

takes them out by handfuls, sprinkles them on the floor, and treads upon them in the midst of highly inflammable materials, piled all around, and strewed under foot. Familiarity and use breed contempt for the most dreadful of foes, the element that on the vantage ground of a few inches will cover acres with death and des-

truction. Unless the moral education of the people keep pace with art and science, we bid fair to be crushed under our own inventions, and destroyed by the elements we think we are learning to wield at will. If we would retain these useful servants, we must learn to be wise and careful masters.—*The Times*.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

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ABINADI.

Before us lie the records of Zeniff, containing the history of a dynasty of three kings—Zeniff, Noah, and Limhi. Is not this Abinadi, although a great Prophet, only one of the many phenomena which, by their rapid succession and sudden transversion between light and shade, make this part of the Book of Mormon one of the most animating and romantic in the whole series of records? The three Kings, with all the romance surrounding their history, are merely the frame around a picture—the shell enclosing the kernel; Abinadi is the soul and centre around which the other incidents of this episode are arranged in their respective time and place in a subordinate capacity.

But let us follow up the narration of the records of Zeniff, which, after they had been handed over to King Mosiah II., form now a part of the book of the latter, and we see from the introductory remarks of Zeniff himself, that their first start into the country of their forefathers resulted in bloody dissensions among themselves, causing the death of a great many, even to such an extent that they were under the necessity of returning again to Zarahemla. Nothing daunted, however, by the lamentable failure of their first enterprise, it appears that they were again joined by many others, and pursued their old plan with a pertinacity which would have been worthy of a better cause. Zeniff gives us, in all honesty, the reason of the misery which this second crowd of people had to endure in the

beginning—namely, that they had been neglectful in remembering the Lord.

If we had not ourselves seen in this last dispensation similar transactions of discontented people and apostates at various times, it would be almost impossible for us to conceive the folly of men to leave their own free home, going out into the world again to lead a life of poverty, subjection, and fear, as we see the followers of Zeniff do, who only secured a place to live in by surrendering their independence into the hands of the Lamanites, from which deplorable state they delivered themselves, partly, only after severe struggles, and through their turning their hearts to the God of Israel, whose fold they had deserted.

Of importance to us is the allusion made here to the perverted tradition of the Lamanites, in consequence of which they believed themselves to be wronged by Nephi and his descendants, which was one of the pretended causes of their constant animosity against the Nephites.

Although we can never justify Zeniff in his secession from Zarahemla, we, nevertheless, must readily acknowledge that he, in the course of his administration, recovered gradually a portion of the Spirit of God, and makes us, by the wise determination of his career, forget, to a certain extent, its inglorious beginning; and he handed over the reins of the hard-fought-for new kingdom to his son Noah.

When splendid palaces, which he erected, a grand and luxurious court,

alascivious and profligate life—and all that at the expense of an abused and down-trodden people—make the glory of a great king, Noah succeeded wonderfully in obtaining that; and when he thought himself competent, in consequence of the greater concentration of power which he had usurped, and some victories over the Lamanites which he gained, we see this American Louis XIV. destroying, step by step, every good which his father had founded for the restoration of the people into the ways of God; but by these means, also, although unconsciously, necessitating, according to an unalterable historical law, a reaction, which arose in the grand figure of Abinadi, the Prophet.

Without any preparatory remarks concerning his origin, family, or own awakening to the consciousness of his mission, Abinadi steps upon the scene, like Elias of old, sending forth the thunder-words of repentance to the misguided people, authorised by the great certificate of the Prophets: "Thus says the Lord." The excitement among the people must have been immense, for it went even through the walls of the royal palace, and sought, finally, the sensual King upon the throne himself, who at once made use of the grand argument of all tyrants—persecution, supported by a like-minded populace. Abinadi withdrew for two years to let the storm blow over and his sentiments to be digested by reflective spirits, and then appeared again—in the beginning only *incognito*, however—and commenced a course of teaching, of which a synopsis has been preserved in the records before us.

What was to be expected took place—Abinadi, the Stephen of that dispensation, was taken prisoner, and brought before Noah, who, surrounded and influenced by his parasites and flatterers, condemned him to death at once; but, like the unfortunate Huss at the Council of Constanz, who made the mighty Emperor Sigismund blush and turn his face away in confusion, so Abinadi, strengthened by the assistance of the Holy Spirit, held them at bay by the power of his word and eye until he had delivered his message unto them all, and especially to the

royal priests, who had been set up in place of the worthy men of old King Zeniff. That eye-serving and idolatrous clergy, here as elsewhere always the co-workers and allies of despotism, tried hard to gain advantage over Abinadi in the eyes of the people, in a word-twisting and sophistic discussion about Scripture, which, ignored by the Prophet, gave the latter only more opportunity to unburden his heart of all that was in it, and, as we see, not in vain, for his words sank deep into the soul of a young man by the name of Alma, who, finding his pleading for the Prophet's life fruitless, and only himself exposed to danger, fled, to come forward again in his time and season to continue the work. Abinadi, however, was taken, and sealed the truth of his mission and testimony, with his life, on the stake.

Be it that the teachings of Abinadi had caused many to reflect, or that the operations of the indefatigable Alma (who had raised quite a people, by his preachings, to follow him, after various persecutions, into the wilderness) made themselves felt, or that the extravagances of Noah and his favorites became unbearable—enough. discontent soon formed itself into open rebellion, headed by a certain Gideon (who became, later, the deliverer of the whole people), and Noah fled upon a tower, pursued by the successful agitator, where he was saved for the time being by the importune approach of the Lamanites, who, no doubt, thought the rebellious state of the kingdom a favorable opportunity to subdue them again. Noah, a coward, like all despots, fled, taking with him a portion of the people, leaving the rest in the hands of the Lamanites, to get along with them the best they might. These, under Gideon and Limhi—the latter a son of Noah, but a better man—contrived to arrange themselves with their new masters, although under very severe and oppressing conditions.

Dissensions, however, had broken out in the meantime among the fugitives, which resulted in the burning of King Noah at the stake, in just retribution for the death of Abinadi, the flight of the priests, and the reunion

THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

of the rest with their friends, with whom they lived under the new King Limhi in fear and oppression, until Ammon's expedition reached them, to bring them finally back again to Zarahemla, as we have seen before.

THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

The alacrity with which the Saints now step forward to comply with the various calls which are made upon them, is one of the most cheering evidences of progress that can be witnessed. At our October Conference the subject of building the Temple was brought before the people. President Young stated his feelings respecting the prosecution of the work on that building. A call was made on this and the counties in our immediate vicinity for teams to haul fifteen hundred loads of rock. This call has been responded to with the greatest promptness and cheerfulness. Teams have come here in great numbers, each teamster bringing his own provisions and the forage for his animals. The evidence that the requirement was a proper one is to be found in the promptitude and cheerfulness with which it has been complied with. Like the appeal which was made to the people to obey the Word of Wisdom, this met with a ready response from them. For weeks the road has been lined with loaded and empty wagons returning from and going to the quarry. Bishop John Sharp has had all he could do, with all the help of quarrymen, &c., he has been able to obtain, to furnish them with loads.

It would seem as though Heaven smiled upon this labor in more ways than one. The people have not only had the Spirit to perform the work with pleasure, but the weather has been magnificent. As a consequence, the roads are in excellent condition, and there is every prospect that a good supply of rock will be obtained. It is very gratifying even now to visit the Temple Block and see the large blocks of granite which are accumulated there.

The counsel, which was also given at Conference, to the people to donate means to send for their poor co-reli-

gionists in England, came home to the minds of all present as timely and heaven-inspired. The Spirit bore testimony to it. From the feeling already manifested upon this subject, we are justified in expecting a hearty response on the part of the Saints. The counsel should call forth a spirited effort. The object to be accomplished is worthy the attention and exertion of a great people. It is but a few years since we ourselves came here, weary and destitute fugitives from oppression. Subsequent immigration has not added many rich men to our numbers. But we are united. In union we are rich. The emigration, therefore, of so large a number of poor people as now await in England their deliverance from Babylon, would show to the world what can be accomplished by a united people under the guidance of wise leadership. Everyone, however humble and poor, can do something towards carrying this counsel into effect.

When a people are bent on the achievement of any given object, it is surprising how much they can accomplish. Especially is this the case with the Saints, for they can ask for and receive the blessings of the Almighty upon their efforts. They have had the faith to attempt the performance of works for which the means in their possession seemed utterly inadequate. Through this they have become famous. The training they have received, and are still receiving, is admirably adapted to fit them for the career of greatness which lies before them. The building of the new Tabernacle, the hauling of rock for the Temple, the sending of means for the poor in England, and the other requirements that are made, are lessons which are to have for their results the development within the people of all the essential qualities of true greatness.