

been established have been thrown down—they have been only temporary in their nature—existing for a few centuries perhaps, and then overthrown. It is not my intention this afternoon to examine the nature and forms of these various human Governments, but to state in a few words that there is now organized on the earth a Government which never will be broken as former Governments have been. This will stand forever. It began very small—only six members were organized in this Government on Tuesday the 6th day of April, 1830, that is according to the vulgar era; according to the true era it was some two or three years longer. The Christian era, that is in common use now among the human family is called the vulgar era, because it is incorrect. Jesus, it is acknowledged by the most learned men at the present day, was born two or three years before the period that is now commonly called the vulgar Christian era. It is also acknowledged by the greater portion of the learned men of the day, who have carefully examined the subject, that Jesus was crucified on the 6th day of April; and according to the true Christian era it was precisely eighteen hundred years from the day of his crucifixion until the day that this Church was organized. Why the Lord chose this particular period—the anniversary of the day of his crucifixion for the organization of his kingdom on the earth I do not know. I do know that he has a set time in his own mind for accomplishing his great purposes; but why he should purpose in his own mind that precisely eighteen hundred years should elapse from the day of the crucifixion until the day of the organization of his church, we do not know. Suffice it to say that this is the interval that elapsed. The Book of Mormon gives

the exact interval from the day of his birth to the day of the crucifixion, and by putting these two periods together we can ascertain the true Christian era. There is a great dispute, however, among chronologists in regard to this matter; many of them say Jesus was born one year before the vulgar era, others that he was born two years before that. Four different chronologists, mentioned by name in Smith's Bible Dictionary, place the period three years before the vulgar era; others place it at four years before, some five, and some have placed it seven years before the present vulgar era. If we take a medium between these combined with the testimony of a great many who have written upon the subject, we find, as I said before, that it makes precisely eighteen hundred years between the two great events that took place, namely the crucifixion and the building up of his kingdom in these latter days.

God has seen proper in the progress of this kingdom to restore to his servants holding the priesthood every key and power pertaining to the restitution of all things spoken of by the mouth of all the Holy Prophets since the world began. One of the first things that he condescended to restore was the fullness of the everlasting Gospel, just according to the prediction of the ancient Prophets—by the coming of an angel from heaven. Mr. Smith fulfilled that prediction, or rather it was fulfilled to him. He declares, in language most plain and positive, that God did send an angel from heaven and committed to him the everlasting Gospel on plates of gold; or in other words, he had it revealed to him by this angel, where the plates of gold were deposited containing the everlasting Gospel, as it was preached to the ancient inhabitants of this