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 meth-
ods of producing light. The new trans-
lation 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 dark-
ness? He has a power, the same as he
had in causing darkness three days and
nights over this American land. But be-
fore that darkness was created what pro-
duced light? It must have been light here
on this earth, and probably was so thou-
sands 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, trans-
lated by Joseph Smith from Egyptian pa-
pyrus. That tells us in plainness that the
way the Lord and the celestial host reck-
oned 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 indefi-
nite 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 chap-
ter 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 an-
imals, beasts and creeping things, and
last of all he made man, male and fe-
male. 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 spir-
its 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;