THE EVENING NEWS GEONGE Q CANNUN, E IT & AN. PUTL HER. Sa.aruny. . . . Januar: 4 1873 True Uprisimis and New Year. A DISCOURSE By Fider ORSON PRATT. Delivered the 13th Pard Assem by Hooms Salt Lake City, Sunday Afternoon, Lec. 29, 1872. REPORTED BY DAVID W. EVANS. Wm are, this afternoon; commemorating according to our usual custom, one of the most important events that has ever tran spired to our world, and one which most concerns the whole buman family, namely the matter, that Christ was sorn in April the des band sufferings of the Lord Jesu-Carist f r the redemption of the human family. N other event can be compared wi h this in its importance, and in its bear ings upon the human family. Everything else is but of a secondary consideration, when compared with the atonement that when compared with the atonement that has been wronght out in behalf of man by the great Redeemer, yet, strange to say there are those in the Christian world, so c lies, who profess to believe in Christian ity and set deny the efficicacy of the atoning biood that was shed by our Lord and I will read to you from the Book of Mor-Savior Jesus Christ. More especially has mon, some things that happened, at the time of the crucifixion, on this great west this been the case for a few years past. I suppose there are many thousands who deay tais now, where there were but few at the time of the rise of this church. This has ar en, probably, from the multiplication of spiritual influences, which now form straugers who may be present, that prevail to a very great extent in the Christian world-influences that are evil, revelations, false visions, spirit rappings and mediums. Almost without exception these false spirits have taught those who have listened to them, that there is no burnt offerings of that isw were sypical of There is no subject more fully developed our L rd and Savior Jesus Christ. Toe efficacy in the Atonement. and usde manifest to the children of men whom I have referred, understood the is

other discrimes, all of which have a bear-ing on the atonement, that lying at the foundation of the whole. If the evil one the symbols of, as we have done this aftercan prevail over the human family so as to noon. Now if God led a company of Israelites get them to deny this fundamental doc-trine, he knows that they are safe, so far as serving him and failing of their salvation with its sacrifices and burnt offeri ga, typiserving him and failing of their salvation are concerned. If they can only be wrought upon and deluded so as to disbe lieve in the doctrine of the atonement, it does not matter to Satan what else they may believe. It is not my intention, how-ever, this afternoon, unless so led by the Spirit of the Lord, to dwell much on this

learned author named Smith. This subject is treated very plainly and fully in that work. I think that Mr. John W. Young of this city has this work in his private library. The reason why I make these remarks is that this is the first Sabbath after Christmas, and the day on which I believe the R man Catholics in this city are celebrating certain ordinances in their fixion. Having found out that there is an error in regard to the year of Christ's birth, now let us inquire if the day observed by the Christian world as the day of his birth, the 25:h of December, is or is not the real christmas Day? A great many authors have found out from their researches that it is not. I think that there is scarcely an it is not. I think that there is scarcely an author at the present day that believes that the 25th day of December was the day that Christ was born on. Still it is observ-ed by certain classes, and we, whether we make any profession or not, are just fool-ish enough to observe this old Roman Ostholic restival. The boys and girls all rook forward with great anticipations to Unristmas. Many of them, it is true, do the matter, it is all nonsense to celebrate the 25 h day of December as the birthday of Jesus. It will do for a holiday, so you and the rocks did cease to rend." crucifizion to the day of his birth, tuey are at a loss, having no certain evidence or testimony by which they can determine it. I intend this afternoon to give light on this subject from new revels ion, which we, as Latter-day Saints, can depend upon. ern hemisphere, and I will say we have a cause of the difference in longitude. The writer of the account in the Book of Merthe innabilants of ancient America, and those who wrote the Book of Mor on were Israelites; that when they came from the in modern revelation than that of the ture of these ordinances, a d they looken atomethent. Much is said in relation to forward to the coming of the true Messiah

mon resided in the northwestern portion of South America. Now you take a map o the world, and see the difference in long ande between the place where Jesus was arucified, and that where the writer of the Book of Mormon lived, and you will find that it is about seven and a half hours Now you subtract seven and a half hours from 3 o'clock in the afternoon, and what cime would it be when the three hours of quaking and the destruction of cures ex pired or when the darkness commanced? Would it not be in the morning? Take away seven and a half hours longitude from 3 e'cl, ck-the time that Jesus expired -and would it not be half past seven o'chick in the morning with the inhabity ants of this land, while it was a'ternoon with the inbabitants in Jerusalem ? I presume that Joseph Smith, being an aniserned man, never saw this to the day of his death; that is, he never understood it. I never heard him, or any learned man refer to it until after his death; but reading it over myself, I saw, at first, there was an apparent discrepsney between this book and the New Testament; one placing it in the morning, and the other in the afternoon. When thinking of this seeming discrepancy the difference in longitude occurred to my mind, and that is just what it should be to account for the difference n time given in the two books; and this, though not direct, is incidental, proof that

find the strats of rock set up almost perpendicular; that was not the way they were first formed. You will also find there as classwhere, strats dipping at a greater or less angle into the earth. The cause of all this has been the terrible con-vulsions that our globehas undergone, and more aspecially at the time of the cruci-fixion.

t rectaining in order to bring his crucifixion on Friday. If Thesday was the first day of the 34th year, the second day would be wetnesday, the third Thursday, and Fri-day would have been the fourth day of the month, just as the Book of Mormon says, ing of the days of the week. There is snother thing that, perhaps, a great many of the Latter-day Saints and many of the world have not reflected upon; thatis, that the beginning of our present New Year is incorrect, reckoning the years room the birth of Christ, for the first day of January was not the day of the server, but it has no reference to the day of the true Chris-ferst day of the year of the year of the true the fourth day. I h "And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold they did ast for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold there was darkness upon the face of the

no reference to the day of Christ's birth. The first day of the year of the true Chris-t an era should be the day of the Savior's oirth-the 11th day of April. About 122 years ago we did not have the first day of January for New Year. At that time, or thereabouts, everybody in America and England reckoned New Year's Day on the 25th of March. That had been the first day Ind." I might go on reading, if it were necessary, in regard to the weeping, wailing and mourning of the people during these three days of intense darkness—no sun, moon. nor stars were to be seen, and the vapor was so great that the inhabitants of the f the year for many generations. How came it to be changed to the first day of January? In 1751 the Parliament of Great was so great that the inhabitants of the land could feel it, the same as the darkness-was telt in the land of Egypt. It was not, of course, the darkness that was felt, but the vapor that was so thick. There is one bing, however, to which I wish to call your special attention, before I make any in the material is the dark the dark Britain passed a law that the year should be moved backwards from the 25th day of March to the 1st day of January, making the year 1751 some eighty-four days shorter than all other years had been. further remarks in regard to the date that is here given. When this darkness dis-persed, it is said to have been morning. You will find it on page 454. "And it came Why did they do this? In order to place New Year in connection with a certain event in astronomy. These who are acquainted with the earth going round the sun, know that the path in which it moves o pass that thus did the three days pass away; and it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tramble, s not a circle but an ellipse, or elongated tirele. You make a wire into the form of circle and then pull it out, and that is the You might say that this was not three

form of an ellipse. The sun is situated in one of the foci of this ellipse, and is nearer days and three nights, for Jesus was cruci-fied, and died on the cross at 3 o'clock in to the earth on the 1st day of January or ne 31st day of December, by about three he afternoon at Jerusalem, and conse millions of miles, than it is on the 1st day quently for it to have been just three days of Jaly. The object of placing the year back was to have the year begin when the earth was in its perihelion in going around the sun. This was not the only alteration und three nights, you might suppose that the darkness must have dispersed in the afternoon. But this book tells us that when the three days and three nights of that has been made, but this accounts for the phrases "new style" and "old style," with which you occasionally meet in hisdarkness had pashed away it was morning Now why this discrepancy - for it seems to be one-between the Bible and torical documents, the former having rethe Book of Mormon? Can yru account for it and toit why it should have been erence to the new mode of reckoning; the latter to the old mode. I have said that this was not the only morning in America? 'The reason is be

change made in time. In the year 1752rived, in order to bring the year to correspond with the stasons, it was found neces sary to set the time lorward so that the 3rd tay of September should be called the 14th, eleven days being dropped out of the calendar. This was also established by parlamentary law; and in this way the seas sons have been brought to correspond, in one masore, with the length of the year. All these things should be taken into conideration in our dates; and when we read he saying in the Book of Covenants that the Lord organized his church in the year of our Lord 1830, in the fourth month, and on the sixth day of the month, the Lord made his language to correspond with our present mode of reckoning, that is, he dopted the reckoning of the English, established by parliamentary law. Instead of reckoning the year to begin on the 25th of March, he savs, "It being in the year of our Lord 1830, the fourth month, and the sixth day of the month that the church was organized." We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning. I have made these remarks, that no persons, if they should feel disposed to search into

information on this subject, for there we read that, "I the Lord created darkness on the face of the "great deep," In King Jamee' translation it says darkness was on the face of the great deep, and I, the Lord, said Let there be light, and there was light. Now how did the Lord create this darkness? He Let there be light, and there was light. Now how did the Lord create this darkness? He has a power, the same as he had in causing darkness three days and nights over this American land. But before that darkness was created what produced light? It must have been light here on this earth, and probably was so thousands of years before the Lord created darkness; and then he had the means of producing darkness, and afterwards of clearing it away; and then called it morning. But how long that morning had existed we do not know, unless we appeal to the Bok of Abraham, translated by Joseph Smith from Egyptian papyrus. That tells us in planness that the way the Lord and the colesual host reckoned time, was by the revolutions of a certain great central body called Koloo, which had one revolution on its axis in a thousand of our years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eacest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eacest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto the the partook of the forbidsen fruit, was is debug the created after the Lord's time that is one thou-sand years with us was a day with him, and that acam, if he partook of the forbidsen fruit, was is die before that day of a thousand years should expire. Hence when we go back to the history of the creation, we find that the Lord was not in such a great hurry as many suppose, but that he took indefinite periods of long duration to con-struct this world, and to gather together the ele-ments by the laws of gravitation to iny the foundation and form the sucleus thereed, an when he saw that all things were ready and pro-pering in the saw that all things were ready and pro-pering in the saw that all things were ready and pro-pering in the same dominion over the whole is ace of the earth. There is another very curious thing reversited in

Garden of Eden to rule over all animals, fish and fowls, and to have dominion over the whole face of the earth. There is another very curious thing revealed in Joseph Smith's translation, and one that ex-plains some mysterious passages in the first and second chapter of Genesis. In the first chapter of Genesis in sing James's translation we read that on the fifth day the Lord made the whales, the fish and the fowls of the air. On the sixth day he made the animals, beasts and creeping things, and last of all he made man, male and female. Now read along in King James's trans-lation to the seventh day, and we are told that there was not a man to this the ground, ye he had made them male and female on the sixth day he work of the spiritual oreation sit-lation to the seventh day, and we are told that there was not a man to this the ground, ye he had made them male and female on the sixth day. Now, where were they made? They were made in heaven first. All the children of men, male and female, all the spiritual oreation sit-iers from the temporal creation. The new translation says that man was the very first flesh made here on the earth, watereas, according to the account in King James's translation, the first from the temporal creation. The new translation says that man was made. But in the great temporal works of placing man on the firth day, before man was made. But in the great temporal works of God. He had made the spirits of the first is the shared made the spirits of the first so the earth in the right of the first so the earth in their flesh y tabernacies until man, the great they before hum, for him to give names to them.

they should feel disposed to search into chromology, might be mialed in relation to this matter. Begin so near Christmas and New Year, I have deemed it appropriate to dwell on this subject, for the purpose of enlightening the minds of all who may be present, so far as I have informs'ion in re Dress Flannels.



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It is one that has been so thorough snould ly taught to the Latter-day Saints, that I esteem it almost unnecessary to repeat that with which they are so familiar. By partaking of the ordinance of the Lord's Supper every Sabbath day, we commemorate that great event. If we do not preach so great signs and lights would appear in the the first month, and on the fourth day of much should inter would make him thirtymuch about it by word of mouth we certainly fulfil the commandment which God has given requiring us to remember unto the Father the crucified body and shed neut knew the very day that Jesus was blood of his Son, without which there born. wou d have been no remission of sin, and no redemption, and mankind would have eventthat all Christian societies commemoratemore or isss, or at least they did in former times. They are getting more lax now since the devil and his angels has s given a times. They are getting more lax how aince the devil and his angels has given an many revelations against the atonement. The Roman Catholics, about 532 years after Corist, a t spart a day called Christ mas, which they no doubt believed at that time was the day of the birth of our Lord and Savior seeus Christ. The reason why they set spart Christmas and have kept up its commemoration from that day until the present time, was because a cer an monk, a member of their church, named Dionysius commenced a calculation to accertain, if possible, the period of time from the birth of Christ to the time the calsacertain, if possible, the period of time from the birth of Christ to the time the calcutation was made; and from all the information that he could glean he set it down at 532 years. They had not printed works in those days as we have now; they had not access to the abundance of historical and enronological information then that we have; but from all the information that Dionysius could glean, and making a cal-culation thereon, he came to the above re-

suit. He also made a calculation is regard to the day on which he supposed the Savior to have been born, and that was set down as a day to be celebrated by the Roman Catholics church. They have certain or dinances in regard to that day, which you may see observed in their church in this he colony came out of Jerusalem. Then they chauged their mode of reckoning, and reckoned from the time this great sign was given in the heavens, so that we know what this date means-"in the thirty and may see observed in their church in this oity. People, prior to this time, did not date their documents from the birth of Onrist. If they were writing a letter they did not say, in the year of our Lord 520, in the year of our Lord 416, and so on; this was never done until the calculation of Dionyaus was made they did not any of the means—"In the thirty and fourth year, in the first month and in the fourth day of the month." Now I think he was crucified, but we will read on, and see about the storm. "There arose a great storm, such an one

by the R man Catholics and by all nations among whom they had power and influ ence. By and by other chronologists made calculations as to the time of Christ's birth, it was about to divide asunder; and there were exceeding abarp lightnings, such as never had been known in all the land. And the city of Zarahemia did take fire." Zarahemia was their great capital city. and from the information they could gather together, they discovered that Dionysius had made a mistake, and that Christ was born about one year before the time set by him. But by this time there were great numbers of important State and other doo It was located in the north part of South America, ou one branch of that river that we call the river Magdileus, that runs numents and p pers in existence, all dated down from the mountains to the northward this Romish mont. How to remedy this the people did not know, for it would not do to alter all these dates. On great city Z srahemia. We will now read great city Zarabeula. We will now read Another set of chronologists made calcu

Another set of chronologists made calculations and they discovered that Disnyalus had make a mistike of itwo years in research in the city Zarahemia did take fire, it is is constant, set in the city Zarahemia did take fire, it is is constant, set in the city Zarahemia did take fire, it is is constant, set in the city download, the city Zarahemia did take fire, it is is constant, set in the city Zarahemia did take fire, is constant, set in the city Zarahemia did take fire, is constant, set in the city download, the city Zarahemia did take fire, is constant, set in the city download, the city download is a set in the city download is cit. There can a set is a set in the city download is the cit is cit work of the city download is the cit is cit. There can a great montatain is there of the cit is cit. There can a great montatain is there of the cit is the constant, set in the constant the constant constant, set in the constant, set

come. They taught them that the night before Jesus should be born there would be no darkness on this land, but that it would be perfectly light. They would see earth, was caused by their difference of the success in the evening, and that, during the night, until it should ri-e the next morning, there would be no darkness; that n-avens, and that they were to be to them indications of the birth of our Lord and Savior Jesus Christ These signs were given, and by them the people on this conti

of Mormon. But this does not decide his age exactly, unless we can learn what kind of years the Nephites reckoned. Did they reckon their years as the English and Americans do? No, I presume not. How can we learn the length of their years? I do not know of any better method than going back to the sarly Spanish historians who Some years after this, before the crucifix would have been no reministion of sin, and no retemption, and mankind, would have remained in their fallen state. No light could have penetrated the hearts of the bood, stoned them to death, and cast them bood of men, and there would have been no resurrection, no exattation in the kingdom of G d without the atoesement when we speak of total depravity, it has not totally depraved now, and the reason is, there has been an atonement; but do away that as many do, and total depravity total reign, and men would live and die would reign, and men would live and die would be trained with sore judgments one by rease not the atonement. It is an owne by reas not the atonement. It is an owne by reas not the atonement. It is an owne by reas not the atonement. It is an ion of Jesus, they fe.l into great wickedness Ine close of the integratic century, for Co-Inmous discovered America in 1492 Soon afterwards these Spanish historians became extensively acquainted with Mexican iterature, their form of writing, and the built civilization that existed among them. I have in my possession nine large vol-umes, got up soon after the Book of Mor-mon was translated by Lord Kingsho nights of darkness, and that this darkness should come immediately after the execu-tion of the Savior. Now let us read what umes, got up soon after the Book of Mor-non was translated, by Lord Kingsbo-rough, on Mexican antiquities. The nine volumes will probably weigh over two bundred pounds. Five of them contain nothing but plates of antiquities; the other four contain translations, in English Span-ish and French, of the declarations of distorians concerning Mexican literature Previous to that they had reckoned from the time of their leaving Jernsslem, 600 years before Christ, and they continued this some five centuries until they changed intercalary day every four years, to make what we call leap year. They did this only once in fifty-two years, and then they added thirteen days, which made one day for every four years. This shows that they had a very good idea of the length of the year. the form of their government on inis conti-nent, and introduced judges; then they uent, and introduced judges; then they reckoned their time from the beginning of the reign of the judges. This mode of reckoning lasted ninety-one years. Five hundred and nine years having passed away before the reign of the judges com-menced, and ninety-one added to that made 600 years from the time that Leni and the function of laster and the time that Leni and When Jesus was crucified, at the age of about thirty-three. years, if the Nephites

about thirty-three years, if the Nephites reckoned according to the Mexican portion of the Israelites, they had not added the eight days that we would add for lesp year, consequently this would shorten their years, and instead of being thirty-three years, three days and part of the fourth day, it would bring it, according to our reckon-ing, eight days less than the Book of Mor-mon date, or thirty-two years, three-hunmon date, or thirty-two years, three-hun-drid and sixty days and fifteen hours. This then, it is highly probable, must have been the real period that existed between the birth and the crucifizion of our Savior. Now, we have a clue in the New Tests Now, we have a clue in the New Testa ment to the time of his crucifizion, but not of his birth; test is, we know that he was crucified on Friday, for all of the Ewanger-ists testify that Saturday was the Jewish istbath, and that on Friday Jesus was hung on the cross, and according to the estimony of the learned that was on the 6th of April, consequently by soing back from the crucifizion 33 years, 360 days and 15 hours, making allowance for the longi-inde, it gives Thursday for his birthday. Again, ma ing sliowance for the errors of Dionysius the monk, adding four years or nearly so to the vuigar or incorrect era, it rould make theorganization of this shurch take place precisely, to the very day, 1800 years from the day that he was lifted up on

the man who translated this book was in-Smith, to the day of his death, knew that a d fference in time at different places on the

No will now go back to the date, at the commencement of the extract I have been reading—"in the thirty and fourth year, in three years, three days and part of another day old, at the time of his crucifixion, according to the account given in the Book of Mormon. But this does not decide his

for seven thousand years, and that at the commencement of the seventh thousand. he will cause seven angels to sound their trumpets. In other words, we may call it the Mulennium, for the meaning of the word millennium is a thousand years. Six thousand years must pass away from the and their knowledge concerning the length of the year. They reckoned 365 days to the year, but did not add what is termed the thousand years. When the Prophet Joseph asked the Lord what was meant by the sounding of the seven trumpets, he was told, "That as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh; even so in the be-ginning of the seventh thousand years, will the Lord God sanctify the ea th, and complete the salvation of man, and judge all things and shall redeem all things, ex cept that which he hath not put into his power when he shall have scaled all things unto the end of all things, and the sound ing of the trumpets, of the seven ancels is

ing of the trumpets, of the seven angels is the preparing and finishing of his work, the preparing and initiality of his work, in the beginning of the seventh thousand year; to prepare the way before the time of his coming." This quotation will be found in the Pearl of Great Price, p. 34. Neither of these trumps have sounded yet,

Christmases, by Harriet Prescott Spofford; Co-operative Stores, by Sydney Hyde; Good Cheerl by E. D. Rice; General William Wirt Colby, by out they shortly will; and this gives us blue the clue to the period and age of our world. We know that six thousand years have not yet elapsed since the creation, but we know that they have very nearly expired. We know that God set up and established We know that God set up and established whet have very hearly expired. Wile; The Law in the Maid of Saragossa' We know that God set np and established Meurning: Agostina, the Maid of Saragossa' this kingdom 1800 years from the date of Story of the Sand Man; Peace on Earth; Peep; A his clucifixion, preparatory to his coming in the clouds of beaven to receive the king-dom that he sets up here on the earth, and Fragment for the Young; Forfeits; The Spider and the Flea; Editorials, including Remo Holiday Greetings, Literary Review, Fashion', Housekeeper, Sense and Nonsense, and Lore Thoughts of Fminent Persons. to rule and reign over all people, nations and tongues that are spared alive. Perhaps this is sufficient on the history and chrono-logy of the world; but for the benefit of the

Thoughts of Fminent Persons. Thoughts of Fminent Persons. "Science of Health Monthly" for January con-tains Popular Physiology. What my Corsets Cost ations, I will refer to some further evidence and testimony on this anbjest. . In the new translation which Joseph Smith was commanded to make of the Old and New Testament, we find that some of the dates given in King James's transla-tion of events before the flood are incor-rect, but they are corrected in the new





ourposes. If Joseph Smith had been ear sed in chronology and in the writings of the world; if he had been a middle-aged or an old man of experience, or a man who had access to librarise, instead of a farmer's boy, then we might have supposed that perhaps he had studied chronology, sought out the true era, found out how to distin-cuish between the true and the vulgar, and then found out the true date of the birth of thrist and his crucilizion, and ent it all in his vision, saw the great work that he was destined to perform on the earth, in preaching the gospel among the nations, and gathering out a people and building up a city called Zion. He saw that is prohis er or was luity made manifest? Not SALT LAKE CITY AND LADIES' land south ward"-what we term South at all; they have continued that old, er OPEN EVERY RIGHT THROUGH A morica. roneous reckoulog down to this pre-en "But behold, there was a more great and FURNISHING GOODS "But behold, there was a more great and terrib's destruction in the laud north ward" -North America.- "for behold the whole lace of the informed as changed because of the tempest, and the whirtwinds, and the thurderings, and the lightnings, and the churdering great quakings of the whole earst; and the highways were broken up and the level roads were spolled, and many suboth places became rough and many Designated Depository and Financial THE WEEK TILL MIDNIGHT, year. But they have at sched the name of up a city called Zion. He saw that in pro-cess of time the people of Zion would be come sanctified before the Lord, that the Lord would come and dwell in their midst and that by and by, ster the city had existed 365 years, it with all its people, would be taken up to heaven. And all the days of Zion in the days of Enorth, says the new Arent of the United States. vulgar era to ir; in order to indicate that it is not rrect. Valgar erst I think the name For the scoommodation of those desiring Consisting of the is inspir-priste, for there are thousands of people at the present day, including the youth of our hand, and perhaps many who have had a collegiate education, who never knew of inquired into the meaning of A REAL PROPERTY AND A DESCRIPTION OF A D SUPPER. LATEST STTLES OF Warren Has Christ and his crucificion, and got it all driving of together nicely and harmonious-ly, and then have pretended that he had had a revelation to orga ize the church. Anthony Godbe LADIES' TRIMMED AND UNTRIN-The series will be highways were bursted as drawners spolled, sod many mere bursted, aud many were sounds, and the limbitation there. If we were sound there were some cities which is what we should have a recent the work as in the which were some cities which is a revealed to range the second and the poly of the second which were dearies in the sound source of the which were some deformed because of the isoperation of the source and the individual they were bursted as any in the whitriving and the roots were reacting a say in the whitriving were bursten, and the individual they were dearies in the wait a stride and there. If I were to onlebrate (Drints authenticity) of the section and the individual they are source in the first section were accorded to the individual they were accorded to the section and the individual they were accorded to the section and the section as they were to change the were source in the were accorded to a stride a stride to the individual they were accorded to the section and they were the section as they were to be accorded to the section and the individual they were accorded to the individual they were to be accorded to the individual to the individual they were to be accorded to the individual to they were to be accorded to the individua MED LELVER HATS & BORNETS, VELVETS, BIRBORS, BILES, LACES, FLOWERS, FEATH-ERS, ORNALENTS, ETC. UTHORIZED CAPITAL. vu gar ers, or why the term was introduc \$500.000 ed. Its real meaning, is incorrect era u date. For instance we write a letter the date. For instance we write a letter the day, and we call it the 29 n day of Decem-ber, 1872. This is according to the vulgar era or erroneous date, or the reckoning of Diopystue; but this is not the irue date The protability is independent of the Bible or Book of Mormon, from the great mass . THURSDAY THE TOTOL AD ALL BURGER THE ALL 632 31 PAID UP CAPITAL, STATE \$159,000 ALSO, A COMPLETE LINE OF LADIES AND GENTLEMEN LADIES' NOTIONS. EARNINGS S 2101102 DESCISION GOT UP WITHOUT DELAY, **JAPANESE SILKS**, of testimony that has been accumulated for generations past, that Je us was born nearly four years prior to the commence-ment of this volgar era, so that our pres-ent year, 1872, aboutd be 1876. You will repaired to Order. from 6 o'clock a. m. to 12 o'clock p. z Below New York Prices, BIVIDEND IN 1871, 50 FER OF Waterproci, Merino, Em-Oldest Banking Institution in Utah. The Best the Market A fords can press Cloth, Alpaca, Orfind a juli account of these matters in the always be found on my Tables writings of the learned, in encyclopedias, and in various works touching upon leans, and other GENERAL BANKING BUSIchronology, so that you have no need to he take my testimony stone on this subject, is for you have sccress to our ilbrary here in this sity, and you can examine works on the chronology and see that I am correct of there may be those here who woud like me to cite some works on this subject, I will cite one that I read while I was in Ragiand, a Bible distionary, by a very is and every attention paid to Dress Goods. TRARACTED. Customes. FURS AND WOOLEN GOODS DESERET RESTAURANT Very Chesp. Sencies in Colorado and Montana DELECTIONS PROMPTLY ATTINDED TO Interest Allowed on Time Deposition Etrat Bouth St., One Boor, West Whatesale E. C. M. L. d1061 7 PROPRINTOR