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## The Book of Mormon

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I returned to the ship, washed and dressed, and went out with the steward to the market.

Everything was new to me, I felt that I was very "green" and ignorant in regard to the manners and customs of the country, and I confess I am ignorant yet; and see, to-day, as much need of learning as I did then; yet there are a great many wicked and filthy habits I never want to learn by experience.

I had never seen a negro nor an Indian until I landed in America. The steamboats reminded me of Noah's ark, but the strangest thing was to see a man driving cattle hitched to a wagon. I thought that was cruel, but I have learned more about it since then. There seemed to be no end to the fruit and vegetables in the market, and many things I had never seen in Scotland, such as squashes, pumpkins, watermelons and tomatoes. I thought the latter were the finest fruit I ever saw, and must be good to eat; so I bought a pickayune's worth (the smallest coin then in circulation in New Orleans, and valued at six and a quarter cents). I tasted one and spit it out as if it had been poison. The steward saw me and smiled, saying, "You never ate any tomatoes before!" "No," said I, "and I don't think I shall ever eat any again!" but I have changed my mind, long since; now I like tomatoes.

I remained in New Orleans two days and I shall never forget the sights, especially the sale of negroes under the hammer, they were sold just as horses or cattle are sold at auction sales. I thought surely God did not approve of selling the souls of men. To me it was all wrong, although I had no doubt the traditions of many led them to think it was right. However, they professed to believe the Bible, and I could not reconcile their actions with that precept which says "Do unto others as you would have them do unto you."

I took passage on a steamboat for St. Louis on the 25th of November, and went up the river as far as Memphis, in Tennessee, where the cargo and passengers were discharged, the river being frozen over above so as to stop all traffic by water, and, as there were no railroads then in this part of the country. I remained in Memphis all winter, working as the Lord opened my way.

*(To be Continued.)*

**BREVITY.**—Talk to the point, and stop when you have reached it. The faculty some possess of making one idea cover a quire of paper, is not good for much. Be comprehensive in all you say or write. To fill a volume upon nothing is a credit no nobody; though Lord Chesterfield wrote a very clever poem upon nothing. There are men who get one idea into their heads, and but one, and they make the most of it. You can see it, and almost feel it, when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumblings of words and flourishes. Short letters, sermons, speeches, and paragraphs, are favorites with us. Commend us to the young man who wrote to his father: "Dear sir, I am going to be married;" and also to the old gentleman who replied: "Dear son, go ahead." Such are the men for action. They do more than they say. The half is not told in their cases. They are worth their weight in gold for every purpose in life. Reader, be short; and we will be short with the advice.

## THE BOOK OF MORMON.

BY DANIEL TYLER.

**I**N introducing a few of the evidences in favor of the Book of Mormon I will say that although I give full credence to the validity of the Bible, so far as correctly translated and free from change since its original writing, yet, when our religious friends ask us to prove the divinity of the Book of Mormon from the sacred scriptures they require more than was given to establish the truth of any book in the old or new testament: for the writer of no one of those books ever pretended that his book had been foretold by any previous prophet. Hence, any scriptural evidence produced will be that much more than any former revelation can boast of. Every inspired prophet came with, "Thus saith the Lord," and the people were required to receive their testimonies and obey their mandates or suffer the wrath of an offended God. They had the same chance to know for themselves that the inspired Seers had. If they neglected to inquire of the Lord, He held them responsible for not obeying His commands. I understand it to be so now. I will, however, quote a few passages from the Bible which point to the coming forth of such a work.

One of the most pointed passages that occurs to my mind is the twenty-ninth chapter of Isaiah. He speaks in the first verse of two Ariels. The first of these should offer sacrifices; but the prophet shows that both should be brought down. One was Jerusalem, "where David dwelt;" the second somewhere else. In the eighth verse he speaks of Zion as being on the land of the second Ariel. As to where the land of Zion is situated this same prophet tells us in the eighteenth chapter. In the first verse he speaks of a land from Jerusalem, beyond the rivers of Ethiopia. The first land after passing Ethiopia from Jerusalem is America. While still speaking of this same land, in the seventh, or last verse, he speaks of a people who had been scattered and peeled, bringing a present "to the place of the name of the Lord of hosts, the mount Zion." The whole chapter undoubtedly, refers to the land mentioned in the first verse, which, as my young readers can easily discover by tracing the lines on the map, could be no other than our own continent. Not only because of its being beyond Ethiopia from Jerusalem, but because it was to shadow with wings. The shape of North and South America is that of a fowl's wings. This you will see by looking at the map. But the great boast of our nation is the emblem of the wide spread wings of the eagle upon our national flag. Wherever that waves those wings cast their shadow. As to whether the city of Zion should be in North or South America I do not recollect that this prophet informs us; but Joseph Smith, who was a greater prophet than Isaiah, located it in Jackson County, Missouri, in North America. David also in one of his psalms, says: "Beautiful for situation is Mount Zion, the city of the great king, in the sides of the north." Where the Centre Stake of Zion is located is one of the most beautiful sites on the continent. So say those who are posted on the subject.

The people spoken of in the chapter first quoted, and those referred to in the 18th chapter of Isaiah who were trodden down, etc., undoubtedly are the same, as both give a detailed account of a people who once were great, then brought down, and subsequently raised by a divine dispensation from

heaven. This divine revelation is called an insight in the 5th verse of the 18th chapter just quoted, and all the inhabitants of the world are called upon to notice that it is God's work. In the 14th chapter of Revelations and 6th verse, it is called the everlasting gospel, and all nations, kindreds, tongues and people are called upon to fear God and give glory to Him. This was to be communicated by an angel flying in the midst of heaven. The three witnesses to the Book of Mormon tell us that an angel came down from heaven and brought the plates which contained the Book of Mormon. The Lord, in a revelation to Joseph Smith, says that book contains the fullness of the everlasting gospel, or to use the Lord's own words, "the fullness of my gospel," which means the same thing.

We will now return to the 29th chapter of Isaiah and see what more he says about this second Ariel. In the 4th verse he tells that people, they shall be brought down. From this it would appear that they had been lifted up. By reading the Book of Mormon you will find that at one time the forefathers of the Lamanites, whom we call the American Indians, were an enlightened people, and were lifted up in pride and wickedness. Who that looks upon them now will not say that they have been "brought down" about as low as humanity ever gets. The prophet tells us in the same verse that, after they were brought down, they should "speak out of the ground." He says also that their speech should be as of one that had a familiar spirit. How should their speech be as one that had a familiar spirit? To me this is plain. Familiar spirits in those days spoke or were seen coming up out of the ground, their voice was to do the same thing, and as if to confirm this view, the term ground and dust are each used twice, making four times in the same verse. The word familiar may also refer to the plainness of the language, and doubtless does, as he (the prophet) was very particular to impress the idea of the familiarity of their speech. The Book of Mormon contains the words or speech of a people who were brought down, whose remains moulder in the dust, and it speaks in a very plain, familiar language.

(To be Continued.)

## INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

IT was after ten o'clock in the evening when our young missionary reached Jersey City which is separated from New York City by North River. A gentleman, whose acquaintance he had made on the train, led the way to the ferry, and in a few minutes ELDER C. found himself at the foot of Barclay St., and very much in doubt about which way to go. His funds were very few, yet he decided to put up at a first class hotel, knowing that it is often cheaper in the long run, and always safer to put up at a first class house in a large city than to risk a second or third rate one. He had reason to believe that a gentleman of his acquaintance from Salt Lake City was staying at the Metropolitan, in Broadway. The gentleman whom he had met in the cars was going as far as Broadway, and they walked along together conversing pleasantly. At length they reached that famous thoroughfare, one of the most famous in the world, and the gentleman directed him to

the Metropolitan, where he had decided to put up. Bidding the gentleman good night, he turned up the street.

It was now near midnight and the great street was nearly deserted, and only dimly lighted with the gas street lamps. At first no one was in sight but he had not gone far before he was suddenly confronted by a couple of vile females, one of whom was drunk. They had evidently purposely turned a corner just in time to confront him. One of them made a motion as if she would take the large traveling cape which he carried on his arm, at the same time inviting him to accompany her. Unsophisticated as he was, he knew instantly what they were, and stepping quickly aside he hurried on, leaving them to pounce on other victims. He had gone but a short distance when he passed another "night-walker" sitting in a door way, who hailed him, but he paid no heed to her. He had heard so much of New York, that he had anticipated great pleasure in seeing the great city. But here he was on her most famous thoroughfare, and a ten minutes walk, with its incidents, had served to fill him with horror and disgust at the great wickedness with which he was surrounded, for before reaching his hotel he saw at least a dozen vile women, besides the three who had hailed him, each on the alert for victims. Thus ELDER C., within the space of a few minutes, had personally seen evidences of so much wickedness as to impress him with the dreadfully immoral condition of the city. And yet New York calls itself a Christian city! He at length reached the hotel, his bosom filled with loathing and disgust at the wickedness of the city, and contempt for its much wanted Christianity, that winks at such corruption. He was overjoyed at meeting, not only with his acquaintances, but with one of the Twelve Apostles, who was stopping at the hotel. He conversed with them till a late hour and then retired.

The next day he went to Brooklyn to see a young Elder who had just arrived there on a mission. Together they spent a week in New York and Brooklyn, and then attended a meeting of a branch of the Church in Williamsburgh, which is near Brooklyn, at which ELDER C. preached on the subject of new revelation, his companion simply bearing a short testimony to the truth. A reporter of a New York paper was present, and the next day an extravagant article appeared about the meeting, in which ELDER C. was termed "the distinguished prophet from Salt Lake." Though it is the privilege of the Elders of this Church to prophesy to the people when they go on missions, it seemed very odd to ELDER C., mere youth as he was, to be termed a "distinguished prophet," but the papers print news in as sensational a manner as possible, and the reporter's imagination helped him to write the article so.

At length, on the evening of the last day in January, our young missionary found himself on board a magnificent steamer, bound from New York to Boston, at which latter place he expected to meet a fellow Elder who was to be his future companion. The steamer was furnished like a palace, and to ELDER C. who had seen no such magnificence among his native mountains, it seemed almost fairy-like.

He completed the latter portion of his journey by rail, and just as day was breaking he found himself in a depot in Boston, among a most bewildering crowd and din. He managed to find his way into the street, and then commenced his difficulties. He wanted to go to 37 Cornhill, but whether it was a street, a square, a court or what kind of a place it was he had no idea. He made frequent enquiries but how dreadfully crooked and intricate the streets were!