

America, after the flood, was the language spoken by Noah and the righteous portion of his descendants. Concerning this language Bishop Fuller, quoted by Scott in his commentary upon the passage, says:—"Noah and other pious persons, not being concerned in the project, retained the original language. Now if this was, as it is highly probable, the Hebrew, we may conclude it was thus called from Eber, to whose descendants it was peculiar; and perhaps this is the most satisfactory reason that can be assigned why Abraham is called the Hebrew, and his posterity the Hebrews."

We have no evidence in sacred history that the Holy Priesthood, either the Aaronic or the Melchizedek, was ever conferred upon any man outside of the descendants of Shem, and this honor has, probably, been confined to the children of Eber, i.e. all the Hebrews; though there were many other nations descended from Shem.

In verses 5, 20, 32, of the 10th of Genesis, one of the distinctions between the sons of Noah was "after their tongues." It would appear that each grand branch of the great patriarch's family was given a distinct language, and according to philologists all the languages of the earth can be traced back to a few primitive types.

That Jared and his brother were the offspring of Eber is highly probable from the fact that they manifested faith in the true God, and they became objects of His special favor. The brother of Jared through his mighty faith was enabled to pierce the veil and gaze upon the face of the Lord; a privilege he could not have enjoyed unless he had received the Priesthood. All this was a distinguishing trait of the children of Eber.

The history of the Jaredites was taken from annals written by Ether, a descendant of Jared. There are no means at present known whereby the language of the Jaredites can be ascertained.

The records they left were discovered by a party of explorers called the "people of Limhi." They were written upon twenty-four plates of gold, and translated by King Mosiah into the language of the Nephites. (See Mosiah 28.) The brief history contained in the Book of Mormon is an abridgment taken also direct from the original twenty-four plates of gold, by Moroni. (Ether 1: 1-5.) This last transcript was translated into the English tongue by Joseph Smith, the Prophet.

Each of these translations was made by means of the Urim and Thummim by the gift and power of God.

The language of the plates of Ether was that spoken by Noah and his descendants before the confounding of languages. What that language was can not be known except by divine permission. Doubtless there were choice and peculiar qualities comprised in that ancient and sacred vocabulary. It was the language employed by Noah, Enoch and other antediluvian patriarchs in their converse with the Almighty. But those rich treasures of knowledge and power are jealously guarded. People who were entrusted with them were under great responsibilities. The only races that we know of that enjoyed this favor were the antediluvians and the Jaredites, and both peoples were utterly destroyed from the face of the earth, with the exception of Noah and other righteous individuals.

The original language was pure and unmingled; it was perfect as the vehicle of clear, profound and priceless intelligence. It was a powerful bond and promoter of union to its possessors. It is one of the blessings promised to Israel in the latter-days. "For then will I turn to the people in pure language, that they may call upon the Lord with my consent." (Nephi, 3: 9.) The tendency of the language was to unite.

The prime feature of the religion of the antediluvians was unity. The righteous became of one heart and of one mind, and there was no poor among them. They were one in all things.

The wicked were also united in their evil plans and defiance of the Almighty. Society was, like the period, youthful, vigorous, nay! tremendous! "There were giants in the earth in those days; and after that, when the sons of God came in unto the daughters of men and they bore children to them, the same became mighty men, which were of old, men of renown." (Gen. 6: 4.)

The religion of the tower builders, so far as any accounts are given of it, consisted largely of sacrificial offerings. This is true with regard to the worship of the true God, and also the honors paid to false deities. It is the opinion of sound and eminent thinkers that the Tower of Babel was a religious structure, and it is known to such as the Temple of Belus.

The following description of this historical monument is taken from the "Museum of Antiquity," p. 452:

"This prodigious pile consisted of eight towers, each seventy-five feet high, rising one upon another, with an outside winding staircase to its summit, which, with its chapel on the top, reaches a height of 660 feet. On this summit is where the chapel of Belus was erected, which contained probably the most expensive furniture of any in the world. Our golden image, forty feet high, was valued at \$17,500,000, and the whole of the sacred utensils were reckoned to be worth \$200,000,000."

The nature of the relics of religious structures and implements found upon the abiding places of the Jaredites will be better understood by considering the character of the sources from whence the models were derived.

The first recorded art of religious worship found in the Bible is that of Cain and Abel. But in the Book of Abraham, Pearl of Great Price, we read that sacrifice was offered to the Lord by Adam. The victim was a lamb; and our great father was informed by an angel from Heaven that this sacrifice was a similitude of the sacrifice of the Son of God, for the redemption of the world.

The next mention that is made of this religious rite is the case of Noah, Gen. 8, 10. This is the first time that an altar is mentioned in the Scriptures, and that the term burnt-offering first occurs. No reference is made in either case to a temple, or any other covering under which the rites were performed, although there might have been such in the very earliest times, and from the altars and houses being erected for the worship of the God of heaven the idol of idolatry and the building of idolatrous temples was probably derived, as the counterfeit always follows the genuine.

Upon the occasion of Noah's sacrifice it is stated that "the Lord smelled a sweet savor," and in some other instances similar words are used.

It was not probably the smell of burning flesh that pleased the Lord as much as it was an evidence of the faith of the

offerer in the sacrifice of the promised Redeemer, typified in the offering. A similar victim, smoking from an idolatrous altar, was an abomination to Him, because it was a sign of infidelity and defiance.

From this early use of sacrifice, both true and false, altars and temples have appeared among all nations, in all times, and from the primitive and simple idea first revealed from heaven. As a pure symbol of faith and love towards God there grew up a vast system of idolatry, embracing the most horrible and disgusting monstrosities, founded upon the theory that the revenge of the Deity was to be gratified, His vanity flattered, and the God made as pleased as possible by holocausts of human sacrifice. There is no doubt that such was the practice of the tower builders.

The Jaredites were highly favored in having a man of God to lead them. They were also fully acquainted with the idolatrous practices of their contemporaries. They belonged to a race of monument builders. The colony had seen nothing else in all their days of a public and national character but gigantic works of masonry. They had seen the foundations of that mighty city Babylon laid, and they might have assisted in rearing that stupendous monument called the great tower. Their religion and that of their neighbors consisted of sacrifices. They could not worship the Creator aright without altars, temples, and sacred implements. And all these were used in much greater abundance and variety by their idolatrous countrymen. They carried these ideas with them into the land of America; the models of smoking altars, colossal forms in earthly substances representing objects of worship, temples, sepulchral mounds, and pyramids were familiar to their thoughts; and these things were associated in their minds with their religion, and with what is most highly valued by every people—their forefathers and their patriotism. We may look, therefore in North America for traces of a people possessing similar ideals and peculiar directions of thought.

The Humboldt Library, Nov. 1881, contains a contribution from the pen of George Rawlinson, M. A. Prof. of Ancient History, upon the "Origin of Nations." He speaks of the remains of the ancient Babylonians as follows:

"The buildings were of brick, partly sun-dried, partly baked. The chief edifices were temples. In these the pyramidal form was, as a general rule, affected; but, instead of the slope being completed the temple rose in a number of upright stages, which were not fewer than three, and may, occasionally, have amounted to seven. The weapons of the Babylonians, their spear-heads and arrow-heads, were of bronze; their tools and implements, such as hammers, hatchets, adzes, knives, sickles, nails, were either of bronze or stone. The workmanship of the stone implements is somewhat more advanced than that of those very primitive ones which have been found in the drift; but it is in no degree more skilful than that of the more ordinary stone celts of Western and Northern Europe, which until the examination of the drift (soil excavated in prospecting) and cave remains were regarded as the most ancient products of human art in our quarter of the globe.

"The bronze implements have been cast in clay moulds, and are not ill-shaped. They are generally, no doubt, of later date than the stone ones; but their positions in the remains appear to indicate that the two materials were, during a long period, in use together.

"In pottery the early Babylonians exhibit