

to the progress of humanity, who are stereotyped in their views, who make no advancement in that path of the righteous which shines brighter and brighter unto the perfect day; but I fear more for our own neglects, our own selfishness, our own yielding to the depravities of human nature, our own backslidings from God and the covenants we have made, than anything else. I have no fear of the final triumph of truth; I do not shake or tremble while contemplating the results of the great work which the Lord has recommenced in this dispensation, which is one of the many dispensations which have preceded it, for God will so conduct the issues of his work, the labors of His Priesthood, the operations of His ministry and the final consummation of His purposes as to cause to be torn asunder all false science, false politics, false religions, false philosophy and false bonds and obligations of society; and in the place thereof he will fill the earth with true and correct knowledge. Then every man in every place shall meet a brother and a friend; then no man shall have need to say to his brother, Know ye the Lord; for all shall know him, from the least to the greatest. This will be the final result; this will be the finish, the consummation of the purposes of Jehovah in perfecting the earth and the sanctification of his children who dwell thereon. They shall no more see as through a glass, darkly, but face to face; be coming heirs with God and joint heirs with Jesus Christ to a kingdom and government in which dwelleth righteousness and peace. This will be the final triumph, fight it who may.

I will conclude my remarks, thanking you for your attention, and feeling pleased for the opportunity of expressing my feelings with regard to the great latter-day work. Let us carry out the oft-repeated precept of President Young, which he reiterated in our hearing: "Brethren and sisters, live your religion;" "Fear God and keep his commandments; this is the whole duty of man." And then we shall learn one day that all things work together for the good of them that love God; that truth is mighty and will prevail. And that this may be the result of the experience of each and every one of us, is my prayer, through Jesus Christ. Amen.

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

BY ELDER W. H. H. SHARP.

NO. IV.

The beautifully situated ruined city of Kabah, (see Stephens Yucatan, vol. 1, page 368 to 415,) produces ruins more grandly decorated than those of Uxmal.

Uxmal has always been considered one of the principal and leading ruined cities of sculptured beauty, until Mr. Stephens astonished the 19th century with the knowledge of the magnificent ruins of Kabah. If the architectural skill displayed in building the city called Kabah, even put to the severest test of rules governing the architect in our day, improvement in design would be entered into, for "the design in front of their buildings and over their doorways, would embellish the architecture of any known era." Such is the language of Mr. Stephens.

"Amid a mass of barbarism, of nude and uncouth conceptions," Kabah's sculptured buildings offer themselves to the American builder as worthy of acceptance and imitation for their designers, were a polished and artistic people, who, when prosperity and wealth poured in upon them from every avenue, used the same to beautify and decorate their homes, their public places, their temples and their altars. No one reading the Book of Mormon in connection with these ruins and others in the land, can fail to see the reference of the historical revelations contained within its pages, to the builders of the ancient cities, and their location. In this city were found in almost every building examined, finely carved wooden lintels made from that wonderful tree "The Sapote," whose weight almost equals stone, and is one of the most expensive timbers known in America. One of these lintels, elaborately carved, was considered by Mr. Stephens as being the most interesting mor-

monial of that dead and departed people, that he had found. Massive beams covered with carvings were also found in this city. The Book of Mormon, page 137, verse 4, describes this fine workmanship in wood and buildings. Step by step the field of discovery enlarges, new designs of buildings are revealed, but instead of opening new light and unfolding of secrets, the hidden history of their builders draws closer the curtain that shrouds with almost impenetrable folds, the mysterious edifices of the entombed city of Kabah's dead. One must enter into the sacred pages of the Book of Mormon for this light, and a history of the past.

The ruins which are found in Central America, Yucatan, Costa Rica, and indeed over the land reaching from California to Peru, became ruins during the fourth century, beginning with the year 363 A.D., and at the close of the year 379 the whole of that region of country mentioned above was desolated and the Nephites for the last time looked upon their great and mighty cities, and fled to their last place of gathering, the valley of Cumorah.

It is a remarkable fact standing out in bold relief that many of these cities to-day show the effects of fire as being one of the means of destruction. This has been noticed by Humboldt, Stephens and Catherwood, and others. The Book of Mormon says on page 504, v. 4: "But it came to pass that whatsoever lands we had passed by and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire."

This fearful war, which finally ended in the valley of Cumorah (in the State of New York), with the overthrow of the Nephite nation, who were the builders of these cities and remodelers of those cities found by them when they took possession of the soil, which were the memorials of the departed nation of Jaredites who preceded them, commenced with the destruction of the cities Desolation and Feanum, spoken of in the Book of Mormon, which were built on the sea coast near the narrow neck of land in the southern portion of Central America. The Nephites were led by General Mormon, and the Lamanites by King Aaron; from city to city, from town to town, and land to land, were the Nephites driven, until every city was depopulated and the country a smoking mass of ruins; for ten years did this fearful carnage go on, and General Mormon finally, with his shattered army and people, rested in the valley of Cumorah.

Before leaving the land of Central America, called Desolation by the Nephites, and seeing that the Lamanites were about to overthrow the land, Mormon went to the hill "Shim," and took out all the sacred records, the Liahona, the Urim and Thummim, or interpreters, as they were called, and all the sacred things that Ammaron had, 55 years before deposited unto the Lord. Thus these sacred records and things were with him during this long and bloody war, and were deposited by him in the hill Cumorah, just previous to the great and last struggle of the Nephites and Lamanites around that hill where the Jaredites ended their dynasty about 1,585 years before, (page 548, v. 6; book of Ether.)

After the Nephites had landed in the valley of Cumorah, there was a cessation of hostilities for a period of four years, during which time all the people, both Lamanites and Nephites, throughout the whole land, assembled to their respective leaders. Those who were for General Mormon took up their position in the valley of Cumorah and near around, being the northwestern portion of the State of New York, where there are over 45 lakes and many streams and rivers, just as the Book of Mormon describes the place or land near 1500 years ago dating from the present time (page 506, v. 1, "and it was a land of many waters, rivers and fountains." General Mormon's army, at the end of the four years, numbered 23,000 troops (besides women and children), being led by 23 generals, including himself and his son Moroni. The Lamanites occupied land in Ohio and Pennsylvania, more than anywhere else, as will be shown elsewhere.

As the field of our research we will now contemplate the "mound builders of North America." It is certainly one of the most important subjects that has engrossed the

attention and research of every antiquarian of the 19th century. All who have examined into and written upon the origin of their original builders, have more or less based their conclusions upon the traditions found incorporated in the histories of the Toltec, Chiapense and Mexican nations, which is embodied in the following hypothesis, which I propose to prove is not correct, "That the mound builders were the original and first people who settled America, and as they increased, and became prosperous, they emigrated south and built the many great cities now found in ruins in Mexico, Central America, Yucatan, and Costa Rica." This is the belief of many writers upon aboriginal America and the antiquities. The truth of the matter is validated in the assertion which I claim to be correct, that the mound builders of America, were the Nephites and Lamanites, who, as they rested by the way on their long and fearfully fought battle road of death, 2,500 miles long, reaching from Costa Rica to the State of New York, built these mounds, some to bury their dead in, some for places of religious or idolatrous rites of worship, some for places of observation, and some especially designated as the last resting place of their illustrious dead. The most interesting class of mounds are those connected with walls of defence, composed of rock and earth; these are found mostly along a route going north from Mexico, through Texas, up the Mississippi Valley into Kentucky, Indiana, Ohio, Pennsylvania and New York. When we enter into Indiana and Ohio, these works of mounds, and walls of defence, increase in size and military peculiarities, some of which I will mention, and from some of which I will produce evidence, to establish the truth of the assertion made above, and evidence that establishes the divine authenticity of the Book of Mormon.

These embankments, or walls of defence, enclose land from 100 feet square to 250 acres, some are in circles, squares, oblongs, and im-metrical shapes; in some instances those whose walls are systematically arranged, are faced close by with enclosures of defence erected without regard to system or form. Those of a scientific order are perfect circles, and perfect squares, enclosing two to four hundred acres of land, showing in many instances a knowledge of mathematics and surveying; in others, the walls are built in the form of serpents, emblems of idolatrous worship amongst the Lamanites; in others you see mounds and walls of defence indicating places of sacrifice peculiar to savage worship; many of these mounds are built in rows outside of walls of defence, and invariably show them to be places of burial; and exhumations have almost always shown the skull pierced, and the bones frequently broken, as if they were the remains of those engaged in battle; in others an entire difference and order of arrangement, both in the style of burial and the surroundings, and so incongruous are these relations, that some of the mound investigators and writers have supposed two nations of people as having been their builders. In one class of mounds, which belong to the scientific order of arrangement are found relics of high civilization and a knowledge of the arts; in those of a military order of construction, are found the remains of large encampments, containing relics of knives, arrow heads and lance points, made from obsidian, a volcanic product, very hard, and found nowhere nearer the Mississippi valley than the Mexican mountain of Cerro Gordo. In those mounds and fortifications which in their erection show more determination than skill, are found relics peculiar to the Indian or Lamanites, such as beads, rings, different articles of ornamentation, and stone pipes rudely made, whose carvings represent monstrosities, in which savage art usually delights; whilst the pipes found in those fortifications built by mathematical calculations are beautifully carved, representing beasts, birds and serpents indigenous to the country in which these relics are found, also representations of animals not known in the zoological catalogue, probably representing "columos and culeloms," spoken of in the Book of Mormon (page 533, v. 3). Many of these beautiful sculptured figures still retain a high polish; in one mound was found a stone tablet covered with carved characters of a

native tongue; in some are found bones of indigenous animals, worked into daggers, awls, and ornaments in the form of beads, also teeth and talons of beasts and birds, and teeth of animals which are not identified, five varieties of marine shells, all from the Gulf shores, have been found, pearls whose size and numbers prove that they are not of fresh water origin. At Newark, Ohio, there are six of these square enclosures a long distance apart. A remarkable coincidence exists in their construction, each one of these fortified enclosures measures exactly 1,080 feet square. Considering the fearful state of idolatry attributed to the Lamanites in the history of the Book of Mormon, it is no wonder that we find many of these enclosures and mounds in the forms of beasts and birds, reptiles and fishes, and in some cases the gigantic form of man. This subject of evidences from the mounds of America will be continued in the next chapter.

(To be continued.)

The Black Sheep.

A portentous house in a genteel up town street, and a stylish lady very fashionably dressed, were the home and the mother of Fred Vincent.

A showily dressed maid answered the summons of her mistress.

"Are the children in from school yet Martha?"

"No, ma'am—yes, I should say, for that's Master Charlie's ring now."

"Well, keep them down stairs until dinner; I want to finish this book in quiet."

Before Martha could get down stairs, the bounding steps of the romping, rosy-cheeked children, two boys and a girl, were heard on the stairs, and despite Martha's remonstrances, they trooped into their mother's presence.

"Mamma, is dinner ready? I'm nearly starved!" and hats, straps and slates were thrown hither and thither on bed and chair.

"Mercy, children, you make me nervous; do go down and play in the yard until dinner; but where's Fred?"

"Oh, kept in again, of course," said Will.

"That boy will worry a saint," said Mrs. Vincent. "He's continually getting into difficulties, and he never can be made to see his faults either."

"I wasn't his fault," spoke up Charlie, who was Fred's champion when others blamed him. "Walter Brent was taken ill in school—so ill that he could hardly walk, and Fred helped him home. When he came back, he was too late for recitation in astronomy, and he was kept in for an hour as punishment. He won't beg off as we do when we're called up, and he never cries either, but he feels badly, I know, for he turned pale and fairly trembled, but never said a word."

"Yes, he's too stubborn to offer an excuse. That boy will worry my life out yet. He's so uncommunicative; so reserved—never comes and tells me his troubles like other children. Ah, well, there always must be one black sheep in every flock, they say."

As these thoughtless words fell from the mother's lips, Fred, who had just come in, was passing the door.

No one but the sensitive boy knew what a pang they gave him. It was not the first time that he had heard the remark and had gone to his room, his heart sadly aching; and when, with burning brow, he made his appearance at the table, his reticence was pronounced sulkiness, and he was often reprimanded for imaginary faults.

"Yes; I am the black sheep, surely. Oh! why do not my parents love me as they do Charlie, and Will, and sister Sue? They never take half the pains to please that I do, yet they are always petted and excused if they do not want to do a thing; but no one cares for me—no one loves me—I'm so miserable, so unhappy."

Thus year after year passed away, and the misguided parents continued to utter their complaints about Fred's bad disposition—still called him the black sheep, and predicted that his career in life would be disastrous. He grew discouraged and reckless as his rebuffs and slights at home continued, until he grew up to manhood.

With such training, he lost his self respect, and became a morose, ungracious, cynical misanthrope. His less gifted brothers were

popular, and also successful in business, while people held aloof from Fred. He never was understood until too late to remedy the mistake.

Heart broken and dispirited, he sought to bury in oblivion, the knowledge of his wrongs by deep draughts of the intoxicating bowl. He died unpitied and unmourned—a poor, miserable, drunkard.

As the last flicker of his life was dying out, he roused from his stupor, and quite unstrung his mother's nerves by exclaiming:

"Well, mother; the black sheep will soon be out of your way. God forgive you for the cruel words but they have been my ruin! Had you encouraged me, given me your sympathy, or let words of kindness cheer my pathway as you did my brothers, I had not lain here dying of intemperance. I had no love for the stimulating draught, but it brought oblivion of my wrongs, and I drank it—drank it to drown my despairing thoughts."

Need we depict the agony and remorse of those parents as they consign to the grave the remains of their lost son?

Fathers, mothers, take warning.

Watch carefully and tenderly the temperaments and disposition of your children. Encourage them to confide to your willing ears all their trials and perplexities. Make no disparaging remarks to grieve or chill the sensitive nature.

Wisdom and discretion, tempered with love, are necessary to the proper training of your children, but, above all, have a care that partiality be banished from the hearth-stone.

The well doing and salvation of the precious charge committed by Providence to your care, depends on your discharge of these duties—
Louie Glenn

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