

vior and the benefits resulting therefrom.

The school sang, "Oh, my Father."

Superintendent Wm. H. Warner addressed the school expressive of the joy and satisfaction of this joyous meeting.

County Superintendent George Teasdale moved a vote of thanks to the committee on decorations, Bros. L. A. Bailey, B. Riches, T. Belliston, and Sisters A. C. Bigler, Kate Love, Mary Udall, and assistants.

School sang, "Mid scenes of confusion."

Sister Amelia Goldsborough addressed the school in a very feeling and affectionate manner.

Music by the band.

Sabbath school choir sang, "My God the Spring of all my joys."

A recitation by Sister A. C. Bigler, "Let us try to be happy."

A comic song from Bro. S. Shaw, greatly amused the children, followed by an interesting address by Sister Hannah Grover.

The school sang "Our Own Sabbath School" with band accompaniment.

Bro. Geo. Kendall spoke encouragingly to the children.

School sang "The Standard of Zion."

Patriarch J. G. Bigler, Sr., invited the children to visit his family Christmas tree at home and blessed the children.

Bro. A. Orme moved a vote of thanks to Supt. G. Teasdale for his labors in behalf of the Sabbath Schools.

A vote of thanks was given to Bros. G. Kendall, T. Crawley, Wm. Ostler, Mary Udall and Kate Love, committee on finance.

Supt. Teasdale expressed his pleasure at this happy meeting, and blessed the children.

The teachers were then supplied with the presents for the children, who received them with great joy.

The band enlivened the occasion with their fine music.

Packets of candy were then presented to all the school, and the County Superintendent made a few encouraging remarks with regard to the future labors of the school. Congregation sang, "The Spirit of God like a fire is burning," all standing, with band accompaniment, and were dismissed with prayer and blessing.

With light hearts and radiant faces, the happy children hastened home to display their presents to their parents and to tell of the happy time spent at our "Nephi Sabbath School."

Happy are thy children, O Zion: Whilst distress and calamity are overtaking the nations, peace and prosperity are within thy borders. Surely thy inhabitants should be grateful for so many blessings from the bountiful hand of thy glorious redeemer, whose praise was so celebrated, this happy, long to be remembered day.

NEBO.

THE BOOK OF ABRAHAM

Its Genuineness Established.

BY ELDER GEORGE REYNOLDS.

CHAP. V.—Gospel Ideas Believed in by the Ancients. First departures from the True Faith. The Egyptian Worship of Adam and the Patriarchs. The Book of the Dead.

It is not difficult for those who believe in the Bible as it is written, to understand that immediately after the flood there was but one form of faith upon the earth, and that the true one. Noah was a preacher of righteousness both before and after the deluge, and because of their obedience to God's laws, he and his family were saved from the universal destruction that came upon the wicked. But their descendants in an early day began to depart from the purity of the truths that had saved "the fathers," and a knowledge of the forms of iniquity that existed amongst the antediluvians was in some manner conveyed to them, and incorporated in their debased new systems of worship. Noah, Melchizedek and others battled with but partial success against these growing iniquities, and Abraham was especially called of the Lord to usher in a new dispensation. We have seen, in part, how he fulfilled this call; we shall now refer to some gospel ideas that for many centuries afterwards were found incorporated amongst the filth and rubbish of

Paganism, some in Egypt, some in Persia, some in Chaldea, some in Greece, Rome and other nations. From this almost universal admixture of the true and the false it is evident that there was some primeval source from which the ancient gentile nations drew that which was good and true in their religions.

In our researches into the mythology of these peoples we find, amongst others, the following gospel ideas.

The belief in the existence of one great father, God.

The prophecy and expectation of the coming of a son of God in the flesh.

A reverence for Adam as the great prince of his race, in some nations extended to his worship as the father of the terrestrial gods.

The belief in a resurrection, and in future rewards and punishments.

The necessity of faith in the gods, and under certain very remarkable circumstances, to be hereafter noticed, of repentance and baptism.

The administration of washings and anointings.

Traditions, more or less perfect, of the great war in heaven when Lucifer and his angels were cast down upon the earth.

The belief in good and bad angels, ministers of the will of heaven.

A belief in the eternity of matter, and

The almost universal practice of sacrifice.

To give strength to the above assertions we shall now appeal to a number of well-known authors.

The Rev. Mr. Goodwin in his work on Ethnic Inspiration writes: "The principles of mythology enable us to discern the true order in which the various erroneous and morbid developments of human belief arose. It proves both, that Monotheism—the knowledge of the true God, preceded the various forms of polytheism, and especially the worship of the heavenly bodies; and that the worship of dead men preceded other forms of false or idolatrous worship; and the same facts which show that the worship of dead men was the first step in false religion, prove at the same time the original grafting of this on the belief of a heavenly Creator and Father."

no other than the single case of Egypt, as explained from its language, hieroglyphics and monuments by Mr. Osborn, it would place the matter beyond all doubt, so clear and well-supported is that case. Adam and Eve, Noah and Tamer, Ham, Mizraim, and Phut were all deified there, while the supreme god was incontrovertibly known; and the sun was only a symbol and the supposed abode of Adam. There is reason to believe that the state of things in Chaldea and Babylon was substantially the same as this.

To this we may append the remark that the Egyptians appear to have recognized the partial truth that there be "that are called gods whether in heaven or on earth as there be gods many and lords many," but were ignorant of the corollary, "but to us their is but one God the Father." (1 Cor. viii, v. 5, 6)

It must be evident from the light thrown on the early history of the world, more especially of Egypt, by the Book of Abraham, that under the almost universally existing form of patriarchal government that "the fathers" were not only High Priests unto God by right of their "fatherhood, but also the kings of the earth by that same right, and it was one of the easiest things in the world for the descendants of these men, who ruled by right divine, to not only reverence them as ministers of Heaven's will in all things, temporal and spiritual, but also to deify and afterwards worship them. Indeed in the case of most of these holy patriarchs it was but a very small step in advance of their true position in relation to the sons of men; for "He called them Gods unto whom the word of God came, and the scriptures cannot be broken." (John x. 35.)

We next appeal to Mr. Osborn, author of "The Religions of the World." In writing of the Egyptian mythology, he states: "This most ancient mythology, as described by authors who lived before the Christian era, and as set forth on the walls of the temples in which its ritual or worship was performed, was taught to the initiated and concealed from the vulgar, that God created all things at the first by the primary emanation from himself, his first born, who was the author and giver of all knowledge in heaven and on earth, being at the same time the wisdom and the word of God. The birth of this all-powerful being his manifestation as an infant, his nurture and education through all the succeeding periods of childhood and of boyhood, constituted the grand mystery of the entire system." So convinced were the priests of this people of the coming of a son of God, that they had chambers prepared in their temples for his nativity.

Another quotation from Mr. Osborn will, we trust, make the matter yet clearer to our readers. He says: "The founders of the nation knew not only of Ham and Mizraim, but of various men and women contemporary with them, even of our first parents Adam and Eve, as well as of our second progenitors Noah, and his wife Tamer. Adam has thus been handed down to us as Athom, the guide or governor of the sun; Eve as Hathar, who presided over the moon; Noah as Nuh, who presided over the Nile, while Ham, Mizraim, Phut, Neveh, or Neith, the wife of Ham, and others, occupied singular or sometimes multifarious positions and offices in the Egyptian Pantheon."

We will now leave modern writers, and draw attention to that wonderful papyrus, the Ancient Egyptian Ritual or Book of the Dead, and from its hieroglyphics show the relation in which Adam stood in their mythology, reminding our readers that the abode of the great father of humanity, was supposed by them to be the sun, and that the chief seat of his worship was at Heliopolis, the city of the Sun, the On of the Scriptures. Asenath, a daughter of one of whose priests was married to Joseph, the son of Jacob.

Our extracts are necessarily brief, and simply intended to prove the trustworthiness of the quotations already made.

In the fifteenth chapter it is written: "The praise of Athom? when he sets from the land of life, saith the Osiris."

Glory be to Athom, setting from the gate of life, when his course grow in the western gate of the horizon, Hail to thee setting from the land of life, Thou father of the Gods."

Again (chap. xvii.) Adam is represented as saying:

"I am the great god, creating myself; I am the great Phoenix which is in On; I am the creator of beings and existences."

In another place it proclaims: "Glory be to thee, O Sun; glory be to thee, O Athom."

When thou goest down, perfect, crowned and glorious."

Adam is also called "the old man whose palace is at On," the "god alone in the firmament," "Father Athom," "Righteous Athom," and much more. Probably were we better versed in the mysteries of its hieroglyphics and idioms, the translation of this wonderful testimony to the belief of the ancients in the immortality of the soul, which this ritual is, would be yet plainer and more instructive. As it is, much of its imagery is very difficult for modern minds to grasp.

* Mizraim is identified with Osiris, chief Lord of the land of the dead; † Max Muller says king originally meant "father."

‡ "Religions of the World."

§ The Egyptian form of the name Adam.

¶ The deceased.

(To be continued.)

SOJOURNER TRUTH.

"Why, chile, bless your heart, I be jess glad to see you. I be come here for a messenger, an' I guess I be de oldest messenger in de world. I be been here a good while, chile. It seems when I tink on it like as if I'd been in de world ever since de world begun."

Such were the words of Sojourner Truth, the Lybian Sibyl, as she grasped the hand of a Herald reporter who had called to see her; and she fixed upon him her great, luminous black eyes, in which there seemed to smoulder the gloomy mysticism of all the ages of the dusky East. When the visitor entered she was surrounded by three or four Quaker ladies, with whom

she was chatting about her long experience of life. She rose with a sprightly movement, like a maid of sixteen. Her presence impressed one with the true gentility of her character in spite of her ebony complexion and her servile origin. There are authentic records which prove that her age is at least one hundred and two years, yet far from being shrivelled and haggard in appearance her skin is as soft and smooth as that of the merest child. The doctors declare that her pulse is that of a young woman. While her face is distinctively of the Nubian cast her features are not gross, and her eyes are capable of the most intense expression, varying from pathos and love to wrath and abhorrence. Her dialect differs essentially from that of the Southern negroes. It is founded upon her early knowledge of the Low Dutch which was her only language until she was twelve or thirteen years old.

After telling Sojourner that he had heard of her ever since his boyhood and had come to satisfy himself that she was not altogether a myth, the reporter asked if she could tell her exact age.

She replied, "I spec you's heard of ole Sojourner dis many an' many a year. But I can't tell how old I is, cos I don't reckon as I lived at all afore de mancipation. What was I born, honey? Well, I was a slave forty year. I grewed up among de Low Dutch along de Hudson. Fac' is, I dunno as ever I was born at all. I foun' myself in de world such a long, long time ago. Why, honey, I members the first steamboat. Dem days I was jes' every bit as big as I am now. I was a livin' on de shore den. Yes, yes, bless your heart, chile, I saw it. Why, it made noise enough, I tell ye, an' it threw the water up a'most as high as this here house."

"Did you ever see Washington, Sojourner?"

"No, I never did see Washington, but I lived when he did," and this she said with a great brightening of her face and an accent of reverential pride. "When he died, I rec'lect de noospaper was in mournin' and dere was a great time o' sorrow. Years arterward I saw Lafayette. He was on de steamboat a comin' up de river wif de cadets. He took dinner across de river, on de Dutchess County side. Dere dey roasted a whole ox for him. Den I saw him anoder time when he went up de North River, but I never was very near him. He was on de deck, an' I was on de land. I rec'lect hearin' tell a great deal 'bout Napoleon Bonaparte, too."

"What was your name in those days?"

"I had different names, first one name and den anoder name. I changed dem wid every change of my masters. First it was Bell Ardenburg, den Bell Nealy, den it was Bell Scrivers, den it was Bell Dumont, and den it was Bell Van Wagener. But bless de Lord chile, He has redeemed me out of all dose names. My chilern is called arter de names ob de masters dat dey were born under. But I se got a new name, bless de Lord, I se seen good times now, an' de Lord he have raised up dis here young man here to write it all down what I say. I want de edeters an' de reporters to know dat I preciate de work dat dey does in puttin me in de papers. I know it's hard, caus I never has any stops when I talks, and I preciate it. Dere was Greeley, bless him!"—and the lady's emphasis was affectionate and fervid—"he always sent his reporters to my meetin's, an' it did a sight ob good; yes, deed it did, de Lord bless 'im."

"How came you to be called Sojourner Truth? Were you called that in the days of slavery?"

"No, no, chile; bless your soul, do you s'pose dose slaveholders could speak o' de truth?" replied Sojourner, with immense energy and a voice that sounded like a trumpet of wrath. "Well, I se golt to tell you 'bout dat, and dis is more den I se ever tole to any reporter. Ye see, I was boun' a slave in the State of New York an' Ulster County. I was sole five times, an' I used to pray to God to make my marster an' mistress good. But they didn't get good, an' when marster wouldn't set me free when he promised he would, I left him and went to Long Island. Dere wa'nt no city den, only a few houses on the Brooklyn Heights. When on the oder side I had started out two miles I stopped to get

somevin' to eat, an' a Quaker lady, she dat give it to me, asked me my name. It had come to me as I was a-walkin' an' a-thinkin, dat I was to have a new name, it had come to me dat it would be 'Journey.' So I tole her an' I said de Lord give it to me. She 'sisted dat I must have some other name, an' den as I walked along de sand fo' two miles fuder I kep' a sayin' to myself, 'Oh Lord, give me a name wid a handle to it,' sayin' it to myself as I went along; an' all at once dere came to dese words, 'Sojourner Truth.' 'Dat's a good name, Lord,' I said, 'dat's a good name, and I thank you, Lord.'"

Sojourner touched her upon her experience with the Second Adventists in Connecticut. This was a time of great religious excitement. In the year 1846 she had a last interview with her old master, Mr. Dumont, and he gladdened her heart by confessing that he had lived to realize the evil of slavery. In the same year she joined the Northampton Association. She had previously been a moderate disciple of Matthias, the false prophet, and had also listened to the preaching of Miller, who prophesied the end of the world. Her peculiar and remarkable talents becoming widely known, she naturally became an apostle of the anti-slavery cause, and her eloquence was quite as potent as that of more learned and more profound advocates. Her imagination is weird and grotesque, while her mind is clear and strong, and her sympathetic influence is as wonderful as it is intense. She has sat before the multitude in the company of most of the distinguished reformers of this country.

"When de lecturer on slavery burst up I went down to take care of de freedmen in Wash'n'ton durin' de war." Then she repeated the discourse that she had had with Lincoln when she visited him. She told him that the first time she had heard of him was after he had become President, and he replied that he had heard of her many times before that. She said, "I thought you was like Daniel, an' one time it peared 'most like de lions would eat you up, Mr. Lincoln was standin' up an' lookin' down at me an' smilin', an' he said, 'Well, Sojourner, you see dey has'nt done it yet, don't you?'"

Sojourner then described, in a most poetic manner, a Bible which was shown her by Lincoln, and which had been presented to him by the colored people of Baltimore.

The reporter, when he was about to take his leave, he uttered the wish that Sojourner might live a hundred years longer, and she quickly rejoined:—

"I se goin' to. God has moulded me over anew, an' he has put new flesh on to my ole bones."

Then she took off her cap and showed a head that is covered with curly and silken hair almost entirely black. There is a narrow streak across the middle and over her left temple which is as white as driven snow. "Twenty-seven years ago," said she, "my ha'r was white as dat paper, but arter I was sick it began turnin' black again. Ain't wonderful? Mebby I shall have new teeth to. I think de Lord has made me all over again to be a testimony to de nation."—N. Y. Herald.

PERSONS wishing any information about land matters should address T. C. Bailey, Land Agent, Salt Lake City, who can generally save settlers the expense of a trip to the Land Office. Information free. Inclose stamp. w 20

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