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## Moroni, A Sketch of the Nephite Republic, IV

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**Abstract:** Roberts summarizes some of the work of Guizot regarding the relations between church and state. He classifies the Nephite Republic as most closely resembling one in which the church and state were distinct societies. He provides examples from the text to demonstrate this. He then summarizes the events of the Amlicite Revolt, the first severe trial the new republic faced, five years into its existence.

Equatorial province of Egypt, having been appointed to that position in 1878, at which time General Gordon was Governor of the Soudan. The Egyptian government contributed £10,000 toward the expenses of the relief expedition, and financial aid was also rendered by several London parties.

The chief discoveries of a geographical nature which Stanley has made while on this last expedition, so far as information heretofore received has revealed them, may be considered the following: He has traversed the entire length of the Aruwimi or Ituri River, a mighty tributary to the Congo, and found that it rises a little west of and close by Albert Nyanza. It was previously known that this great river existed, but it had never been explored above Yambuya, a distance of about one hundred and fifty miles. He found that Albert Nyanza does not extend as far south by considerable as Baker represented, and as has generally been believed. He discovered a new lake, which he named Albert Edward Nyanza, southwest of Albert Nyanza, and connected with it by a considerable river, which now bears the name Semliki. This new lake must thus be considered the source of the White Nile. Situated between Albert Nyanza and Albert Edward Nyanza, about fifty miles southwest of the former, Stanley discovered a snow-capped mountain about seventeen thousand feet high, which he named Mount

Rowenzori. And he has found that Victoria Nyanza extends much further southwest than has been supposed and approaches within one hundred and fifty-five miles to Tanganyika.

It would be hard to mention any contribution made by the Dark Continent to the higher and progressive life of man. It has resisted by the mere density and mass of barbarism all approaches of civilization, all ameliorating influence; and although now it has been widely penetrated and explored, it remains as dark a problem as ever,—a country without arts, science and literature, and only the rudest forms of government.

But to Stanley and his undaunted comrades the world owes a debt of gratitude which it will be difficult to repay. It is to be hoped that Africa will at last be opened up to the civilization of the future; that its vast tracts of wilderness will stimulate the enterprise of the pioneer, and that the day is not far distant—within the lifetime of our children's children, perhaps—when the shrill echo of the engine's whistle will be heard on the rugged sides of the snow capped mountains which Stanley has explored; when those illimitable forests will resound with the woodman's axe, and when the law of commerce will change the tawny native from a savage into a self-respecting citizen. When barbarism will retire from its last stronghold on the planet, as the darkness disappears when the sun rises.

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## MORONI.

### A SKETCH OF THE NEPHITE REPUBLIC.

#### IV.

GUIZOT in his great work on the civilization of France classifies the relations in which the church may stand to the state substantially as follows:

First, The state is subordinate to the church; in the moral point of view, in the chronological order itself, the church precedes the state; the church is the first society, superior, eternal; civil society is nothing more than the consequence, than

an application of its principles; it is to the spiritual power that sovereignty belongs of right; the temporal power should merely act as its instrument: Second, It is not the state which is in the church, but the church which is in the state; it is the state which rules the land, which makes war, levies taxes, governs the external destiny of the citizen. It is for the state to give to the religious society the form and constitution which

best accord with the interests of general society. Whenever creeds cease to be individual, whenever they give birth to associations, these come within the cognizance and authority of the temporal power, the only veritable power in a state: Third, The church ought to be independent, unnoticed in the state; the state has nothing to do with her; the temporal power ought to take no notice of religious creeds; it should let them approximate or separate, let them go on and govern themselves as they think best; it has no right, no occasion, to interfere with their affairs: Fourth, The church and state are distinct societies, it is true; but they are at the same time close neighbors, and are nearly interested in one another; let them live separate, but not estranged; let them keep up an alliance on certain conditions, each living to itself, but each making sacrifice for the other; in case of need, each lending the other its support.

The relationship described in the last clause most nearly states the relative positions of church and state among the Nephites, both under the monarchy and the republic. From the circumstances under which society and government were framed among the Nephites, it could not be otherwise than that a close relationship, if not an amalgamation of church and state should exist. The departure of Lehi and his colony from Jerusalem was a religious movement. It was at the direct command of God that he gathered his family about him and departed into the wilderness. They were led through the wilderness of Arabia, and finally to the western hemisphere by the direction and overruling providence of God. It was by the commandment of the Lord, too, that Nephi, and those willing to follow him, separated themselves from their unbelieving brethren, after the western continent was reached; and when they founded the monarchy, the Prophet Nephi was chosen the first king, and the succession to the throne—limited to his descendants.\* It was under King

\* In the second number of this series, I stated that "Previous to his death, the first Nephi chose a man and anointed him to be king.

Benjamin, too, and by him, that the first regularly organized church among the Nephites was founded; and his son, who succeeded him, was certainly as much prophet, seer and priest as he was king. Under the circumstances it is a wonder that any state is recognized at all; and it becomes a matter for astonishment that there should be a separation of church and state in their polity. Such, however, was the case; the church and the state were separate institutions even under the monarchy. The laws and regulations of the state were equally binding upon all; the doctrines, ordinances and laws of the church were only binding on those who voluntarily connected themselves with it. Nor did the church assume to inflict temporal punishment upon those who violated its laws. In the reign of Mosiah, when many members of the church, guilty of sins, were brought up before the high priest by their brethren, and the secular power refused to punish them, and the high priest presented the matter before the Lord, he received an answer by revelation, to the effect that those who were members of the church and would not repent of their sins were to be cast out of the church, and that was the extent of the authority of the church in such cases.\* That became a standing law to the church, both under the monarchy and the republic.

If church and state were recognized as distinct institutions under the monarchy, it may be said they were regarded doubly so under the republic; at least the distinction was more marked, notwithstanding the offices of chief judge of the republic and high priest of the church were sometimes vested in the same person, and exercised at the same time.

But there is nothing to indicate in the brief annals we have of the Nephites, that he was a son of the first Nephi; and then incline to the opinion that he was not. Since then, however, I have found the following passage: "And now all the people of Zarahemla were numbered with the Nephites, and all this because the kingdom had been conferred upon none but those who were descendants of Nephi." Mosiah xxv, 13.

\* Mosiah xxvi.

Still, when Alma, the first chief judge and also high priest, gave up the first office that he might devote himself more completely to the second, when he went among the people of Ammonihah to preach to them, they said: "We know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions. And now we know that because we are not of thy church, we know that thou hast no power over us; and thou hast delivered up the judgment seat unto Nephiah, therefore thou art not the chief judge over us."\* And they rejected him, and drove him from their city. This is but one instance out of many which might be cited to show that the church was separate from the state, and that the laws of the former were not forced and could not be upon those who had no membership in it.

Furthermore it was a strict law of the church that the members thereof should not persecute those who were not members; and persecution among themselves was also emphatically prohibited.† But unfortunately, it frequently happened that despite the laws of the land and a willingness to execute them, unbelievers persecuted the church and sought its destruction. This persecution, however, with a few individual exceptions, the church bore patiently; that is, the church did not attempt to take upon itself to destroy those who sought its destruction, nor to revile those who cast reproach upon it. Indeed, it would be difficult in the history of the Church of Christ, either in the one organized on the eastern continent among the Jews, or the one established on the western continent, to select a period in which the church more fully accomplished the purpose for which it was created, or more truthfully reflected the character of its Great Head, than did the Nephite church during the first years of the Nephite republic.

Being reviled, it blessed; being persecuted, it suffered with patience; being defamed, it only entreated, and that for the defamers' good. Its ministers were humble and labored with their hands. The priests were not exalted above the people. When the former left their labor to teach, the latter left theirs to be taught, and both returned to their employment after the instruction had been given. Though its members were wealthy, they were not vain; neat, but not extravagant in their apparel; industrious and frugal, but not sordid, for they set not their hearts upon that wealth which perishes with the using: they were generous in giving to the poor, attentive and kind to the sick. Nor did they confine their ministrations to the poor and the sick in the church only; but partaking of that spirit, which leads the God of heaven to cause the sun to shine upon the evil and the good, and the rain to fall upon the just and the unjust, they ministered to those in need without distinction—as well to those out of the church as to those in it. And while not, as an organization, interfering with the state, or any affairs which properly belonged to it, it was a great support to the state in that it taught its members obedience to law, and submission to rightful authority; but was far from seeking to make the state subservient to its dictation. It was from among the members of the church that liberty found her best advocates; it was from the same source that the state found its strongest hands and bravest hearts, and the young republic, its truest friends; while from among apostates from the church, and unbelievers, came the foes of liberty and traitors to the republic.

The Nephite republic existed five years without meeting any serious difficulty in the administration of its affairs, or dangers that threatened its stability; but in the fifth year of its existence, it was suddenly confronted by a danger which well-nigh overthrew it. The trouble grew out of the ambition of one Amlici. Under any form of government you shall find ardent, restless spirits, such as never be at heart's ease, especially when they be-

\* Alma viii.

† Alma i.

hold a greater than themselves to prick them to jealousy. Often, Cassius-like, they sleep not 'o nights, think much, read much, and look right through the deeds of men; love no plays, hear no music, seldom smile, and when they do, it is in such sort as if they mocked themselves and scorned their spirits that could be moved to smile at anything—such men, if inclined to mischief, are dangerous. In free and popular governments especially are they numerous. Here they have free access to the people, and it is more than passing strange if your demagogue shall not convince some among the multitude that they be poorly governed, and upon that basis breed discontents, tumults, riots, perhaps rebellion in the hope that some chance wave of popular favor will carry them into place and power. Such a one was Amlici. By flattery and vain promises he created a powerful faction in the government, whose object was to overthrow the republic and set up a monarchy on it ruins, with Amlici as king.

It was with great alarm that the friends of the republic saw the rise and growth of this faction. They saw the supreme danger which ever threatens popular governments. If this man should succeed in increasing his party until it should outnumber the party friendly to the government, then their liberties would be snatched from them, and their church, together with their freedom to worship God, would perish; for this man Amlici was unfriendly to the church. He was after the order of one Nehor, an heretic, who in the first year of the republic sought the destruction of the Church of God by teaching false doctrine, looking to the introduction of pomp and ceremony and class distinction in the church, especially exalting the priests above the people. His notions of church doctrine and polity he was not satisfied to support by argument and persuasion alone—though a master in the use of those weapons—but Nehor also sought to introduce his innovations by force, and in the course of a contention with an old veteran both of the church and the state—one Gideon—he drew his sword and killed him. For his crime he was taken before the chief

judge, proven guilty, sentenced and finally executed on the Hill Manti adjacent to the city of Zarahemla. He left a considerable following, however, among whom was the demagogue Amlici.

The question as to whether the republic should be overthrown and a kingdom set up in its place was promptly referred to the people, for their voice in the matter. The decision was adverse to Amlici and his faction—the republic was still the choice of the people. But it was not yet free from danger. Defeated in an appeal to the people, Amlici, in secret conclave, was anointed king, and preparations were made to seat him on his throne, by force of arms. The republicans, however, were aware of the intentions of the monarchists, and when war was forced upon them they were prepared to receive its shock.

The city of Zarahemla was most likely situated on the west bank of the river Sidon, that river in the main flowing northward. Eastward from Zarahemla and on the opposite side of the river was the hill Amnihu, and this Amlici made the rendezvous of his forces. No sooner did Alma, the chief judge—who seems also to have been the commander-in-chief of the army—learn that the enemy was gathering at Amnihu than he crossed the river Sidon and gave him battle. Amlici proved to be a stubborn foe, and not until the fortunes of war were decidedly against him did he commence a retreat. He was vigorously pursued by the forces of the republic, and when night settled over the conflict, more than nineteen thousand had been slain, of whom twelve thousand five hundred and thirty-two were of Amlici's followers.

Notwithstanding this decisive victory for the forces of the republic, Alma determined to keep a strict watch over his enemy, and for that purpose sent a body of select troops to watch his movements. It was well he did so, else the destruction of his own army might have been the price of his neglect.

Amlici retreated southward, bending his course towards the land of Nephi; and as he did so he met a large army of Lamanites marching northward, doubt-

less intending to invade the Nephite country. To this army Amlici united his forces and immediately returned, buoyant with hope, to the conflict he had so lately abandoned in despair. These united forces fell upon the Nephite city, Minon, captured it, drove out the inhabitants and then continued their march towards Zarahemla.

When word was brought to Alma of the new dangers which threatened, he broke up his encampment in the valley of Gideon, with the intention, no doubt, of reaching Zarahemla before the invaders. Before he could accomplish his purpose, however, the army of Amlici and his new found allies were upon him, attacking him, as his forces were crossing the river. Nothing daunted by being taken at this disadvantage, and with only part of his forces on the west bank of the river, Alma, strengthened by the God of his fathers, withstood, and even beat back, his assailants, notwithstanding they overwhelmingly outnumbered his army. An interesting feature of this second battle was the meeting of Alma and Amlici face to face, sword in hand. In an instant they closed in deadly, doubtful conflict. For a moment the din of battle was hushed save the clashing of the swords of these champions. They pause for breath. In that brief interval the patriot cries: "O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people!" And now patriot and traitor are again in deadly conflict; but the patriot, conscious of the righteousness of his cause, and his arm strengthened by a holy faith in God, at last strikes the traitor dead at his feet. What shouts of joy broke from the throats of his followers, or what cries of rage arose from the ranks of the enemy, the Nephite annals in our possession do not record. But from the Lamanite army strode another champion to contend with the puissant Alma. The patriot, now aroused and strengthened by his God, beats back the Lamanite, who flees for safety to his body guard, whom he sends to contend with Alma. The latter is joined by his guard, however, and the Nephite guard

are victorious. The Lamanites retreat, and Alma and his men clear the west bank of Sidon, by throwing the dead into the river. Having been reinforced by the remainder of his army from the east side of the river, Alma renews the battle and drives the Lamanites and the followers of Amlici some distance to the north-west of Zarahemla into the wilderness of Hermounts, where most of them perished from their wounds or from the attacks of the wild beasts that infested the place; and their bones, which afterwards were gathered into heaps, added to the natural desolation of that weird, dense wilderness.

A second army essayed an invasion of the Nephite country in this same year—the fifth of the republic—but it was met south of Zarahemla, defeated and driven back to its own territory. Alma did not go against this second invading army as he was suffering from a wound received in resisting the encroachments of the first.

Though the friends of the republic were everywhere successful in this unhappy war, their victories were not won without considerable sacrifice of life and property, especially in flocks and herds. The joyous return of those who survived the terrible conflicts was saddened by the remembrance of the thousands of their brethren left stark and stiff upon the battlefields, or thrown into the yellow waters of the Sidon; while the gladness of wives, parents and children who hailed the return of their loved ones, was stifled by the cries of anguish and mourning of those who had lost theirs.

This war seems to have greatly humbled the Nephites, and there were numerous additions to the church immediately following it. Two years of great prosperity, however, gave birth to pride and all the evils that wealth drags in its train; and in this item of the history of the Nephites, we have an illustration of the fact that:

"Man is vain, and can but ill sustain  
A long immunity from grief and pain;  
And after all the joys which plenty leads,  
With tip-toe step, vice silently succeeds."

This serious transgression on the part

of the people, aroused the zeal of Alma, and he determined to give up the office of chief judge of the land, that he might the more zealously discharge his duties as high priest of the church. The people were assembled at their voting places and gave their voices for one Nephiah, to be the chief judge in place of Alma; and the latter went among the people to labor as a missionary, to teach them the word of the Lord.

B. H. Roberts.

### SOME COMMON SHAMS.

It is uttering a truism to say that this is the age of sham. Few things are really and truly what they represent. Gold that has not the smallest particle of gold in it; leather that shows but the surface grain of leather; silk that is some clever preparation of cotton, and stone that is only stucco, come the most readily of a score of illustrations that one might meet with in a single half-hour's walk. We have become resigned to it; the universal make-believe has, to a certain extent, defeated itself, and we are not for a moment taken in by the outside appearance of half the things we see.

But I wonder, says a writer in the *Phrenological Journal*, how many of us ever seriously consider, for our own benefit and that of those whose education may lie in our hands, how common, how wide-spread is the character-shaming of daily social life? Any who have done so can not but be appalled by the ease with which the most honest-meaning of us slide into small hypocrisies, and how heedlessly we teach the same to children.

That "sending of love," what nonsense it often is! a mere form of words, an empty compliment. Mrs. Brown has seen Mrs. Jones twice, and meeting a relative of the latter when walking in the street one day, must of course, say sweetly, "Be sure and give my love to Mrs. Jones!" Lily, by her mother's side, recollects that, not two hours before, mamma remarked to papa, that she couldn't "see much in that Mrs. Jones, that the Smiths should seem so fond of her!" It is "love" here, "kind love" there, "much love" everywhere. And

perhaps it would not trouble us greatly to know that we should never meet the recipients of it again. In nine cases out of ten the old-fashioned "kind regards" would serve all purposes of politeness and express the utmost of the cordial feeling we entertain.

Then again, how do we praise and affect and admire the work, or singing, or housekeeping of some one upon whom we call, and, arrived at home, proceed to find more or less fault with nearly everything over which we were "gushing" not half an hour before. The excuse that we do it to give pleasure, by no means exonerates us. Truth must come before all; and although it is right to cherish a spirit of love (evidenced by actions rather than a glib and frequent utterance of the word), and to avoid wounding by crude criticisms the feelings of those about us, sincerity surely demands that our actual sentiments shall at all times measure the warmth of our speech.

Besides such hypocrisies as these taught to the young by example, another is sedulously promulgated among them by the encouragement of "company manners." "How wrong of you, Tommy, to come bouncing into the room like that, when Mr. So-and-So was here!" Well, either the bouncing referred to was really wrong, or it was not. If it was an act of rudeness or carelessness, then it would have been equally deserving of reproof, had mother or father been quite alone. "I am surprised at you, Julia, showing off your temper before Mrs. Blank!" As though the presence or absence of anybody could make such an exhibition either better or worse. But that such teaching as the above widely prevails, and produces the desired impression upon children's minds, is proved by the fact that so many of them behave quite differently in the presence of strangers from what they do when with those they know well. I am not going to say that the unnatural primness, frequently exhibited in the former case, should be the constant rule of behavior, for it is usually overdone; but it is the hypocrisy of it that I most condemn. But a child who is taught always to be