

Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon; and likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." 1 Kings xi, 1-11. "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and smote certain of them, and plucked off their hair, and made them swear by God, saying: Ye shall not give your daughters unto their sons, nor take their daughters unto your sons for yourselves. Did not Solomon, King of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" Nehm. xiii, 23-27. See also Ezra ix, x.

From these quotations it can be readily seen that the great condemnation that came upon Solomon was based on the quality of his wives, not on their quantity, on their kind, not on their number, as many of them were of nations with whom the Lord had expressly commanded the children of Israel not to intermarry, women who were idolaters, and who, as the sequel shows, led so wise a man as Solomon to forsake the Lord his God and to adopt their idolatrous practice to please them. This was Solomon's sin, according to the Bible record. The natural tendency of such marriages is towards apostasy from the living God, as most religious people know. Hence the teaching of the Apostle Paul—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 14-18.

It is written of Solomon's family, "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir." Psalms, xlv, 9. In an old English Bible, printed nearly three hundred years ago, this passage is rendered thus—"Kings' daughters were among thine honorable wives," etc. A marginal note says, "Though he had many kings' daughters among his wives, yet he loved Pharaoh's daughter best."

I have considered the cases of David and Solomon rather lengthily because they are much depended upon by opponents of polygamy as examples, showing that plural marriages are evil. But these cases show no such thing. The sacred record says no such thing. If it was the privilege of David and Solomon to have several wives each, it was not their privilege to take an undue number, whatever the limiting number might be, and the Scriptures contain no plain limitation law in this respect. Neither was it the privi-

lege of David to commit adultery or murder, nor of Solomon to forsake his God and worship idols or false gods. It is true that both those highly favored men did sin against the Lord grievously, yet it was not in taking a plurality of wives, but in the transgressions named in the sentence preceding this. If we say that David and Solomon sinned in taking more than one wife each, then we must go outside of the sacred record to substantiate such an assertion, and must even go contrary to the testimony in the Bible to do it. When we do so we are at sea completely, without chart, compass or rudder, like the Presbyterian assembly at Saratoga, and we are likely to come to as unwelcome conclusions on family matters as they did.

If plurality of wives was not so common in Judah and Israel as the single wife system, the former was sufficiently common to be not in any way phenomenal, and evidently was by no means unusual. Now in the whole history of the children of Israel, nor of their progenitors, can I find anything either condemnatory or depreciatory of the plural wife system, so far as the Bible record is concerned. But many instances of the uncondemned practice of that kind of marriage, both among good men and men not so good, are interspersed in that record. Some of the more prominent of them I have mentioned, but I will refer to another instance, that of Joash, king of Judah. Of him it is written, "And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and begat sons and daughters. Second Chronicles, xxiv, 2, 3. Now Jehoiada was a good man. He caused the king and the people to make a covenant to be the Lord's people, and Jehoiada and Joash repaired the house of the Lord and set it in order. Jehoiada was a hundred and thirty years old when he died. "And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house." See verse 16.

Jehovah, through Ezekiel the prophet, speaks in a parable of himself espousing two wives, Aholah, and Aholibah. But we do not read of him speaking of himself, in a parable, as committing adultery. Neither does it seem possible to suppose any such thing. Yet the Saratoga Presbyterian assembly ranked plural marriage with adultery, and appeared to be more severe toward the former than toward the latter.

I did intend to make this the last of these letters, but I find that I shall have matter enough for another.

JACOB.

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

BY ELDER W. H. H. SHARP.

NO. VIII.

The remains of immense ruins, of very ancient existence are found in different parts of South America, north of the equator. The city and land of Moroni was situated in the east by the sea shore, and the river running through the land still bears the name of Moroni (Book of Mormon p. 347, v. 3.) For better information and guide to the reader, of the geography of the northern portions of South America, during a period of 250 years B. C., and 380 years after the birth of the Savior, I will give the names of the states or lands found recorded in the Book of Mormon. The land of Zarahemla, Minon, Gideon, Melek, Ammonibah, Noah, Manti, Jershon, Zoram, Antionum, Moroni, Aaron, Lehi, Mariantum, Nephibah, Omner, Gid, Mulek, Zeezron, Antiparah, Land of Judea and Cumeni. Many noted cities spoken of and named in the Book of Mormon, were built in these lands, and their spots are marked in many places by extensive ruins, overgrown by aged forests. Humboldt gives us measurements of finely cut granite stones composing these ruins of South America as being 33 feet long, 18 feet broad, and 6 feet thick and some of the buildings 150 feet long. On the land through which the Orinoco River runs are extensive walls of defense, and dikes built in such perfect and compact form that time has failed

to obliterate them. Their antiquity has been proven beyond a doubt (See Priests' American Antiquities). Weapons of brass and sculptured stone abound, ruins of cities, fortifications, aqueducts, palaces and temples, are indications that in some remote period of time an enlightened and industrious people once flourished, where now roam tribes of savage hunters, and warlike races.

Through the many incidental changes noticed in the ruins of North and South America in style, in size of buildings, inscriptions, signs, glyphs, and symbols, the impression is made on the minds of Wirt, Bradford, Priest, Dr. Morton, a learned savant, and others, that three races of people have occupied America. One soon after the flood took possession of the land, and became extinct after many centuries. Another entirely of a different branch, or nationality, upon the demolition of the first nation, landed upon the soil of America and upon the ruins of the dead nation, the birth of a new kingdom sprang into existence, and through its rise, progress, declining and fall, an inferior kingdom was established, whose greatest power reached its zenith in the 16th century of the Christian era. The Book of Mormon gives us the history of these nations. First the Jaredites, who came from the great tower to America, and were overthrown some 600 years B.C. Second the Nephites, who came from Jerusalem in the reign of Zedekiah, and landed in South America, soon after divided into two kingdoms or nations, and 385 years after the birth of the Savior one of these branches became extinct. The other, a remnant of which existed in North and South America about the 6th century began the establishing of two kingdoms, one in Mexico and the other in Peru. The 16th century witnessed the cotemporary decline and fall of these two powerful kingdoms—Montezuma in Mexico, through the invasion and conquest of Spain, under Cortez, and the Inca Stabualpa in Peru by the Spanish legions under Pizarro. The breaking up of this Indian, or Lamanite kingdom by the Gentile nations, was but the fulfillment of the predictions of the prophets, found recorded in the Book of Mormon. (Page 24, v. 35 to 40, page 99, v. 13, page 468, v. 9, page 476, v. 9.)

In order to more closely connect the evidences which corroborate the divine origin of the Book of Mormon, I will call the attention of the reader to the histories of the Toltecs, Chichimes, Mexicans and Peruvians. These histories, written in their times, containing as they do, much valuable information, have been resorted to by every writer upon the origin of the American Indian. In the last chapter it was shown that the Peruvians first came from Chilli; that being their first place of landing. The Chilians assert in their history that they came from the west. (Native Races, vol. 5, page 22.) A sea voyage and a distant land is preserved in the traditions of the Okagags, Quiche, Algonquins and Olmec nations of Indians, the Olmec tradition being that they came from the east. These traditions agree with the landing of Mulek and his colony on the shores of the Gulf of Mexico, and Lehi, who came from the west and landed on the coast of Chilli. Besides these, there are many traditions, of settlements or nations of white men who lived apart from the other people of the country, and some more domestic and civilized, built great cities, and from time to time were dispossessed of them through the conquests of war. These traditions in Peruvian history are remarkably manifested, and are corroborative evidences of the history of the white people, or Nephites, spoken of in the Book of Mormon—and the land of Peru has been the theatre of their works, their skill, and for three different ages, their inheritance in the land. First by Nephi and his three brothers with Zoran the servant of Laban, and were driven from there to the land of Zarahemla after dwelling in ancient Peru some 330 years. Next a colony under Zeniff, who came from the land of Zarahemla many years after the people of Nephi were driven from Peru. He and his people were white and the Lamanites, by a treaty, gave up the land of Nephi and the cities that the former Nephites had constructed, and for some time the descendants of Zeniff and his colony possessed a portion of ancient Peru,

became wealthy, and built many beautiful cities, edifices, palaces, and temples. In a war with the Lamanites they were compelled to depart from the land. The third inheritance of ancient Peru by the white race (Nephites) took place in the 1st century of the Christian era when, according to the Book of Mormon peace extended throughout the land and the Nephites and Lamanites, under one great brotherhood and family, possessed the land in common for a century and a half. The most authentic and accepted Spanish writer and translator of Peruvian history, and traditional knowledge handed down, is Montesinos who went to Peru about a century after the conquest, being sent by the Spanish Government. He informs us that in the history of the Peruvians is found a knowledge of the deluge, the building of the tower, and the emigration of their first parents after landing, was into the valley of Cuzco, being led by four brothers, the younger assumed supreme authority, and became the first of a long line of sovereigns. How beautifully this agrees with the Book of Mormon. The family of Lehi, when they left Jerusalem consisted of himself, his wife and four sons—Laman, Lemuel, Sam and Nephi.

This younger brother Nephi became their leader in the wilderness of Arabia. On the east shore of Arabia, near the 19th degree north latitude he built a ship, and sailing nearly east, landed, as has been stated in a former chapter, on the coast of Chilli, 30 degrees south latitude. Soon after landing a division took place, and Nephi, with his brothers, Sam, Jacob and Joseph, and Zoram (the servant of Laban) and a few others, took their journey north, and after many days pitched their tents and begun the construction of a city and temple. Nephi became king, and his descendants ruled over the Nephites for a period of about 480 years. (Baldwin's Ancient America, page 261 to 265). Book of Mormon, page 4, v. 13; page 65, v. 2, and page 115 v. 2). Fernando Montesinos gives from Peruvian history 64 sovereigns who reigned in the first period, when a change of government took place. The Nephites, 509 years from the time they left Jerusalem, were ruled by kings. Their last king Mosiah ruled in righteousness, and the people became very wealthy, numerous and highly civilized. A short time previous to his death he established a code of laws which were unanimously adopted by the people, and afterwards the ruling power invested in supreme judges and governors, presided over by one chief magistrate, continued for a period of 91 years, when the Savior was born, being 600 years from the time Lehi left Jerusalem. This form of government continued for 30 years after the birth of the Savior, when in this year the chief judge was murdered, the government broken up, and the people divided into tribes and factions. Three years afterwards and at the time of the crucifixion, a universal destruction befell the inhabitants, the whole country was changed and but few spots and places escaped the general wreck. The most prominent place left undisturbed was the temple in the land of Bountiful, situated on the narrow neck of land which is now called the Isthmus of Darien. Upon this land, and around this sacred temple, near the close of the thirty-fourth year after the birth of the Savior, a multitude of people, 2,500 souls, men, women and children assembled, and whilst conversing and pointing out to one another, the fearful changes that had a few months before taken place, a voice was heard above their heads, and soon there burst upon them a glorious light, and they beheld a personage, clothed in white, descending in their midst, who proved to be the Christ that had been crucified a few months before at Jerusalem, and the same whom their prophet predicted would show himself to the Nephites, soon after his resurrection. The order of government, introduced by the Savior, constituting the priesthood with 12 apostles as the head, continued until their final overthrow in the 355th year of the Christian era. Toltec, Mexican and Peruvian traditions, confirm the greater portion of the history of the Book of Mormon. (Native Races, vol. 5, chap. 1; "Dalefield American Antiquities." "Baldwin's Ancient America" and "Kingsborough Mexican Antiquities;" "Book of Mormon," page 209, v. 7; page 435,

v. 8; page 447, v. 4; page 455, v. 1, 2, 3, 4, 5, 6; page 472, v. 2; page 507, v. 1 and 2.)

When we are given to understand from the study into the histories of the nations mentioned, that they had a knowledge of the Creation, of the Deluge, the building of the Tower and confusion of language, the emigration of different colonies from "a far off country beyond the sea," the travels of Moses and the children of Israel, and many other events spoken of in the Bible; a light which lasted through the night which in their date agrees with the birth of the Savior; darkness and earthquake, which agrees with the time of the crucifixion, and many other coincidental dates and historical revelations, agreeing with the history found in the Bible; the query arises here, how and through what channel of communication did these Toltecs, Mexicans, Peruvians, Chichimes and Chilians obtain a knowledge of these Bible events?

To be continued.

\$66 a week in your own town. Term \$66 and 50 cents free. Address H. BALLET & Co., Portland, Maine.

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 w4t

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 large capital and best skill. Thousands of orders, in various sums, are pooled into one vast amount and an co 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, 1878, 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 26th: "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, 87 Exchange Place, N. Y.