

DESERET NEWS

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, JAN. 1, 1879.

FROM TUESDAY'S DAILY, DEC. 24.
CHRISTMAS, 1878.

ONCE more we approach the day celebrated in the foremost nations as the anniversary of the Redeemer's birth. By a doubtful chronology, Christmas day is established on the 25th of December. But so far as the event commemorated is concerned, the actual day of its occurrence is not so important as the fact itself. Jesus of Nazareth was born into the world, and his advent was signaled by the melody of angels. The star of his nativity shone brightly in the heavens and guided the Magi to the place of his birth. It would be well if the exact date of our Lord's entrance into mortal scenes could be positively demonstrated, but the month and the day are a secondary consideration in view of the grand results of His humble appearing.

No person born of a woman upon the face of this planet has made such a record, or left such indelible marks upon the pages of its history as Jesus, the Son of Mary, who opened his eyes upon this lower world in a stable. When we consider that his active ministerial labors were comprehended in the brief space of about three and a half years, and then view the influence of his name and teachings upon the governing races of the earth, after the elapse of nearly nineteen centuries, we are led to marvel and, apart from the light of divine revelation, to say, surely this Being was something more than man.

But view him as men may—as Deity incorporated, or as an exalted type of refined mortality, we may all rejoice that he lived and, throwing to the wintry winds our different minor opinions, unite in a general celebration of the glorious event, and in the exercise of that charity which he taught by example and by precept.

Let peace and good will abound. Let brotherly kindness prevail. Let the poor be fed and comforted. Let the storms of passion be calmed at his whisper, and the waves of wrath "be still." Forgive the erring, receive the penitent, advance to grasp the hand of reconciliation, drop petty strifes into the depths of oblivion. "Whatsoever ye would that men should do to you, do ye even so to them." And sensing the great, Christ-taught truth that God is the Father of our race, view all mankind as brethren.

We cordially extend to our readers in general, and our patrons in particular, the usual compliments of the season, and hope that, in the fullest sense of the words, they may all enjoy a merry Christmas, and have abundant reasons for the commencement of a prosperous and happy New Year.

A CASE UNPARALLELED.

WE publish in this issue of the News an account of a most remarkable experience among the Zuni Indians. We do not think it has a parallel, either among the ancient or modern records of the power of faith. The prophet Joseph administered to great numbers of the sick in the early days of Nauvoo, going from house to house and bidding the fevered patients arise "in the name of the Lord." Scores of them were healed at his word or his touch and arose in health and vigor, giving thanks and praise to Jehovah. Astonishing tokens of the divine blessing through the laying on of the hands of the Elders have been witnessed in every land where they have preached the "gospel of the kingdom." But we have never seen or heard of so great numbers being administered to by one man in a single day and with such almost uniform results.

Those who have been accustomed to attending to the ordinance of the Church for the sick, know how "virtue goes out" of a man when the faith of the patient is great, and how debilitating it is to the system

to lay hands on many persons in succession. That one Elder could administer to over four hundred souls, all afflicted with that loathsome disease, the small-pox, is certainly an event out of the common way, and an evidence that more than mortal power sustained him during the trying ordeal. Let the glory be ascribed to God, and may faith increase among the Saints of every tribe and tongue!

OUR "CHRISTIAN REGENERATORS."

THE Rocky Mountain *Christian Advocate* for December, contains an article, entitled "Utah's Great Need," and the report of a sermon on "The Perversion of Religion." The latter is merely a peg on which to hang misrepresentations of the Latter-day Saints, and excuses for attacks upon their leading men; the former is a disguised plea for the editor's staple industry—the collection of money.

The statements advanced in the discourse are entirely unwarranted by any reliable evidence, and some of them are in direct opposition to facts now well known in this community. They are presented for outside effect, and to keep up the erroneous impressions which exist abroad in relation to the people of this Territory. They are so surrounded with professions of piety and good will as to convey the idea, to superficial readers, that the preacher was imbued with a most Christian spirit. But when the cant of the sermon is compared with its malice, the animus and hypocrisy are clearly apparent. For instance, take the annexed quotations:

"Let our motto be, Good will to the people, but ending hostility to the despotic and erroneous system that degrades them."

Contrast this with the following extracts:

"In the providence of God our lot is cast among a peculiar people who claim to be saints, par excellence, who claim to have received direct from God; and that their religion is the only true religion. And yet you cannot name a crime, however atrocious and bloody, which has not been committed in the name of this religion, and by the sanction, if not by the explicit direction of those who occupy the highest positions in this peculiar church."

"But a warfare is positively thrust upon us by Mormon officials, who are striving to reinaugurate ancient barbarism, and overthrow liberty, morality and religion, while all the time appropriating to themselves the name of 'saints.'"

"Furthermore, a careful observation of the proceedings of the courts in this Territory reveals the startling fact that when his own interest is involved, the average Mormon has no regard whatever for the sacred obligation of an oath. Hence, if they should ever obtain control of the courts of this Territory, what chance would a non-Mormon have of receiving his judicial and legal rights?"

To account for this assumed depravity, he says:

"It is still possible for men to sell themselves to do the work of the devil, and then have the audacity to call their diabolism by the name of 'religion.'"

All this abuse of the members and officials of a Church whose doctrine and spirit he evidently knows nothing about, is hurled at them in a sermon on "The Perversion of Religion." The preacher gives as one of his propositions, "It is perverted when men undertake to propagate it by force." We will suggest an other for his own private consideration, and that of his colleagues who make the "Mormons" the constant target for their arrows of untruth: "It is perverted when men undertake to propagate it by falsehood." There is no truth in any of the assertions made in the above extracts. All the reliable evidence shows to the contrary of these accusations. They are merely repetitions of groundless slander. The records of the courts disprove them. The letter, and spirit of "Mormonism" are opposed to the crimes alleged against its followers. The lives of the "Mormons" and

their leaders; their patience under repeated indignities, including the provocations and bodily sufferings inflicted upon them by "Christian ministers and 'Christian' mobs; their industry, fortitude, faith in God, and trust in the overruling hand of Providence; are standing evidence of the falsity of their accusers.

Now it will be observed that the above pious attacks are all made against the "Saints" and not against principles. Yet the speaker professes good will to the people, and hostility only to the system. He cites nothing from our recognized standards of faith, but heaps slander upon individuals. He does it all too, in the position of a "Christian" minister. Is not this "perversion of religion?" If there is anything more startling than the inconsistency and shameless mendacity of some of these pretended champions of the cross, it is their unblushing impudence. They come into a Territory for the express purpose of attacking the people who settled it and built it up, and then complain of "a warfare thrust upon them." They have met with the utmost toleration, and in many instances pecuniary assistance from the people whom they assail, and yet they have the hardihood to talk of a warfare thrust upon them. If a few "Mormon" missionaries were to push their way into a community composed of Methodists or Presbyterians and make repeated personal attacks on their lives, character and doctrines, would the intruders meet with anything like the courtesy, forbearance and charity which the "Mormons" have manifested to their avowed enemies? We think not.

We have not forgotten the times when howling mobs of armed fanatics, led by Methodist and Presbyterian preachers, fired our houses and barns, laid waste our grain-fields, ravished helpless women, whipped, tortured and murdered our brethren and sought to "propagate" their "religion" and destroy ours by brute force. And we recognize the same spirit which prompted those Satanic outrages, in the malicious attacks of similar preachers without the power to take similar action. Their oily professions amount to nothing but a fraud. Out of their own mouths they may be

we refer may be taken as a sample of pretended "good will" and actual malice. Is not our last quotation from the preacher's discourse singularly applicable to his own case?

The article on "Utah's Great Need," refers to education. The meaning of it all is rather difficult to discover, except that there are "mountains of ignorance" in Utah, and money is wanted to remove them. The editor gives the best proof of the ignorance existing here in one quarter, by his own remarkable production. Mis-spelled, disjointed, ridiculously punctuated, and so badly arranged that much of it is nonsense, it is a conspicuous specimen of the ignorance and assumption of the class of men who come here to villify and deery us, belittle our efforts to educate all classes of the community, and who, while giving themselves ridiculous airs of superiority over the "uneducated Mormons," are themselves destitute of anything but a smattering of surface learning. Any school boy fifteen years old who could not produce better compositions than the editorials in the *R. M. Christian Advocate*, would be considered below mediocrity in many of our common district schools.

We advise the preacher who pretends good will to the Saints and proves it by attacking them with gross untruth and bitter attempts at sarcasm, to obtain, if possible, a little of the spirit of the Nazarene, before exhibiting himself as a teacher of His religion, and the subscription-gathering editor to go to a night school for a while, or, as he puts it, "cast about for the facilities of a higher education" before charging others with ignorance and essaying again to write on the subject of education as "the great want of Utah."

REVELATION AND THE GREAT PYRAMID.

We direct attention to an article in this issue, on the Great Pyramid of Upper Egypt. Although this subject is familiar to a certain class of scientists and philosophers, and

much has been written upon it during the last 20 years, comparatively few of the general public have even heard of the theories which are classed under the title of Pyramidal Religion. To the brief history of the rise of the religion of the pyramids contained in the article referred to, we add that, in 1859 Mr. John Taylor, publisher, of Gower Street, London, wrote a book, entitled, "The Great Pyramid, Why it was Built, and Who Built It?" This work contained an epitome of the various investigations and measurements that had been made, the author deducing therefrom several conclusions worthy of consideration, among them being the theory that the height of the Pyramid was intended to bear to double the length of the base, the exact ratio of the diameter to the circumference of a circle; that the length of the base side was equal in pyramid inches to the number of days in a solar year; that the pyramid inch was the one-tenth-millionth part of the semi-polar diameter of the earth; that the pyramid cubit was the same as the sacred cubit of the Hebrews; that the height of the pyramid represented the distance of the sun from the earth; and that the structure was the work of a man under the influence of the same inspiration as moved upon the Biblical prophets.

The researches of Professor Smyth were prompted by Mr. Taylor's book, that gentleman at his death having bequeathed his work to the Professor, who spent several months at the Great Pyramid, in 1864-5, making careful measurements. He received a letter which suggested some further ideas than were advanced by Mr. Taylor. An Israelite named Menzies, writing from Scotland, argued that if the Pyramid was the work of Divine inspiration, representing certain epochs in the past and future history of the world, there should be some line or mark, to establish the theory, and 2170 B. C. being the date fixed for the construction of the Pyramid, 2,170 pyramid inches back from the Grand Gallery, said

that line or mark ought to be found. Professor Smyth renewed his measurements and was astonished and awe-struck by the discovery of two fine lines on the stone, made as he says, "by a master hand." He published the work referred to in the article several years before the date there given, and followed it in 1867 with his book, "Our Inheritance in the Great Pyramid," which went through three editions, the latest being published in 1876. It is in this that the prophetic character of the structure is urged with the greatest force. A summary of these investigations and the deductions therefrom has been written by Dr. Joseph Seiss, with some additional evidences of the sacred character of the Pyramid, under the title of "A Miracle in Stone," and published, we believe, by Porter and Coates of Philadelphia. So much in addition to the article, concerning the rise and progress of pyramidal religion. We now proceed to make a few remarks on the probable origin of the pyramid, the ideas which prevail concerning Melchisedec, and other conclusions of writers on this subject.

The Latter-day Saints are somewhat acquainted with a partial translation of the "The Book of Abraham," contained in a valuable little work published at this office, called the Pearl of Great Price." In this we learn of certain revelations from God to Abraham concerning the origin of the earth, the governing planets of the universe, and various astronomical and metrical facts unknown to mankind at that time and only imperfectly understood at present. The papyrus from which these translations were made was taken from a mummy brought from Egypt and exhibited by M. H. Chandler in various parts of the United States, and ultimately sold to Joseph Smith, the Prophet.

It is an established fact that Abraham went into Egypt, and was treated there with great distinction. "Profane" history corroborates sacred history on that point. We learn from this work that the astronomical communications made to Abraham through the Urim and Thummim, were given to him of the Lord before he went into Egypt that he might "declare all these

words." It is maintained by many learned writers on the religions of ancient nations that the Egyptians, amidst all their idolatry, showed acquaintance with the monotheistic doctrine, which became the distinguishing feature of Judaism. We take the following from an article on "Moses and the Monuments," translated by E. A. Washburne, for the January *Sunday Afternoon*, from the German of Heinrich Brugsch:

"The religious monuments of the old Egyptians, whether on records of rock or frail papyrus-leaf, give us the strongest testimony that the sublime truth of the unity of God was well known to the masters of priestly learning; and that their rich, manifold world of deities in animal form was only the covering or the distortion of this doctrine, originally pure, and afterward preserved in the mysteries. The doctrine of one God was revealed only to the initiated, and in the obscure office of the dead was placed in a written roll within the tomb, as a last passport. The name of the one God is not mentioned within these rolls, but only circumscribed in the deep words: 'Nuk pu nuk, 'I am that I am.' Who does not here recall at once the like words in Exod. iii, 14, in which God names himself to Moses and the children of Israel; words which in their Hebrew form Jahveh, and according to the misunderstood expression, Jehovah, have the same meaning as that sentence, Nuk pu nuk, 'I am that I am?'"

For further information on this subject read the article on "The Book of Abraham" by Elder George Reynolds, now being published in chapters in this paper.

We are firmly of the opinion that the original architect of the Great Pyramid was no less a person than Abraham, the "father of the faithful" and "the friend of God." He it was who planted in the Egyptian mind correct ideas concerning the true God. He it was who communicated to them the principles of time measurement, the astral and solar distances and relations, and the periods of the great epochs of the world. Reference to the fac-simile of the circular hieroglyphical cut, and other portions of the Pearl of Great Price will support this view of the case. We make one quotation therefrom, in regard to the cubic principle of time measurement, which was adopted by the builders of the Pyramid:

"Fig. 1.—Kolob, signifying the first creation, nearest to the celestial, or residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh."

Objection might be made to our view of this matter, because the date of the building of the Pyramid is set down at B. C. 2,170, while the present Bible chronology gives B. C. 1,921 as the time when Abraham went into Egypt. But it will be observed that this chronology does not claim absolute accuracy, and that the time of the dispersion from the Tower of Babel is placed by pyramidal measurement at B. C. 2,525, and in the Bible, the building of the Tower at B. C. 2,247. Making allowance for the time between the building and the scattering, the discrepancy will be about the same as in the other instance. The pyramid dates being more probably exact than the doubtful chronology inserted in the Scriptures, the date of Abraham's visit to Egypt governed, thereby, would coincide with the time of the commencement of the Pyramid.

Melchisedec and Abraham were contemporary. Chronological objections to the latter would apply equally to the former. The mystery that surrounds the personage of Melchisedec arises from imperfections in the wording of the reference to him in the Epistle to the Hebrews. The words "without father, without mother, without descent, having neither beginning of days nor end of life," etc., apply not to the man but to the priesthood he held. He was simply the King of Salem and a High Priest after the order of the Son of God, which is an everlasting order, not dependent upon descent, like the Levitical priesthood was in olden times, and he who held it "abideth a priest continually." The shepherd prince mentioned by Herodo-