

of Yucay without speaking of a round tower, situated on an isolated rock, and made of rough stones. Inside are niches, and outside are sculptures representing a serpent. It is most likely a temple. The peculiar veneration of the ancient Peruvians for isolated rocks, justifies this idea. The Indians, of today, have inherited the superstition of their forefathers; and none of them would dare to pass this tower without bowing profoundly to it, throwing down a stone, and muttering an invocation."

The leading features of the religious belief of the ancient Peruvians, were strictly Judaical, and some descriptions read like passages in Josephus. They believed in the immortality of the soul, and in a future life of pleasure or pain. The man who had well employed his time, went to the world above, where his reward awaited him. If, on the contrary, he had led a bad life, he was flung into the world below. The future life, whether happy or otherwise, was held to be entirely real and natural. This is clearly shown from the nature of the substances accompanying the burial of the dead—food, ornaments, weapons, etc., discovered in their sepulchres.

While the Book of Mormon contains a mine of archaeological wealth to instruct and delight the wondering scientist, it is, moreover, a choice repository of precious gems of Gospel truth—of orthodox doctrines and apostolic teachings.

As great diversity of opinion upon religious matters has long existed in the Christian world, many honest and sincere writers in past ages have labored earnestly to promote unanimity in principle and practice; to such, and to all truth-loving people, the history of the Christian church in the earliest times, and the testimony of apostles and other faithful witnesses, have been held in the highest esteem, and eagerly sought after. That there were errors in the churches, even in the purest times the Epistles to the Corinthians, the Galatians, and the Hebrews, are standing proofs. There is abundant and eminent testimony that, in after ages, things grew much worse. Those errors, which in the first century were but the bud and the tender blade, have, with the lapse of ages, brought forth an abundant harvest of apostasy and corruption. How precious, then, must be the recorded words of those who were known to be authorized and uncorrupted witnesses of Christ and His doctrines? The Book of Mormon contains the genuine testimonies of those who associ-

ated with Jesus Christ, after His crucifixion, also much of His personal teachings, together with doctrines, precepts and prophecies of holy and inspired men.

Foxe, author of the Book of Martyrs, calls the three hundred years next after Christ, the "primitive church." See Acts and Monuments, Book 1st. By others the term is applied to the Christian community comprehended within the lives of the apostles, all of whom passed from mortal view before the close of the first century, A. D. The names of a few writers, called "Holy Fathers," who lived in those early times, are preserved and held in profound veneration, because of their opportunities of being acquainted with the doctrines and order of the church in its purest times.

St. Clemens, of Rome, supposed to be the same as mentioned by Paul in Phil. iv: 3, and claimed by the Catholics to be the first Pope, is credited with being the author of "Apostolic Canons," "Constitutions," homilies and epistles, to which is attached the greatest importance, because of their antiquity.

Ignatius Polycarp, Justin Martyr, Irenæus, Tertullian, and some others, who lived in the second century, are names of great consideration, because of their association with the infant church. The authority of Saint Ignatius is particularly venerable, because he not only lived in the age of Christ, but it is believed that he was one of the children brought to Him, and taken up in His arms and blessed. On this account he was surnamed Theophorus, signifying "borne" or "carried by God." See Denominational Reason Why, page 3. According to another legend he was the child whom the Savior set in the midst of His disciples. The writings of this "apostolic father"—fifteen epistles, a liturgy, and a work entitled Didache—were held by some to be of equal authority with the New Testament. Chambers' Encyclopædia, Art. St. Ignatius.

Polycarp, bishop of Smyrna, companion of John the Revelator, is represented as a most saintly character; and the five epistles attributed to him, are considered to be of immense value. Irenæus, who lived about sixty-five years after Polycarp, speaks of him thus:

"I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse; and also his entrances, his walks, the

complexion of his life and the form of his body, and his conversation with the people, and his familiar intercourse with John, as he was accustomed to tell, as also his familiarity with those that had seen the Lord. Also concerning his miracles, his doctrines, all these were told by Polycarp, in consistency with the Holy Scriptures, as he received them from the eye-witnesses of the doctrine of salvation."

This passage occurs in an exhortatory epistle to a Roman heretic, Florinus, and is preserved by Eusebius, History Eccl., chapter 20, and shows the respect which is due to witnesses of the church in early times.

Tertullian, though acknowledged to be an apostate, he having quarreled with the Roman clergy, and, it is said, adopted Montanism, is, nevertheless, esteemed a profound teacher and reliable authority upon many things. See Chambers' Encyclopædia.

While all these things can be affirmed of the antiquity of the eastern hemisphere, and of the Christian Church in Asia, similar, but clearer and more direct testimonies can be adduced from the antiquities of the western half of the globe, and from the Christian church of Zarahemla, and of the Land of Nephi in South America.

When it is asserted that the doctrinal portion of the Book of Mormon, its moral precepts and Gospel truths are of equal authority and genuineness with those of the New Testament, the truth is but stated in part; the comparison as to unblemished authority and freedom from interpolations, leave a considerable margin in favor of the former.

The contents of the Book of Mormon, while embodying a registry of most interesting historical facts of the remotest antiquity, possesses a most singular clearness of authority, and freedom from extraneous matter; a genuineness peculiarly its own, and not possessed by any other literary work of like character and sweep of time.

The first 157 pages contain a brief history of about 400 years, and were engraved upon plates called the small plates of Nephi. Page 157, note 2 d. These plates were preserved, and their contents remained unchanged, as the writers engraved them, until they were delivered into the hands of the inspired translator. Page 158, note p.

The next 291 pages embody an abridgment of the writings of various authors and historians. These engravings were quite full and vo-