

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

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(CONCLUDED.)

NO. XII.

The especial notice which has been given to the grand step which terminates the measurement of the grand gallery of the "Pyramid of Gizeh," has called forth the following admission from one of the prominent writers upon the symbolism of this step, the author of "A Miracle in Stone," Joseph A. Seiss, D. D., and Pastor of the Church of the Holy Communion, Philadelphia, Pa.:

"As a matter of historical fact the Christian dispensation followed immediately on the Jewish economy, of which it is the crown and completion. The Christian dispensation also has a fixed limit. It is to terminate with the coming again of the Lord Jesus to judge the quick and the dead."

And that coming of Christ to end this age is everywhere presented as impending—as a thing which might occur any day. All this is likewise symbolized in the Grand Gallery of the Great Pyramid. Its termination is as distinctly marked as its beginning, and even the impendingness of the end is not overlooked. Its south or further wall leans a full degree and overhangs its base as if it might fall at any moment."

And here we have it most evidently symbolized next after the end of the Grand Gallery. Then the passage becomes low again, for the church, as such, has ended its career. Then the "granite leaf"—a great, frowning double stone—hangs in its grooves, beneath which every one who passes in must bow low, exhibiting a most impressive picture of the "great tribulation" of the judgment period."

Accordingly, following the floor line of the Pyramid's Grand Gallery, towards its upper end we come to a grand step, three feet high. Beyond this step there is no further ascent. The great stone which forms it is also the weakest and most fractured and dilapidated of all the stones in the whole passageway of the Grand Gallery. It shows a marvellous rise, but an equally marvellous absence of solidity and strength. It is the image of brokenness, feebleness, and the want of firm texture. It seems as if crumbling away under the feet of those who stand upon it. And this again most strikingly accords with the poor, rent, weak and wasting character of the Christianity of our times, though they be times of universal evangelization. It is a very infirm and shattered Christianity, with but little solid substance left, and incapable of enduring long. Thus, there is scarce a feature of our dispensation, from the birth of Christ till now, or that is anywhere foretold of its end, which is not symbolized in the Grand Gallery of the Pyramid of Gizeh."

This gentleman further says: "In the case of the Great Pyramid, is found no interpretation, because it was part of the intention that it should have none; and because, according to its purpose, it would have been out of time and place to have one till the period for which its great message was meant, had arrived. ("Miracle in Stone," page 132, 133, 134, 135, 136 and 263.)

This great message, I claim, was the setting up of the Church of God upon the earth, with the fullness of the gospel as is found contained in the pages of the Book of Mormon and the hidden light of the Pyramid of Egypt, like that of the slumbering, hidden, ancient cities of America, was indeed designedly kept from the knowledge of mankind, until the true gospel trump should sound, and a prophet sent to proclaim it. And again, one can surely see the purposes and wisdom of God in so ordaining things. Who believes in the mission of Joseph Smith? Who accepts the proclamation of the coming forth of the Book of Mormon as the forerunner of the personal reign of the Savior? But few. What excuse then will the world of enlightened and civilized mankind have, when the scientific men of the age enter into the investigation of the Pyramid of Gizeh, and their minds touched by the inspirational influences of the Supreme Being, who personally—by the power of the

spirit of revelation—directed its entire construction, and caused to be written in a symbolism not then known, but now revealed, the ushering in of this last dispensation, bearing a prophetic history, with its hundreds and thousands of corroborative evidences—the Book of Mormon, and at whose head, as a prophet of God is the name of that man, the martyred Joseph Smith. A man chosen and named, three thousand four hundred and thirty odd years before he was born—for such is the fact, and is so recorded in the Book of Mormon by Nephi near 600 years B. C. who informs us that when his father Lehi examined the brass plates he found them to be the original five "Books of Moses," which contained a history of the creation and a genealogy of his fathers, as also the great prophecy of Joseph in Egypt who was the son of Jacob or "Israel," and before his death in blessing his (Joseph's) seed, he prophesied that in the "last days there should one arise, a descendant from his loins, and that his name should be called Joseph, which also would be the name of his father. Joseph of Egypt died close on to 1635 years B. C. Joseph Smith was named after his father, and was born in the year of our Lord 1801. And just so sure as he was so named centuries before he was born, which information has been imparted to us by revelation from God, through the divine Book of Mormon, so also, just as sure, does the history, which is the symbolism of the Pyramid of Gizeh, go to confirm his coming forth, and the commencing of the time that all the holy prophets and inspired men have spoken about, and looked forward to with joy—the dispensation of the fulness of times. The symbolism of the pyramid, upon this especial point, develops much more, but space at this time will not admit of the many remarkable quotations which I have accumulated during the last ten years, from authentic and scientific writers, who have so beautifully read the symbolism of the Great Pyramid of Gizeh, and who so unintentionally confirm the organization of the Church of God, its rise and progress these last (near) 50 years, and its final triumphant and most glorious reign."

The close relations which the symbolism of the Grand Gallery have to the age of the world on both the eastern and western hemispheres, are most remarkable, especially so in that age beginning with the Christian era, and closing with the year 420, which relates to the historical scenes that the ancient Nephites, or inhabitants of the continents of North and South America (the western hemisphere) passed through.

One of the most important and conclusive evidences of the divine origin of the Book of Mormon consists in the perfect order of its coming forth. Having so far but slightly touched upon the order of its coming forth, I will call the attention of the reader to the following important and admitted testimony of some of the most learned and popular writers and theologians that have reached over the period from the fourth century of the Christian era to the year 1830, and more particularly during the last two or three centuries.

In many respects their admission is singularly conflicting with the claim which Christianity puts forth, as coming direct from Christ and his Apostles. This admission is summed up in the following words: "That the world has been without a prophetic voice; that the gifts and blessings that were once in the church were lost; no priesthood with 'thus saith the Lord;' administration of angels unknown; and not one with authority from God to administer in the ordinances of the Gospel."

This admission comes from the prominent divines in the Church of Rome, or Catholic hierarchy, down to John Wesley, the founder of the Methodist denomination, and from divines of more modern dates. This brings the subject of the divine authenticity of the Book of Mormon to the following questions: By what order of Priesthood is it arranged, and by what order of Priesthood was it introduced? Under whose hands was Joseph Smith ordained, and by whose authority did he claim to have power to again introduce the gospel of the Son of God, with its former gifts and blessings? The Book of Mormon, in its historical arrangement, begins

with the Prophet Lehi, who prophesied at Jerusalem in the first year of the reign of Zedekiah, 600 years B. C., and who was commanded by the Lord to leave that land and was brought to the land of South America, when the first thing the Prophet did (and those who were with him) was to build an altar and offer sacrifice under the law of Moses, which was strictly kept until the personal visitation of the Lord Jesus Christ, which took place 685 years after Lehi left Jerusalem. This law of Moses was arranged under the Levitical or Aaronical Priesthood, and was done away when Christ personally appeared, in the land of Bountiful, to the Nephites, when he chose 12 Apostles, conferred upon them the High Priesthood, called the Melchisedek Priesthood, which Melchisedek priesthood continued with the people by a succession of Apostleship, until 355 years after the Christian era. Thirty-five years after their great overthrow at Cumorah, their last prophet, Moroni, closed the history of their times, and deposited the same in the Hill Cumorah, and it was this same Moroni who delivered them to Joseph Smith and during the translation of these plates, the Book of Mormon, the Lesser Priesthood (the Aaronic) was conferred upon Joseph Smith and Oliver Cowdery (who was with him at the time) by a literal descendant of Aaron, and who held last, the keys and authority of that priesthood. This personage was John the Baptist the forerunner of Christ. In conferring this priesthood, this personage laid his hands upon Joseph Smith and Oliver Cowdery and ordained them, in the following language:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." And thus in the commencement of this great Latter-day work, is the same order of arrangement and ordination as was in the former dispensation of the gospel, under Christ and his apostles. Some time in the following month of June the Melchisedek priesthood was conferred upon these men by those who last held it, Peter, James and John, and under whose direction the Aaronic priesthood was conferred by John the Baptist. The Melchisedek priesthood holds the keys of laying on of hands for the gift of the Holy Ghost and again do we see the perfection of the arrangement and order of the coming forth of the Book of Mormon, the restoration of the fullness of the gospel and the true descent of priesthood.

Sacred history, ancient or modern, fails to produce any authentic testimony that the quorum of the apostles in the eastern hemisphere was kept entire from century to century or that Peter, James and John upon whom Jesus especially conferred the keys of the kingdom, even ordained or conferred those keys upon a successor. But history has on the other hand confirmed the great apostasy and overthrow of the church, and death of the apostles. Peter was crucified with his head downward, at Rome; Andrew, his brother, was tied by cords to the cross, and, after lingering two days, died, being crucified in the city of Petria in Achaia; James, surnamed the "Great," fell an early martyr, being beheaded by Herod, at Jerusalem; Philip, after being scourged, was hanged up against a pillar, at Hierapolis, a city of Phrygia; Bartholomew suffered death at Albanople, in Great Armenia, by being flayed alive; Matthew suffered martyrdom at a city of Ethiopia, called Nadabar, by being slain with a halbert or sword; Thomas was killed while at prayer near the city of Malapous, the metropolis of the kingdom of Comandale, near the mouth of the River Ganges, East India; James the "Less," son of Alphaeus, was thrown from one of the pinnacles or wings of the Temple, but not being immediately killed, was stoned and finally beaten to death with a fuller's club; Simon, called Getotes, was crucified in Persia; Mark was dragged through the streets of Alexandria, in Egypt, until he expired; Luke was hanged upon an olive tree, in Greece; John, the beloved Apostle, was last seen at Ephesus, during the reign of Tra-

jan, and as he was then near 100 years old, was supposed to have died there, but which supposition, however, is not correct, for he was still alive in the year 1829, and conferred the keys of the priesthood of the holy apostleship upon Joseph Smith, and on divers occasions communed with him. This apostle is the same whom Jesus loved.

The Book of Mormon therefore is confirmed by evidence, from every source, from that which comes from the heavens, and from that which comes from the ancient ruins of Egypt, and America and the islands of the seas. The Toltec and Mexican, the Peruvian and Chilian histories produce hundreds of historical revelations confirmatory of its divine origin, and the legends connected with those histories point to the restoration of their lost or buried record or book. The prophetic pages of that "book," the Book of Mormon will be fulfilled, and the light and knowledge which has been locked up in the dark night of the past unprophetic age, will illuminate the scroll now being filled up, which is a history of the nineteenth century of the Christian era.

No other book can claim such divinity, handed down through a prophetic lineage—buried in the earth by command of God, kept untarnished from the corroding wastings of time, a silent sleeper for 1,407 years, and by the providence of God resurrected unto newness of life! No other history is so shrouded in divine raiment, whose purity has continued unsullied from its beginning to its end. Let all the earth rejoice and give the praise unto God, that this the 19th century has been presented with such a historical work, that this age of literature and intelligence has been so blest, and that America has been the mother of such a son, whose name will shine in all future ages as the one whom God honored to bring forth the Book of Mormon, establish his church and kingdom and prepare the way for the personal advent of Christ, and who sealed his mission with his blood—the martyred Joseph Smith.

WOMAN'S DISABILITIES.

Another Lady Wishes to be Heard.

Editors Deseret News:

There has been a good deal said and written in opposition to the woman's bill now pending before the Legislative Assembly, which I think very unnecessary, and in reading the various articles, I have been led to inquire, who has defined woman's sphere? The answer is, man.

We read in the beginning the Lord created them male and female, and gave them commandments and dominion together. After the fall woman was made subject to man, that he should rule over her. Did that curse change her into an inferior being, or take away her right to stand beside man as his companion and helpmeet? Witness the covenant made to Abraham—that which was given to himself pertaining to the circumcision, but the one in regard to his posterity was made to both Abraham and Sarah, the Lord changing both their names to confirm the covenant between them. Sarah was not deprived of having a voice in all matters pertaining to their mutual good and benefit. When she besought Abraham to send Hagar and her son away, the saying was very grievous to him; but the Lord said, "In all that Sarah hath said hearken ye." And this man and woman, the father and mother of the covenants, are given to us as examples in the revelation on celestial marriage.

Rebecca watered her father's flocks, yet she could go and inquire of the Lord at times, and the Lord answered her. Rachel tended her father's sheep; (how unladylike!) yet through this woman's posterity we receive our greatest blessings. How was it with the daughters of Zelophehad? They understood they must plead their own cause, or be cut off from their inheritance, so concluded to bring their case before Moses, which they did, not privately, but before all the congregations of Israel, saying, "Our father died in the wilderness, having no son; now, because we are daughters must we be cut off from an inheritance among our brethren?" Moses brought their case before the Lord, and He answered him, "The daughters of Zelophehad have

spoken rightly; give them their inheritance among their brethren." What strong-minded girls, to ask for their rights before the people! But we see the Lord did not reprove them for speaking for themselves, but granted their request.

I could say much more on the same subject. But now to the question of women holding office. I am acquainted with many high-minded, intelligent women who are qualified to fill many positions, who have been left to raise their families; also women whose husbands are filling missions abroad, who would prefer working to support their families than to run their husbands in debt during their absence. How many women are there to-day who are obliged to leave their children and go out to wash, iron, scrub and sew to obtain for them the necessities of life. Do any of our very sympathetic opponents who ridicule the idea of woman's holding office, saying her place is at home, give one thought to what becomes of those little ones? Now, why not be liberal and consistent, removing woman's disabilities, and giving to them those offices which they are well qualified to fill? If there are not offices for both, let men go out and be producers, by obeying the command of God, given to him in the beginning, namely, to till the earth, subduing the thorns and thistles, and earning his bread by the sweat of his brow. God has amply fitted him for this labor.

If the bill should pass, would women be obliged to fill the office of sheriff, constable or poundkeeper? Nonsense in the extreme. As well say because all men are made by the law eligible to any office that men, totally unfit for any office, are likely to be elected for the most important positions and be compelled to serve in them. Neither would it be necessary for women raising children to leave their homes to fill any office, nor would any true mother desire to do so, unless necessity compelled her, for she would already be performing one of the noblest works on earth. The wrong is that the law as it now stands says no woman shall occupy any office whatever, no matter how qualified she may be nor how much the people might desire to elect her.

It created quite an excitement among a certain class when the franchise was given to woman; they predicted that she would disgrace and unsex herself. The women of this Territory have held this right for several years, and there have been no such serious results; on the contrary, society at the polls has been much improved through woman's refining influence. Some men sneer at the idea of women attending primary meetings, saying it is no place for them. Why not? Are not those meetings composed of our husbands, fathers, brothers and sons? Should not that be good society for wives, mothers and sisters? Because it is a political meeting, must it necessarily be a disorderly one? Should not women be interested in everything that tends to the good of mankind? Where can the interests of men and women be separated? If the time has not yet come, we trust it soon may, when women will occupy the position by the side of man which God designed her to fill.

REASON.

S. L. City, Jan. 30, 1880.

UTAH LEGISLATURE.

COUNCIL.

Thursday January 29, 1880.

3 p.m.

During the consideration of the bill relating to Guardian and Ward a message was received from the House, announcing the passage of a resolution deprecating the recent action of the Comptroller of the Treasury in reducing the per diem of the officers and members of the Legislature. The same message also announced the appointment of a committee, which, the Council concurring, should consist of four Representatives and three Councilors, to prepare a memorial to be sent at once to the Congress of the United States.

A division of sentiment occurred, Councilor Snow believing that the acts of Congress warranted the course of the Comptroller, and Councilor Wells holding that the ruling was inconsistent. A motion to concur in the action of the House was carried, and Messrs. Wells, Caine and Thurber were ap-