

and salvation both temporally and spiritually. Let us ponder upon them, and let nothing come between us and the Priesthood of God. Let us be united in all things, and when the time comes for us to vote for our municipal officers, let us have a clear understanding before hand, and then unite on it; and I will promise you that if you will do your part, God will do His part, and we will come off more than conquerors. And the day will not be far distant when the Priesthood of God will have the balance of power, and the rule and dominion now in the hands of the wicked upon the face of all the earth will be taken away from the corrupt and the wicked and given into the hands of the Saints of the Most High God, and He will reign for ever and ever. Amen.

THE BOOK OF ABRAHAM.

Its Genuineness Established.

BY ELDER GEORGE REYNOLDS.

CHAP. XIII. — Scientific Objections to the Prophet's Translation of the Book of Abraham—M. Deveria's Translation.

In the year 1855, Messrs. Remy and Brechley, two French travelers, visited Utah. On their return to Paris they carried with them a copy of the Book of Abraham, which they placed in the hands of "a young savant of the Museum of the Louvre, M. Theodule Deveria," with the request that he would translate it. This he attempted to do. Messrs. Remy and Brechley afterwards published an account of their travels and embodied therein M. Deveria's soi-disant translation. They pretend to consider that the disclosures made by the scientific translation should place the Book of Abraham in the catalogue of pious frauds, that have so often disgraced the history of religion. We come to an entirely opposite conclusion, and claim that so far as M. Deveria's translation is concerned, if it does anything it substantiates the statements of the Prophet Joseph with regard to the true meaning of the papyri. Two things, however, have to be remembered, the first that the Egyptian hieroglyphics had at least two, (but more probably three), meanings, the one understood by the masses, the other comprehended only by the initiated—the priesthood and others; which latter conveyed the true though hidden intent of the writer. The second consideration is that when M. Deveria made his translation, Egyptology, as a science, was in its infancy. Since then highly important discoveries have been made in this branch of literature, which have greatly changed the conclusions of earlier students. But even to-day the science is so inexact that but a few weeks ago the DESERET NEWS published an anecdote of two eminent Egyptologists, who unitedly came to the conclusion that the hieroglyphics on the wrappings of a mummy they were examining, proved the deceased to have been a great warrior or king amongst the ancient Egyptians. On removing the inner bandages, the body proved to be that of a woman. If the scientists of to-day make such egregious blunders, what may we expect from Messrs. Remy and Brechley's young savant of 20 years ago, before Osborn, Smyth and others had made the important discoveries that are almost revolutionizing the ideas of the learned on ancient Egypt and its literature.

We will now draw attention to a few of the differences between the two translations.

The Prophet Joseph Smith states that Plate I represents an idolatrous priest attempting to offer up Abraham as a sacrifice to his gods. M. D. affirms that it represents the resurrection of Osiris. We ask, if it is a representation of a resurrection, what is the priest doing with a knife in his hand? Osiris was not resurrected with a knife, but Abraham would have been slain with one if God had not delivered him. And it is a somewhat remarkable fact, that the original Egyptian hieroglyphic for the verb *Nohem*, to rescue, to deliver, was a bedstead shaped altar with a bird flying above it, just as represented in Plate I, of the angel of the Lord rescuing Abraham. Is it not probable that the hieroglyphic had its origin in this very circumstance?

Joseph the Prophet says fig. I.

represents "the angel of the Lord." M. D. states that it is "the soul of Osiris under the form of a hawk (which should have a human head)." Fig. III., the Prophet states, is "the idolatrous priest of Elkenah." M. D. says it is "the god Anubis (who should have a jackal's head)," and in other places he makes substantially the same statement, that a certain figure represents somebody or something, or would do so, if it were different. This puts us in mind of a little story. A certain clergyman was visiting the home of one of his parishioners, when he noticed a little son of his host very busily engaged, first intently eyeing him and then working away at a slate he held in his hand. Suspecting what he was doing the clergyman asked the boy if he was not drawing his portrait, and finding his suspicions were correct he asked to see it. With some reluctance the boy consented. After looking at it a moment, the clergyman exclaimed, "Why, this is not like me!" and received in reply the very consolatory answer, "Well, I guess it's not, suppose I put a tail on it and call it a dog." So M. Deveria wants to put a head or a tail on some of these characters and then call them Osiris, Anubis or some other god. Anything to beat revelation.

In a great many instances though the wording in the inspired translation varies greatly from the scientific attempt, yet the idea is almost identical. Placed together they substantiate the statement of an eminent modern writer on Egyptian literature who declares that at first sight the religious branch of this literature "seems to proclaim the Egyptians the most polytheistic of men, but a more careful examination leads to the supposition that the various gods were only intended to bring out in symbol and in allegory the various qualities and manifestations of one great God, incarnate, eternal and omnipotent." Joseph's translation conveying the higher though hidden meaning, and M. D. the presumably literal intent of the hieroglyphics. For instance, fig. 9, plate I, is stated by the Prophet to represent "the idolatrous God of Pharaoh." M. D. calls it "the sacred crocodile symbolic of the god Sebat." Sebat was certainly a god to Pharaoh so wherein lies the difference. Again, fig. 3, Plate II "Is made to represent God sitting upon his throne, clothed with power and authority, with a crown of eternal light upon his head." The scientist says it is "The god Ra, the sun, with a hawk's head, seated in his boat." What great difference is here in the idea? and how did Joseph Smith know that it represented God (call him by what typical name you like) if not by revelation. What is there in the figure of a cow, (fig. 5) to convey the idea of an unlearned man that it had reference to the hosts of heaven, yet both translations distinctly convey that idea. Figs. 12 to 20, (Plate II), Joseph says will be given in the own due time of the Lord. M. D. does not attempt to translate them, he says they are "illegibly copied" "cannot be deciphered," "illegible in the copy," etc., and so gets out of the difficulty, but not without insinuating that the M. S. S. have been intentionally altered," but what earthly reason there could be for the "Mormons" attempting to alter them is beyond our comprehension. At any rate he does not translate them. As a sample of how M. D. twists definitions on purpose to give a different translation from that of the Prophet, we have an instance in Plate I, in the figures representing the gods of Elkenah, Libnah, Mahmakhrah and Korash, which our French savant states represent the Canopian vessels or jars. And what are the Canopian jars? Certain jars first found at Canopus, a city at the mouth of the Nile, and because the learned did not, nor do not now, know with certainty their intent they called them after the place where they were found. But because they were found at Canopus is it any reason that they should not be the gods Joseph Smith represents them to be. The learned believe them to be gods, but their researches result in no definite conclusions, the Prophet Joseph associates them with the god of the ruler of Egypt, which statement placed along side of the fact that they were found in Egypt gives strength and consistency to his translation. M. D.'s translation is simply begging the question so far as attempting to prove the inaccuracy of Joseph's translation is concerned.

We have probably given more attention to M. Deveria than his production deserves, but as he is the only person, so far as we have learned, who has attempted to disprove the inspired translation of the papyrus, on scientific grounds, we have thought it well to show how utterly he has failed in his attempt.

*See article Canopus in American Cyclopaedia.

(To be continued.)

Coasting.

The boys were coasting down Sycamore Street Hill last evening, when John Sanscript and his wife came along. They had been up on Baltimore Street visiting, and were on their way home.

"Just see them boys, now," said John, as he braced up at the intersection of Mulberry Street. "It really reminds me of the days when I was a lad. Do you know, Jane, that I used to coast down hill on a sled that way?"

"Did you, John?"

"Why, yes; but that's 50 years ago!"

Sanscript scratched his head contemptuously and then muttered, sotto voce:

"Durn my granddaddy's buttons, if I don't try it."

"Try what, dear?" anxiously asked Mrs. S.

"I'm going to coast just once, to revive recollections of 50 years ago."

"Now, John, if I were you—"

"But you are not me, so don't interfere. Here, sonny" (to a lad who had just puffed up the hill with his sled). "Here, sonny, I'll give you a quarter to let me slide down on your sled once."

The bargain was eagerly nailed and clinched.

"Be careful, old man," urged the boy, as Sanscript squatted rather awkwardly on the sled, "be careful, I say, and don't let her flunk one way or 'other till she brings up, or you'll git mashed."

"Never mind, younker," assured John, "I've been here afore—some years afore—but—"

But what will never be known; for just then the sled, of its own accord, started down hill, and even John himself has not been able to recall what he was about to observe. The surprise at the sled's unexpected movement was general.

"Look out!" yelled the boy.

"Oh, John," screamed Mrs. Sanscript.

"Whoa, there!" yelled John.

But the sled wouldn't whoa. It seemed to have set off down that hill to beat the best time. John had chance only to clutch hold of both sides and hold his breath for fear the wind would blow off the top of his head. The only thought he had time to foster was that the boy must have greased the sled's runners as a practical joke. And if this was coasting, he had never casted, if his recollection served him right.

Two-thirds of the way down the hill the sled struck an ice hummock, and immediately his course was changed to a parabolic curve.

Whack! bang! crash! clink!

The bringing up was awfully sudden and uncertain. Sanscript and the sled disappeared as abruptly as a shooting star. The latter lay shivered to atoms against a lamp-post, and Sanscript lay shivering in the grocery cellar just opposite. When the off-runner of the sled collided with the lamp-post and stopped the vehicle, Sanscript rose like a circus-leaper and went right on turning twenty somersaults to the second. He went through the grocery window as the circus-leaper goes through a paper hoop. The grocer appeared soon after and compromised upon John paying the following bill:

Window-sash.....	\$10.00
Crushed cheese.....	12.00
Hoghead molasses.....	48.20
Christmas goods.....	1.18
Total.....	\$71.38

Then the boy came in with a bill of \$5 for his sled, to say nothing of the loss of a suit of clothes, a surgeon's bill for plastering sundry skinned surfaces, and the bill of a hackman who conveyed the fainting wife home. In the cooler moments of afterthought Sanscript reckoned it up, and discovered that it had cost him \$109.78 to recall recollections of fifty years ago, and required but one minute and five seconds of old Father Time in which to do the recollecting.—Cincinnati Enquirer.

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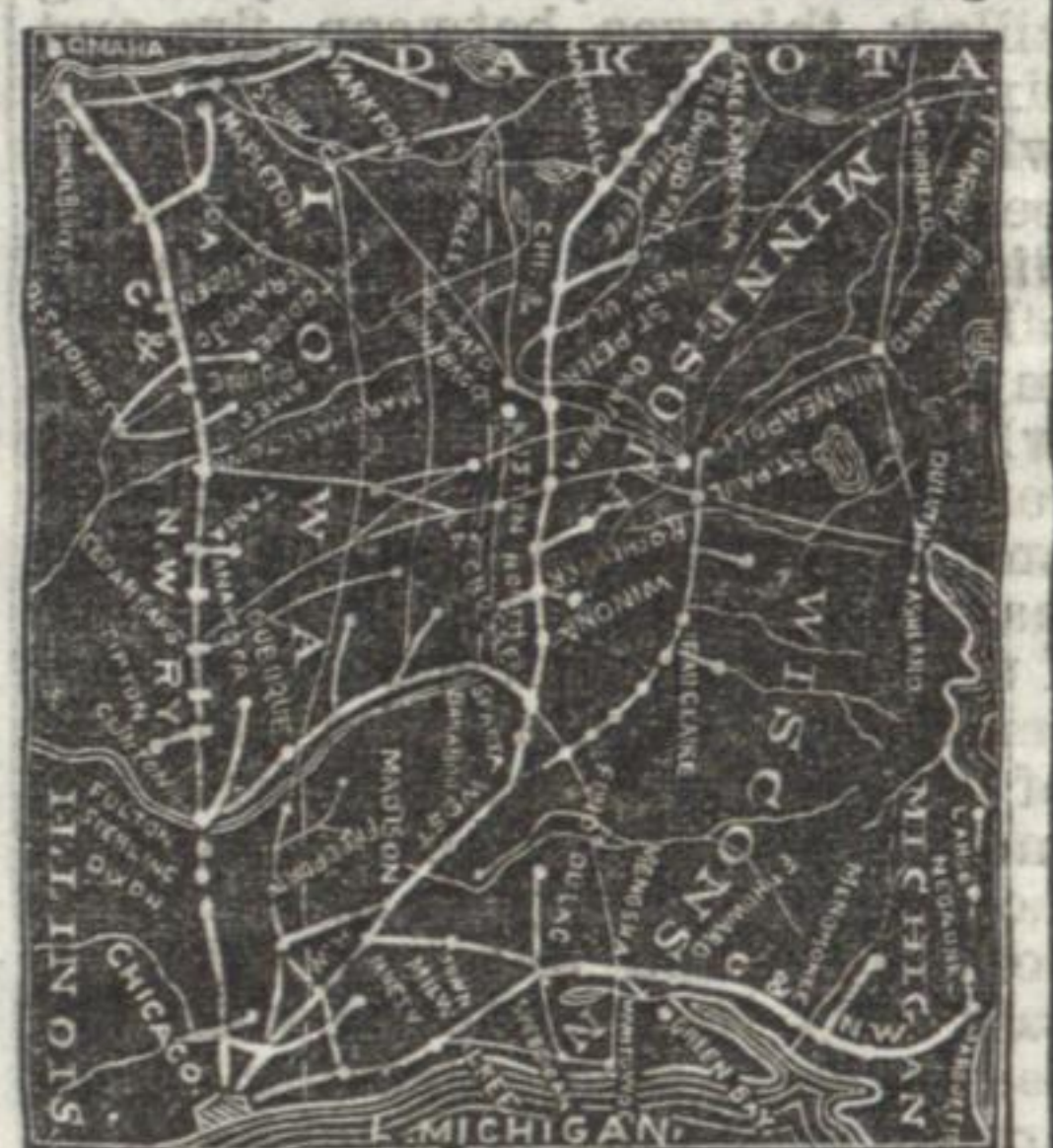
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NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

ANN BLACKWOOD, Plaintiff,
against
JOSEPH BLACKWOOD, Defendant.

The People of the Territory of Utah,
To Joseph Blackwood, Defendant,

Greeting:

YOU are hereby summoned to appear in an action brought against you by the above named Ann Blackwood, plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of this summons — if served within this county, and if not within this county, but within the Third Judicial District of the Territory of Utah, within twenty days; otherwise within forty days.

This action is brought to obtain a decree dissolving the bonds of matrimony existing between you and said plaintiff, and if you fail to appear or answer, plaintiff will apply to this court for the relief prayed for in her said complaint, and cost of suit.

In witness whereof, I hereunto set my hand and seal of said Court, in Salt Lake City, this 1st day of February, A.D. 1879.

D. ROCKHOLT,
Clerk Probate Court, Salt Lake County, U.T.

SWORN EVIDENCE.

The following Cure is probably the most remarkable ever effected by any medicinal preparation for the treatment of Catarrh:

Gentlemen,—I hereby certify that I have had Catarrh for ten years, and for the last six years have been a terrible sufferer. I was rendered partially deaf, had buzzing in the head, pains across the temple, dizzy spells, weak and painful eyes, swollen and ulcerated tonsils, hard and constant cough, severe pain across the chest, and every indication of consumption. My head ached all the time. The matter accumulated so rapidly in my head and throat that I could not keep them free. Frequently at night I would spring out of bed, it seemed to me, at the point of suffocation. I would then have recourse to every means in my power to dislodge the mucus from my throat and head before being able to sleep again. For a period of six years my tonsils were ulcerated and so much inflamed that I could with difficulty swallow. I finally consulted an eminent surgeon in regard to an operation on them, but at his request postponed it. The constant inflammation and ulceration in my throat caused by the poisonous matter dropping down from my head had so irritated and inflamed my lungs that I coughed incessantly,—a deep, hard cough. Meanwhile my system began to show the effects of this disease, so that I lost flesh, grew pale, and showed every symptom of an early death by consumption. When matters had reached this stage, or about six months ago, I began the use of SANFORD'S RADICAL CURE FOR CATARRH. After using the first bottle I began to improve rapidly. The first dose seemed to clear my head as I had not known it to be for years. It seemed gradually to arrest the discharges. It stopped my cough in three days. By using it as a gargle I soon reduced the inflammation and swelling of my tonsils, so that they ceased to cause trouble. The soreness across my chest disappeared, the buzzing noises in my head ceased, my senses of feeling and of hearing were completely restored, and every symptom of disease that had reduced me to the verge of the grave disappeared by the use of SANFORD'S RADICAL CURE FOR CATARRH.

I have been thus explicit because, as a druggist, I have seen a great deal of suffering from Catarrh, and hope to convince many that this is a great remedy.

I am familiar with the treatment of Catarrh as practised by the best physicians, and have considered the most eminent about my case. I have used every kind of remedy and apparatus that have appeared during a period of six years past, and have, while following their use, taken great care of my general health, but obtained no relief or encouragement from any of them.

Boston, Feb. 23 1875. GEO. F. DINSMORE.

SUFFOLK, ss. Feb. 23, 1875.
Then personally appeared the said George F. Dinsmore, and made oath that the foregoing statement by him subscribed is true. Before me,
SETH J. THOMAS, Justice of the Peace.

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