

translated, by Lord Kingsborough, on Mexican antiquities. The nine volumes will probably weigh over two hundred pounds. Five of them contain nothing but plates of antiquities, the other four contain translations, in English, Spanish and French, of the declarations of historians concerning Mexican literature and their knowledge concerning the length of the year. They reckoned 365 days to the year, but did not add what is termed the 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.

When Jesus was crucified, at the age of 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 leap 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 reckoning, eight days less than the Book of Mormon date, or thirty-two years, three hundred 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 crucifixion of our Savior.

Now we have a clue in the New Testament to the time of his crucifixion, but not of his birth; that is, we know that he was crucified on Friday, for all of the Evangelists testify that Saturday was the Jewish Sabbath, and that on Friday Jesus was hung on the cross, and according to the testimony of the learned, that was on the 6th of April, consequently by going back from the crucifixion 32 years, 360 days and 15 hours,

making allowance for the longitude, it gives Thursday for his birthday. Again, making allowance for the errors of Dionysius the monk, adding four years or nearly so to the vulgar or incorrect era, it would make the organization of this Church take place precisely, to the very day, 1,800 years from the day that he was lifted up on the cross.

This is something very marvelous in my mind. Joseph Smith did not choose the 6th of April upon which to organize this Church: he received a commandment from God, which is contained in the Book of Doctrine and Covenants, setting apart that day as the one upon which the Church should be organized. Why did he set up his kingdom precisely 1,800 years from the day on which he was lifted up on the cross? I do not know why. The Lord has his own set time to bring to pass his great purposes. If Joseph Smith had been learned 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 libraries, 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 distinguish between the true and the vulgar, and then find out the true date of the birth of Christ and his crucifixion, and got it all arranged together nicely and harmoniously, and then have pretended that he had had a revelation to organize the Church precisely 1,800 years from that great event. This is what we should have to concede if we wanted to make out the work an imposition: but the very fact that God commanded that boy to organize the Church on that day, ought to be regarded as strong collateral evidence of the divine authenticity of the Book of Mormon.