

not have compassion upon the son of her womb? 'Yea, she may forget, but I will not forget Zion. I have engraven her name upon the palms of my hands; her walls are continually before me.'

What I want this congregation to believe is that God reigns and not man. I want you to understand that the history of this earth is already written; that it exists in the archives of eternity as a prophecy; and that we with all our free agency and volition, our boasted freedom and independence, are but retracing the characters that glitter on the eternal page. I want you to see that man's highest duty and greatest privilege is to glorify the God who made him; and as the moon and stars reflect the light of the sun, so should man, so *does* man, reflect the glory of God, the Sun of Righteousness. And if I have said anything that will cause you to carry home this impression, my humble desire will be more than gratified; for I speak for your welfare in the name of Jesus Christ, and, I trust, unto the honor and the glory of our God.

At the close of the lecture a most hearty vote of thanks was accorded Bishop Whitney for his interesting and instructive address.

UNWITTING WITNESSES.

IV.

As to the requirement of an "established Priesthood," the remark applies, of course, to the second, as well as to the first colony of settlers on American soil. The history given in the Book of Mormon of the social and religious status of the Jaredites is very meagre and fragmentary. This is necessarily the case, as in that volume the annals of fourteen centuries are comprised within the space of 138 pages, and some incidental references; still there is sufficient evidence, even in this abridged register, to meet the Marquis' requirement.

The American mound and temple builders were moved by a powerful religious motive. It was this potent devotional feeling that influenced Jared and his brother and friends to move away from the association and influence of the Impious Tower Builders and migrate to another country. A service of pious dedication of themselves to God was their first act on landing. That this deep interest in sacred matters was perpetuated is certain from the numerous allusions to religion throughout the history. That

there was an organized ecclesiastical order of both true and false worship among the Jaredites is shown from the record, for "There frequently came prophets in the land crying repentance unto them." It is also shown that they had among them wicked and secret combinations, copied from olden times, "Even from the time of Cain." The character and aims of these wicked institutions consisted of "secret plans, oaths and conspiracies to commit murder, to obtain kingdoms and great glory." See Book of Mormon, page 586, 8th chapter of Ether.

That these institutions were of a priestly or sacerdotal character is plain from the fact that such offices are mentioned often; and one—a high priest—was a regicide. In the latter decline of the nation, Gilend, a war-like and ambitious king, usurped the throne of Coriantumr. "And it came to pass that his high priest murdered him as he sat upon the throne." (Book of Mormon, page 603.)

Besides these evidences of an organized Priesthood, there are references to idolatry being practiced; a practice inseparable from such an established order. But when we come to speak of the Nephites, the evidences upon this point will be still more conclusive.

The charge of fraud made by uninformed and prejudiced persons, upon the Book of Mormon record, is lacking in reasonableness. It is sixty years since Joseph Smith was engaged in translating the plates. All the discoveries tending to prove the antiquity, works and civilization of the native Americans, and which have electrified the scientific world, have been published since that date. The works published by Bancroft, Max Muller, Humboldt, and others, written previous to that date, do not contain accounts of those discoveries. Those writers treated of the probable origin, classes, manners, languages, etc., of the present tribes of redmen; but there was nothing sent out to the world before 1827—the date that the Prophet received the plates—that could have furnished him the data which his translation contains; and if there had been materials in literary form from which a fictitious fabric could have been formed, he was in no way qualified for such a work. Joseph was neither educated nor of a romantic trend of mind. He was only twenty-two when he was engaged upon his inspired commission. Up to this period he was a humble farm-laborer; living in an

obscure village, far away from libraries and centers of literature.

The notion that this work is a romance or fabrication of imposture is foolish and absurd. All the elements of fraud, and all incentives to impose on anyone are absent, both in publishing the Book of Mormon, and in the subsequent career of the translator. Like the Savior and the apostles of old, at the very commencement of his divinely appointed career, he entered the deep waters of persecutive tribulation. Fifty times, save one, he was called before prosecuting tribunals; and fifty times, save one, he was acquitted. And when he was upon his way to the fatal goal at Carthage, he remarked to his friends—to his friends—"I am going like a lamb to the slaughter; but I am as calm as a summer's morning." Is this the deportment, is this the language of an impostor?

No one, devoid of prophetic and supernatural gifts, could have written the Book of Mormon, or matter which harmonizes so completely with the present aspect of the Indian races, and the ancient ruins that cover the face of the country. He must have been acquainted with, not only all that had been discovered up to 1827, but also with all the startling revelations made since.

Muller declares that philology is the chief handmaid of archaeological science; and that it has contributed more than any other agent to the success of ethnological researches. The remark was made with special reference to the antiquities of the "Old World;" but it is just as true of the "New." Language, by which is meant the means adopted by individuals, and communities of individuals, to express their thoughts, feelings, desires or information, is not an arbitrary and inflexible provision or structure, which, like a stone monument, remains without inherent power to bend or change itself. Languages are liable to continual change. As the human features alter by growth and development of the frame, so also does the language of a people change by the circumstances and vicissitudes that attend their career. If the career of the race is progressive and leads to prosperity, their language will accompany their growth and improvement, and assume the features of refinement, beauty and elegance. But if the course of a people is retrogressive and declining, their language will lose its healthy vigor, its ornaments