

afternoon. But this book tells us that when the three days and three nights of darkness had passed away it was morning. Now why this discrepancy—for it seems to be one—between the Bible and the Book of Mormon? Can you account for it, and tell why it should have been morning in America? The reason is because of the difference in longitude. The writer of the account in the Book of Mormon resided in the northwestern portion of South America. Now you take a map of the world, and see the difference in longitude between the place where Jesus was crucified, 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 time would it be when the three hours of quaking and the destruction of cities expired, or when the darkness commenced? Would it not be in the morning? Take away seven and a half hours longitude from 3 o'clock—the time that Jesus expired—and would it not be half past seven o'clock in the morning with the inhabitants of this land, while it was afternoon with the inhabitants in Jerusalem?

I presume that Joseph Smith, being an unlearned 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 discrepancy 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 in time given

in the two books; and this, though not direct, is incidental proof that the man who translated this book was inspired of God. I do not think that Joseph Smith, to the day of his death, knew that a difference in time at different places on the earth was caused by their difference of longitude.

We will now go back to the date, at the commencement of the extract I have been reading—"in the thirty and fourth year, in the first month, and on the fourth day of the month"—that would make him thirty-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 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 early Spanish historians who lived contemporary with Columbus, the discoverer of America. When they penetrated into Mexico, and conquered that country, they found that the Mexicans were partially civilized, so that they had many records, although their mode of keeping them was very different from those of other nations. The Mexican calendar gave their views and ideas with regard to the length of the year, and their mode of reckoning them. This was about the close of the fifteenth century, for Columbus discovered America in 1492. Soon afterwards these Spanish historians became extensively acquainted with Mexican literature, their form of writing, and the half civilization that existed among them. I have in my possession nine large volumes, got up soon after the Book of Mormon was