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## Chapter VII

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**Abstract:** Enos, the Son of Jacob—The Nephites and Lamanites of his Day—His Testimony and Prophecies

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made these small amends for his past iniquities, he could say no more, and gave up the ghost.

When the people who had gathered to hear his last words witnessed the terrors of his death, they were softened in their hearts, the power of God rested upon them, and they fell to the earth. The corrupt weeds he had sown in their hearts had withered, the truth had been vindicated, the cause of the Savior extolled, and peace and the love of God was restored again among the people. Thus was this apostasy eradicated, and God glorified; the Nephites of that generation from that time searching the scriptures and cleaving unto the truth.

When Jacob grew old he gave the sacred records to the keeping of his son Enos.

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## CHAPTER VII.

ENOS, THE SON OF JACOB—THE NEPHITES AND LAMANITES OF HIS DAY—HIS TESTIMONY AND PROPHECIES.

IN THE days of Enos the struggle still continued between the Nephites and Lamanites. The latter seem to have made it the business of their lives to harass and annoy their more peaceful brethren. Their hatred was fixed. They swore in their wrath that if it were possible they would destroy the Nephites, and also their records, that they might no longer be compelled to listen to their warnings, or be tormented by their appeals for peace and friendship.

The picture that Enos draws of the degradation into which the Lamanites had fallen at this early day is a very pitiable one. He says: 'They were led by their evil nature that they became wild and ferocious, and a bloodthirsty people, full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat. This last named practice they seem to have inherited from their fathers in the wilderness.

On the other hand, the Nephites at this time were a rural, pastoral people, rich in grain and fruits, flocks and herds. They were industrious in their habits, and committed but few serious offenses. They observed the law of Moses, but were lacking in faith, hard to understand gospel principles, wayward and stiffnecked. The terrors of the word had to be sounded in their unwilling ears more often than the gentler strains of gospel invitation.

Enos was one of the most zealous servants of the Lord who ministered and prophesied to the early Nephites. As the son of Jacob, he succeeded his father in the sacred offices of priest and historian. He appears to have inherited his father's faith, gentleness and devotion. Of his personal life we have no particulars, but it is evident that he was a very aged man at the time of his death. His father Jacob was the elder of the two sons born to Lehi in the Arabian wilderness, between the years 600 and 590 before Christ; let us place the event about 594 B. C. Enos, in closing his record, states that one hundred and

seventy-nine years had passed since Lehi left Jerusalem. Supposing Enos was born when Jacob was thirty years old, it would make his age one hundred and forty-three years at the date of his writing. But we have no direct statement either of his birth or the exact time of his death; all we know is that when he left this earth he gave the records and the other sacred things into the hands of his son Jaron.

One incident in the life of Enos is given us which is very interesting. It affords a deep insight into the purity and strength of his character. On one occasion when he went into the forest to hunt, his whole soul was filled with thoughts of the prophecies and teachings of his devout father, and he greatly hungered for more light regarding eternal things. In this fitting frame of mind, surrounded by the solitudes of the forest, he bowed before the Lord, and in prayers long and fervent, sought his face. All day long he raised his voice to heaven, and when the night came he did not cease. At last his steadfast faith and godly yearnings prevailed. There came a heavenly voice of comfort to his heart, saying:

Enos, thy sins are forgiven thee, thou shalt be blessed.

Lord, how is it done? he anxiously asked.

The answer came: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

Enos continued struggling with the Lord for promises in behalf of both the Nephites and Lamanites. He received many precious assurances of things yet to be;

amongst others, that the Lord would preserve the holy records and bring them forth unto the Lamanites in his own due time. Of these things Enos gladly testified to the people, going about in their midst, prophesying of the mighty events yet in the future, and bearing record of that which he had both seen and heard.

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## CHAPTER VIII.

JAROM — OMNI — AMARON — CHEMISH — ABINADOM — AMALEKI  
— MOSIAH — REVIEW OF NEPHITE HISTORY FOR FOUR  
HUNDRED YEARS.

THE days of the prophet Jarom were neither few nor unimportant. During the sixty years that he had charge of the holy things (B. C. 422 to B. C. 362) the Nephites may be said to have grown from a powerful tribe to a wealthy, though not as yet very numerous, nation. Indeed, their numbers were far from being equal to those of the wild and bloodthirsty Lamanites. The latter, like their descendants of to-day, spent their time almost exclusively in the chase of wild animals and in war; yet, notwithstanding their vigorous and repeated onslaughts, the age of Jarom was to the Nephites one of marked progress in the arts of peace.

They ceased to be entirely a pastoral people. They gave much attention to the adornment of their homes and public buildings with fine and curious work in wood and metal. Agriculture and manufacture received a new impetus by the invention of various labor-saving machines, implements and tools. Their safety