Hebrew Characteristics of the Record-Why a Portion of the Prophecies of Isaiah Were Transcribed upon the Plates-The English Version Not Copied by the Prophet Joseph-Double Fulfilment of Prophecies.

een the design of the Lord that much

of this Sabbatic year should be spent by

His children in the study of the Scrintures. (Deut. xxi: 9-11.) This public reading was sometimes, if not always.

aphat II Chron., xvil. 7), but on this oc-casion the Priests went about among the people, instead of assembling them

all in one vast congregation. An account of a third reading is found in II

Chron. xxiv, 30, and was carried out during the reign of Josiah. The fourth

and last public reading of which the Bible makes mention was celebrated on

the return of the Jews from the Baby-lonish captivity (Neh., viii; 1-8.) Upon this occasion the reading was accom-

panied with marked features of solem-

service, the assembled people, all arose to their feet, as a mark of profound

reverence, and continued to stand un-til the reading was finished. From

these citations of Jewish history the three following propositions are prov-

First-The ancient Jews regarded the original copies of the word of God as

specially sacred, and preserved them

accordingly.

Second—Copies from the sacred originals were supplied for general use as

convenience or necessity demanded, and the law required. Third—The originals were read pub-

licly every seven years, according to the Lord's command, or, failing this,

on extraordinary and necessary oc-

as standards to insure the uncorrupted preservation of the text.

Second-Copies of the law, in many instances, did not contain all the Scrip-

ture extant, but only applicable por-tions of it, benitting the circumstances under which it was written, or the uses

THE PLATES OF LABAN.

history of the brass plates that Nephi and his brethren obtained from Laban.

The records on these plates were not

written in the native language of the Jews, but in characters based on the

Egyptian system of hieroglyphics (Mos. 1-0), familiarity with which was not

common among the Israelites. These records were obtained at great expense,

and at the risk of life itself (I Nephi, iii: 24, 25), in order that the descendants of

24, 25), in order that the descendants of Lehi might have a knowledge of the commandments of the Lord, and of the prophecies of His servants, when they should come forth on the land of promise that was given to Joseph by his father, Jacob. These brass plates contained all Scripture from the begin-

ning of the world down to about the time when they came into Lehi's pos-

session. (I Nephi, iii: 20.) They were the most perfect and complete copy then in existence, (13-23) Among their

specially enumerated contents we find the Five Books of Moses, a history of

the Jews, many prophecies of Jeremiah, (I Nephi v; 11-18) and those also of that

Joseph who was sold into Egypt (II Nephi iv; 2). They also gave the gene-alogy of Lehi in a direct line back to this same Joseph. They must have con-tained the prophecies of Isalah, too, or

Nephi could not have copied some of them, and since Isalah finished prophe-

sying about B. C. 698, there is no ground for thinking that any of his prophecies were not found on the brass

prophecies were not found on the brass plates. These plates were considered very sacred by the Nephites, as we learn from what is said about them in Mos. xxviii:20; Alma xxxvii:2; III Nephi: 2, and in other places. That they were thus highly esteemed is manifest from the facts already cited that neither vast

earthly treasure, nor life itself, was considered too high a price to pay for

hem, or to risk in getting possession

of them. Other considerations likewise ontirbuted greatly to invest these par-

icular plates with a special value and

sacredness. Among these may be men-

tioned the impossibility of obtaining another copy should the originals be

ost or destroyed. In them the pious

Nephlies saw their only compass-their only life line. In later years, when

copies were made, these original brass plates lost none of their intrinsic worth

and sacredness. They must still be re-

tained and guarded with jealous care, in order that copies might be preserved

from corruption of the text. These brase plates, then, stood in the same

elution exactly to the people of Lehl, hat the original copy of the law writ-en by Moses himself, did to the Jews in

Paiestine. To them final appeal could be made in all cases of doubt respect-

ing what was the mind and the will of

the Lord. Without them the house of Jacob on the western continent would

be like a ship at sea without a sure rudder. Even granting that there were minor faults in the record resulting

from the carclessness of transcribers, that fact could not be ascertained after

Lehi left Jerusalem, and the brass, plates, therefore, occupied the position, in the minds and hearts of the plous

Nephites, of an original, uncorrupted copy of God's law, and of the prophe-

cles of His servants. Yet had the peo-ple known of imperfections in those records, that fact would not detract from their sacredness any more than many known imperfections in the Bible

text could affect its sacredness were the Christian world suddenly reduced to

the possession of one last copy of that inspired volume. The wealth of this

world would be but a bauble compared with the value of that precious book. The people of God were taught also

that God purposed taking such partic-ular care of those very plates that they

should never be destroyed, nor become dimmed by age (I Nepht, v: 19: Alma, xxxvii; 5), and that they were finally to

go forth to all mankind, and become a blessing of inestimable value to our race (I Nephi, v: 16-19; Alma xxxvii; 5).

Under these circumstances it would be very natural for God's people to con-

clude that the best way to avoid the destruction of the plates, and to keep them undimmed by time, was to protect

them, in every way possible, from all

agencies that might tend to thwart

For these reasons we find that these plates were not used for common pur-poses, and, so far as the Book of Mor-

mon informs us, there was but one pub-lic reading given from them after Lehi's

God's purposes respecting them.

We shall next be concerned with the

to be subserved by it.

Two additional propositions must also be accepted: First-The originals were hid away

(BY T. W. BROOKBANK.)

The Latter-day Saints accept the Book of Mormon as an inspired record of equal authority with the Bible. Contrarily, the Christian world almost universally claims there is no ground whatever for regarding that book as one of divine origin. It is not necessary to repeat here even the substance of much that has been alleged against it. To include it all would require the pages of a large volume. No book

published in modern times has aroused such a storm of criticism and denunciation. But the attacks made upon it have not in the least degree lessened the faith of its friends; and in spitan opposition the children of mer re now more freely accepting it than ever before. It is winning for itself wonderful success among the people. These facts show that the book is trinsically possessed of a value and a vitality peculiarly its own. In this respect it is comparable to the Bible only. Both are books that time can

not relegate to the shades of oblivion, nor the attacks of enemies overthrow.

OBJECTIONS. One of the objections to the Book of Morinon is that it is supposed to be a duplication of the Scriptures already in hand. There is no necessity, it is rgued, for a second Gospel. But even f it were a duplication, it would but if it were a duplication, it would but be according to God's plan. Mark, Luke, and John, repeat much that was written by Matthew. The book of Deuteronomy gets its name from the circumstance that it duplicates much that had already been recorded. When we examine the prophecies of the great Prophets of God, we find there is continual duplication or the principle is often carried further. Daniel, for instance, brings Babylon, Persia, Greece, Rome and the Little Horn into view at least twice; and the reflexes occurring in the prophecies of others are too umerous to mention. for the existence of the later edition of the Gospel, the fact is recalled that the Savior Himself told His disciples

The Bible gives the history of one of these folds, and that of the other is found in—well, in the Book of Mornon. Thus far, with respect to the

that He had another fold, or body of elect children, besides the one in Pale-

But a good shepherd would not leave fold of sheep without pasture, and having had a good deal of experience in feeding the Jerusalem fold, and in feeding the Jerusalem fold, and knowing just what His sheep needed to keep them sound and healthful, He concluded the same rations of food would be best for the "other fold" also, and He fed them accordingly For this reason we find no new prin-ciples of life and salvation in the Book of Mormon. Man alone might have ruined the claim of inspiration for that book by the introduction of just one new-fangled principle, alleging it to be necessary in God's economy. Nephi. necessary in God's economy. Nephi.
Joseph Smith, and all the rest of God's servants who had anything to do with servants who had anything to do with the writing originally or with the in-terpretation of the Book of Mormon were restrained by divine power from offering the people a new Gospel, either in whole or in part. Let the Saints thank God that it is true the Book of Mormon is, to some extent, a duplica-tion of New Testament principles-exact and complete-and that there is, efore, no ground for the insuperable objection that it disagrees therewith. Were such an objection well-founded, where would we stand?

Another objection that stands in the way of many, and which, undeniably, is formidable in their minds, is the incorporation into the book of whole chapters—17 by Nephi alone, from the Bible. This transcription was made, so they say from the langer was -so they say-from King James' verso they say—from King James version of the ancient Jewish Scriptures. From the position thus assumed, the conclusion follows that, since a man, who claimed to live in America long before the translation authorized by King Jemes was given to the world in King James was given to the world in [England, could not, by any possibility, copy what was not in existence, the historical existence of Nephi must necessarily be denied. It follows, further, by the same argument, that the Prophet Joseph Smith was an improved. impostor. But the whole argument is The premises are not true, and the conclusion is utterly false.

This will become clear by an hon-est consideration of the facts, and it now proposed to investigate: First-Why Nephi copied those

Second-Why he copied those particular chapters instead of others that were before him. Third-Why he began the transcription with the 48th instead of the

nd chapter. Fourth-Whether Joseph Smith

copied, as alleged from our common version of the Bible

ISAIAH AND NEPHL

First-How did it come to pass that Nephi copied 17 chapters of Isalah into his book? In order to understand this it will be necessary to recollect some facts of ancient Jewish history. In the minds of the Jews who were truly pious, there was cultivated a rever-erce for sacred things, or for those in-timately associated with their religion, and its service, which made them dis-

inguish between such things

thers that were common, or belonged their every day life. These reverential feelings of the Jews were made to embrace the Law of God and es-pecially original copies of it. Thus we d that the two tables of stone upon which God wrote with His own hand the Ten Commandments, were laid up the Ten Commandments, were laid up in a sacred ark, or chest, that was specially prepared for this purpose. They were there preserved as things too sacred for common use, or to be profaned by public exhibition. Deut. x. 5. Four hundred and forty-seven years after they were first deposited in that ark they were still there and

that ark, they were still there and alone, I Kings viil, 3. There was noth-ing else in the possession of the people sufficiently sacred to be treasured with

When Moses wrote the law in enlarged form, it is quite evident that a ably by some scribe. The copy writ-ien by Moses himself was laid away by the ark. Deat. xxxi, 26. This orighal copy was to serve as a standard by which the purity of the text of the law could be preserved, and the other copy was given by Moses to the Priests and Levites for general and public use.

or contract between God and the peo-. It is natural to suppose that there were two copies of it, that each of the contracting parties might have one; therefore one was laid up beside the ark, this was the Lord's copy, another as given to the Priests and Levites, this was the people's copy." (Dr. Adam Clarke, Compare verses 9 and 26. Deut, xxxi.) Some of the Jewish rabbis claim there were 13 copies of the law made altogether, one for each of the twelve tribes, and one, the original, in the handwriting of Moses, was aid up by the ark. This does not seem improbable; but it is not Scripturally substantiated. We do know, however, from Biblical sources that copies of the law were more or less numerous. From Joshua vill, 32, we learn that a copy, in part at least, was engraved on stone pillars and thus set up publicly in conformity with the commend of the Lord through Moses. It seems quite certain, too, that Joshus bimself had a copy for his private use, (Josh, I: 8.) Every one of the Jewish kings was required by law to write out, with his own hand, a copy for himself (Deut., xviii, 18), and it is probable that those who, for any cause, were however, that there was one such read-

ing (I Nephl, ix; 22). On this occasion Nephi himself was the reader and teacher, since he understood the engravings on the plates as his father be-

In the year 1 B. C. these plates pass from our view, after 600 years of most careful preservation. Without doubt they shall be brought forth again in the due time of the Lord. Now, the house of Jacob on this continent of America being placed, as to their Scripnot able to perform this labor personture, in circumstances more difficult ally, had a copy presented to them up-on their accession to the kingly office. than those that surrounded the ancient Jews in regard to their sacred writ-This was done in the case of Jehoash, who was only seven years old when he began to reign, and who was consequently too young to do the writing himself. It is not probable that every convibus mentioned convibus mentioned ings, and having as great, or we may justly say, far greater, incentives to preserve the original copy from dese-cration and decay, and influenced also y the known examples of their forecopy thus mentioned contained, or that fathers, followed the same course and made copies of the original for common hose provided for by law were expected to contain, all the Scripture God had given to His people up to the time the and general use. No stronger evidence of this fact can be offered than the contents of the book of Nephl itself afdifferent copies were made; but only applicable portions of it. Thus the copies that the kings were required to make did not, in all probability, coutain more than the principles of rightfords, which contains whole chapters copied from the brass plates. Nor do we have to rely upon the visual evi-dence only, for we are expressly told in eous government, according to which the Jewish kings were to rule, and some Alma, vi; 3-12, that copies of all the man, vi. 3-12, that copies of all the sacred writings in possession of Helaman, among which were the brass plates, were made and sent out among the people. It is stated also that the others that concerned their individual conduct. In order to further the purpose of preserving the Scriptures in an uncorrupted state, and to make the people sufficiently well acquainted with people searched the Scriptures, which they could not have done, had there them so that every one might have at hand a key by which to test the purity of the doctrines taught by the public teachers, and also to impress upon the minds of all the great value of God's word to His people, the Priests been no translations made from the original hieroglyphical records into the common written language of the people (Jacob, vil; 20). It appears, too, that the plates of Nepht, while in process of making historically, were intended for a more general public use than the were put under commandment to as-semble, once every seven years, every man, woman and child and stranger in brass plates were (I Nephi, ixx; 3).

From what has now been written respecting the brass plates, the following the land, in the capacity of a great Sunday school, and read and expound the law to the people. As every seventh year was a year of rest for man, beast and the soil, it appears to have

propositions are well proved.

First.—The Nephites regarded the original copy of the Scriptures which was in their possession, as particularly sacred, and preserved it accordingly. Second.—Copies from the sacred orig-inal were made as convenience or necessity demanded.
Third.—The copies sent out among regularly observed, as we learn from Josh, vili, 34, 35. We find it occurred another time under the reign of Jehos-

the common people did not, in every instance, contain all the Scripture ex-tant, but only such portions of it as were specially applicable to the people who were to read and study them. Fourth.-The original was read to the people on rare occasions. The following is also evident:
Fifth.—The original Scripture, on the
brass plates, was laid away for special

prass plates, was faid away for special purposes, and among them that it might serve as a standard to preserve the purity of the text in copies.

These propositions are identical with those that were enumerated on the customs, etc., of the Jews, respecting their Scriptures. Referring again briefly to the third proposition just given the book of Nephi is a case in point. The great labor, too, that would be en-The great labor, too, that would be e tailed in writing out by hand or it engraving on metal plates numerous opies of the whole Scriptures in pos session of the Nephites, makes it apear highly improbable that the wo vas thus done completely, except rare instances. These conditio these circumstances account fully and naturally for the presence in the plates of Nephi of large portions of Isaiah's prophecies.

(To be Continued.)

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THE TEMPERANCE CAUSE.

Hoping for the best inspires action; inspired action wins. Rev. James B. Curry, a Catholic pas-tor of the lower east side, in New York City, is making a successful war on the practise of parents sending their children to saloons after beer.

The last annual returns to the British ocal government board show that drunken paupers cost the rate-payers of London over \$5,000,000 a year, and that the drunken insane cost the city The sober people "pay the

The Wine and Spirit Gazette of New York calls attention to the fact that the territory from which the sale and manufacture of liquor is excluded is increasing from year to year in the United States." The editor, therefore, concludes that "the work and activity of the national protective bureau of the National Wholesale Liquor Dealers association goes for nothing. The money expended on it is thrown away." They think that the old and present methods of meeting and fighting tem-perance and prohibition "leagues" are

All along the line from Maine to Texas we can point to anti-saloon victories. The victories in Texas dis-concert the enemies of prohibialmost as much the steady maintenance and enforcement of prohibition in Maine. One is prophetic of what is to be done, the other proof positive of what can be done. It is always profitable for tem-perance specialists to study carefully the Maine question. This state, longer than any other, has maintained a prohibitory law. For 50 years whenever the qusetion has come before the legis-lature which has been very frequently. the law always has been sustained. Whenever the question has gone to the voters the law has been upheld by a majority of more than three to one, this being the case when the question was last submitted to the people the pro hibitory amendment was incorporated n the constitution.

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"poisoned"-seal your lips against the risk," Shakespeare wrote: "I will all thee-strong drink-devil," Why devil? Because it's doings are

The only safety against inebriety" is total abstinence from Shakespeare's devil; the cause gone, the risk's gone. The struggle of the school, the li-brary and the church, all united against the beerhouse and the gin palace, is but one development of war between heav-

The substitution of 200 gallons of milk for 100 kegs of beer at a recent picnic given by the department store drivers' union of Chicago, resulted in the formation of a new political faction, which aims to nominate, for president of the International Teamsters' union, the man who was responsible for the inno-

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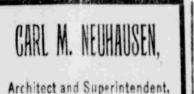
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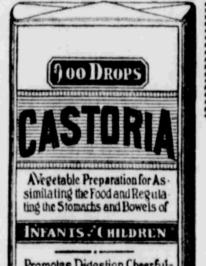
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