

sure, with the length of the year. All these things should be taken into consideration in our dates; and when we read the saying in the Book of Covenants that the Lord organized his Church in the year of our Lord 1830, in the fourth month, and on the sixth day of the month, the Lord made his language to correspond with our present mode of reckoning, that is, he adopted the reckoning of the English, established by parliamentary law. Instead of reckoning the year to begin on the 25th of March, he says, "It being in the year of our Lord 1830, the fourth month, and the sixth day of the month that the Church was organized." We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning. I have made these remarks, that no persons, if they should feel disposed to search into chronology, might be misled in relation to this matter. Being so near Christmas and New Year, I have deemed it appropriate to dwell on this subject, for the purpose of enlightening the minds of all who may be present, so far as I have information in regard to it.

Now, if I have not already occupied too much time, I desire to dwell a little upon the subject of the chronology of our world. We have no dates on which we can depend as to the period or history of our globe from the creation down to the present time. Chronologists differ in regard to the history and age of the world. Some make the age of the world, from the creation to the coming of Christ, to be four thousand years. Archbishop Usher has introduced this chronology into King James' Bible; and in that you will find all the dates adapted to that particular reckoning; and according to his reckoning you will find that Christ came in the year of the world 4004.

Is this to be depended upon? Not at all. Many chronologists equally as learned, and who have made deeper researches than he has on this subject, differ with him materially. There are many who place the birth of Christ at 5500 years from the creation; others place it at 5490, others at 5508 or 9 years. There are about two hundred chronologists who all differ in regard to this matter. Many Jewish chronologists make it over six thousand years from the creation till the birth of Christ, so that you see when we attempt to take up the subject on the learning of the world, we are in the midst of confusion—no person knows anything about it. It is not really necessary that we should know, but we have some little light on this subject.

We know that it was not six thousand years from the creation to the birth of Christ. How do we know this? God has told us in new revelation that this earth is destined to continue its temporal existence for seven thousand years, and that at the commencement of the seventh thousand, he will cause seven angels to sound their trumpets. In other words, we may call it the Millennium, for the meaning of the word millennium is a thousand years. Six thousand years must pass away from the creation till the time that Jesus comes in the clouds of heaven, and he will not come exactly at the expiration of six thousand years. When the Prophet Joseph asked the Lord what was meant by the sounding of the seven trumpets, he was told, "That as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man,