THE BOOK of MORMON

A Discourse Delivered by Elder Andrew Jenson Before the Ensign Stake Conference, in the Salt Lake Tabernacle, Sunday, September 22, 1907.

(Reported by F. W. Otterstrom.).

Lornely Hill a Secred Record Lies secusion. I approach my subject with a THE RILL CUMOTAIL

people, who dwelt there many cenpeople, who dwelt there many centuries ago, was earlied the man Contorn." Even prior to that time, in the early days of the world's history, it was known by a still more ancient people as the hill "Ramah." Hence, it is a fall of historical eigenfleance. But compared with our Recay mountains those high elevations that are so plentiful here, and that we gaze upon every day of our lives—the hill Cumoran is small; it is, indeed, a very insignificant elevation compared to our losty mountains.

THE ANGEL MORONL

On the north end of "Mormon Hill," or Cumorah, 80 years ago today, took place an event that, we may say, has turned the religious world upside down. On that memorable day there stood upon that hill two extraordinary persuagges; one of them was an appeal onages; one of them was an angel of God, the others a names a may only 22 two years of age. On that same occasion, the angel of the Lord, whose name was Moroni, delivered to the mortal, the young farmer boy, Joseph Smith, a record which, after being translated into English, has become universally known throughout the civilian every and the Book of Mormon. universally known throughout the civilled world as the Book of Mormon. That book has been rejected by many, it has also been accepted by many. It has also been accepted by many. Those who accept the book (translated from the ancient record), value it more than any other book that was produced in the nineteenth rentury. It makes a connecting link between a very early period of the world's history and the present generation.

The two personages, to whom I have referred, had met before—and that too upon five different occasions, at I ast. Toey met first about four years grant to that gain.

farm house that its half from the hill Cumorah. The young man, then it would be had oung man, then 1

on that occasion territor the same angel the angel Moroni, appeared to him and remained with Minal night, giving him instructions and telling him of the record which anould soon be delivered to him, and which was delivered unto him four years latter as November and today. The angel was delivered unto him four years lat-er, or 80 years ago today. The angel rold the young man, Joseph Smith, that this record contained the history of the original linkabitants of this land, in-cluding the early history of the North American Indians, and above all hat it contained the gospel of Jesus Christ in its funess.

JOSEPH SMITH'S FIRST VISION.

JOSEPH SMITH'S FIRST VISION.

Three and a half years prior to that time, or early in the spring of 1820, the boy had been told by divine beings that the whole world had gone astray religiously, and needed more light. He was also told then that if he would be faithful and true, the Lord would reveal to him something that would give new light to the world. On the 22nd of September, 1823, as I said, 84 years ago today, Joseph Smith had the privilege for the first time of looking into the ancient stone box and seeing the plates that had lain concealed there for 1,400 years. But on that occasion he was not permitted to take them. On the contrary, he was told to let them remain where they were unit he was better prepared for the work which would devoive upon him.

We need not go into details regarding the four years which elapsed from the time Joseph Smith first saw the plates (from which the Book of Mormon was afterwards translated) until he received them, but gimply say that during that time the young prophet received much instruction from the divine messenger whereby he became qualified for the great work which he subsequently had to perform on earth.

There are a few items here that may be of interest to us, and which may serve to refresh our minds on some points pertaining to the ushering in of the latter-day gospel dispensation, Joseph's own story of the coming forth of the flook of Mormon is very brief,

There are a reward to us, and serve to refresh our minds on small pamping opposed that sacred withstanding the fact that all the opposed that sacred withstanding the fact that all t

DESIRE no better text for the few ramerks that I intend to make this afternoon, than the hymn we have just ilstened to: "Lo, in Chinorah's pretation thereof; sealed by the hard

gift and power of God unto the Interpretation thereof; scaled by the hand, or Moren and hid up unto the Lord, to come forth in due time by the way of the gentiles, the interpretation thereof by the gift of find; an abridgment taken from the Book of Ether.

"Also, which is a record of the people of Jared, which were scattered at the time the Lord confounded the innuage of the people when they were building a lower to get to heaven which is to show anto the remaint of the house of Israel how great things the Lord hath done for time fathers; and that they may know the covenants of the Lord, that they are not east off forever; and also to the reavinging of the Lord, that they are not east off forever; and also to the reavinging of the Lord, that they are not east off forever; and also to the reavinging of the Lord, that they are not east off forever; and also to the reavinging of the Lord, that they are not east off forever; and also to the reavinging of the Lord, that they are not east off forever; and also to the reavinging of the Jow and the gentile that Jesus is the Christ, the Eternal dod, manifesting Himself unto all nations. And now if there he fault, it be the mistake of ment wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ." By Joseph Smith, Junior, author and proprietor.

"The above work, containing about 600

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This gives us an important date. It proves that the Book of Mormon was published to the world about three weeks at least before the Church of Jesus Christ of Latter-day Saints was organized. We lack quite a number of important dates in regard to early Church history; hence, we are thankful for anything of this kind we can obtain, and this old relic of a newspaper gives us a date, that I may say, we have long hunted for.

VARIOUS TRANSLATIONS.

I cannot say now, how many copies of the Book of Mormon have been printed I cannot say how, how many copies of the Book of Mormon have been printed, but I have tried hard to make an estimate. I am not far from the truth when I say that about a half million copies, if not more, of the Book of Mormon have been published. The great bulk of these have of course been printed in the English language, in America and Great Britain, but editions have also been published in at least 13 other languages. For instance, I find that the English translation undertaken by the Prophet Joseph Smith between 1827 and 1830 (when the first edition of the Book of Mormon was published in Palmyra) has been translated into the French, Danish, German, Italian, Welsh, Hawaiian, Swedish, Dutch, Maori, Spanish, Samoan, Tahlitan, Turkish and Japanese languages. I find, further, that the book was published in Danish-Norwegian in 1841, and has since seen three other editions in that language—four altogether. Editions in French, Italian, Welsh and German were published in 1852; six editions in the latter language have been published altogether up to date. The Hawaiian edition was pubhave been published altogether up to date. The Hawailan edition was published in 1855 by George Q. Cannon, in California, and lately we have had another edition in that language. The Swedish edition was published in 1878, and this was verified edition has been edition has been different passes. and this year another edition has been published in the Swedish language, the first edition having been sold out sev-eral years ago. The Book of Mormon eral years ago. The Book of Mormon in the Maori language was published in 1888, that in the Dutch of Hollandish language in 1890, the Spanish in 1894, the Samoan in 1994, the Tabitian in 1994, and the Turkish in 1996. The Japanese edition, is now about ready to anese edition is now about ready to print. The book has also been translat-ed into Hindostane and modern Jewish, but it has not yet been published in

OPPOSITION ENGENDERED.

The Book of Mormon contains the fulness of the gospel of Jesus Christ, or the gospel in its purity, and is destined to go forth to all nations. Its message concerns every nation, kindred, tongue, and people; and that accounts for the fact that it has been translated into so fact that It has been translated into so many languages. The assertio a was made a few months ago by one of our leading men that the Book of Mormon has been translated into more languages than any other book in the world, save the Bible. I have tried to prove or disprove that assertion, but up to the present I have not been able to do either, but I believe the assertion is true. There is, at least, no religious book, so far as I know, that compares with the Book of Mormon in this rebook, so far as I know, that corapares with the Book of Mormon in this respect. I do not think that even the Koran, that has been published in so many languages, can compare with it: and when we speak of a book meeting with favor or opposition, there has been no book, published in the nineteenth century, or in the whole age of book printing, that has had so much criticism as the Book of Mormon. Alexander Campbell, one of the founders of a Christian sect, was the first man who wrote against the Book of Mormon, and after him thousands upon thousands of after him thousands upon thousands of books and pamphlets have been issued—isometimes large volumes containing many more pages than the Book of Mormon itself, and in other instances small pamphlets; but all have bitterly opposed that secred volume. Val not-

the old world, that Adam lived here, in the civilization before the flood here, and that the flood came upon face of the earth and swept off all labsbitants, save eight souls. Then agine further, the repopulation of the rth on the other hemisphere and follow it down to the period of 1452 when with on the other nemisphere and towit down to the period of 1492 when
hristopher Columbus discovered
America. When he landed in the westre world, he found the Indians over
ere, but knew nothing about them;
and we have scarcely anything reliable
a the shape of history concerning this
sestern world from the days of the
cluge till the landing of Columbus on
an Salvador. The Book of Mormon
ills the gap. It tells us how, after
the flood, a man who is referred to as
he "brother of Jured," and others with
ilm, came over from the land of the
Tower of Babel, and settied here on
his western land. The Book of Mormon tells us about that race of people—
the Jaredites—how they prospered on
his land for a time, but how they finally were destroyed. It tells also of another branch of the human family that
left Jerussiem 600 years before the
birth of the Savior—the family of Lehl.
These people settled in South America. firth of the Savior-the fallily of Leas. These people sattled in South America, but gradually spread to the northern and also. The Book of Mormen thus eives us about 2,500 years of world history, pertaining to the western hemisphere, and thus it fills a great gap before the period from the time of deed—the period from the time of a flood to A. D. 2492.

Indeed—the period from the time of the flood to A. D. 2492.

After that we have no history for 1100 years—from the time the Book of Mortoon narrative leaves the Nephites stain, around the bill Cumorah, with the Lamanites in possession of the land, till Christopher Columbus discovered America; but we can easily bridge over that period of time, because Moroni, the last writer in the Book of Mormon, describes the condition of the people when he closes his record. His narrative foreshadows the condition of the Indians when they were first discovered by the Spaniards. Discard the Book of Mormon, and we have no history of this western land from the days of Noah or the building of Christopher Columbus, Accept that book, and we have a history of what is now called America, from the beginning of the world to 1492, brief, it is true, but it gives us some very valuable to the state of the land to the content of the land to the content of the land to the content of the land to the land t ue, but it gives us some very valuable formation, and it gives the keynote the explorations of Christopher Columbus and the Spaniards generally, They did not know anything of the country; but the Spaniards who concountry; but the Spaniards who con-quered Peru and who took possession of both Americas, soon commenced to look into the history of the Indians and when they tried to interpret their hisroglyphics, they reached conclusions which tell the Latter-day Saints that the Book of Mormon is true. The study and investigations by the Spaniards prove that such peoples as the Book of Mormon tells us about did live upon this western land. I shall refer to this matter again, a little later in my remarks,

THE THREE WITNESSES. The Book of Mormon Itself has been

estifield to in various ways, and among the testimonies that have been given concerning it are those of some reliable men who have lived upon this conti-nent in our own day. We do not have to go away back to the first Christian era for testimonics and proofs; we do
not have to rely altogether upon the
sinyings of those who are now dead;
for though all the original witnesses
to the Book of Mormon have passed
to the great beyond, yet their descendants are still alive, and there are se
many living now who are acquainted
with the circumstances associated
with the circumstances associated
with the early days of the Church, that
even at this late date, eighty years
after the event, which we specially remember today, transpired, it is possible to obtain from authentic sources
data of great value: not only from
such papers as I have exhibited to you
today, but from a great many othes
documents and testimonies which
throw light upon the conditions eighty
years ago. Several men have lived in
our own day who testify that they
saw angels. Joseph Smith was not the
only person who testified that he saw
angels. There were especially three
men, closely associated with him, who
are known as the Three Wilnesses to
the Book of Mormon, who saw an angel. I will not take time to read their
testimony, because you are so well acquainted with it; and even the strangers within our gates, who have seen
copies of the Book of Mormon, know
that this statement of the Three Witnesses can be found in the beginning
of the book. These witnesses testify
in all soberness that they saw the
plates, that they were shown them by
an angel, that they saw the engravings
upon the plates, of which they have
given descriptions, similar to that
which I have read from the pen of
Orson Pratt. These men were faithful
and true to their testimony. They
went into darkness, it is true, and they
even went out of the Church, which,
from whichever standpoint we have a
mind to look upon it, tends to make
their testimony still stronger. Oliver
Cowdery, David Whitmer, and Martin
Harris will always live among the
Latter-day Saints as the men who
stood close by the Prophet Joseph
Smith, and who, like him, saw angels,
and heard the voice of God from on
high testifying that the transi

which is found with them.
DISCHIPPION OF THIS PLATES.
Orean Prait, in his "Remarkable of the blook and the Bible hold to come the property of the property of

testimony as he was at the time he was one of the historians of the Church, and at the time he chose the tweive apostles, when he stood so high in the councils of the Church. After he had been excommunicated from the Church for 10 years, he came back to the saints and humbly asked to be admitted into the Church again. His request was granted. Soon after this he prepared to go on a mission to Great Britain, but his career was suddenly cut short, as he died at Richmond, Me., in March, 1850. Not long before his death, he made some remarks that are of importance to every Latter-day Saint and to everybody who has heard them. The saints had at the time recently been driven from Nauvoc and were on their way to the Rocky mountains. A special conference was being held at Kanesville, Ia., Oct. 21, 1848, on which occasion a large congregation of Saints and strangers were present. Oliver Cowdery arose and made the following remarks:

"Friends and Brethren—My name is

"Friends and Brethren—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils.

I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummin, or, as it is called by that book.

by the means of the Urim and Thummin, or, as it is called by that book, holy interpreters. I beheld with my yes and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands 'the holy interpreters.' The book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the prophet. It contains the everlasting gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people."

Oliver Cowdery died when only 45 years of age, he being born the same year that the Prophet Joseph was born, 1805, and he died in 1850.

DAVID WHITMER'S ATTESTATION, David Whitmer was another witness David Whitmer was another witness. He lived to be an old man, being considerably over 80 years of age when he died in Richmond, Ray county, Missouri, in the 25th day of January, 1888. We have vetumes, I may say, published in regard to his testimony. A leesture cound be delivered on him alone, but that will not be necessary on this occasion. I will shade any man but if occasion. I will sunply say that but off Whitmer, like Oliver Cowdery, was always true and faithful to his too thouse. When prominent people frequently visited him from Chicago. quently visited him from Chicago. Philadelphia, St. Louis and elsewhers, and when several leading papers of the cast sent special delegations to him, urging him to tell the truth a regard to the Book of shorman, he siways, in asswering them, bore the same testimony that he did in the years of his youth, namely, that the Book of Mormon is true. On one acsion he said:

Book of Mormon is true. On one acsion he said:

"The fact is, it was just as though
Joseph, Oliver and I were sitting just
here on a log, when we were oversaidowed by a light. It was not like the
light of the sun, nor like that of a fire,
but more glorious and beautiful. It
extended away round us, I cannot tell
how far, but in the midst of this light,
about as far off as he s.ts (pointing
to John C. Whitmer, sitting a few feet
from him), there appeared, as it were,
a table with many records of plates from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (Le, the ball which Leni had), and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

Seven years before his death, a man

and power of God."

Seven years before his death, a man in his neighborhood circulated a report that David Whitmer had gone back on his testimony in regard to the Book of Mermon. He felt so bad to think that anybody would accuse him of such a thing, that he prepared and signed a swern statement, which was published in the Conservator, a paper published in Richmond, Mo., March 25, 1881, and in this document he says:

"It havingbeenrepresten 9 14; "It havingbeen represented by one

It having been represented by one John Murphy of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer denied my testimony as

Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon. To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time dealed that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me pest well know that I have always adhered to that testimony. And that no man may be misled, or doubt my present views in regard to the same, I do again affirm the truth of all statements as then made and published."

As I said, I have a great many documents and sayings to show that David Whitmer, again and again reiterated his testimony of the Book of Mormon. Whenever he had an opportunity, either in private conversation or in being interviewed by newspaper men or others.

Whenever he had an opportunity, either in private conversation or in being interviewed by newspaper men or others, he would always tell the same story in regard to that book. He never denied the testimony that he first bora to its divinity. Three days before his death, he called his children and other relatives and friends together and testified to them, with all the fervor of his soul, that the Book of Mormon was true; this testimony lives in the hearts of his children and grandchildren to this day. AFFIRMATION OF MARTIN HAR-

RIS.

Perhaps some of my friends will remember that the late Edward Stevenson and myself, together with another brother (Bishop Joseph S. Black of Descret) went east in 1888 and visited mearly all of the socalied waste places of Zion. Among the states we thus visited was Missouri, where we were particularly interested in interviewing the descendants of the eight witnesses, as well as the three witnesses to the Book of Mormon, but unhappily warenched Richmond a few months after the last of the three witnesses had passed away, namely, David Whitmer, who died in January, as we visited Richmond the following September. We soon found that Richmond and vicinity contained many relatives of the ily contained many relatives of the Whitmers and Pages; and therefore we spent several days there visiting from house to house, in order to find out what we could from the children, grandchildren and friends of the eight witnesses.

Of course you are aware that there were eight witnesses besides the three witnesses that I first mentioned. While winesses that I first mentioned. While these eight witnesses did not receive the same divine manifestations that the three witnesses did, yet they testified to the fact that they knew the Book of Mormon to be true, and that they had seen the plates from which the Book of Mormon was translated and had handled them.

Before visiting among these people, I was not quite satisfied with the asser-

Before visiting among these people, I was not quite satisfied with the assertion that I had heard so many-make to the effect that these witnesses all remained faithful and true to their testimony, to the days of their death. I wanted to know something more definite about each of them, and for this purpose we spent an interesting time among the Whitmers; and others in Richmond, interviewing many and listening to what they knew and could tell us about these witnesses.

CHRISTIAN WHITMER

I will first mention Christian Whitmer; he was one of the early elders of the Church—a good and faithful man. His being exposed to the persecutions. In Jackson county in 1833 brought upon him a disease from which he died on the 27th of November, 1835, in Clay county, Missouri, the second temporary

JACOB WHITMER.

JACOB WHITMER.

In the order that the names appear in the Book of Mormon Jacob Whitmer is the next witness. He lived to a pretty good age, and he, too, was true to his testimony, though he left the Church as early as 1838. In his later years he lived in Richmond, where he died April 21, 1856. There was a certain apostate faction, known as the Whitmerites, living in and about Richmond in 1888, and even now there are a few of them left. A son of Jacob Whitmer, namely John C. Whitmer, who, for several years prior to his death, stood at the head of this faction as its president, was very much elaited about the Book of Mormon, and he willingly told us what he could remember about his father. During our conversation, he testified as follows: "My father, Jacob Whitmer, was always faithful and true to his testimony in regard to the Book of Mormon, and confirmed it on his death-bed."

PETER WHITMER, JR.

Peter Whitmer, Jr., was another witness. He also remained steadfast in his testimony till the last, and died as a faithful elder in the Church. He was one of the first men to take a long mission. Leaving the place where the Church was organized in the latter part of 1830, he traveled about 1,390 miles westward and was one of the first elders who placed his feet in Jackson county, Missouri, arriving there early in 1831, together with Oilver Cowdery, Parley P. Pratt. Ziba Peterson and Frederick G. Williams. He died on the 22nd of Geptember, 1836, in Clay County, Missouri, true and faithful to his testimony of the Book of Mormon.

JOHN WHITMER,

Another witness was John Whitmer, the also was the first regular histor-in of the Church. In this connection may digress a little by saying that may digress a little by saying that some years ago, on one of my special missions to the states, I succeeded in obtaining from the relatives of John Whitmer a copy of the old history that he kept at the time he was Church Historian. He did not write very much 'tis true, but some of the little he did write and which thus fell into our write and which thus fell into our hands, we think is very valuable. John Whitmer died on the 11th of July, 1878, in Far West, Caldwell county, Missouri. Although he never joined the Church again after his excommunication in 1838, he was always true to his testimony in regard to the Book of Mormon. Even in his darkest days, and at the time when he, full of enmity, first turned his back upon the Church and the Prophet Joseph, he declared in the presence of a number of Missourians—enemies of the work of God—that he knew the Book of Mormon was true. His nephew John C. Whitmer, of Richmond, who was with him before his death, testified that write and which thus fell into him before his death, testified that "his uncle John" bore testimony to the truth of the Book of Mormon, until the last. This is corroborated by many others who visited John Whit-mer on various occasions previous to his death.

HIRAM PAGE.

HIRAM PAGE.

Hiram Page was another man in whom we were interested. You will remember his name as a witness. He had a son living in Richmond when I visited there in 1880. This son, Philander Page, testified as follows: "I knew my father to be true and fathful to his testimony to the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the eight witnesses. I can also testify that Jacob, John, and David Whitmer, and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these witnesses on their deathbeds and heard them all bear their last testimony." John C. Whitmer (a nephew of Hi-

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