

exact time of the crucifixion and a revelation of the exact time of the Savior's birth, and according to their reckoning, they made him thirty-three years and a little over three days old from the time of his birth to the time that he hung upon the cross. There is no doubt that the year of the ancient Israelites, who inhabited this continent, differed a little in length from our years; for they probably reckoned their's somewhat after the manner of the Jews, at Jerusalem, and the Jews had formed their reckoning from the Egyptians, among whom they dwelt some four hundred years. The Egyptians reckoned three hundred and sixty-five days to the year; but the ancient Israelites on this continent, according to the records of the early Spanish historians, did not consider that three hundred and sixty-five days made up a full year, and hence at the end of every fifty-two years they added thirteen days, which is equivalent to adding one day every four years, the same as we do. If such were the reckoning of the ancient Nephites, then thirty-three years and three days of their time had passed away between the time of the Savior's birth and crucifixion. Now these thirty-three years and three days would, according to our reckoning, lack five days of thirty-three years. When we come to trace back all these authorities, we find that this very day, on which I am speaking, would be the close of the year, and that tomorrow, the 11th day of April, would be the anniversary of the very day on which Jesus was born; and the 6th day of April the very day on which he was crucified precisely eighteen hundred years prior to the organization of this Church.

I have made mention of this, not bringing all the evidences and proofs

that might be advanced, but merely to show, in a very brief manner, that God has a set time to perform and accomplish His work, and that the commencement of the organization of His kingdom took place eighteen centuries after the time that the Savior groaned and suffered on the cross.

There are a great many, of course, in the world, who disbelieve this record which is received as divine by the Latter-day Saints. A great many do not believe that the Book of Mormon is true, and the reason they do not believe it is because they never have examined the evidences. I consider that there are some evidences, that never have been sufficiently put forth before the public, to prove the divine authenticity of the Book of Mormon, quite as strong as those which have been adduced. We have often referred to the Old Testament to prove that a work of this nature was to come forth in the latter days. The ancient prophets have spoken of it in many places, sometimes under the term of a book. Speaking of the manner in which it should be translated, you will find it referred to in the twenty-ninth chapter of Isaiah. It is referred to in other places as sticks, written upon, one for Judah and one for Joseph, that should be united together by the power of the Lord in the latter days preparatory to His coming. In other places it is referred to as truth which, in the latter days, should come out of the ground, and that, at the same time, righteousness should come down out of Heaven, and that this should be a preparatory work for the salvation of Israel and for the coming of the Lord.

But we will pass over all these Scriptural evidences, and name one which, perhaps, our Elders themselves have not dwelt upon to any very