

"THE WAY I KNEW NOT."

'Tis not the way that lay so bright before me,
When youth stood flushed on Hope's enchanted ground;
No cloud in skies of azure bending o'er me,
No desert spot in all the landscape round.

Fair visions glimmering through the distance beckoned
My buoyant steps along the sunny way:
Sweet voices thrilled me, till I fondly reckoned
That life would be one long, blue summer day.

This was the path my feet had gladly taken;
And blindly lured by that deceitful gleam,
I would have wandered on by God forsaken,
Till death awoke me from a fatal dream.

Alas! in youth by life's gate we linger,
In its green bowers we vainly would make abode,
Till the stern angel warrior, with calm finger,
Points the feet onward to the desert road.

My pleasant path in sudden darkness ended,
My footsteps slipped, my hopes were well nigh gone;
I could but pray, and as my prayer ascended,
Thy face, O Father! through the darkness shone.

And by that light I saw the cross of trial,
The landmark of the way my Saviour went—
The upward path of pain and self denial,
And thou didst point me to the steep ascent.

A way I knew not, rough and dark, and thorny;
So dark at times the path I scarce could see;
Yet thou hast been my guide through all the journey,
Its steepness has but made me lean on Thee.

And onward still I go in calm assurance,
That thou wilt needful help and guidance lend;
That strength will come for every day's endurance,
Grace all the way and glory at the end.

J. H. WARD.
Salt Lake, December, 1892.

THE PROPHECY IN THE GREAT PYRAMID ABOUT THE COMING YEARS 1881-2.

BY THOS. W. GREENWELL, M. R. S. L.

Views about the Great Pyramid—Is its Architecture on a Divine Plan?—Professor Piazzi Smyth's Great Book upon it—The Length of its Galleries in "Inches" represents the Length of the Jewish, Christian and Millennial Dispensations in "Years"—The First Gallery—The Second or Grand Gallery—Was Melchisedec the Architect?

It seems to be the intention of Providence, in these latter days when men are beginning to doubt, and even deny, the interference of Divine guidance in human affairs, that fresh light shall gradually dawn on mankind; that, in fact, to those that have more shall be given. We take this view of the extraordinary discoveries that have recently been made in connection with the Great Pyramid of Upper Egypt, by which some light is thrown on an unfulfilled prophecy. As everyone knows, there has been much discussion about this subject for the last two centuries. The generally accepted idea has been that it (the Pyramid) was built as a mausoleum. The abortive attempt, however, of Al Mamoun (A. D. 820) to find the remains or treasures of Cheops, has lately done much to dissipate this delusion.

Sir Isaac Newton, whose subtle and capacious intellect seems to have penetrated many diverse subjects, may be said to have originated the modern theory of the Great Pyramid being a sort of storehouse or repository of science and scientific truths; but within the last 20 or 30 years Pyramidal research may have said to have taken an entirely new departure through the discoveries of the late Mr. John Taylor and Professor Piazzi Smyth, (Astronomer Royal of Scotland.) The last mentioned writer has enunciated his views with singular clearness in his well-known work, "Our Inheritance in the great

Pyramid." Briefly they may be summed up as follows:

- 1.—The Great Pyramid is a mathematical structure, and in the land-centre of the earth. It is of supernatural origin.
- 2.—It is a standard of creation and astronomical science;
- 3.—Of weights and measures;
- 4.—Of time and heat;
- 5.—Of squaring the circle.

To the foregoing may also be added the remark that certain proportions of the Pyramid represent the world's mean distance from the sun. The Pyramid inch is 1,001 of that at present in use, and the profane measures of heathen Egypt are in no way represented in the structure.

The strangest part, however, yet remains to be told. Some 20 years ago it was given to Mr. John Taylor, author of "The Great Pyramid: Why was it built, and Who Built It?" to suggest that the interior architecture was carried out on a Divine plan, and intended to be confirmatory of certain Biblical and prophetic periods. The world, of course laughed at this; at indeed it always does laugh when anything out of the common appears.

But it yet remains to be seen whether that publisher of Gower Street was or was not the pioneer of one of the most startling truths of modern times. Fortunately he had an able coadjutor in Professor Smyth; and it is to that gentleman's exertions in 1864-5 in Egypt that we owe the three volumes entitled "Life and Work at the Great Pyramid."

Since that time the theory has been taken up by writers all over the world. Amongst them we may mention Professor Hamilton L. Smith in America; Rev. F. Glover, India; S. Russell, Canada; Archdeacon Stock, New Zealand; J. Pitcher, South Australia; the Abbe Moigno, France; Dr. Grant, Cairo; and besides many others in this country, Vincent Day, Mackenzie, Taylor Goodin, Alexander Mackay, Osburn, Casey, Tracey, Habershon, etc. This "sacred theory," as it is now called, is also advocated by some periodicals.

The view is briefly this, that the Pyramid was divinely constructed, perhaps by Melchisedec, as its architect. The length of the interior galleries of the Pyramid measure out continuously in inches the length of the Jewish, Christian and Millennial dispensations in years. Thus, the first gallery, which is 2,523 inches long, represents the 2,523 years from the dispersion of mankind at the Tower of Babel, to the first advent of Christ. Then the second, or Grand Gallery 1,881-2 inches long, represents the 1,882 years of the Christian dispensation; then the third gallery symbolizes the subsequent Millennial dispensation.

THE FIRST GALLERY, REPRESENTING THE JEWISH DISPENSATION.

According to the Pyramid astronomy the Flood took place B. C. 2790. The first entrance passage or gallery commences with the symbolic date answering to B. C. 2523—the era of the first dispersion of mankind. On the scale of an inch to a year, the passage gradually descends to a point B. C. 2170, which was the date of the erection of the Pyramid. This is singularly marked by two fine lines ruled on the stone on the east and west sides of the gallery. The descent then continues 68 inches (representing, of course, 628 years), to what is called "the granite porticulis" (B. C. 1542); this is a junction or new departure in the Pyramid's symbolism.

This "granite porticulis" is very important; it indicates the separation of a "peculiar people" to the service of God. The Hebrew passage, or gallery, consequently commences B. C. 1542 (the exodus from Egypt under Moses), and, of course, extends to the birth of Christ. The various phases of Hebrew history are, it appears, in some manner symbolized on the stone tracings of this passage, and its height is only 52 inches. This is apparently in contradistinction to the commanding proportions of the following Grand Gallery, or Christian dispensation (28 feet high).

THE SECOND, OR GRAND GALLERY, SYMBOLIZING THE CHRISTIAN DISPENSATION.

We are further told by Professor Smyth that thirty-three inches (signifying years) after the commencement of this Grand Gallery

there is a "well," or dark aperture, leading to a subterranean chamber in the rock, and ultimately into a profound depth called the "bottomless pit." The stone which once covered the aperture has long since been torn away. This seems intended to be a startling symbolism of the death and descent into the grave of our Lord, prefigured by the descent into the Hades Chamber.

As we are merely giving an outline of the theory, we pass on to notice that the length of the Grand Gallery is 1,881 Pyramid inches and a fraction; this has been ascertained by the most careful measurements. There is nothing particular in its whole course, until a remarkable change takes place at the point of 1,815 inches from its commencement, corresponding, of course, with the year A. D. 1815. It will, perhaps, be best to give this in the Professor's own words—

"We had traced up that gallery's remarkable course from where it begins at its north end with the date of the birth of the Savior of mankind, and excepting only certain limited features in that neighborhood already alluded to, had met with no break or interruption to our continued ascent along the enormous length of its sloping floor, until, at the rate of a pyramid inch to a year, we had arrived at a point indicating A. D. 1812-14.

"At that point, however, begins the grand step of the end, a step crossing all the breadth of the gallery, and rising from its floor almost exactly a British yard in vertical height, yet forming from here a continued level right on to the very end.

"That end, nevertheless, we had not actually reached, even by going on to the 1875 date point, though it comes very soon afterwards, viz., in A. D. 1881-2; for there in all its solidity and overhanging immensity, is the southern wall or practical termination of the Grand Gallery. Whatever, therefore, that feature symbolizes, terminates there too—viz., in A. D. 1881-2."

THE ERA OF 1815 A. D. PREFIGURED.

This elevation in the floor level, corresponding to the date 1815, is a very remarkable feature. It is admitted that the events occurring from A. D. 1800 to 1815, ushered in, as it were, a new era in the history of mankind.

At that era, France, the leading nation of Europe, shook off religion for a season, and endeavored to introduce new creeds, new times, laws, seasons and even measures (the metric system). It is now supposed that the future anti-Christ will do these things on a more extended scale in the future.

After the end of the Grand Gallery, at a distance of 1,881 inches, we find that a very low passage, 44 inches in height and 53 in length, commences. This evidently indicates the period of anti-Christian troubles. Then comes the "Antechamber, or Millennium," where the previous limestone floor is changed for more enduring granite. The concluding portion of the Pyramid's interior is taken up with another passage (the Final Judgment), and the mystic King's Chamber (or Heavenly State). In this King's chamber, there is the "coffer," the proportions of which exactly answer to the Ark of the Covenant.

If, therefore, all this symbolism be correctly interpreted, there exists in Upper Egypt at the present day a complete record in stone of the world's history, from shortly after the flood to the end of all time.

It is further to be added, that at the end of the Grand Gallery, denoting the Christian dispensation, there is what is termed a way of escape—a sort of trap-door, 28 feet high, and only to be approached by a select body. Strange to say, the Book of Revelation constantly points to the "elect" who will escape the anti-Christian troubles by being translated to meet Christ in the air at his second coming.

It will be as well, however, to return to some of the facts and arguments on which these extraordinary hypotheses are based. The question must naturally occur to many minds, What data are there for all this? What proofs that the Great Pyramid is supernatural in its origin, or that its building was divinely inspired?

The theory advanced is that no less a personage than Melchisedec was the architect—the mysterious Being of whom it is said in He-

brews that the being "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually."

It is thought that Philition or Philitis, the shepherd-prince mentioned in Herodotus' ancient history as having presided over the building of the great Pyramid, is one and the same with the High Priest so graphically described in Hebrews.

After a careful examination of the various theories propounded, we would much rather suppose that Melchisedec was an angelic being, or other supernatural personage, than as has lately been advanced, the actual "Son of God." But even this latter hypothesis would seem to be not impossible, as there are several "appearances" in the Old Testament which would imply that the Second Person of the Trinity has actually taken human or semi-human form for especial reasons—as, for example, the fourth figure in Nebuchadnezzar's furnace.

The following passage from the Prophet Isaiah is, together with many similar statements, frequently quoted as containing a prophecy of the Great Pyramid. It runs, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." (Isaiah xix. 19, 20.)

Altogether the subject may be said to be extremely important, and it is evident that much remains to be cleared up before even the religious world can receive the sacred Pyramidal theory. In the meantime, in the words of our author, "The Biblical evidences touching this mighty and most unique monument of sacred and prophetic purport is deserving of more intimate and peculiar study than we have yet bestowed upon it."

The thoughtful mind cannot but see in the portentous aspect of the modern world—in the way everything shifts and changes—in the wars and rumors of wars—in the strifes of Church and State—in the innumerable outbreaks of revolution—in the famines, earthquakes and pestilences—that convulsions of an unparalleled nature are not only approaching, but actually in our midst.

Professor Smyth, in his work, is of opinion that at the close of the dispensation, some other institution, of an entirely opposite character, having entered into Christianity, and, as it were, eaten out its very vitals, will suddenly overpower it. He further leads us to expect a military anti-Christ, or anti-Christ of "Caesarism." We, on the contrary, have always looked for a spiritualistic one; but there will be a better opportunity for drawing attention to this portion of the subject at the close of our remarks on unfulfilled prophecy next week.—*Christian Herald.*

Sunday School Jubilee at Harrisville.

On Sunday, the 22nd inst., a Sunday school jubilee was held in the adobe school house at Harrisville, Weber County, the Sunday school of the Hot Spring district uniting with the school of this place in their exercises. We were favored on this occasion by the presence of Superintendent Goddard and his assistants, Bros. Willes and Evans, of Salt Lake City, and Supts. Ballantyne and Monch, of Ogden.

The exercises commenced by singing, "We meet again," by all the schools. Prayer was then offered by Bishop Taylor, after which the following programme was carried out: Song, "Gather Round the Standard-bearer," Hot Springs school; "Articles of Faith," Harrisville schools; "Restoration of the Gospel," Hot Spring school; "Jubilee Song," Harrisville schools; "Articles of Faith," Hot Spring school; "Restoration of the Gospel," Harrisville schools; Song, "Fair as the Morning," Messrs. Goddard and Willes; Song, "Never from Thee," Hot Spring school; Recitation by Miss Sarah F. Wade, of the Hot Spring school; "Children's Song," by all the schools. Prayer by Bro. Dudley Chase.

We re-assembled in the afternoon at a quarter-past one, when the programme was completed.

"Song of Praise," all the schools; prayer by Bro. William Rawson; song, "A Call and Answer," Hot Spring School; "Song of Greeting,"

Harrisville schools; "Articles of Faith," Harrisville schools; "Twenty Impolite Things," Nathan Harris, Harrisville; song, "Utah's Best Crop," Messrs. Goddard and Willes; "Ten Commandments," by Reuben Rhees, Hot Spring school; song, "Good Boy's Resolve," Messrs. Goddard and Willes; song, "Beautiful River," all the schools; song, "Good Girls Resolve," Messrs. Goddard and Willes.

During the afternoon remarks were made by Bros. Evans, Willes, Goddard, Monch, and Ballantyne, which were full of instruction and encouragement. After a few remarks by Bishop Taylor and our Supt. Bro. Taylor, we were dismissed by Bro. Evans. Although the schools had never rehearsed together their answers and songs were given with an order and zeal that displayed the interest taken by the scholars, as well as by their Superintendents and teachers. GNAT.

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