

is no people, no community, within the confines of our Republic concerning which there is so much interest; felt as the Latter-day Saints. Men's eyes are directed towards us. I believe we are becoming better understood. The completion of this railroad, which was supposed to be the death-knell to Mormonism, the discovery of these mines, which we ourselves rather disliked, those things that many supposed would be the means of destroying this people, have now been in operation for years, and with what result? With this result, so far as my observation extends—a better knowledge concerning this people, and the circumstances which surround us; a more extended knowledge of our land, and all the difficulties we have had to contend with. I have remarked this in Congress myself, that whenever I want to accomplish anything in connection with our Territory, I always find men who have been here and who have seen for themselves and formed their opinions accordingly, ready to do anything in reason that I ask. Intercourse has had the effect to remove prejudice. There are people in this country who fear us. The very fact that they do fear us by their refusing us our rights, not only shows that they do not understand us, but it is a recognition on their part of our power; and as such we should accept the denial of these rights to which we are fully entitled. Governors, judges, and other officers are sent here, in the selection of whom we have no voice whatever. Even if they were all honest, patriotic, fair and just men, their selection without our voice is an injustice; but which no people can bear better than we. We are, however, learning lessons which will be of immense importance to us in days to come; for as sure as the sun shines, as sure as God lives, so sure will this people called Latter-day Saints become a governing people. It is an inevitable consequence in the very nature of things. We possess all the elements to make a strong, mighty, governing people. There is therefore a great future in store for us, and to prepare us for that future it is necessary that we should pass through the furnace of affliction, that we should feel the hand of oppression, and that we should feel the effects of injustice, so that when it shall become our turn, as undoubtedly it will in the very nature of things, we shall know, by the treatment we have received, how to temper justice with mercy, to extend to others that which has been denied unto us, and the value of which we have well known. You cannot keep down a people like this. I do not say this to flatter you, because you know you have many faults. We know them, and I do not think we are afraid to tell you your faults, and to tell our own faults. But a people possessing the qualities of the Latter-day Saints must grow and become powerful. Union is strength. Love will prevail, it is a great power on the earth, and added to this there are integrity, frugality, temperance and virtue—for there is virtue in this land—there is chastity here. In these mountains, amongst this people called Latter-day Saints, if virtue is not cherished next to human life, it is because people are not living up to the teachings they have received. If man is not as virtuous as woman, then it is because man has not profited by what he has been taught. Do you think that a daughter should be expected to be more virtuous than a son? Do you think that the girls of a family should be more chaste than the boys? Certainly not. One of the greatest crimes, the greatest, with the exception of the shedding of innocent blood—and it is doctrine that is taught by the Latter-day Saints, and should be taught by every man in his household—that can be committed, is the seduction or defilement of the weaker sex. There can be no greater crime committed, except the shedding of innocent blood, and people thus taught, what will they be? Why, if they observe such teachings, they will be strong, vigorous and mighty. Can you repress such a people? Will the sending of a few men to prison for breaking the law of 1862 destroy this work? Will the entering of a suit against the executors of the estate of the late President Young, or the Trustee in Trust of this Church destroy this work? Why, the men who say so have failed to read history. They do not understand anything connected with human progress and with human

powers, if they flatter themselves with such opinions as these. All these things intensify the people, they add to our strength. As to plural marriage, in dealing with that great question, as it is called, if I had been anxious to extinguish or repress it, I would never have allowed it to have received the attention it has done. There has been a complete misconception as to the best method of dealing with this question. Why, this ancient practice, practised by a few people in these mountains, has been lifted into national importance. Mormonism has become famous, because of the practising, by a portion of the people, of this doctrine, until the whole earth resounds with the talk of "the Polygamy of the Mormons," as though the Mormons were half the people of the United States. In fact, if they numbered twenty-five millions instead of two hundred thousand, they could not have received more attention. This is a grand mistake in statesmanship on the part of those who want to put down Mormon doctrines. If men understood statesmanship they would let the question pass, but instead of that they are determined to give us world-wide notoriety, to uplift us before the world, and by their foolish acts make people suffer as martyrs for that principle. Most unwise. It reminds me of an incident mentioned in Macaulay's history of England. He drew a contrast between the policy of James the Second and his successor, William. You all know that James was looked upon as an old impostor, and that ultimately he was expelled from the throne. There was a Bishop in James' day who seemed very anxious to attain some object, and he annoyed the king so much that the king got it into his head that the Bishop wanted to be a martyr, and, said James, "I am determined he shall be one." Macaulay contrasts this policy with that of William under similar circumstances. William was a wise ruler, and there was a man who did something similar to him in his day, and acted offensively, as the Bishop did to James, his father-in-law. He, too, seemed anxious to be a martyr, and, said William, "I am equally determined he shall not be gratified." In this we see the difference between the statesmanship of the two kings, and a true statesman, dealing with the question of polygamy, would let it alone severely. If he wanted it exterminated he would not take George Reynolds and send him to prison and make him a hero, instead of a felon. Such a proceeding only had the tendency to make people cling to their faith and be willing to suffer for it. If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people. But supposing it is not divine, as many people say it is not, supposing that it is not of God, do you not think the forty millions can afford to let it alone? If their position be true do you not think they are safe to do more among the 200,000 people who believe, and a portion of them practice it, by moral force than by persecution and violence? I think so. Now we will see which is the best policy. I do not believe in being defiant. Men that marry more wives than one should be able to bear the penalty of it if there be any attached thereto, or they should not take them. A man that enters this Church ought to be able to die for its principles if necessary, and certainly should be able to go to prison for them without crying about the matter. If you are sentenced to prison for marrying more wives than one, round up your shoulders and bear it like men and no murmuring about it; prepare yourselves to take the consequences. We know that for the Gospel in ancient days many laid down their lives with joy, that the great Captain of our salvation was crucified, and that nearly all the prophets perished by violence. If we expect, then, to be one with them, and inherit the same glory that they do we should be prepared to endure the consequence of our adhesion to, and our advocacy of the truth; and so we should in regard to every doctrine we have embraced. We have embraced certain doctrines. They are unpopular. Still if we are men will be prepared to endure all the consequences, whatever they may be, and make no fuss about them. But I am trespassing on your time. May the Lord bless you, fill you with the Holy Ghost, and keep you

a holy people, and enable you to overcome all evil, is my prayer in the name of Jesus Christ. Amen.

**THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.**

BY ELDER W. H. H. SHARP.

NO. VII.

"It is agreed that Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other. (Baldwin's Ancient America, page 226.) Mr. Prescott also admits this distinction. The Book of Mormon being thus confirmed, its history specifies the two ages in which the land was peopled and extensive cities and beautiful palaces were erected. A strong testimony, corroborative of this fact, is noticed in the difference of architectural designs. The colony of Nephites coming direct from Jerusalem, and schooled in the Jewish style of ornamentation and design, first peopled South America. The more ancient ruins show this display in architectural design, hence the supposition of Rivero, Von Tschudi, Humboldt, Squires, and others, of two periods, one much older than the other, one partaking of a plain, Hebraic order of building, and the other somewhat more advanced and of Egyptian art, intermixed with designs differing from all other nations of people who were skilled in building great cities, and decorating them in artistic style.

The Book of Mormon clearly shows how these changes were brought about, for 600 years, B.C., South America was inhabited by two colonies from Jerusalem. One of which, the Nephites, were learned in Egyptian learning, being schooled in the art of writing in hieroglyphics, signs and symbols. After the birth of the Savior, and from the time of the general wreck which came upon the people and the whole North and South American continent at the time of the crucifixion, there began a great change, civilization rose to its highest pinnacle of enlightened fame, wealth, power and peace swayed their influences over the entire length and breadth of the land. The cultivation of the soil, building of extensive and beautiful cities erecting of temples, laying out of magnificent gardens and public places of resort and recreation, occupied the attention of the people unitedly and without the least interruption of any kind for 167 years. This high degree of agricultural skill in the irrigation and cultivation of the land has been especially remarked by authentic writers.

Developments in antiquarian researches, as shown in the many and extensive aqueducts, some of them several hundreds of miles in length, admirably built with cut stone, laid in imperishable cement, and running in all directions, demonstrate an efficient system of industry and perfect knowledge of agricultural pursuits. In the manufacture of cloths of all kinds and colors, the ancient Peruvians excelled. The tombs and repositories of the ancient dead, who rested undisturbed through the splendor and wealthy reign of the Incas, over a period of eight centuries, in modern days have become the objects of unhallowed hands, and from the long slumbering remains of the dead, cloth of fine and beautiful texture, whose colors remain untainted, have been exhumed. Some whose bodies were wrapped in costly raiments and fine apparel have been exposed to view. The Book of Mormon, page 297 and 404, speaks of their manufacture of fine twined linen and costly fabrics, and cloth of all kinds. Expensive apparel, with which they clothed and decorated their persons, became a besetting sin with the ancient Peruvians (the Nephites), and was the cause of much reproof from the prophets that from time to time were sent from the Almighty to warn them of their pride and extravagance, in decorating their persons with ornaments and fine apparel, which caused the people to lust after the things of the world.

Some very interesting relics were discovered in 1860 by James S. Wilson, Esq., on the coast of Ecuador, consisting of ancient or fossil pottery vessels, images and other manufactured articles, all of which are finely and artistically wrought, many of which are made of gold. They were taken from a stratum of ancient surface earth, which was

covered by a marine deposit some six feet thick. (See Orton's "Andes and the Amazon.")

The Book of Mormon speaks of the time when not only these relics of an ancient people were buried, but the hundreds and thousands of other and remarkable relics, which are found from 10 to 1,500 feet under the surface of the earth, in the heart of great mountains, and river beds which once were on the surface, but now found hundreds of feet under the present surface of the earth. At the time of the crucifixion of our Lord and Savior Jesus Christ, North and South America was visited, in fulfillment of the predictions of the Prophets, with the most fearful storm and earthquake ever revealed in the annals of any history, outside of the Book of Mormon, that has been handed down from the creation of the world. Many cities were burnt, many sunk into the sea, many shaken to pieces, some carried away by whirlwinds, some sunk into the earth, and hills and valleys formed over them; some covered by great mountains heaved upon them, and others sunk and lakes of fresh water formed where once these cities stood. And in fact the whole face of the land was disturbed, and the great Andes, the Mexican Cordilleras, the mighty range of Rocky Mountains, and the Oregon and Alaska ranges were upheaved, and from north to south, from centre to circumference, the earth shook and trembled. A period of about 1,846 years have passed since that fearful calamity befel the land of North and South America, and every day brings forth testimony to confirm the truth of that which is portrayed on the 450, 451 and 452 pages of the Book of Mormon.

To illustrate the greatness and mechanical skill as also their extraordinary and perfect system of transportation, which the ancient Peruvians possessed the ruined buildings of the City of Cannar are samples.

Von Humboldt in his researches informs us that many of these ruins which are strewn along the Cordilleras for 1,000 miles, showing uniformity of construction, are built from "Trappean porphyry," the quarries from which it was obtained being situated 13,000 feet above the City of Cannar, near the Lake of Culebrilla, 10 miles distant from the city. The Book of Mormon, pages 137-9, informs us of the great advance and prosperity of the people, being skilled in all kinds of machinery, and the manufacture of tools from iron, copper, brass and steel. From these ruins of Peruvian antiquity, coins of peculiar form of gold and silver, have been found—grades of gold, pieces supposed to be coins, as also grades in silver pieces representing coins. The Book of Mormon divides these gold coins into four forms of valuation. A sennine of gold, a seon of gold, a shum of gold and a linnah of gold; and their silver coins into four values: A sennum of silver, an amnor of silver, an ezrom of silver, and an ont of silver. (Book of Mormon page 239). One tomb that was discovered alone produced coins and a mass of pure gold, to the amount of \$4,687,500. During a period of 25 years after the conquest of Peru the Spaniards sent to Spain over \$800,000,000, all of which was the product of Peru. (Baldwin's Ancient America, page 250).

We now turn to that section of country north of the Equator and reaching to the narrow neck of land which connects North with South America. At the time of the union of the Nephites with the people of Zarahemla, about 250 years B.C., this portion of South America was called the land of Zarahemla. (Book of Mormon, page 274, v. 11 and 12). Some time after this union, the land was divided, part retaining the name of Zarahemla, through which part flowed the river Sidon, from south to north, (supposed to be the Magdalena River, page 273, v. 11 and page 439, v. 4, Book of Mormon, sustains the supposition.) Twenty-two states or lands, presided over by chief justices and governors, are mentioned and named in the Book of Mormon, as being the divisions of the land north of the Equator.

(To be continued.)

**Only Christians.**

John Wesley once was troubled in regard to the disposition of the various sectaries and the chances of

each in reference to future happiness or punishment. A dream one night transported him in its uncertain wanderings to the gales of hell.

"Are there any Roman Catholics here?" asked thoughtful Wesley.

"Yes," was the reply.

"Any Presbyterians?"

"Yes," was again the answer.

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a clincher, asked the pious Wesley.

"Yes," was answered to his great indignation.

In the mystic way of dreams, a sudden transition, and he stood at the gates of heaven. Improving his opportunity, he again inquired: "Are there any Roman Catholics here?"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists?"

"No."

"Any Methodists?"

"No."

Well, then," he asked, lost in wonder, "who are they inside?"

"Christians," was the jubilant answer.

**NOTICE TO CREDITORS**

Estate of WILLIAM DAVIS, Deceased.

Notice is hereby given by the undersigned, executor of the estate of William Davis, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said executor, at his residence in Kaysville City, Davis County, Utah Territory.

JAMES ROBINS,  
Executor of the estate of William Davis, deceased.  
Dated at Kaysville, August 11, 1879. w4t

**THE CHARTER OAK**

STANDARD

**YEAST POWDERS!!**

Are entirely

**FREE FROM ALUM.**

AND every other ingredient injurious to Health. If you want a really wholesome article, ask your grocer for them.

One pound can sent post paid to any address on receipt of 50c.

**J. J. SNELL,**  
Manufacturing Chemist, Salt Lake City  
w1f

**DOWN**

**With High Prices!**

CHICAGO SCALE CO.,  
149 & 151 Jefferson St., Chicago, Ill.,  
Have reduced the prices of all kinds of

**SCALES**

4-ton Wagon Scales, - - - \$60.  
2-ton " " " " " " - - - \$40.

All other sizes at a great reduction. Every scale fully warranted. All orders promptly filled. Circulars, Price List and Testimonials sent upon application.

**BUY THE CHEAPEST AND THE BEST.**

**A GOOD PLAN**

Anybody can learn to make money rapidly operating in Stocks, by the "Two Unerring Rules for success," in Messrs. Lawrence & Co.'s new circular. The combination method, which this firm has made so successful, enables people with large or small means to reap all the benefits of largest capital and best skill. Thousands of orders, in various sums, are pooled into one vast amount and so operated as a mighty whole, thus securing to each shareholder all the advantages of the largest operator. Immense profits are divided monthly. Any amount, from \$5 to \$5,000, or more, can be used successfully. N. Y. Baptist Weekly, September 28th, 1873, says: "By the combination system, \$15 would make \$75, or 5 per cent; \$50 pays \$50, or 7 per cent; \$100 makes \$1,000, or 10 per cent, on the stock, during the month, according to the market." Frank Leslie's Illustrated Newspaper June 29th: "The combination method of operating stocks is the most successful ever adopted." New York Independent, Sept. 12th: "The combination system is founded upon correct business principles, and no person need be without an income while it is kept working by Messrs. Lawrence & Co." Brooklyn Journal, April 28th: "Our editor made a net profit of \$101.25 from \$20 in one of Messrs. Lawrence & Co.'s combinations." New circular (mailed free) explains everything. Stocks and bonds wanted. Government bonds supplied. Lawrence & Co., Bankers, 67 Exchange Place, N. Y.