have it that the wicked shall be separated from "things pertaining to righteousness." In other words, that the second death is a state of banishment from God, and all the good and pure.

Reasoning could lead us to no other conclusion when we remember that we are everywhere told in the scriptures that nothing unclean, which means sinful, can enter the kingdom of heaven. If the wicked cannot live there, they must have to dwell somewhere else, apart from the abode of God and the righteous, then. This is just what we are given to understand they will have to do. Jesus told his disciples that he would say to the wicked in the last day—"Depart from me, ye cursed." (Matthew 25: 41.)

Jacob tells us very plainly that to be consigned to the state that the devil and his angels (which are the wicked) will be in is "to be shut out from the presence of our God." (See 2 Nephi 6: 3.) For further on this subject of the second death, see Lesson 2, Quarterly Number 4, Volume I.)

"*Their torments shall be as a lake of fire and brimstone.*"—Alma now gives some idea of how men will be punished in hell, or what the character of their punishment will be. Mark that he does not say that the wicked shall be burned in a lake of fire and brimstone; he compares their suffering to that. He says it shall be "as," etc.

That literal burning is not meant is seen by Alma's account of his own experience that time when he was in an unconscious state, to outward appearances, after being arrested in his evil course by the angel of God, when he was shown the condition, spiritually, that he was in. It would be well to turn here, and read the description he gave. (See Mosiah 11: 22, on page 198, small edition; verses 145-147, large edition.) Notice that he described himself then as suffering the

torments of hell, which he could not have done if that meant literal burning.

Again, when the full realization of his sinfulness dawned upon him, we are told that Zeezrom "began to be encircled about by the pains of hell." (Alma 10: 5, last line.)

Let us see if we cannot get some idea of the punishment of the wicked that is always couched in figurative language. Remember that we have learned from Amulek that we shall know, after the resurrection, as we know here; he says that we shall have a "bright recollection of all our guilt." Men may be very wicked here, and not think, care, nor regret it. It will be different when they stand before the judgment bar. Just as the indifferent and defiant cry out with fear, "My God!" when death suddenly stares them in the face, just so will their brazen self-satisfaction vanish when they stand before the great Judge. Alma says, in the second paragraph of our lesson, that men's own works, their own thoughts, if they have been evil, will condemn them; that they will not dare to look up to God. They would be glad if the "rocks and the mountains" would fall upon them, to hide them from God's presence. (Also see Hebrews 10: 27.)

While the above citations describe the feelings of the wicked while they wait for the resurrection and when they stand before the judgment bar, yet may we not gain some idea from these statements of what the torment of the wicked will be like in hell. Is there any suffering more truly torment than to look back on a past that we would give worlds to wipe out? How many good people, too, grieve when some loved one is gone, feel all the prick and burn of a remorseful conscience over unkind words or unkind actions of theirs to that dear one.

It is not given us to know what the punishment of the wicked will be, but as to the character of it, we see that it will not be a state of literal burning, of physical torture. All the language used in reference to the subject is suggestive of a mental, spiritual condition of suffering. When the

mortal environments are removed because we shall have passed beyond, over on the immortal side, the veil will be lifted for the wicked as well as the righteous. Then we shall see, we shall know, we shall understand as we do not in this world. We shall realize what sin is there, as we do not here, and the realization will be "torment," indeed, to those who shall have cause to feel it. (See Mormon 4: 5.)

"According to the power and captivity of Satan."—The wicked having submitted to the leading of the devil, thus giving themselves into his power; they having been willing to be his captives in this life, they will be left to remain his subjects, that is, to share his kingdom, which is hell, (See Matthew 25: 41; Revelation 20: 10; 2 Nephi 6: 3, 4, 5.)

"They shall be as though there had been no redemption made."—Alma has been speaking along the line of a purely spiritual consideration, we should bear in mind. He is speaking with reference to things after the resurrection, hence he refers to the spiritual phase of the redemption, which is limited in its effect. The other phase, the temporal or physical, as we have seen, is unlimited; all men are to be rescued from the grave. Only the repentant, however, will be ransomed from their sins; saved from the condition to which sin belongs, the state to which the

unrepentant and disobedient are consigned in the eternal world.

Through Adam death came upon man, both temporal and spiritual death. Through Christ all men are rescued from the grave, but only those who believe on him and obey him are rescued from spiritual death. Hence the unbelieving, disobedient, remain shut away from God, "as though there had been no redemption made." For such "there remaineth no more sacrifice for sins," says Paul. (Hebrews 10: 26.)

Furthermore, as we have learned, after the judgment the unrepentant are given over to hell, which is the second death, to be punished. They are "consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup," says Alma (Alma 19, last part of paragraph 7.) Had they repented and lived righteous lives, they would have been rescued from spiritual death, and their sins would have been pardoned, that they would not have had to suffer for them. Because they would not repent, the redemption avails the wicked nothing spiritually; they must remain in their cast-off condition, and they must pay the forfeit for their sins.

"According to God's justice."—It would not be just to redeem the wicked as well as the righteous, when the righteous had worked for the prize, and the wicked had not.

SUPPLEMENTARY STUDY.

"Everlasting."—This term occurs in our lesson in relation to future punishment. For explanation of it, see Lesson 1, Quarterly Number 4, Volume 1, on page 10, "Meaning of Eternal."

"Destruction."—This is an expression that is used in our lesson. It is said that the devil leads the wicked to destruction (See paragraph 2); that they are chained down to destruction. (Paragraph 3.) By comparing with other texts, however, it will be seen that it cannot be the intentions to have the term "destruction" convey the idea of personal annihilation, for Amulek tells us that the resurrection will come to all, to the wicked as well as the righteous, and that the spirits and bodies of men will be united again, "never to be divided." (Alma 8: 10, 11.) Alma tells us in our lesson that though the wicked might like to die, to escape God's justice, they "cannot die, seeing there is no more corruption." (Paragraph 3.)

It is evident that the Scriptures do not, either, intend that the use made therein of the term destruction should teach that the wicked will be annihilated. How could they be in a state where there was "weeping and gnashing of teeth" (Matthew 25: 30,) and be destroyed at the same time, in the sense that we understand the term, or how can they be said to be cast out into "outer

darkness" (Matthew 25: 30), a "pit" (Isaiah 24: 22,) or a "prison?" (Isaiah 42: 7.) If they were destroyed, that would be the end of them; they would have no need of an abiding place anywhere, and "outer darkness," "pit," and "prison" certainly metaphorically represent the wicked as being consigned to exist in some unhappy condition or state. It will be seen that if we were to take destruction as meaning annihilation, we should have the Scriptures contradicting themselves.

Amulek and Alma give us plainly to understand that there is no such thing as destruction in the sense of death or cessation of existence after the resurrection, and yet in the same paragraph that Alma tells us so, he speaks about destruction. We see then that the expression must mean something else than annihilation. This is clear from Paul's writing; he says: "Every man's work shall be made manifest," and that though "any man's work shall be burned, he shall suffer loss; but he himself shall be saved." (See 1 Corinthians 3: 13, 15.) Notice that Paul says in effect that the works of the wicked shall be destroyed, but the people themselves shall not be.

The Psalmist cries: "Oh let the wickedness of the wicked come to an end." (Psalms 7: 9.)

Elder J. R. Lambert, in his book, writes: "As the wicked, they shall be destroyed, both 'root and branch,' but as individuals, possessed of consciousness, they will remain." ("What Is Man," page 198.)

There is no such thing as destruction of the wicked in the sense of total annihilation, never to live again. They may be swept off the earth so far as this stage of existence is concerned, but that is only for the time being. Their bodies will be resurrected, and live again, not a limb, nor a hair of the head missing. It was not annihilation, only change; cut off from this stage of existence until the next.

Mark the thought, not annihilated, but *cut off*. Now let us turn to Paul and see how he bears out that idea in the spiritual sense. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (See 2 Thessalonians 1: 9.)

We call attention to that peculiar expression, "destruction from the presence of the Lord." What is it but equivalent to saying that destruction is to be cut off from the presence of God?

We conclude, then, that when the term destruction is applied in a personal sense to describe what the end of the wicked will be in the next world, that extinction or annihilation of the conscious existence of the wicked is not meant; that what is meant is that the wicked will be cut off from the presence of God. We find that this conclusion harmonizes with all the statements and metaphorical expressions of the sacred writings in regard to the end of the wicked, and explains why the term is used in the same connection as hell and second death. In one and all these instances the meaning is that the wicked are cut off from God.

QUESTIONS ON THE LESSON.

What change took place in Zeezrom's attitude? What subjects did he desire to know more about? What is the reason that some understand so much more about the word than others? What have inspired men been commanded? Give examples. How is ignorance of the word figuratively represented? Why is it called "chains of hell," or what is the connection between ignorance and hell?

At what point did Alma take up his discourse? What will be pronounced upon the wicked at the judg-

ment bar? In what respects is the second death unlike the first? What is the second death?

To what is the condition of the wicked in hell compared? How do we reason these statements are only comparative, and not literal? What idea do they give us as to the character of the punishment of the wicked? What is meant by the assertion that the wicked shall die as to things pertaining unto righteousness? Whose kingdom shall the wicked snare in the next world?

Is a man's spiritual condition changed any in the next world from what he made it in this? What did the redemption do for men in the physical sense? In the spiritual sense, who are affected by it?

Explain the use of the adjective "second" in reference to the death signified by it; why is it a second

death? How is the justice of God manifest in the fiat that is pronounced upon the wicked?

On Supplementary Study.—Explain the term "everlasting." Explain what destruction means. Why can it not mean annihilation of the individual, or cessation of conscious existence?

SUGGESTIONS TO JUNIOR TEACHERS.

Teaching Points.—The completeness of the restoration. Make this an opportunity to talk with the children about the resurrection and the condition afterwards, that there will be no more death or end; everybody will be resurrected; we shall live forever, the good where they go, and the wicked where they go. The wonderfulness of the resurrection; not a limb lost, nor a hair of the head missing. The glorious hope of the resurrection; that though we must part with a saintly mother or sister or brother here, if we live righteous lives, we shall meet

them again where parting is no more.

The importance of right living here.—Because this is the only chance we have to prepare for the next life, and whatever we make here we shall have to take there and endure it eternally. Talk about the home of the righteous, and the home of the wicked.

Second death.—To be banished from God, and have to go to live with the devil—this is the lot of the wicked. Talk about how the wicked will feel; how they will see their mistake, and realize what they have lost.

December, 1904

Fourth Week

SUGGESTIVE PROGRAM.

(In charge of the Lookout and Social Committees.)

A few months ago we visited a society at which a number of visitors were present, and a little informal program and social were given for their entertainment.

After the lesson a number were called on for songs, recitations and short talks. The benediction was pronounced, and then the meeting was given over for a little social time. The visitors were introduced to the members, and everybody visited and chatted. Pretty soon young persons came among the groups scattered here and there, passing lemonade and cake.

The entire program was kept within reasonable time. It was all very simple and informal, very pleasant and sociable.

As this is Christmas week and everybody is busy, and at the same time good cheer should characterize the season, it might be well to try the plan we have spoken of for a change. It seems to us that it would be equally enjoyable whether visitors were present or not. The idea may be elaborated upon or adapted to suit local requirements.

LESSON 11.

ALMA'S MISSIONARY TOUR.

ANTIONAH QUESTIONS ALMA.

Text.—Alma 9: 4, 5, small edition; 9: 15-28, large edition.

Time.—As in Lesson 6.

Place.—As in Lesson 6.

LESSON STATEMENT.

Antionah, one of the chief officials of the city, was the next one to interrogate Alma. He asks, in a criticising way, how man could live again when the scriptures said that God placed cherubims and a flaming sword to bar the way so that Adam should not eat of the tree of life. In answer, Alma showed how the scriptures were not contradicted by the doctrine that he and Amulek taught, and explained the plan of redemption and the object of this probationary state.

HELPS ON THE LESSON TEXT.

(Paragraph 4, small edition; verses 15-20, large edition.)

What impression did Alma's words have upon the people?

"*One Antionah.*"—We are told that Antionah was "a chief ruler" among the people, and we conclude that as the people and the city of Ammonihah are under consideration, that this man was a chief official of that city. We could not say whether he was the same man spoken of in Alma 10:8, as the chief judge or not; we do not know whether the remark in our lesson that Antionah was "a chief ruler" means that he was the chief official of the city, or one of the chief officials. The use of the adjective "a" would favor the latter idea, however.

"*What is this that thou hast said.*"—Antionah expressed himself in the form of a question, but it is apparent that his object was not to inquire, but to make Alma out in error; to make it appear that Alma had contradicted the scriptures in the doctrine he taught, for he assumes the knowing, positive attitude before he finishes speaking and says: "And thus we see there was no possible chance that they should live forever."

"*This is the thing which I was about to explain.*"—Alma takes Antionah's remarks very coolly, and proceeds to explain the subject just as if the question were honestly put. Alma no doubt realized that the people would be impressed by the apparent logic of Antionah's argument, and for their sake

it was necessary to make an explanation, besides affording a text for the further instruction of the people.

"*Adam did fall.*"—Before we can fully appreciate why it is said that Adam fell, we must get some understanding of what he was before he fell. We are told that "God created man in his own image." (Genesis 1:27.) Cruden shows that this means that man, when he left the hands of his Creator, "was a perfect conformity to the divine pattern;" that this included 1. "The similitude of God in the substance of the soul, as it is an intelligent, free, spiritual and immortal being." 2. "A moral resemblance in qualities and perfections." 3. The image of God consisted, though in an inferior degree, "in the happy state of man." 4. "There was in man's dominion and power over the creatures (See Genesis 1:26, 29) a shining part of God's image." (See comments under the word "Fall," in Cruden's Concordance.)

Thus we see the high estate to which Adam was created, only "a little lower than the angels." (See Hebrews 2: 6, 7.) Adam and Eve enjoyed the presence of God in the garden of Eden, as is shown from the statement that after they sinned, when they heard God's voice, they hid themselves from him. (Genesis 3: 8-10.) The inference is that they had been meeting him face to face before this.

By his disobedient act, Adam dishonoured himself, and he lost his happy

home. From a prince, having power to command all he surveyed, he became an humble laborer, having to contend with the forces of nature that were now at variance with him. He must now eat by the sweat of his brow; he must pull up weeds that they should not choke out his wheat; he must defend himself against the lion and the tiger that were docile to him before, and had submissively passed before him to be named.

Adam fell from his own high character, from his happy state, and from his sphere of influence and power. What else did Adam lose? He lost the greatest of all—life, both temporal and spiritual. God told him, "in the day thou eatest thereof thou shalt surely die." Adam ate of the forbidden fruit, and God pronounced the penalty of his disobedience upon him. "For dust thou art, and unto dust thou shalt return." (Genesis 3:19.) This was temporal death.

He was shut out from the presence of God which he had enjoyed in Eden. (Genesis 3:23, 24.) This was spiritual death. (See Alma 19:11; Doctrine and Covenants 28:11.)

"According to the word of God."—Adam fell according to the word of God not in that God decreed that he should fall, but in that Adam was warned that he should fall if he disobeyed the Lord's command. (Genesis 2:17; 3:17-19.)

"All mankind became a lost and a fallen people."—Children are partakers of the conditions they are born into. The children that came to Adam and Eve shared the same heritage as their parents had. "For as in Adam all die," says Paul. (1 Corinthians 15:22.)

Temporal death and spiritual death were brought upon mankind through the sin of our first parents. (Alma 19:11.) Religion, the gospel, the law and the prophets are based upon this fact. The whole history of God's dealings with man is an effort to reclaim man, recognizing the fact that he is a fallen creature, because he is born into a fallen condition.

"There would have been no death."—Alma here means temporal death, as is seen in the next sentence. The thought is presented that because Adam was not permitted to eat of the

tree of life, temporal death came upon him.

Adam disobeyed God, and was cut off from his presence. Adam was in a condition of spiritual death, now, whether he should eat of the tree of life or not, and thereby escape the temporal death. Alma shows this from his statement in the 5th paragraph of our lesson, where he says: "And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable." That is, they would have had to live in their spiritually fallen state forever.

"And the word would have been void."—God foreseeing all things, knew that man would fall, and provided for his redemption before man was created. This we know because we are told that the Lamb (Christ) was "slain from the foundation of the world." (Revelations 13:8.) Christ was before man, because all things were created by him. (Colossians 1:16; 3 Nephi 1:8.) Our lesson tells us that the plan of redemption "was laid from the foundation of the world." (Paragraph 5.)

Had Adam, in his spiritually fallen condition, eaten of the fruit of the tree of life, he would have had to live forever in his fallen state; nothing could have been done for him; "the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect." (See Paragraph 5 of our lesson; also see Alma 19:10.)

Temporal death then, was necessary that the plan of redemption might become operative, so God made it part of the penalty for eating of the forbidden fruit. Had Alma eaten of the fruit of the tree of life, it would have made God's word void as to the temporal part of the death sentence, and, as we have seen, it would have done more; it would have made the plan of redemption useless.

"Nevertheless there was a space granted unto man, in which he might repent."—God saw fit to banish Adam and Eve from Eden at once, but he chose not to have them die temporally at once, for the reason given in our text.

God desired in his love and mercy to save man, but man had to earn his sal-

vation, and was given time to do it in; "therefore," as Alma says, "this life became a probationary state." (See Doctrine and Covenants 28:12.)

(Paragraph 5, small edition; verses 21-28, large edition.)

"Now if it had not been for the plan of redemption, * * * there could have been no resurrection."—To illustrate: A law is made that any man running an automobile beyond a certain rate of speed is to be fined so much. There is a man who breaks that law, but he has not the money to pay the fine (not a very probable supposition, though, for a man who can own an automobile), so he must go to prison. A friend comes to his rescue by paying the fine, and the man is released from jail.

The divine law was that death, spiritual and temporal, should be the penalty for sin. Man sinned, and justice demanded his death. Man's greatest friend, Jesus Christ, came to man's rescue. He paid off the claims of justice by offering his own precious life, and rescued man from the grave, as well as made it possible for man to be saved from the spiritual death if he would. (See Alma 19:12.)

"And now behold."—The thought presented that temporal death was necessary that the plan of redemption might be carried out has been discussed under paragraph 4.

"They must come to judgment."—Man will be judged as to how he has used his time in this probationary state; what his works have been. This subject was considered in our last lesson.

"It was expedient that man should know."—A space of time being granted man in which to redeem himself from his fallen condition, it was necessary that man be made acquainted with the plan of redemption, the way of salvation. In order to do this, God must enter into communication with man by some means. It could not be face to face, for man was banished from the presence of God until the time appointed when he might be re-

stored again to the divine presence if he proved worthy. So God conversed with man through agencies; angels are one agency mentioned in our lesson. Dreams, visions, prophecy, tongues, revelation are other means by which God reveals his mind unto men. It is the work of the Holy Spirit to teach, lead, and make known unto men the Father's will. (1 Corinthians 2:10; Hebrews 1:7,14; 10:14-16; 1 Nephi 3:8. Doctrine and Covenants 17:5.)

"And this he made known unto them, according to their faith and repentance."

—As Alma showed in the second paragraph of this chapter, God does not sow his pearls broadcast and reveal the mysteries of his kingdom to all. He gives man enough to test him, to put him in the way of gaining more knowledge if he wants it. There is no promise made in the scriptures that God will do more than this. The promise is to those who desire and seek. (Matthew 7:7,8; Moroni 10:1; Doctrine and Covenants 1:5.)

"Having first transgressed the first commandments."—The first commandment, not to eat of the forbidden fruit, was given to Adam, and he broke it. Men are represented as in the condition that Adam's act of transgression placed them in, that is, knowing good and evil. (Also see Genesis 3:22), and being able to choose between them.

"Therefore God gave unto them * * * the plan of redemption."—The way of salvation was revealed unto men. They were told that life was the reward for choosing it, and second death the penalty for rejecting it; that God's wrath would descend upon the unrepentant and disobedient, according to his warning promise, just as it did in the "first provocation, (See last of paragraph), that is, when Adam broke the commandment given him after being warned of the consequences.

QUESTIONS ON THE LESSON.

Who questioned Alma now? What point did Antionah raise? What teaching of Alma's and Amulek's did Antionah apparently wish to make

appear out of harmony with the scriptures? In what state has Alma and Amulek taught that man should exist forever? What state does Antionah

speak as though they had said?

From what did Adam fall, or what was he before he fell? What penalty was attached to the commandment not to eat of the forbidden fruit? Suppose Adam had been permitted to eat of the forbidden fruit, what part of the penalty would not have taken effect? How would God have been made a liar? What would Adam have had to endure? How would this have made the plan of redemption void? When was the plan of redemption made?

Why was a space of time granted man in which to live? What does Alma call this space of time? Without a probationary state, how could the plan of redemption avail man anything? Why not?

How did the very fact made use of

by Antionah, *i. e.* that Adam was prevented from eating of the tree of life after he sinned, sustain the doctrine that Alma and Amulek taught?

Why could there have been no resurrection without the redemption?

What does Alma present as necessary for man to do the will of God? How did God make man acquainted with the plan of redemption? Upon what conditions does God reveal himself unto men?

What is meant by the first commandment? What did men become through Adam's act? What is promised men if they will choose the good? What is represented by, or meant by the good? What comparison is made, by way of warning, if men do not choose to be obedient to God's commandments?

SUGGESTIONS TO JUNIOR TEACHERS.

This lesson will have to be very much simplified, and some things in it omitted for young children.

Suggestive Form.—A man named Antionah asked Alma how men could live always when God would not let Adam and Eve eat of the fruit of the tree of life. Alma told him that it was this way.

When Adam and Eve sinned, they were not permitted to see God any more, and they became unhappy to what they had been. If they had been permitted to eat of the fruit of the tree of life, then they would have had to live in their unhappy state forever, cut off from God.

So God sent them out of the garden of Eden, and placed cherubims and a flaming sword at the gate so that they should not enter the garden again.

Then God sent angels to tell Adam and Eve how they could get back into the Lord's presence. The angels told Adam about Jesus, and how he would die for us, that if we believed on him we might be saved and live with God.

The Lord caused us to die so that we might not have to live in this world always, where there are wars and storms, and many other unpleasant things. We see it is kind of God to have us die, because there is a brighter, happier world after this one, and if we had to live in this world always, we could not live in that one. This is the reason why good people are glad when the time comes for them to die.

If we do as Jesus taught us, keep doing it all our lives, we shall live with him forever when the next world comes.

If we do not do as Jesus taught us, then we shall have to stay always in that unhappy place where the devil is.

When the Bible and the Book of Mormon speak of life in the next world, they mean in the happy state with Jesus. Alma showed Antionah that by following Christ, that is, believing on him and doing as he has taught us, we shall gain life everlasting.

December, 1904

Fifth Week

PARLIAMENTARY PROGRAM.

BY J. A. GUNSOLLEY.

By arrangement with the Editor of the regular lessons it is decided to present only a program this time and no study. This will enable all who desire to do so to provide themselves with a copy of the new revised book "Rules of Order and Debate," which is now ready, and can be purchased at Herald Publishing House, Lamoni, Iowa. Price 40 cents. Future Parliamentary Lessons will not contain printed texts in the Quarterly, and hence it becomes quite necessary to possess the book in order to follow up the study successfully.

Opening Exercises.
Lesson Study.

The Program Committee should write the questions, such as in their judgment are best suited, by referring to the lessons in previous Quarterlies, and distribute them a week or two before hand, so that preparation for the answers may be made. Let the questions be numbered and a list kept by the committee of the names of those

to whom questions are assigned, for the guidance of the one conducting the review. Two or more questions may be assigned to one person if necessary. Give opportunity for questions to be asked by the class, or for objections to answers with reasons.

Question Review of Parliamentary Law.

Closing Exercises.

LESSON 12

ALMA'S MISSIONARY TOUR.

THE MELCHISEDEK PRIESTHOOD.

Text.—Alma 9:6; 10:1,2, small edition; 9:30-33; 10:1-10, large edition.

Time.—As in Lesson 6.

Place.—As in Lesson 6.

LESSON STATEMENT.

Alma discourses in this lesson on the subject of the Melchisedek priesthood, the character, purpose, and importance of it; the rank and meaning of the order, and the relationship of the priesthood to God's work in all ages.

HELPS ON THE LESSON TEXT.

(Paragraph 6, beginning with 6th line, small edition; verses 30-33, large edition.)

"I would cite your minds forward to the time when the Lord God gave these commandments."—Alma says forward, when it is evident that he means backward, as we would speak, because he told us in our last lesson that the plan of redemption "was laid from the foundation of the world." (See first part of 5th paragraph of this chapter.) The Lord made his commandments known to the first man, Adam, we have learned.

"The Lord God ordained priests."—

When the plan of redemption was designed, along with it the Lord instituted an order of priesthood to represent it to men. The deduction to be drawn from this fact is, that no man has a right to act as a minister for Christ unless he holds the proper authority to do so; that man cannot assume this authority; he must be called to it; it must be conferred upon him by proper authority. We see, then, what Paul means when he declares: "And no man taketh this honor unto himself but he that is called of God,

as was Aaron." He further goes on to show how this principle was acknowledged by Christ in that he "glorified not himself to be made an high priest," but was glorified with the high office by God; that is, the Father conferred it upon him.

"*After his holy order.*"—This order of authority which God instituted is after the order of his Son, we are informed. Paul calls Jesus the High Priest of this order. (Hebrews 3:1; also see Hebrews 7:3, Inspired Translation and Doctrine and Covenants 104:1.) Christ is the chief, the head of the order.

"*In a manner.*"—We have it given us by some authorities that one meaning of manner is, in likeness, similitude of. This expression may be taken as in further description of the order of priesthood that is discussed. It was in likeness, similitude of, represented the Son of God.

"*That thereby the people might know in what manner to look forward to his Son for redemption.*"—People need to be properly instructed in order to have correct ideas. This order of priesthood was instituted for the special purpose of teaching the people the only way by which they could reasonably hope for salvation. (See 2 Nephi 13:6; Galatians 1:8,9), that they might not look to Christ in vain. Nephi prophesied that there would be churches claiming "I am the Lord's," and "I am the Lord's," but because they were not in harmony with the pattern given by the Lord, they were not acknowledged of him. (2 Nephi 12:1.)

The thought is then, associating the four last texts with each other, beginning with the first and reading in the order they are given, that God ordained men "unto the high priesthood of the holy order of God, to teach his commandments unto the children of men," as is more clearly stated further along in the paragraph.

To insure the people of hearing the truth it was not left to any to take it upon themselves to teach, else the people would be taught this thing and that, according to the various conceptions of men. God instituted an order, after his Son, that those belonging

to it would represent the laws and ordinances of that order to men.

Alma goes on to show that men have to first choose the Lord's plan, and give compliance to its requirements themselves, before they are qualified to be called, or are called to represent Christ. Being properly qualified and properly called, the priests of this order are entitled to the co-operation of him who is the founder of the order, and this means that light and inspiration is given them to understand the things of God, and thus the Lord has provided that men shall be correctly instructed in the way of life.

"*And this is the manner after which they were ordained.*"—From latter-day revelation we learn that there were priests of this order from Adam's time; whenever the gospel message has been preached unto men God has called priests after this high order to do it, because the order was instituted for this special purpose and the work of Christ could be operated through this priesthood only. We learn that Adam, Abel, Enoch, Noah, etc., held this priesthood. (See Doctrine and Covenants 83:2; 104:19-28.)

Alma speaks of one great high priest, Melchisedek, who lived thousands of years before Christ. Paul also speaks of him often. (See Hebrews, chapters 4, 5, 7.) All these men were ordained in the manner, or after the order of priesthood that is after the Son of God, Alma tells his hearers.

"*Being called and prepared from the foundation of the world.*"—It appears here that Alma means to convey the thought that these men were foreknown and chosen from the beginning.

That God does foreknow and choose men before they are born is taught in the scriptures. The Lord told Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5.)

Paul wrote to the saints of Ephesus praising God that he and they were among the chosen ones. "According as he hath chosen us in him before the foundation of the world." (See Ephesians 1:3, 4, 5, 11, 12; also see Romans

8: 29, 30; 1 Peter 1: 2; also see Doctrine and Covenants 84: 3.)

Indeed, we have another evidence in latter-day revelation. We are told that the constitution of this nation, (United States), was framed by men whom the Lord raised up for this very purpose. (Doctrine and Covenants 98: 10.)

"In the first place being left to choose good or evil."—The principle of free agency is here taught. We find the Book of Mormon and the Inspired Translation of the Bible contain more specific statements on this subject than the King James version. (See 2 Nephi 8: 3; Genesis 2: 18-22; 6: 57, 58; 7: 39, 40.)

The logic of all inspired teachings, however, is that man is free to choose and act. God's warnings, promises and strivings with man are based on that principle. If man were not free to choose, he would not have been told to choose good, and warned of the consequences if he choose evil. There would have been no need of commandments, of the gospel, of anything. Man would be a mere machine, without free agency, bound to go the way he was made to run. There would have been no need of contrasting or opposite principles, as good and evil, because man had not the privilege of choice. Lehi discusses this subject in a philosophical manner in 2 Nephi, chapter 1, showing the bearings of it.

We see that Adam and Eve, when they were fresh from their Creator's hand, had the privilege of choice; they could obey or disobey. (See Doctrine and Covenants 28: 9-12.)

"They having chosen good."—Alma here shows that if these holy men were chosen and ordained to special work, it was not because God compelled them to be what he wanted, but because he foresaw that they would be, that he chose them, and planned the work he would have them do.

To draw an illustration that has some analogy. A man, by reason of his phrenological ability, we will say, is able to tell, when his children are very young, the talents of each one. He decides that this boy shall be a lawyer, because he will make a better lawyer than anything else. That boy the father will set up in business, be

cause he is cut out to be a business man. The other boy shall be trained for a mechanical career, because that is his bent. Now the father does not put these talents in his boys, but he sees they have them, and so he decides his sons' avocations according to their respective abilities.

To further impress the thought that these holy men of whom he has been speaking were chosen because of their worthiness, and not because God is partial, Alma goes on to contrast them with other men in their day. They were all on the same footing when they began life, but these men chose the things of God, while the others hardened their hearts and would not believe in their Redeemer.

"For such as would not harden their hearts."—This does not mean that the high priesthood was for the honest, humble-hearted, but that those called to it had to be of that character.

We are told, however, that all who accept Christ through the ministrations of his servants, will be as priests of the Most High. (Doctrine and Covenants 76: 5; Revelation 20: 6.) Paul tells us that the children of the gospel are joint heirs with Christ. (Romans 8: 17), hence when they come to their inheritance in the next life, they will share with Christ. Again Paul addresses the saints as members of the profession of which Jesus is the high priest. (Hebrews 4: 14.)

*"Which order was from the foundation of the world * * * being without beginning of days or end of years."*—Being after the order, manner or similitude of Christ, "the only begotten of the Father, who is without beginning of days or end of years," this order of priesthood was from the beginning, as he was. Paul expresses the thought: "But this man, because he continueth ever, hath an unchangeable priesthood." (Hebrews 7: 24.)

The plan of redemption being laid from the foundation of the world, the order specially designed to present it to men must have been instituted from the foundation, also, that all things might be prepared for man's deliverance as soon as he fell. It is incomprehensible that the church could exist, or the work of Christ proceed without this priesthood, since it

was specially instituted to be en-
charged with that work, hence we are
told it "continueth in the church of
God in all generations." (Doctrine
and Covenants 83:2.)

Because the Israelites were not pre-
pared to appreciate it, this holy priest-
hood was taken from Israel, and was
not known upon earth again until
Christ came and brought it. That is,
God called no one to it for a time but the
order being a divine and eternal insti-
tution, it existed just the same, and
when God saw fit, saw that men were
prepared for it, he restored it to earth
again; that is, he called men to the
office of high priests.

What priesthood did the Israelites
have then? It was the Aaronic, or
Levitical; the lesser priesthood. (See
Doctrine and Covenants 83:4; 104:2.)
Hence the reason Paul says that
when Christ came the priesthood was
changed (Hebrews 7:12), because Christ
brought the higher priesthood (He-
brews 3:1; 9:11; chapter 7), which su-
perceded the lesser in authority, and
of which the lesser priesthood is an
appendage. (See references before
cited in Doctrine and Covenants.

The priesthood of which Christ
stood as the head was continued after
him by his ordaining others to carry
on the work which he had begun, tell-
ing them, "As my Father hath sent
me, even so send I you," (John 20:21),
giving them authority to act in his
stead, and exercise the power that he
had. "And I will give unto thee the
keys of the kingdom of heaven; and
whatsoever thou shalt bind on earth,
shall be bound in heaven; and what-
soever thou shalt loose on earth, shall
be loosed in heaven." (Matthew 16:20;
Luke 9:1, 2.)

In Doctrine and Covenants (84:3)
the thought is presented that the
priesthood descends through lineage;
that the priestly lineage may continue
among men even though God does not
see fit to call men to the office for a
space of time. It should not be un-
derstood, however, that lineage is the
only qualification for the high office.

We have an illustration of this in
the example of Eli, a Levitical priest
in Israelitish times. The priesthood
was taken away from his house because
he permitted his sons to officiate in

the priestly office when they were not
worthy to do so. (1 Samuel, chapter 2.)

All rules are dependant upon fitness
of heart, that is, the purity, love of
truth, faith and obedience of the indi-
vidual. Unless these qualifications
are in him, his lineage will avail him
nothing. He will not be called of God
to occupy in the holy office.

"Thus they became high priests forever."
—The members of the office partake
of the character of the office. Paul
tells us that Melchisedek was a high
priest forever. (Hebrews 7:3.) The
Inspired Translation is plainer; it ren-
ders the text: "And all those who are
ordained unto this priesthood are
made like unto the Son of God, abid-
ing a priest continually."

We have learned that God "called
and prepared" priests "from the foun-
dation of the world." They were
priests before they came here, and we
must conclude from our text, they
will hold the same high honor in the
eternal world.

CHAPTER 10.

(Paragraph 1, small edition; verses
1-5, large edition.)

"Melchisedek, who was also a high
priest after this same order."—Paul de-
scribes Melchisedek as a "priest of the
most high God." Melchisedek was
king of Salem. He was called prince
or king of peace, and king of righteous-
ness. Abraham paid tithes to Melchise-
dek, of which we have an account in
Genesis 14:18. Alma says there never
was a greater high priest than Mel-
chisedek, and that for this reason
more particular mention is made of
him. (See paragraph 2, page 242.)
Paul also extols Melchisedek. (See
Hebrews 7:1, 2.)

In the Scriptures this order of
priesthood is called after Melchisedek
(See Psalms 110:4; Hebrews 5:10),
which Paul shows was in reality after
the Son of God. (Hebrews 3:1; 7:3.)

Latter-day revelation informs us that
this priesthood was before Melchise-
dek's day, called the "holy priest-
hood," but after Melchisedek, it was
called the Melchisedek priesthood,
because Melchisedek was such a "great
high priest," and out of "respect or
reverence to the name of the Supreme
Being, to avoid the too frequent repe-

tion of his name." (Doctrine and Covenants 104: 1.)

According to the views of writers quoted by Dr. Smith, "order of Melchisedek priesthood," as to the idea of comparison or similitude expressed, means "manner"—likeness in official dignity—a king and a priest. It is pointed out that Melchisedek was a type of Christ and Christ was an antitype of Melchisedek in that "each was a priest, not of the Levitical tribe," and "superior to Abraham." Each was not only a priest, "but also a king of righteousness and peace."

"Took upon him the high priesthood."
—Sacred writers are like all the rest of us in some respects. They are not always particular to choose their language so as to exactly express their meaning. It would not be proper for us, however, to build a construction upon an isolated remark. We should take into consideration all that a writer says on a subject, for only by doing this can we get the writer's real idea. Alma's teachings, as our present lesson is in sufficient evidence of, go to show that it is not for any man to take the honor of the priesthood upon himself; that he is called and ordained to it.

"And it was this same Melchisedek to whom Abraham paid tithes; yea, even our father Abraham."—Alma's idea seems to be the same as Paul's when he said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." (Hebrews 7:4.) Even Abraham was required to honor the priest of this high order in his calling. It seems to be the idea to impress how great and important is the office.

"Now these ordinances were given after this manner."—Remember, before our present lesson, Alma had been instructing the people concerning the laws pertaining to salvation. He had told the people that they must repent and be baptized; he had taught them concerning rewards and punishment, resurrection, second death, etc.

He then went on to tell about the priests that God called to teach his mysteries and commandments so soon as he gave those commandments, as see the first part of paragraph 6, of ninth chapter in our lesson, and explained the high and holy order to which they belonged.

In the text we now have under consideration, Alma reverts to these ordinances to show that they are a part of the divine scheme, or order, like the holy priesthood, which was instituted to teach them. Latter-day revelation says: "And without the ordinances thereof (referring to the kingdom of God,) and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (Doctrine and Covenants 83: 3.)

Another thought may be that the ordinances are like the order of the priesthood in that they are eternal, unchanging, for all men. That through obedience to these ordinances men from the beginning might have reason to hope for salvation, and might obtain it, and Alma pleads with the people to repent now, as the people did in the days of Melchisedek.

"It being a type of his order."—"Manner" seems to be the antecedent of "it," and the intention of the text, associated with the context, to further emphasize the eternal, unchanging character of the plan of salvation. That hope has been held out to men from the beginning, for Alma cited his hearers backward to that time at the first of our lesson, and has been trying to show how God provided for the redemption of man from the beginning, that they might "look forward on the Son of God," and "enter into the rest of the Lord."

(Paragraph 2, small edition; verses 6-10, large edition.)

What is said was the condition of the people of Salem? When Melchisedek received the priesthood, what did he do? What did he preach to the people? What success did he have?

QUESTIONS ON THE LESSON.

When was the Melchisedek priesthood instituted? For what purpose? What power and authority were given to it? After whose order is it? What

is meant by this? How is the priesthood in similitude of the Son of God? Who is the chief of the order?

Why is the priesthood not called

after the head of the order? After whom is it called? What was it called before Melchisedek?

What is said about the extent of the duration of this high priesthood? What is said about the character of it—does it change? What does latter-day revelation declare about its connection with the church?

What priesthood did Adam, Abel, Enoch, Noah and other servants of God in ancient times hold? When did the Israelites have the priesthood?

Why did it not continue after Moses? When was it restored again? How was it continued after Christ? What is the reason the priesthood is ever taken away from men? When the office is not being occupied, is the institution affected? Why not?

How do men come to the priesthood? What does Paul say about it? How did Alma receive his authority? What do those who are called to this high order of priesthood partake of in its character?

What are we given to understand, from latter day revelation, about priestly descent? About priestly lineage? Is lineage the only qualification for the office? May lineage make claim over personal unworthiness?

Did God predestinate the great priests that have taken such an important part in his work with men? What does Alma and the Scriptures declare God has done? How do you explain that he has called and ordained men from the foundation of the world in harmony with the idea of free agency? What does Alma de-

clare these men proved before they were ordained? How does he compare them with their contemporaries, by way of impressing the thought? What qualifications must men possess to be eligible to the office?

What secular position did Melchisedek hold? How is his personal character spoken of? What made him so distinguished? Who paid tithes to him? What is said about the people in his time? What did he accomplish among them?

What does the fact of God having instituted the priesthood argue that men may not do? What does Paul declare about it? How does he emphasize the thought by referring to Christ? What doctrine does the Melchisedek priesthood represent? May it not represent the law of Moses? What priesthood did Israel have? What relationship has this priesthood to the Melchisedek order? What was the law of Moses to the gospel of Christ? How is there harmony in the fact that the law was administered by the lesser priesthood?

What does the presence of the Melchisedek priesthood among men signify?

When the gospel is given to men, what must precede it? Why?

How does the provision to have the gospel taught by authorized men safeguard the spiritual welfare of the people? What conditions in the religious world today show that an authorized priesthood is necessary to preserve the purity of the gospel among men?

SUGGESTIONS TO JUNIOR TEACHERS.

Tell, in simple fashion, (1) that God established a high priesthood (2) to teach men the gospel of Christ. (3) God intended that no one should do this work but the men he called. (4) This priesthood is called the Melchisedek priesthood, after a great, good priest who lived in Abraham's day, and Abraham paid tithes to him. Our ministers are members of this priesthood, because God calls them to teach the gospel to men. (5) God gives

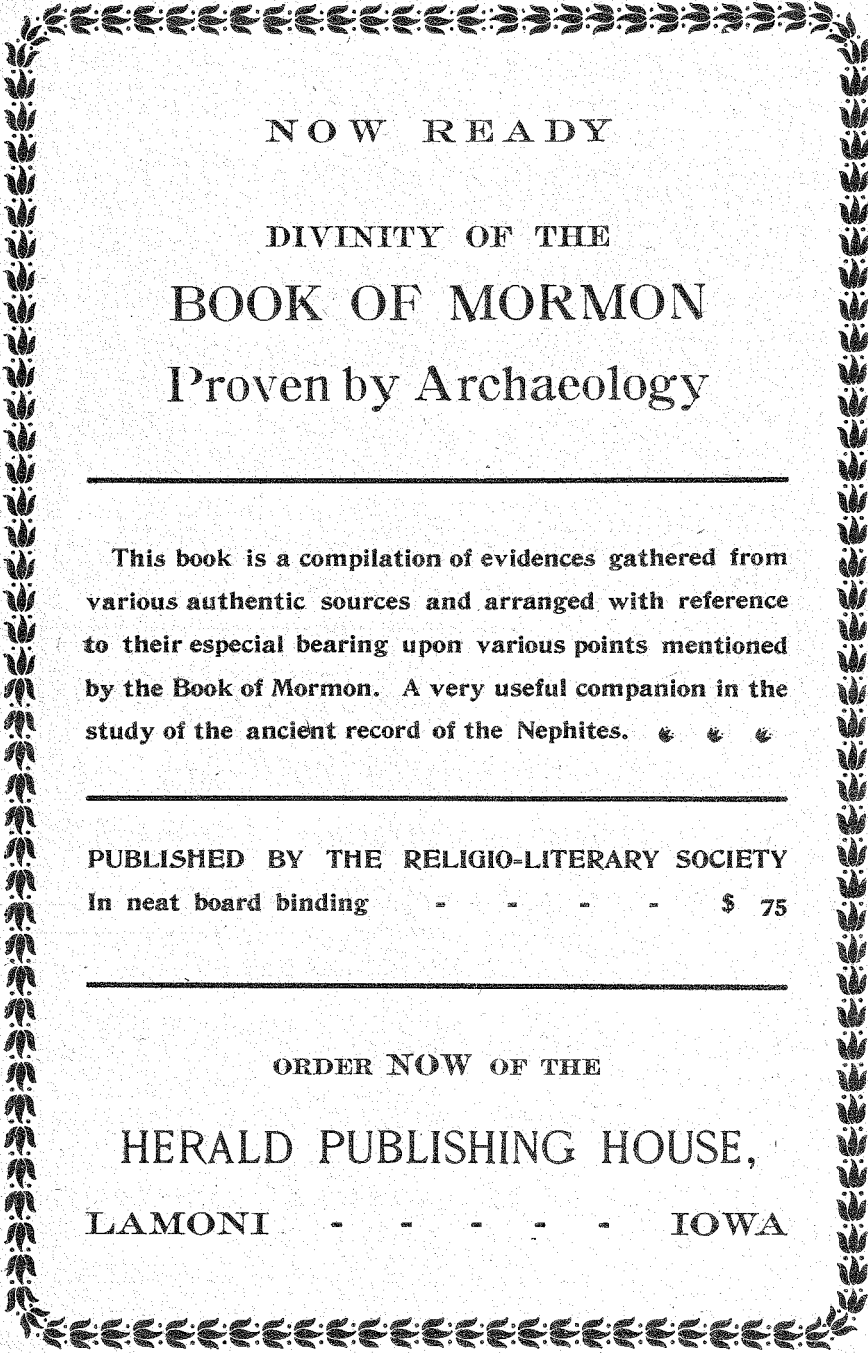
his priests power to do the things that Jesus did when he was on earth.

Points to Impress.

1. That God calls men to do his work.

2. That these priests are to teach men about Christ.

3. God has taken so much trouble for us because he loves us, and desires us to be saved, and was particular to see that we should be told just how we could be saved.



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