

mountain without hands should roll forth and become a great mountain and fill the whole earth, and that all earthly governments, kingdoms and empires should become like the chaff of the summer threshing floor, and no place should be found for them; while the stone that was cut out of the mountains should have dominion over the whole earth, and the Saints of the Most High should have dominion under the whole heaven.

Now there will have to be a beginning to that work. The Lord will not make such a wonderful revolution as the one I have named, all in one day, or in one year. Jesus made His appearance on the earth in the meridian of time, and He established His kingdom on the earth. But to fulfill ancient prophecies the Lord suffered that kingdom to be uprooted; in other words, the kingdoms of this world made war against the kingdom of God, established eighteen centuries ago, and they prevailed against it, and the kingdom ceased to exist. The great beast that John saw made war with it and prevailed against it, and human institutions, without prophets or inspired men, usurped the place of the ancient Kingdom of God. But God has promised that the latter-day kingdom shall stand for ever. Though the heavens and earth be wrapped together as a scroll and pass away yet the kingdom that was to be set up in the latter days will have no end, but will prevail among all people under the heavens and will have dominion for one thousand years. After that, when the earth passes away, the kingdom will be caught up; it will not perish, be annihilated or overcome, but be caught up into the heavens while the earth is undergoing its last change; and when the Lord shall resurrect the earth, the same as He will our bodies, and make it a new earth, wherein shall dwell righteousness, He will then bring down out of heaven to the new earth this latter-day kingdom, with all the former kingdoms that He has built up in other dispensations, and they will stand for ever, for the new earth will never pass away.

The destiny of all governments established by human wisdom is to pass away. The great nation of the United States, one of the best governments ever organized by human authority on the earth, so far as our knowledge goes, must pass away in many of its features. The only way for safety to the people of the government of the United States is to repent of their sins, turn away from all their iniquities, receive the gospel of the Son of God and become citizens of that kingdom which is to endure for ever; then all the great and glorious principles incorporated in this great republic will be incorporated in the kingdom of God and be preserved. I mean the principles of civil and religious liberty, especially, and all other good principles that are contained in that great instrument framed by our forefathers will be incorporated in the kingdom of God; and only in this manner can all that is good in this and in foreign governments be preserved.

The time will shortly come when thrones will be cast down and empires will fall; and all republics and empires will eventually fall and become like the dream of a night vision,—they will vanish away; but the Kingdom of God will grow, flourish, spread abroad and become stronger and more powerful, until its King shall come in the clouds of heaven, crowned in all the glory and power of His Father, bringing the celestial hosts with Him to sit upon His throne in Jerusalem and also in Zion, to reign over His people here on the earth for the space of a thousand years, before the destruction of the earth.

This is what we believe; and it is the sincere belief and faith of the Latter-day Saints that we are in that Kingdom. It is true that our King is now absent; He is in the heavens. But we expect Him again; we look for Him and He will come in His own due time. The day when He will come He has not revealed to any of the inhabitants of the earth, neither will He do so, for the Lord has told us in a certain revelation, recorded in the Doctrine and Covenants, that no one should have it revealed to them; but this much God has revealed,—that this Kingdom which He has organized on the earth has been organized preparatory to the day of the coming of our Lord from the heavens. Hence in organizing this kingdom He has restored all the essential characteristics of His Kingdom in its embryo, or its beginning: such as inspired men, inspired prophets, inspired leaders,

called by revelation to act in different positions.

Now there is something very peculiar indeed in setting up the Kingdom of God in regard to the time. I told you in the commencement of my remarks that the Lord generally had set times to accomplish His purposes. It can be reasonably inferred, according to the revelations that we have in the Book of Mormon, that God organized His Kingdom, precisely to a day, 1800 years after the crucifixion. Of course we do not learn this directly from the "Book of Mormon;" but we learn enough there of data on which to found a calculation. We learn not only from this book, but also from the antiquities of the Jews, from the New Testament, from historians and from some of the Mosaic rites that Jesus was crucified about the time of the Passover, and that happened some time after the vernal equinox; and that 1833 years had passed from the time of the birth of our Savior before the organization of this latter-day kingdom.

The way we come at this is by the account given in the Book of Mormon. We find that the ancient Israelites on this continent had a sign given of the 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 to-morrow, 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 1800 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 its 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 great extent to prove the divine authenticity of the Book of Mormon.

This book, the Book of Mormon, informs us that the time of day at which Jesus was crucified, I mean the time of day here in America, was in the morning; the New Testament tells us that Jesus was crucified in Asia in the afternoon, between the sixth and ninth hour according to the Jews' reckoning. They commenced their reckoning at 6 o'clock in the morning, and consequently the sixth hour would be twelve o'clock at noon, and the ninth hour three o'clock in the afternoon. Jesus, from the sixth to the ninth hour, in other words from twelve o'clock to three, was hanging on the cross. Now the Book of Mormon, or the historians whose records it contains, when relating the incidents that transpired at the time of the crucifixion—the darkness that was spread over the face of the land, the earthquakes, the rending of rocks, the sinking of cities and the whirlwinds, say these events occurred in the morning; they also say that darkness was spread over the face of the land for the space of three days. In Jerusalem it was only three hours. But the Lord gave them a special sign in this country, and the darkness lasted three days, and at the expiration of three days and three nights of darkness it cleared off, and it was in the morning. That shows that, according to the time in this country, the crucifixion must have taken place in the morning.

Says one, "Is not this a contradiction between the Book of Mormon and the New Testament?" To an unlearned person it would really be a contradiction, for the four Evangelists place it from twelve, to three in the afternoon, while the "Book of Mormon" says in the morning. An unlearned person, seeing this discrepancy, would say, of course, that both books cannot be true. If the Book of Mormon be true the Bible can not be; and if the Bible be true the Book of Mormon can not be.

I do not know that anybody ever brought up this objection, for I do not think they ever thought of it. I do not think that the Prophet Joseph, who translated the book, ever thought of this apparent discrepancy. "But," says one, "how do you account for it being in the morning in America and in the afternoon in Jerusalem?" Simply by the difference in longitude. This would make a difference of time of several hours; for when it would be twelve at noon in Jerusalem it would only be half past four in the morning in the north-west part of South America, where the Book of Mormon was then being written. Seven and a half hours difference in longitude would account for this apparent discrepancy; and if the Book of Mormon had said the crucifixion took place in the afternoon we should have known at once that it could not be true. This is incidental proof to learned or scientific men that they can not very well reason away, and especially when the instrument who brought forth the "Book of Mormon" is considered. It must be remembered that he was but a youth, and unlearned; and, when he translated this work, I presume that he was unaware that there was any difference in the time of day, according to the longitude, in different parts of the earth. I do not suppose that Joseph ever thought about it to the day of his death. I never heard him or any other person bring forth this as confirmatory evidence of the divine authenticity of the Book of Mormon; I never thought of it myself until years after Joseph's death; but when I did reflect upon it, I could see the reason why the Lord, through His servants, has said in the Book of Mormon, that the crucifixion took place in the morning.

But we will pass over this and will say a few words in regard to the object of this great work. The Lord has brought forth the Book of Mormon in order that all the nations, kindreds, tongues and peoples on the face of the earth may be warned of the great events which are about to take place. This book contains prophecies which affect every nation under heaven, prophecies that will be fulfilled on their heads. Can we read the future of this great American nation—our great republic? Yes, we can learn a great many features within its pages concerning this nation and government that we never should have learned without its aid or the spirit of revelation. From it we learn that two great and powerful nations formerly dwelt on this continent. One nation, or rather the colony which founded it, came from the Tower of Babel soon after the days of the Flood. They colonized what we call North America, landing on the western coast, a little south of the Gulf of Cali-

fornia, in the south-western part of this north wing of our continent. They flourished some sixteen hundred years. When they first colonized this continent from the Tower of Babel the Lord told them if they would not serve Him faithfully but became ripe in iniquity they should be cut off from the face of the land. That was fulfilled about six hundred years before Christ, when they were entirely swept off, and in their stead the Lord brought a remnant of Israel, a few families, not the ten tribes, but a small portion of the tribe of Joseph. He brought them from Jerusalem first down to the Red Sea. They traveled along the eastern borders of the Red Sea for many days, and then bore off in an eastern direction which brought them to the Arabian Gulf. There they were commanded of the Lord to build a vessel. They went aboard of this vessel and were brought by the special providence of God across the great Indian and Pacific Oceans, and landed on the western coast of South America. This was about five hundred and eighty years before the coming of Christ. Eleven years after the Lord brought this first colony of Israelites from Jerusalem, He brought another small colony, headed by one of the sons of Zedekiah, a descendant of King David. They left Jerusalem the same year that the Jews were carried away captive into Babylon, were brought forth to this continent and landed somewhere north of the Isthmus. They wended their way into the northern part of South America. About four hundred years after this the two colonies amalgamated in the northern part of South America and they became one nation.

The first colony brought with them the Jewish scriptures, on plates of brass, containing an account of the Creation and the history of their nation down to eleven years before the Captivity, or six hundred years before Christ. These brass plates were kept among them during the period of their righteousness, and were preserved by the hand of the Lord. The second colony that came from Jerusalem came without the scriptures, and having no copy of the sacred writings they soon fell into wickedness. In four hundred years time they disbelieved in the being of a God, but uniting with the other branch of Israelites they were converted. Their language had become much corrupted, but through their conversion their language was restored in a partial measure by means of the records which were possessed by the other colony.

About forty-five years before Christ a very large colony of 5,400 men, with wives and children, united themselves together in the northern part of South America, and came forth by land into North America, and traveled an exceedingly great distance until they came to large bodies of water and many rivers, very probably in the great Mississippi Valley. In the next ten years numerous other colonies came forth and spread themselves on the northern portion of the continent and became exceedingly numerous.

You may inquire "did all these different colonies have the scriptures?" Yes. "How did they get them?" They had a great many scribes in their midst. The Book of Mormon informs us that they had not only the scriptures which they brought from Jerusalem, but those given by the living prophets among them; and that a great many copies were written and sent forth into all of these colonies, so that the people in all their colonies were well acquainted with the law of Moses and with the prophecies of other prophets in relation to the first coming of our Savior Jesus Christ.

"But," some may inquire, "have you any external evidence to prove what you are now saying?" I think we have. Thirty years after the Book of Mormon was put in print, giving the history of the settlement of this country, one of the great mounds south of the great lakes near Newark, in Ohio, was opened. What was found in it? A great many curiosities, among which were some copper pieces, supposed to be money. After digging down many feet, and carrying off many thousand loads of stone, they at length found a coffin in the midst of a hard kind of fire clay. Underneath this they found a large stone that appeared to be hollow, something seemed to rattle inside of it. The stone was cemented together in the middle, but with some little exertion they broke it open, when another stone was found inside of it, of a different nature entirely from its covering. On the stone taken from the inside was carved the figure of a man with a priestly robe flowing from his shoulders; and over the head of this man were the Hebrew characters for