

tion to us "the Lord's day" that is acceptable in His sight, whether it be called the seventh day or the first day of the week.

This 180th meridian passes mainly over the ocean, hardly touching land anywhere. They observe different dates upon the different islands near this line. Islands which receive their European inhabitants *via* the Cape of Good Hope have for the most part the Asiatic date; while those islands that are reached *via* Cape Horn have the American date. When Alaska was transferred from Russia to the United States, it was necessary to drop one day of the week from the official dates, as the Asiatic dates differ one day from the American dates.

The Latter-day Saints keep as the Sabbath the day which the Lord has designated, and it is the same day of the week which was set apart after Christ's resurrection by the apostles and saints of the early Christian Church for rest and worship as "the Lord's day."—GEORGE Q. CANNON, *in the Juvenile Instructor*.

OBJECTIONS TO THE BOOK OF MORMON CONSIDERED.

OFTEN people are misled by reading the statements made by persons of apparent respectability and integrity. For evil purposes men make assertions and pretend to give reliable authority in proof of what they say. By so doing they sometimes deceive those who are not acquainted with the facts in the matter to which they refer. Many people are thus deceived respecting the history and character of the Prophet Joseph Smith and the Latter-day Saints.

A few months ago a series of anti-Mormon lectures were delivered by a church rector in one of the principal cities of England. The first lecture was on the character of the Prophet Joseph Smith. The works this lecturer referred to as proof of his vile utterances against the Prophet were books written by the opponents of Joseph Smith. The lecturer was careful to avoid mentioning any work that said anything in his favor. By this means many of those who listened to the lecture, who were unacquainted with the literature on the subject, were no doubt led to believe that nothing good was to be found recorded of the Prophet. But the more thoughtful and better informed auditors could not help but discover that the man had studiously planned to deceive his hearers. Many of the accusations he brought against the Prophet Joseph were introduced somewhat like the following, which is taken from one of his lectures as it appeared afterwards in print, being published by himself:

"Speaking of Mormonism, Dr. Shelton [rector of St. Paul's Church Buffalo] mentions a person living in Buffalo who had been acquainted with Joe Smith in early life," etc.

Just consider how entirely worthless as evidence, is such a statement! It would not be considered in any court, nor would any fair-minded person place any reliance upon it, as there is no way by which it can be verified. Presuming that the place mentioned is Buffalo, New York, how can one find among its more than two hundred thousand inhabitants the

individual described as "a person" "who had been acquainted with Joe Smith?" It is also difficult to tell who "Dr. Shelton" is as his full name is not given; and as no date is mentioned it would be impossible to know where he is to be found to-day.

The accusations made in the rector's first lecture, *if true*, were more than sufficient to condemn what is commonly called Mormonism, without any further consideration. As it was the lecturer's sole purpose to denounce that system, there was no necessity of giving more than the one lecture *if he told the truth* on that occasion. When he undertook to bring additional charges against the Prophet, as he did in following lectures, *he thereby admitted that what he had already said did not establish the claim he made*. If what he said at the first lecture did not prove his claim it was because the testimony was unreliable; and if the evidence he produced at the first lecture was not reliable—and his succeeding efforts prove that it was not—then it is but reasonable to believe that later statements were also untrustworthy.

The second lecture of the series exposed the lecturer's true character more clearly than it did that of the man whose name he sought to defame. In it he presented what he claimed to be serious objections to the Book of Mormon. To show how groundless these objections are, one or two of them will be considered. A little reflection will convince anyone that what he calls "blemishes of the Book of Mormon" are entirely imaginary on his part.

One objection he makes to the book is given [in his own language as follows:

"Another objection to the 'Book of Mormon' is that it has antedated and anticipated scientific discovery by something like 1800 years. The polarity of the mariner's compass was a thing unknown to European nations until the twelfth century of the Christian era. In the early part of the 'Book of Mormon,' which claims to have been written, as I am compelled to keep reminding you, 600 years B. C., we have the following highly instructive passage:—

"And it came to pass that after they had bound me, insomuch that I could not move, *the compass*, which had been prepared of the Lord, did cease to work . . . and it came to pass after they had loosed me, behold *I took the compass, and it did work whither I desired it*. And it came to pass that I prayed unto the Lord; and after I had prayed, the winds did cease, and the storm did cease, and there was a great calm."

The instrument here called a "compass" by Nephi was previously explained by him in these words:

"And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles: and the one pointed the way whither we should go into the wilderness." (I Nephi 16: 10.)

It was not a mariners' compass at all, but, as the passage states, an instrument prepared by the Lord for the guidance of the little colony during their journeyings. It is further described as working according to the faith of the people, while a mariners' compass is not operated by the faith of the mariner. It may be that the lecturer failed to read the description of the instrument, and took for granted that the word trans-

lated "compass" meant an ordinary mariners' compass. Admitting that such was the case, his objection is still unreasonable. That "the polarity of the mariners' compass was a thing unknown to European nations until the twelfth century of the Christian era," is a most absurd reason for a "master of arts" to urge against the statement made by Nephi. The knowledge which European nations had respecting the magnetic compass has nothing to do with the matter. It is generally believed that European nations were unacquainted with the use of the magnetic needle until the twelfth century, but that fact does not prove that Asiatic nations were also ignorant of it. It is well known that the Chinese were acquainted with the magnetic compass long before it was used by Europeans. The Chinese annals assign its discovery to the year 2634 B. C.

But it makes no difference if no nation on earth knew anything about the mariner's compass before the twelfth century. If it be admitted for argument that the Book of Mormon refers to the magnetic compass, such as mariners use, there is nothing inconsistent about such a statement. The peculiar character of the magnet existed before man was created upon the earth, and what was made known about it to Europeans in the twelfth century does not in any way affect the truth of the Book of Mormon. The Lord does not depend upon the discoveries of man for His knowledge of natural forces. The idea that He could not have furnished Lehi with a compass before European nations discovered the use of the magnetic needle is, to use the lecturer's language a "monstrous absurdity." It displays inexcusable stupidity on the part of a man who attaches to his name the college degree of "master of arts."

Such is one of the chief objections this learned divine (?) urges against the Book of Mormon. His other objections are just as ridiculous as this one. He criticises the grammatical construction of some passages of the record, and finds fault with one or two points of doctrine, showing that he is extremely hypercritical. He denounces the book because some of the ideas contained in it are similar to those recorded in the Bible, implying that it is incredible that the Lord could reveal the same truths to Nephi, 600 years before the Christian era, that are recorded by Christ's disciples years after the birth of the Savior. His method of reasoning plainly shows that he is full of skepticism. He does not believe the Lord has any foreknowledge of future events. Throughout his criticism he conveys the idea that the Lord is dependent upon the discoveries of men for His wisdom and knowledge. He ridicules the idea that it was possible for the Lord to instruct Jared and his brother and Nephi to build vessels in which to cross the ocean. Concerning this he says:

"The last objection I will raise against the 'Book of Mormon' is the insane illustration of ship building extraordinary which it contains, a passage that is enough of itself, apart from every other consideration, to brand the whole thing as an egregious fraud and imposition."

This, he admits, is his strongest argument against the divinity and truth of the Book of Mormon, as he adds, "You will observe that I have kept 'the good wine' until the last."

This lecturer's last and greatest objection to the sacred record is certainly a very poor one to present to Bible believers. It is surprising that he did not discover its utter foolishness before publishing it to the world. What Bible believer is willing to deny that the Lord was not as able to instruct Jared and his brother and Nephi in ship-building, as He was to direct Noah in the construction of the ark?

Many attempts have been made to show that the Book of Mormon is the work of an impostor, but every effort to do so has failed. Its truth will withstand every assault made upon it. E. F. P.

NOTE.—This article was written some time ago, but was held over under the erroneous supposition that a complete series of anti-Mormon tracts would be issued, as announced.—[Ed.]

THERE are only two rules for good manners: One is, always think of others; the other is, never think of yourself.

No man should ever be ashamed to own he was in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

DIED.

PARK.—At Tooele City, May 28, 1898, of heart failure, Samuel Park. Brother Park was born in Newtown Stewart, Tyrone County, Ireland, August 14, 1827. He joined the Church in Killbirney, Scotland, in 1852; and immigrated to Utah in 1855. He had been a patient sufferer with heart disease for months before his death. He leaves a wife and eight sons and daughter, with a host of grandchildren, to mourn his loss.

PETERS.—David Peters died at Three Mile, Utah, Sunday, June 12, 1898, at the ripe age of 88 years and 3 months. He was born at Harlech, Merionethshire, North Wales, March 10, 1810. In the winter of 1849 he sold his little spinning factory, and in March with the first company of Latter-day Saints from Wales, he started for the west. Although naturally of a retiring disposition, he has always been active in developing the country. There are left surviving him, his aged wife, six children, forty grandchildren and twenty-four great-grandchildren.

TURNER.—Ann Steed Turner, on June 13, 1898, at 12 m., at Farmington; born April 27, 1813, at Malvern, Worcestershire, England; has been a Latter-day Saint 58 years, and was one of the 200 members of the United Brethren converted through the labors of President Wilford Woodruff. She died as she had lived, faithful and true.

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