

and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels is the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.” This quotation will be found in the Pearl of Great Price, p. 34.

Neither of these trumpets have sounded yet, but they shortly will; and this gives us a little clue to the period and age of our world. We know that six thousand years have not yet elapsed since the creation, but we know that they have very nearly expired. We know that God set up and established this kingdom 1,800 years from the date of his crucifixion, preparatory to his coming in the clouds of heaven to receive the kingdom that he sets up here on the earth, and to rule and reign over all people, nations and tongues that are spared alive. Perhaps this is sufficient on the history and chronology of the world; but for the benefit of the Saints, and it will not hurt the strangers, although they do not believe in our revelations, I will refer to some further evidence and testimony on this subject.

In the new translation which Joseph Smith was commanded to make of the Old and New Testament, we find that some of the dates given in King James’ translation of events before the flood are incorrect, but they are corrected in the new translation. For instance, the age of Enoch, as given in King James’ Bible, is incorrect. The new translation gives a lengthy prophecy which was delivered to him before the flood, and this prophecy relates to generations in the future as well as to things that were past. Enoch, in his vision, saw the

great work that he was destined to perform on the earth, in preaching the Gospel among the nations, and gathering out a people and building up a city called Zion. He saw that in process of time the people of Zion would become sanctified before the Lord, that the Lord would come and dwell in their midst and that by and by, after the city had existed 365 years, it with all its people, would be taken up to heaven. And all the days of Zion in the days of Enoch, says the new translation, was 365 years, making Enoch 420 years old when he and his people were translated, which is older than the age given him in the uninspired translation.

In this new translation we have also a much greater history of the creation of the world than is given in the uninspired translation made by the forty-seven men employed by King James. In that book we have a very short history of that great event; but the inspired translation shows that the periods of time called days, in which the several portions of the work of creation were performed, were not by any means of such limited duration as the days we speak of, but from what is revealed in the Book of Abraham, they were probably periods of one thousand years each. God might have been for the space of a thousand years in organizing a certain portion of this creation, and that was called the evening and the morning of the first day, according to the Lord’s reckoning, one day being with him as a thousand years and a thousand years as one day. By and by another day’s work was performed, which I do not suppose was a day of twenty-four hours, but an indefinite period of time, called the second day—the evening and the morning of the second day. By and by the third day’s