

residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which celestial time signifies one day to a cubit. One day, in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh."

If we understand the above aright it means, that with the Gods, the unit of the measurement of time is one of the days of Kolob, or one thousand of our years, "which celestial time signifies one day to a cubit." or, that as one of Kolob's days is the unit of celestial time, so the cubit is the unit of celestial measurement, by which the size of the worlds are measured when the foundations thereof are laid, by which the distances of the suns and planets are regulated and all the creations of the Holy Ones controlled. That this cubit, which was the unit of measurement of holy things on this earth—the ark of the tabernacle, the Temple, etc., was also the unit of measurement when this earth was created is further proven by the further following extract from Elder Barfoot's writings: "The sacred cubit is in length rather more than twenty-five (25.025) inches of English measure. It is one ten-millionth part of the radius of the axis of the earth at the poles; that is, it is 10,000,000 sacred cubits from the centre of the earth to either the north or south pole, or 20,000,000 through the earth from pole to pole. Brother Barfoot continues: "No higher or more reliable standard of extreme precision could be given to man than the measure of the polar radius, for all other terrestrial and celestial things relating to the earth are in proportion to this natural standard. So important are the discoveries made recently by means of the sacred cubit that men are surprised to think that the uses of the great pyramid have been so long concealed." To this remark of our esteemed brother we answer the Lord had not turned the key; and here we pause for a moment to ask, and ask of all the world, how could Joseph Smith have possibly become acquainted with this great truth if God had not revealed it unto him. This one truth alone of which all the world was ignorant, of itself in its revelation by him, proves him to have been a Prophet of the Most High God.

We now turn to some of the peculiarities of the Great Pyramid, to which passing reference has before been made, gleaned from our information from the writings of Petrie, Osburn, Smyth, Mackay, and others. We would observe, however, that our space prevents us from giving any but the more prominent references.

1st. For parts cosmically and symbolically significant the metric standard of the Great Pyramid is the sacred cubit, exactly one ten-millionth of the earth's polar radius, the only natural standard of both unique and extreme precision; a standard of divine origination, primeval, and preserved in the least disturbed line of Abraham's family (the Arabs) to the present day. (Mr. Wm. Petrie.)

Does not this testimony almost word for word confirm the statements of the Book of Abraham?

2nd. The direction of the straight entrance passage, inclining at 26° 20' into the north side of the pyramid, was such that at the reputed date of its establishment\* this direction was that of the primeval pole star, then at its lower culmination, while Alcyote (the centre of or governing planet, which controls our solar system,) then near the celestial equator, was at its upper culmination, or on the same meridian at midnight of the autumnal equinox. This definite combination cannot recur for 25,898 years; it marked the date of the pyramid and of the year of the Pleiades, a commencement of a natural chronologic era, traditions of which have remained in most times and countries, or to put it in another shape, "The meridian of the primeval pole star, became rigidly stationary on Alcyote at the date of the Great Pyramid, after which it commenced to retrograde."

3. A thousand billion times the pyramid's weight, carefully computed, is the mass of the whole earth, namely six thousand and fifty trillions of British tons.

4. The annual circuit of the earth—that is one year, is represented by the length of the base circuit of the pyramid, and each day of twenty-

four hours by four cubits. Or each day of our year is represented by one cubit on each of the four sides of the pyramid, each side representing in its whole length one year of this earth. Or one day to a cubit as stated in the Book of Abraham. Can any one explain to us why the pyramids were so built that one cubit should represent one day exactly, if Abraham did not teach this to them, and if he did, then we have called the pyramids to bear witness to the truth of his book, which they most assuredly do, and at the same time to the truth of its translation by the Prophet Joseph Smith. Napoleon Bonaparte, when he gathered his armies in Egypt, pointing to the pyramids, told his legions that forty centuries looked down upon them. We have also called these mighty monuments of the past to bear record to the unity of revealed truth. Admit the above to be facts, and how is it possible to deny that Joseph Smith received his wisdom from a divine source and consequently was a prophet of God.

Mr. Mackay writing (1870) on Facts in astronomy, states that the Great Pyramid has been "investigated and explored as no other monument, ancient and modern, ever was; and the indefatigable explorers have been rewarded with an abundant harvest of the most brilliant discoveries. One of these, discovered by Mr. Petrie, is the clear indication that the architect of this pyramid knew the mean distance of the sun from the earth with an exactitude to which modern science never approached till within the last seven years. \* \* \* The best lineal and angular measurements have been combined by W. Petrie who shows therefrom that the original height of the Great Pyramid from the pavement to its base, was 486.25 British feet, this multiplied by the ninth power of ten—i. e. 1,000,000,000 gives a result of 92,093,000 British miles, for the mean distance of the sun. The latest collective result of science reckons the probable truth to be between 91,970,000, and 92,150,000; while the great pyramid gives 92,093,000 miles, being completely within these minimum uncertainties of science." This, by other references, has been proven to have been no accident, but intended, by the builders as it constitutes but a small part of the evidence discovered in this direction.

Here, then, we have evidence that the ancient Egyptians had a knowledge of the true distance from the sun. That they obtained this knowledge only by divine light is evidenced by the abortive attempts of other ancient investigators to determine this question. For instance, in the days of Herodotus, (B. C. 500) it was thought that the sun was distant only some eight or ten miles, fifty years later it was estimated by Anaxagoras at 1,800; 150 years later, 5,300,000 was the computed distance; 1900 years later, Kepler calculated the distance at 26,400,000 miles; in A. D. 1750, the supposed distance was increased to 81,650,000, and so, from the dawn of creation until now, uninspired men have been groping after this truth, and even to-day, they are not entirely satisfied that the exact measurement has been obtained.

\* B. C. 2,170, or exactly 4,000 years before 1830, the date of the organization of the Church of Jesus Christ in this dispensation.

† The most recent scientific estimate of the sun's distance from the earth actually places it within 270 miles of the exact pyramid figures.

CACHE VALLEY STAKE CONFERENCE.

The Cache Valley Quarterly Conference was held in Logan, February 1st and 2nd, 1879.

Present—The Presidency of the Stake and a large number of the Bishops of the Stake.

The morning session was consumed in presenting local matters, and in reading industrial reports from Newton, Paradise, Hyrum, Mendon, Weston, Hyde Park, Clarkston, Oxford, Richmond, U. O. Building and Manufacturing Co. of Logan, Franklin, Logan U. O. Foundry and Machine Co., Providence, Smithfield and Wellsville Wards, in which were set forth the condition of the various home industries of those wards and companies.

President Thatcher read a brief report of the Board of Trade of this Stake of Zion.

After devotional services, Presi-

dent M. Thatcher read an article written by himself, in answer to many inquiries in regard to the organization of Boards of Trade throughout the Territory, which set forth the objects to be attained by such organizations, eliciting in a logical and forcible manner the fallacies extant in the financial world as compared with the golden rule of doing unto others as we would that others should do unto us; also setting forth the true relationship that should exist between producer and consumer, and referring to the ruinous policy of the credit system, in consequence of which many run heedlessly into debt, after resulting in ruin and irredeemable disaster.

Bishops H. Hughes, of Mendon, S. Roskelly, of Smithfield, R. Daines, of Hyde Park, and M. W. Merrill, of Richmond, gave cheering and encouraging reports of their wards.

The clerk read the statistical report of the Stake, also the donations to the Logan Temple to Dec. 31, 1878.

Bishops R. H. Williams, of Mound Valley, W. H. Lewis, of Lewiston, W. F. Rigby, of Newton, reported a favorable condition of things in their wards, after which the names of the home missionaries were presented and unanimously sustained.

Elder John B. Thatcher gave a brief statement of the labors of the home missionaries.

Apostle L. Snow, having arrived by the afternoon train, remarked that he was pleased at hearing such good reports, and felt to report from his side of the mountain, that notwithstanding they had met with reverses during the past season, he could report progress. In the burning of their factory they had sustained a heavy loss financially, but with the blessing of the Almighty, they would survive the catastrophe. These were trials that had been brought upon them, and doubtless more trials would come upon them, all of which were necessary for our salvation.

Sunday, 10 a.m. After devotional services, the clerk presented the general authorities of the Church and the Stake, who were unanimously sustained.

Apostle L. Snow addressed the Saints, occupying the forenoon, showed the proper regard we should have for temporal things; that a certain amount of exclusiveness was necessary to our preservation; that the fascinations of the ball room often becloud the minds of our young sisters to such an extent that they participate in the dance with those unwisely permitted into such associations who were not of our faith, and who entertained feelings that were inimical to us as a people; also referred to the late decision of the Supreme Court of the United States, for which he felt to thank God, because in its sequence the purposes of God would ripen fast, and bring about a fulfillment of the predictions of the prophets, that will redound to the growth and permanency of the kingdom of God.

Benediction.

1 p.m. Devotional services and administering the sacrament.

Assistant Superintendent of Sunday schools, Elder O. C. Ormsby, presented the annual report of Sunday Schools of this Stake of Zion. President M. Thatcher remarked that a few weeks ago a vote was taken in this city, that the Seventies take a lively interest in our Sunday schools, to act as teachers in the same. We now wished that the Seventies throughout the entire Stake act similarly in the Sunday schools, whereupon a unanimous vote was given to that effect. He also urged the continuation of the Sunday school donations to the Logan Temple.

Counselor W. B. Preston reminded the Saints that they had been gathered up to Zion to serve God and keep his commandments; made mention of the evil practice of many of the young in using intoxicating drinks and tobacco, showed the advantages of observing the word of wisdom to old and young, treated upon the injury that was brought about by suffering iniquity to remain in the Church, and set forth the law of God in regard to the rectification of wrongs that might exist in the wards, and stated that the City Council of Logan City had passed an ordinance prohibiting the sale and manufacture of spirituous liquors in this city, to take effect on the 1st of April next. Prest. M. Thatcher made some

cogent remarks upon the order of the priesthood, setting forth the duties and province of the High Council as deduced from the Book of Doctrine and Covenants, as also from discourses of the late President B. Young, stating that he knew of no member in the stake but what was amenable to the High Council for his conduct when properly brought before that tribunal; the government of God held out equal protection to its members, but also required an equal amenability from those who violate its laws, no matter who they may be; made reference to the frequent reports made by the high priests, seventies and elders, in regard to their standing in the Church, which usually stated they were doing the best they can, while many of those quorums were guilty of acts unbecoming Latter-day Saints; urged such to cease their unrighteous actions, and live the lives of Saints.

Elder Lorin Farr, of Ogden, referred to the conflict ever existing between Satan and the kingdom of God, and touched upon the circumstances growing out of the same; alluded to the signs of the times, and queried if we were preparing for the great events of the future, spoke of the necessity of looking after our sons and daughters, and seeing that they did not keep unwholesome company.

Counselor M. D. Hammond, bore his testimony to the remarks that had been made, urged the proper training of our children, that they might become useful in the kingdom of God.

Four more were added to the number of home missionaries.

Conference adjourned till the first Saturday and Sunday of May next.

JAMES A. LEISHMAN, Clerk of Stake.

The following unique epistle was picked up in the street at Sharpville, Mich.: "Dear Bill: The reason I didn't laff when you laff at me in the Post office yesterday was becaws I heva bile on my face, and kent laff. If i laff she'll bust. But I lay you Bill, bile or no bile, laff or no laff. Yure luvin Kate till deth."

"What is sweeter than a winter sunset?" asks an exchange. Really, we don't know, but if it's a very cold night, and there's a vacuum in the region of the vest, an oyster stew will lay over the sunset—New York Express.

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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MY Agent having just returned from an extended business trip East, and having made arrangements with one of the oldest and most reliable houses in the New England States, I am now prepared to buy in quantities, from one pound and upwards THIS SPRING'S CLIP OF



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Messrs. WEEKS & POTTER: Gentlemen.—Feeling thoroughly convinced of the efficacy of SANFORD'S RADICAL CURE FOR CATARRH, I am induced to drop you a line to say that although I have been sceptical of all the nostrums advertised as "radical cures," I have never found anything that promises such relief and ultimate cure as that of SANFORD'S. I have been afflicted with this dreadful disease for more than ten years, and not until recently could I be induced to persevere with any until I read the letter of Mr. HENRY WELLS, and can truthfully say that after using five or six bottles I am thoroughly convinced of its curative properties. Hoping that others similarly afflicted like myself will be induced to make the trial, I am, gentlemen, very truly, etc. THEO. P. BOGERT. BRISTOL, R. I., July 24, 1871.

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Such as Sore, Weak, Inflamed, Red, and Watery Eyes; Ulceration and Inflammation of the Ear; Ringing Noises in the Head; Sore Throat; Elongation of the Uvula and Swollen Tonsils; Nervous Headache, Neuralgia, Dizziness, Clouded Memory, Loss of Nervous Force, Depression of Spirits.—are all carefully and scientifically treated with this remedy according to directions which accompany each bottle, or will be mailed to any address on receipt of stamp.

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