

Savior, that we repent of our sins, and that we are baptized or immersed in water for the remission thereof. That was the way with our earth. Some eighteen hundred or two thousand years after the fall our earth was immersed in water, and every sin was swept from the face of it, the same as your sins were forgiven when you acknowledged your belief in the atonement of the Son of God, and were baptized by immersion in the name of Jesus Christ for the remission of your sins. There seems to be a similarity, then, so far as these ordinances are concerned, between the inhabitants of the earth who are saved and the earth itself; there is also a similarity, in the process of creation, between the earth and its inhabitants. The earth when created, according to the accounts we have, was covered with a flood of waters; no dry land, in fact no land at all, appeared, but a flood of waters seemed to encompass it. By and by, in the providence of God, in what way we know not, this flood of waters was gathered together into one place, and the dry land appeared, emerging from the waters. This was the birth of creation, the same as we are born here into this world, from one element into another. After having been brought forth from the element of water, the process of creation, or the further development of the earth continued. It did not come forth perfect in every respect at the time of birth, it had to undergo other processes necessary to prepare it for the abode of man. It seems, from the account contained in the first of Genesis, that the earth was not only immersed in a flood of waters, but that darkness was upon the face of the earth, that is, the earth seemed to be enclosed or enveloped in darkness. The cause of this darkness, in King

James' translation, is not fully revealed. There is a translation, however, that was given by inspiration, which makes the subject more clear and plain, and more easy to be understood, than the uninspired translation that is generally called King James' translation of the Bible. This inspired translation by the Prophet Joseph Smith, says—"I the Lord God created darkness upon the face of the great deep, and I, God, said let there be light, and there was light, and the evening and the morning were the first day." This makes it very plain compared with the old uninspired translation. I will repeat the quotation, "I, the Lord God, created darkness upon the face of the great deep."

It would seem, that light had been shining previous to this time. The universe, probably was lighted up, so far as it existed, and that light shone forth over the face of this embryo creation. Where that light came from or how it was produced is not mentioned; but the Lord was obliged to create darkness in order to envelop the earth therein. There are many ways in which this might have been accomplished. The sun was not permitted to shine forth on the first, second, or third day of creation, but on the fourth day it was permitted to give its light to the earth. Whether the sun shone upon the face of this creation, before the Lord created darkness, is not for me to say. If it did, it would be an easy matter for him to withhold the rays of that bright luminary in such a manner as seemed good in his sight, the same as he did among the ancient Nephites who dwelt on this continent at the time of the crucifixion. During the three days and three nights that our Savior was in the tomb, thick darkness covered the face of this