until the second or third century of the Christian era. We would not be understood as doing away the necessity of searching the New Testament, for we consider them both of equal importance now they are given. In fact, the New Testament is as much prophetic as the Old, and they both predict the same things in many instances.

It is for us, then, to give heed to the words of the prophets and apostles, "as to a light that shines in a dark place, until the day dawn, and the day star arise in our hearts."

"Whatsoever was written before-time was written for our profit and learning, that we, through patience and comfort of the Scriptures, might have hope."

**DISCOVERY OF AN ANCIENT RECORD IN AMERICA.**

According to promise in our prospectus, we shall now proceed to give some information of this important discovery.

Mr. Joseph Smith, jun., a resident of Ontario County, state of New York, North America, was, at the age of about 17 years, visited by a Holy Angel, who informed him that the ancient inhabitants of that continent had written a sacred record of their history, and of the dealings of God with them; and that, being overthrown and destroyed in a terrible war, they had, by the commandment of the Lord, deposited a copy of their records, where they had been preserved for ages; and that the time was now about fulfilled for them to be made known to Gentile and Jew, preparatory to the great restitution of Israel.

The Angel told him where these records were, and when and how he should obtain them. Accordingly, on the 22d day of September, 1827, Mr. Smith went to a certain hill in Manchester, Ontario County, New York, and there, according to the direction of the Angel, he found the record in the earth, where it had lain for about 1400 years, being deposited there about A. D. 420. The record consisted of a large volume, in the Egyptian language, engraved on plates of gold. The plates were each about 7 by 8 inches in width and length, being about the thickness of common tin. These were filled with engravings on both sides, and a volume of them were bound together like the leaves of a book, and fastened at one edge with three rings running through the whole. The volume was something near six inches in thickness. With this record was found a large breastplate, apparently of copper, such as had been worn for defence; and also a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as chrystal, set in the rims of a bow of silver. This was in use, in ancient times, by persons called seers; it was an instrument by the use of which they received revelation of things distant, or of things past or future. By this means, and by the gift of the Almighty, Mr. Smith was enabled to translate the record into the English language, and it was first printed and published in 1830. From that time to the present it has excited much interest in America. Tens of thousands have come to the knowledge of its truth, by angels, by visions, by revelations, by the Holy Ghost, and by the power of God made manifest wherever it is taught and received. Many of these have sealed their testimony with their blood, and thousands more have already suffered for their testimony more than to die, and would not deny its truth if they were now to be burned at
the stake. This record contains a sketch of the history of two nations or colonies, who peopled America in early times. The first was a colony who came from the Tower of Babel at the time the language was confounded. The second was a colony from Jerusalem, in the days of Jeremiah the prophet, being about 600 years before Christ. These were Israelites, mostly of the tribe of Joseph.

The present American Indians are their descendants, but the principal nation of them were destroyed in the fourth century of the Christian era, soon after which their records were deposited by their last prophet, whose name was Moroni; there they have lain concealed until brought to light, in 1827, as before described.

From these records we learn, that the remnant of Israel who dwelt in America had a knowledge of the law of Moses and the Jewish prophecies, a copy of which they brought with them when they first emigrated from Jerusalem. They also had prophets among them from age to age, and the ministering of angels; and by this means they had a knowledge of the truth, and were acquainted with the coming of Messiah. They knew of his birth, and also of his death and resurrection. They saw the rocks rend, the earth shake, and the heavens veiled in darkness, while Jesus was crucified; and they knew that these things were a sign of his death, for their prophets had foretold these things as a sign of that event.

But the most glorious and important fact contained in the record is, that Christ visited America after his resurrection, and ministered the Gospel in person to that remnant of Israel, in fulfilment of the words which he spake, as recorded in John's Gospel,

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear MY VOICE, and there shall be one fold and one Shepherd."

We shall here extract from this ancient record an account of his personal appearing and ministry to that branch of his chosen Israel, commencing at page 502:

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marvelling and wondering one with another, and were shewing one to another the great and marvellous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there were no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and, behold, the third time they did understand the voice which they heard; and it said unto them, Behold my be-
loved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and, behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even to one another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ, of whom the prophets testified shall come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets should come.

And when they had all gone forth, and I had witnessed for themselves, they did cry out with one accord, saying, hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi, (for Nephi was among the multitude) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him, and the Lord said unto him, I give unto you power that ye shall baptize these people, when I am again ascended into heaven. And again, the Lord called others, and said unto them likewise! and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize: and there shall be no disputations among you. Verily I say unto you, that whose repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in
the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for, behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one: and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken unto the ends of the earth. And it came to pass, that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore, blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that
I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all the peace-makers, for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house; therefore, let your light so shine before this people, that they may see your good works, and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill; for verily I say unto you, one jot or one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore, come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raça, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire; therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily I
say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay. Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery. And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But, verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea, nay, nay, for whatsoever cometh of more than these is evil. And, behold, it is written, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee turn thou not away. And behold, it is written also, that thou shalt love thy neighbour, and hate thine enemy: but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore, those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away, and all things have become new; therefore, I would that ye should be perfect, even as I, or your Father who is in heaven, is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen, for they think
that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

And now it came to pass, that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, whereby shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

And now it came to pass, that, when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them again,
saying, verily, verily, I say unto you, judge not, that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven.

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity.

Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

To be continued.