

work was done, and then there was the evening and the morning of the third day. Three thousand years probably, passed away in the performance of these three days' work. In the fourth day the Lord permitted the sun and moon to shine to give light to the earth. What regulated the evening and the morning the first three days we do not know, for neither sun nor moon were permitted to shine until the fourth day. I have no doubt, the Lord has a variety of methods of producing light. The new translation gives us some information on this subject, for there we read that, "I the Lord created darkness on the face of the 'great deep.'" In King James' translation it says darkness was on the face of the great deep, and I, the Lord, said, "Let there be light: and there was light." Now how did the Lord create this darkness? He has a power, the same as he had in causing darkness three days and nights over this American land. But before that darkness was created what produced light? It must have been light here on this earth, and probably was so thousands of years before the Lord created darkness; and then he had the means of producing darkness, and afterwards of clearing it away, and then called it morning. But how long that morning had existed we do not know, unless we appeal to the Book of Abraham, translated by Joseph Smith from Egyptian papyrus. That tells us in plainness that the way the Lord and the celestial host reckoned time, was by the revolutions of a certain great central body called Kolob, which had one revolution on its axis in a thousand of our years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eatest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto man the true reckoning of time, and

that it was reckoned after the Lord's time that is one thousand years with us was a day with him, and that Adam, if he partook of the forbidden fruit, was to die before that day of a thousand years should expire. Hence when we go back to the history of the creation, we find that the Lord was not in such a great hurry as many suppose, but that he took indefinite periods of long duration to construct this world, and to gather together the elements by the laws of gravitation to lay the foundation and form the nucleus thereof, and when he saw that all things were ready and properly prepared, he then placed the man in the Garden of Eden to rule over all animals, fish and fowls, and to have dominion over the whole face of the earth.

There is another very curious thing revealed in Joseph Smith's translation, and one that explains some mysterious passages in the first and second chapter of Genesis. In the first chapter of Genesis in King James' translation we read that on the fifth day the Lord made the whales, the fish and the fowls of the air. On the sixth day he made the animals, beasts and creeping things, and last of all he made man, male and female. Now read along in King James' translation to the seventh day, and we are told that there was not a man to till the ground, yet he had made them male and female on the sixth day. Now, where were they made? They were made in heaven first. All the children of men, male and female, all the spirits of beasts, fowls, fish and creeping things were made spiritually in heaven before they were placed temporally here on the earth, and the spiritual creation differs from the temporal creation. The new translation says that man was the very first flesh made here on the earth;