

declare the things of God. So I pray in the name of our Lord and Savior, Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

There are a number of visitors here this morning who have come from many parts of the world. We bid you welcome. Though you come from the remote parts of this country or from Asiatic provinces, we are very glad that you are here to join us in the worship of God. It is the Sabbath day and we have come together in his name.

There are in this congregation followers of Buddha representatives of one of the oldest religions of the world. We bid you welcome and you can add your understanding to ours. One of your great sayings is: "I am the Goddess of Karma! Thine eyes, mine eyes shall meet in the end." You know also that your word Karma means immanent justice. Karma is the immortal entity, which man should follow. According to this thought man's thoughts build his character; his deeds make his environment. What a man thinks, so he becomes. His qualities and natural gifts adhere to him as a result of his ideas. Man is responsible for all that he is. We believe this, my friends from India. We are endowed with free will to work out our destinies. Man is a divine creation, and he is able to set himself free from bondage.

God holds us responsible for our thoughts and acts in this life. We bear testimony that Jesus Christ is the Son of the Living God, and unto him all must come eventually, and in the end find eternal life in the kingdom of God. May God bless you while you are here and protect you on your journey. The gospel of Jesus Christ is the gospel of love. You are his children. We are all his children, and in an abiding faith in him will we find our salvation.

There was recently held in New York City the *International Congress of Americanists* to which delegates from seventeen nations of the world came, to deliver papers and discuss the *Origin and History of the American Indians*. Among the most noted scientists to take part on the program were Dr. Eugene Q. Oberhummer of the Geographical Society of Vienna; Dr. Jose Medina of the University of Chile; Dr. Max Uhle of the University of Ecuador; Dr. Louis Cozaman of the University of Paris; Dr. Albrecht Penck of the University of Berlin; Dr. William Yhalbitzer of the Danish Academy of Science; Dr. Lidio Cipriani of the Italian Museum of Anthropology; and Dr. Hugo Obermaer of the Royal Academy of History, Madrid. These are only a few of the noted archaeologists of the world who came to discuss a subject that is interesting to every Latter-day Saint. Mexico sent three delegates, and the American delegates included Dr. Alfred M. Tozer of the American Academy of Arts and Science; Dr. John M. Cooper of the Catholic University; and Dr. Walter Hough of the Smithsonian Institute at Washington. Most of the sessions were held at the American Museum of Natural History and Columbia

University. I had the honor of being made a member of the Congress, and for one week, I listened to papers given by these scientists on this important question.

The results of recent scientific researches on the racial resemblances of the American and Siberian Eskimo to the Indian; and the supposed kinship between the American Indian and some of the Asiatic tribes by Russian, Scandinavian, and American anthropologists were given. In all there were one hundred and forty papers read in general and departmental meetings. Dr. A. L. Kreber of the University of California discussed the subject *Cultural Relations Between North and South America*; Dr. Ales Hrdlicka, *Migrations from Asia to America and their Traces*; Dr. J. E. Teeple spoke on *The Factors Which May Lead to a Correlation of Maya and Christian Dates*; and Dr. Albrecht Penck of the University of Berlin gave a scholarly and elucidating paper on the subject *When did the Indians Come to America?* These are but a few of the papers that were given, and I assure you that to me, they opened up the subject of the history of the American Indians as no other source has done before. I know what you all wish to ask: Did the papers or discussion show or indicate anything of the authenticity of the Book of Mormon?

The theory that prehistoric American cultures reached this continent from Asia, not so long ago receives a strong recruit in the person of Dr. Max Uhle. Unlike many theories about America's forgotten past, Dr. Uhle knows at first hand the material of which he speaks. It makes a difference whether one looks at the picture of a bit of prehistoric pottery in a book or digs the jug with one's own hand out of some ancient grave. Dr. Uhle's experiences convince him that the famous ancient civilizations of Central America and Peru took their roots in Asia, instead of growing up germlessly on American soil. China and India or Mesopotamia, he believes, may have been the chief original sources.

There must be a clear distinction, it grows every year more evident, between the origins of America's ancient people and the sources of their culture. The human material of the pre-Columbian societies probably came from Asia by way of Alaska, the orthodox route long accepted for the American Indians and fully confirmed by the recent investigations of Dr. Ales Hrdlicka. This journey must have taken more than one lifetime. It purged and refined the people far more severely than the wanderings of the Children of Israel in the Wilderness. Among many social belongings abandoned along the route seem to have been most of the things called intellectual. The men and women who peopled America arrived, intellectually, with the clothes they stood in.

Yet cultures undeniably high soon arose among indubitable descendants of this migration. One theory, still prevalent among pre-historians living in the United States, believes this pre-Columbian science and technology to have sprouted, by internal energy, from societies founded by the Alaskan migrants. Dr. Uhle urges an alternative at

once more reasonable and more romantic. Occasional cultured mariners from India, China, Japan or other lands may have landed, he believes, few in numbers, but full of ideas, to bring to the rude American societies, already purged of bodily or mental weaklings by their long migration, just the hint that culture was possible. Small numerically as this source of inspiration must have been, it may conceivably have been the seed from which sprouted the great achievements of Peru and Central America.

These men of the Americanists' Congress are some of the greatest scholars living, and they are but blazing the trail and pioneering into this new land of archaeology. They are opening up a new country, in which will be able to follow new paths of study and behold new vistas of truth. What archaeologists have done for the Holy Bible in the Holy Land, archaeologists will do for the Book of Mormon in this land of America. We must remember that the *Book of Mormon* is not a book, but a library; the product not of one mind and age, but of many minds and ages. It is a record of God's dealings with his children at various times, and the actions of those peoples in the many problems that arose before them. Like the Bible, the *Book of Mormon* "is a record of the unfolding of the divine revelation to a remarkable race of people." This people we believe were the forebears of the American Indians.

The Book of Mormon is a history of Hebraic institutions of the American Continent as well as an exposition of Judaism. Centuries before Christ the Jaredites and Nephites came to America, the former at the time of the tower of Babel and the latter from Jerusalem. According to the Book of Mormon one Lehi and his family were colonized in this New World about 600 B. C. They had inherited all the old traditions of the Hebraic people, and in their teachings one finds the same beliefs and ideals concerning God and the righteous laws of life as one finds in the writings of Isaiah, Moses, Jeremiah, etc. Religious, social and economic life lie at the very root of the story of the Book of Mormon. The fundamentals of the old religion of the Jews are given; as well as a clear explanation of the gospel of Jesus Christ, for according to the *Book of Mormon*, Christ visited the people on this continent after his resurrection. Judaism is a religious system. Its fundamental message concerns the One and Holy God and one undivided humanity, with a world-uniting Messianic goal. It is a message entrusted by divine revelation to the Jewish people. Judaism teaches that man is created in the image of God, and its teaching of righteousness is the true pathway of life. All these doctrines are likewise set forth in the Book of Mormon, written by divinely inspired prophets. Jewish writers tell us that faith to the Jew is firm reliance on God and adherence to him. Hence it stresses both faith and faithfulness. The second fundamental of Jewish faith is divine revelation; and the third is belief in a Moral Government of the World, which manifests itself in the reward of good and the punishment of evil. The fourth great doctrine of Judaism is belief in the resurrection of the dead. Judaism holds that the spirit of man

comes from God unsullied by inherent sin or evil. Thus man through the exercise of his free will is capable of attaining an ever greater perfection, by unfolding and developing to a higher degree his mental, moral, and spiritual powers.

The Book of Mormon idea of immortality is the Christian idea. The Prophet Alma says: "Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. * * * Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body * * * whether they be good or evil are taken home to that God who gave them. * * * Then shall the righteous shine forth in the kingdom of God. * * * The one raised to happiness according to his desires of happiness; or good according to his desires of good; and the other to evil according to his desires of evil."

The Book of Mormon idea is based on a belief in a supreme personal being, who has revealed himself in the beauty and order of the world to saints and prophets, and finally in his Son Jesus Christ. It sets forth the doctrine of man as a self-conscious moral being, and makes him kin to God. *Man* is a part of the physical world, in which he works out the purposes of God as a free agent within the limits of a finite being. But he belongs essentially to the spiritual, and the spirit of man and the Spirit of God have relations of dependency and obligations. It is in this relationship to God, who is life, that the Christian idea of immortality has its source and inspiration. The Prophet Alma has made it clear that immortality is existence with God, fellowship with him, which creates the whole interest in a future life. "We shall be like him, for we shall see him even as he is." It has God first in mind, and fellowship implies a likeness of character. The Book of Mormon shows so distinctly that Christianity is more or less the heir of Judaism or the Hebrew religion, and teaches that profound sense of sin which recognizes that it means separation from God. Its ideal is to be perfect "even as your Father in heaven is perfect."

It must not be supposed that all ideas of immortality are the same. The Egyptian conceptions were far different from the Hebraic; so were the Greek views and the Indian thought. This is clearly shown by a reading of the book so well edited by the Rev. Sir James Marchant of Oxford. For example, the Greek mind held that Gods and men are the same in birth, and evil is metaphysical and not ethical. To the Christian, sin is not so much a breach of the law as a violation of love. The filial relation to God is everything to Christianity. So the Prophet Alma taught clearly that immortality is a restoration to the fellowship of God through Jesus Christ. It all requires the imparting of a new principle of action, or the possession of a new life giving power, a kind of new birth, in short, a Christ likeness. * * * "He that believeth on the Son hath eternal life, and is passing on to fulness of life, to 'more abundance.'" Immortality therefore to the Christian sense and Book of Mormon meaning is not due to any metaphysical

quality of the soul, but to a personal relationship to God, "Because as I live, ye shall also live."

Like the Bible, the Book of Mormon shows God at work in the life of the human race. Its supreme revelation is of the human heart, and life touched by the Spirit of God. Its power and value is this, and it is from beginning to end a book of life. It becomes in this light, colorful, gripping, vivid, laying its hold on our imaginations and our souls. It inspires, it lifts our minds to God, and herein is its power.

To your question then: *Archæology and the Book of Mormon*. Man has brought to light great cities and temples in this America. Statues, pottery, buildings, and jewelry are discovered almost daily, and today, America is considered one of the richest fields of the world for the student of archæology. Not yet have scholars found definite remains or ruins that coincide with Book of Mormon history. Yet the scientist, the archæologist is discovering remains that not only indicate that in the not far distant future may be clearly related to Book of Mormon history, but Semitic origins will be found in this land, and the institutions so well described in the Book of Mormon will be made clearer by archæologists, as they have done in Mesopotamia, Palestine, and Egypt by finding remains and ruins that absolutely verify Biblical history and life.

Among the Indians of our continent, both north and south, we have traditions as to their lives in the past, and according to the light of sociology that has recently been given by one of our leading sociologists, no legend or myth or tradition comes down to us from the remote past, but what it shows something of the belief and the lives of the people who gave it. So we have a great work to perform among these American Indians. There are some three hundred thousand of them in the United States at the present time, and over three thousand in the State of Utah alone. They have had fine conceptions of life, and if the truth of God, the principles of the saving grace of Christ can be carried to them as they are elucidated in the Book of Mormon, I firmly believe that the American Indians, the aborigines of this continent will yet be brought to a knowledge of the truth. An old song of the Pawnees is a song to the new day.

"Day is here! Day is here, is here!
Arise, my son, lift thine eyes,
Day is here! Day is here, is here!
Day is here! Day is here, is here!
Look up, my son, and see the day.
Day is here! Day is here, is here!"

May we become more interested in the American Indian and in his cause, I hope and pray. May the government of the United States come to a fuller realization of how unjustly he has sometimes been treated in the past, and that from now on justice may come to this man, to these people; and that God may inspire us to carry the message of salvation to them all, I ask in the name of Jesus Christ. Amen.