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Message from an Indian Prophet

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Abstract: Report of a prophecy concerning the coming of Johnston's army and of U.S. soldiers in Utah Territory, delivered by a messenger considered to be one of the Three Nephites.

THE PYRAMID OF GIZEH.

A NOTICE of the Great Pyramid of Egypt was published in the INSTRUCTOR some time ago, in which it was stated that its use had probably been that of an observatory, built upon mathematical principles and designed to perpetuate, through all succeeding time, a correct knowledge of the heavens and the earth. Reasons were also shown for those conclusions. But since the time of publishing that notice a book has been widely circulated through this Territory by which it is shown still further that even higher objects were in view in the building of the Great Pyramid of Gizeh. The book we allude to is entitled "A Miracle in Stone."

Shakspeare says there are "sermons in stones." The work we allude to shows that the stones of this pyramid can solve the most difficult problems in mathematics--of course in terms of lines and angles, for there is no writing. The very passages and proportions of the pyramid give silent and solemn utterances which reveal the most profound mysteries of astronomy and prophecy, in the language of geometry.

To give our youth a general idea of the pyramidal structure we represent the external appearance in the accompanying engraving, and in the next number we shall show the internal parts of a pyramid by an ideal section of such a building. The Great Pyramid, as it is called, when seen at a distance gives no evidence whatever that it contains any rooms, chambers or passages. Many years ago it was broken into by order of one of the rulers of Egypt, in which country similar structures abound. It was supposed that great treasures would be found there. There were treasures, but not such as could be carried off by the chief, who wanted gold, silver and precious stones.

All that was discovered then consisted of various passages leading up to a chamber in which a coffer was found, supposed then to be a sarcophagus, or coffin. This was empty, and, with astonishment and disgust, the Arabs closed up the entrance to the pyramid, in which state it remained for many ages. A pyramid may be described as a building with a square base, having four equal sides sloping inward to a point. All pyramids have not the same slope as the Great Pyramid, nor have they the same kind of interior. A pyramid has thus five sides, the four sloping sides are triangles, the base, or side on which the pyramid stands, is square. The word pyramid is said to mean *pyr*, or division, and *met*, meaning ten--*pyr-met*. The word pyramid, therefore signifies division of ten, which would be five, the prevailing pyramid number.

The first thing noticeable in the structure of the Pyramid, as seen in the engraving, is that it is entirely different in form to our modern buildings, as, indeed, it is to the general style of building among the Egyptians themselves, both in ancient and modern times. Many have supposed that the triangular form has a symbolical meaning, that there is a triplicity or triunity in nature, which is here typified. Be that as it may, the triangle is evidently one of the fundamental geometrical figures of the Pyramid, quite as much as the number five is related to the mathematics of that edifice.

We shall have something more to say in our next number concerning this most interesting subject.

MESSAGE FROM AN INDIAN PROPHET.

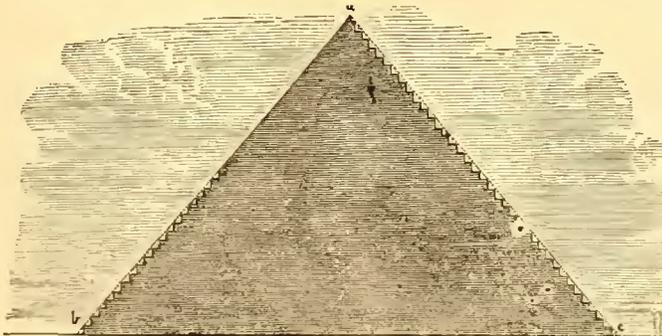
BY GEO. W. HILL.

WHILE I was located on Salmon River, in June, 1857, I had a message brought to me from one who was called the Indian "Prophet," which, from its curious nature and its literal fulfillment in part, I thought might be of interest to some of the readers of the INSTRUCTOR. I shall not attempt to give it in full, as it took the messenger two evenings until near midnight to deliver it. He wished me to deliver the message in full to President Young, which I never did, as it contained prophecies so unlikely to come to pass, and was so full of the miraculous that I thought it would not be at all interesting to him. The message in substance was about as follows:

He said that the United States soldiers were coming to Utah that summer, as enemies, but that we were not going to fight that year. He said, however, that they would come in, and he sketched a rude map of the country, showing the location of Salt Lake City, and the route that they would travel over to Camp Floyd. He stated that they would there build a fort, but that we would not fight yet. After awhile they would go away and then another troop would come from the west. He then marked the location of Camp Douglas, just as correctly as I could do it to day, and said that they would build a fort right there. Then he assured me that we would not have to fight yet. After a time, he said, they would build another fort up in the north, but, even then, we would not have to fight. However, he said, the time would afterwards come when the

mountains would be full of soldiers, and such fighting as there would then be had never been seen. Finally, he proceeded to say, that if his people would do as he told them they never should fight, for he would do their fighting for them. If their enemies came upon them he would meet them, and if they were determined to fight, he had power to make the earth split and swallow them all up. He could then cause the earth to close up again, and they would all be gone. He had power to create a whirlwind of force sufficient to take the soldiers, cannon, wagons, horses, mules, and everything else up and cast them upon the top of a mountain, and that would be the end of them. He said he did not need powder and ball to fight with.

After the Indian had got through relating the message, I asked him the name of the "prophet." His answer was that the prophet had told him that I would ask his name, and for him to tell me that once upon a time the soldiers took him and bound him down with chains in the middle of a strong log house, and set a guard around the house to see that he did not escape, intending to kill him. He prayed to his Father, and there came a big wind and broke the house down, and did not leave one log upon another, and killed every soldier that was guarding him; but he was not hurt, and the chains were stricken from him and he was allowed to go about his business. At another time, he said, they took him and dug a deep pit in the ground and tried to bury him in it, but



the earth would not hold him. At another time they made a fire, such as I never had seen, and bound him and threw him into the fire; but the fire would not burn him. "Now," said he, to the messenger, "when you tell him this, he will know who I am."

I leave the readers of the INSTRUCTOR to draw their own conclusions as to who this prophet was and by what power he was enabled to foretell that Johnson's army was coming as an enemy, and that there would be no fighting, and where the soldiers would build their fort and what their destiny would be; also that General Connor's command would come from the west, and where they would build their fort.

All these things he certainly did tell, long enough before they came to pass, or before they were apparent to the natural man, to entitle him to the name of prophet.

DIALOGUE ON PHILOSOPHY.

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PRECEPTOR.—We may leave the further consideration of the subject of "evolution" to those who are satisfied with a belief that is devoid of everything that is soul-inspiring, and capable of preparing man for that higher destiny that awaits him in the eternal worlds.

PUPIL.—Some people say that the investigation of scientific subjects has no tendency to weaken the faith of men in things relating to God and the soul.

PRECEPTOR.—There is danger, for this reason: so much sophistry is mixed up with the science and philosophy of the day. The spirit of infidelity is apparent in nearly all the writings of a popular character relating to scientific subjects. The modern philosophical biology written by Dr. Cazelles, of Paris, may be taken as an average specimen of such literature as I allude to. He evidently aims at undermining the foundation of faith in the Creator. Hear what he says when describing to his pupils the nature and tendency of the life functions in animals: "We need not recognize in this tendency any such mystic entity as an *Archon*, or a *vital principle*. Sound philosophy should discredit all such fanciful ideas." This means that the ideas we have derived from revelation and experience as to the mysterious entity or being, the great power by which things were made, even the existence of a vital principle itself, should not be believed in; and that such things are fanciful ideas, opposed to sound philosophy!

PUPIL.—But I should not believe such statements. There are a large number of passages in the scriptures that are far more reasonable about the origin of things. The evangelist, John, says that the "Word" was the great power by which things were organized in the beginning: "All things were made by him; and without him was not anything made which was made. In him was life; and the life was the light of men."

PRECEPTOR.—But this philosopher tells us that there is no *Archon*, no primary power to originate, and he speaks with as much authority as though he knew all the mysteries of a thousand worlds. It is true: there is no agreement among scientific men as to the exact manner in which life commenced upon this planet, but this gentleman tells us that there is not even a vital principle. This kind of philosophy is not based upon scientific evidence, but the doctrine is none the less pernicious. You think you will not be influenced by it, but others may be. There is such a thing as moral poison, that

which destroys the divine part of man's nature. Man is a three-fold being—animal, intellectual and moral. The moral is the most God-like portion of his individuality; poison that, and the man is morally dead to the divine nature.

PUPIL.—I dread to contemplate such a condition in man, the noblest of the works of Deity! It is, however, consoling to reflect that true science and genuine philosophy are not dangerous to study.

PRECEPTOR.—The late President Brigham Young said, when speaking upon this subject: "I have not had an opportunity of making myself acquainted with scientific principles, as I should like to have done. I have had other things to do; but I am satisfied that every truly scientific man would believe the gospel when he heard it." These utterances were spoken with an earnestness and assurance which indicated that that observant man had no fears of the consequences of scientific investigation. It is true the world does not give us credit, as a people, for even ordinary intelligence; it is even asserted that we are deluded, the victims of dreamy cogitations and mental hallucinations. It is said that there is no science or possibility of applying scientific methods to test the truth of our religious pretensions. Let us see whether these assertions are true, according to the scientific method of proof. The true scientific method is based upon natural laws, immutable and indestructible. Mere cogitation, meditation, may be indulged in forever, and not end in exact knowledge. Now, Thudichum says: "Science is that kind of knowledge, the correctness of which can be proved by evidence, convincing to all healthy understandings. If from a knowledge of conditions a result can be predicted, then there is certainty. Such certainty is science. It consists of observation, meditation, knowledge of conditions, knowledge of results and their causes; these, being regular, immutable, within the time accessible to our perceptions, and coercing everything within their sway, are called natural laws." Such are the laws which govern our religion. Test it, even as the apostle says: "Prove all things and hold fast to that which is good."

DESERET S. S. UNION MEETING.

THE condition of the Sunday schools, as indicated by the statistical report presented at the late Conference, is most gratifying. Considering the great amount of sickness that has prevailed among children during the past few months, we could scarcely have expected so good a showing. There are 272 Sunday Schools throughout the various Stakes of Zion with a total membership of 33,453, of which number 28,797 are scholars, and 4,656 officers and teachers.

The meeting of the Deseret Sunday School Union in the Theatre on the evening of Sunday, the 6th inst., was one of the most interesting ever held. It was, as usual, very well attended, the building being filled to its utmost capacity.

Superintendent Goddard spoke of the efforts that had been made by the Union to publish music, etc., for the use of schools, and urged all present to sustain these publications with their patronage. Suggested that those who had purchased loose music cards and used them for some time, now donate them for the benefit of the Arizona mission, and purchase in their stead bound music books.

President Moses Thatcher reported the twenty-one schools of Cache Stake as being in an excellent condition. Spoke in the highest terms of praise of the JUVENILE INSTRUCTOR, as a mentor of the young, and said it should have ten times its