



Type: Magazine Article

Lesser Lights of the Book of Mormon: Antipus and Muloki

Author(s): George Reynolds

Source: *The Latter-Day Saints' Millennial Star*, Vol. 81, No. 31 (31 July 1919)

Published by: The Church of Jesus Christ of Latter-day Saints

Page(s): 481–484

Abstract: This article is a description of the life and activities of two lesser-known characters of the Book of Mormon, Antipus and Muloki. Antipus was a Nephite military leader until about 62 B.C. and Muloki was a fellow missionary of the four sons of Mosiah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“In the day that God created man, in the likeness of God made he him” (GEN. 5: 1).

No. 31, Vol. LXXXI.

Thursday, July 31, 1919.

Price One Penny.

LESSER LIGHTS OF THE BOOK OF MORMON.

ANTIPUS.

It was on the last night of the Nephite year B. C. 67. that Amalickiah, the traitor and apostate, was slain in his tent by the daring Teancum, one of the most valiant of Moroni's lieutenants. His death, however, did not put an end to the savage war that for so long had desolated the land, and filled the homes of both Nephites and Lamanites with sorrow and mourning. Ammoron, the brother of Amalickiah, succeeded him on the throne of the Lamanites, and continued his predecessor's policy, by pushing the war vigorously on both the Atlantic and Pacific coasts; he also took personal command of his armies in the west. Thither Moroni also repaired, leaving Teancum in temporary command of the Nephite forces in the land Bountiful. But he does not appear to have remained many months in that region. Having satisfied himself with what he could do there, he returned to Zarahemla, gathered up another army, and at its head marched to the relief of Teancum, whom he joined towards the end of the year B. C. 65. When he left the west coast he placed the Nephite forces in that department under the command of a general named Antipus.

It is somewhat singular that the name of Antipus is never mentioned in the Book of Mormon, except in a letter written by Helaman, the son of Alma, in which he gives a detailed account of the military operations on the Pacific Coast from shortly after Moroni's departure to B. C. 62, the date when it was written.

Helaman, with a corps of two thousand youthful Ammonites (Christian Lamanites), reached the scene of hostilities a short time after Moroni's departure. He found the Nephite forces, numbering apparently about six thousand warriors, in a somewhat deplorable condition. The Lamanites, in the strength of greatly superior numbers, had captured the cities of Manti, Cumeni,

Zeezrom and Antiparah, and held possession of the country round about. These cities had not been taken without much bloodshed on both sides, the Nephites especially losing large numbers of prisoners, who were generally put to death by their captors, except the superior officers, who were sent to the land of Nephi. Antipus was locked up in the city of Judea, where, dispirited and weakened by excessive toil and fighting, his troops were making a desperate and painful effort to fortify the city. The arrival of Helaman and his corps brought hope and joy again to their hearts, and renewed vigor to their endeavors.

King Ammoron, learning that reinforcements had reached the defenders of Judea, ordered all active operations to be suspended for a season. This suspension was most providential for the soldiers of Antipus, as it gave them time to finish the work of fortifying the beleaguered city, and also to recruit their health and energies. By the commencement of the following year the works of defence were completed, and the Nephites became anxious for the onslaught they had so greatly dreaded a few months previous. But they were disappointed. The Lamanites did not feel sufficiently strong to renew aggressive movements, but contented themselves with occupying the Nephite cities they had already captured. In the second month of this year (B. C. 65) a convoy of provisions and two thousand additional warriors arrived from the land of Zarahemla. The Nephites in the city of Judea were now ten thousand strong, with abundant provisions, and they were anxious for a forward movement, in order, if possible, to retake some of their cities in the hands of the enemy. Antipus and Helaman resolved on a ruse to entice the Lamanites from behind their fortifications. It was decided that Helaman and his command should march out of Judea with the apparent intention of revictualling one of the cities in the hands of the Nephites, that was built near the seashore. In executing this manœuver, they purposely passed at no great distance from the city of Antiparah, in which was stationed the most numerous of the Lamanite armies, with the hope that the Lamanites would notice that their numbers were few, and thus be led to attack them. The stratagem proved successful. The garrison of Antiparah issued forth in pursuit of Helaman, who, with all haste, retreated into the wilderness northward, his intent being to draw his pursuers as far as possible from Antiparah. When the Lamanites had started in pursuit of Helaman, Antipus, with a considerable portion of his army, marched out of the city of Judea and fell upon the Lamanites' rear. The retreat soon became a race; the Lamanites crowded forward with all possible expedition in the endeavor to reach Helaman, before Antipus caught them, Helaman, on the other hand, using his utmost energy to keep out of their clutches. Neither of the three bodies turned to the right or to the left, but kept straight on in the effort to out-

march their foes. Night came and went, and on the morrow the double pursuit was still kept up. Another night fell, but neither dare turn from its course. On the third morning the race for life and victory was again renewed, but before long the Lamanites, concluding that they could not overtake Helaman, suddenly stopped, and awaited the coming of Antipus and his weary soldiers, whom they unexpectedly attacked with great fury, slew Antipus and several of his captains, threw the Nephite troops into great confusion and forced them to commence a retreat.

In the meantime, Helaman discovered that he was no longer pursued, and not knowing the reason, was in doubt what course to take. He called a hasty council of war, at which it was determined to return at once, and risk the chance of being caught in a trap by the crafty Lamanites. They arrived none too soon on the field of battle; the soldiers of Antipus were already fleeing before their more numerous foes, but the valor and impetuosity of the youthful Ammonites was irresistible. They fell on the Lamanite rear with a daring and miraculous strength possessed only by men who put their whole trust in God. Thus attacked in the rear, the Lamanites immediately halted, changed front, and threw their whole force against the Ammonites. The surviving officers of Antipus' armies, finding that Helaman had come to their rescue, stopped the retreat, reorganized their scattered bands, and renewed the attack. The Lamanites were compelled to succumb; they could not resist the desperate courage of the Nephites that was driving them in, both front and rear. Their whole force surrendered, and, by Helaman's orders, were all sent as prisoners of war to Zarahemla.

MULOKI.

As a marvelous example, in this world of shortsighted selfishness, of devotion to God and love for the souls of men, commend us to the four sons of Mosiah and their fellow missionaries, who spent fourteen years of their youthful primes in seeking to save their bitterest and most unrelenting enemies.

It was in the year 91 before the Messiah's advent, that Ammon, the leading spirit of the mission, gathered up his brethren and associates, and having received the blessings of the king and the priesthood, they started southward on their perilous journey; but their hands were made strong, and their hearts swelled with faith in the mighty God of Jacob. We have no detailed list handed down to us of the names or numbers of those who accompanied the devoted princes, one of whom had resigned an early crown in the midst of Israel, for the hope of a more enduring one in heaven—but we have the assurance that they were chosen because of their worthiness and devotion. Two or three are incidentally mentioned in the narrative of the mission, of whom Muloki seems to occupy the most prominent place, and it is only

in connection with this mission that his name appears in the sacred record.

When the missionaries, after committing themselves to God, separated on the borders of the Lamanites, Ammon went to the land of Ishmael, and Aaron to Jerusalem, but we are not informed whither Muloki first bent his steps. Before long, owing to the wickedness of the people, Aaron was compelled to leave Jerusalem; he then passed over to the neighboring village of Ani-Anti. There he discovered Muloki and others laboring with much zeal, but with little success. Finding their efforts unavailing, Aaron, Muloki, Ammah and their companions departed from Ani-Anti and went over to the land of Middoni, which was governed by a king named Antiomno. Here they labored zealously, though but few believed in their words. Before long, the wicked raised a persecution, and the three brethren above named were cast into prison, whilst the others fled into the regions round about. In prison they were treated with great cruelty; they were bound with strong cords, which cut into their flesh; they were deprived of proper food, drink and clothing, and otherwise suffered nameless afflictions. After many days' confinement, they were set at liberty by Antionno, through the intercession of Lamoni, the converted king of the land of Ishmael. The Lord had revealed to Ammon the pitiable condition of his imprisoned fellow-laborers, with instructions to deliver them. When he made known his intention to Lamoni, the latter decided to accompany him, as Antiomno was his friend, and would listen to his intercession in behalf of the sufferers.

When Ammon met these faithful brethren, he was greatly grieved because of their naked, wounded, starved, and wretched condition, but when they were delivered they enjoyed a season of grateful joy, thanksgiving, and mutual congratulation. They talked over their labors, their trials, their successes, and their hopes, and when the injured elders were sufficiently strengthened they again parted to renew their labors in the ministry; but to what particular land Muloki then went, or amongst whom he sojourned, we have no information.

GEORGE REYNOLDS.

THE MEDICAL TRADITION.

SIR JOHN TWEEDY chose "The Medical Tradition" as his subject in delivering the annual oration to the members of the Medical Society of London. Many important and controversial matters, he said, are now being pressed upon the thoughts and attention of the members of the profession. The air was thick with projects of reconstruction and change. Some of these propose a recasting of the whole system of medical education; some seem to think