

these things be fulfilled."

The rendering of this 24th chapter of Matthew is somewhat imperfect in King James' translation; the events connected with the destruction of Jerusalem and the dispersion of the Jews seem to be intermingled with the events that were to precede and accompany the second advent of the Savior. In the new translation of this chapter by the Prophet Joseph Smith, which may be found in the *Pearl of Great Price*, the difference is made very plain, and the figure of the fig tree and the second coming of the Son of Man and the generation referred to therein is made applicable, not to the period of the destruction of Jerusalem, but to the time of the second coming of the Son of Man. And the new translation reads, in speaking of the putting forth of the fig tree and the signs that should precede the coming of the Son of Man, "Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." From the reading of the new and correct rendering, it will be seen that, instead of the things spoken of being fulfilled in the generation in which the prophecy was made—which is the inference—the application is transferred at once from the generation in which the Savior was speaking to the generation who should witness the signs of the times therein set forth.

It is now more than 51 years since the plates from which the Book of Mormon was translated were committed by the angel Moroni, to the hands of Joseph Smith, who was raised up to be a prophet, seer and revelator to the nineteenth century, and to lay the foundation of this church and kingdom upon the earth. And since that sacred record,

which contains the fulness of the everlasting Gospel, was first revealed to him in the Hill Cumorah, nearly 56 years have passed away; it is 49 years since the organization of the Church was effected in conformity with the laws of God, and in accordance with the laws of New York; that is to say, the rule established by the laws of New York governing the organization of religious bodies and to comply with the statutes and to give it tangible form. The 6th day of April was selected by revelation as the day on which this church should be organized. The question is asked by some, were there only six believers who had received the testimony of the Prophet and been baptized for the remission of their sins on that day? I answer, there were many more. Why, then, was the number six made to figure in the organization? I answer in this respect: the same as under the statutes of Utah cooperative associations must have at least six to unite in the formation of any such association before it can incorporate. But any number not less than six might unite and organize themselves into a religious association to enjoy the rights and privileges of the law as such religious bodies. This number was selected, however, from among the believers on this occasion to conform to the requisitions of the statutes. This is, therefore, the anniversary of the day on which the organization took place, or commenced rather to develop itself. And from that time, as the body of the Church increased, the Priesthood in its various branches has developed itself into the organization as we now behold it in the earth. There were no twelve Apostles at that date; the material from which to draw them had not been gathered. There were no seventy Elders; the material from