

do not understand the term *creation* as meaning something suddenly made out of nothing. I believe man that is born is as much created as the thing which is made in a mold and turned out to dry, which we call an adobie. It matters not whether it takes a few minutes to make it, or a longer period—it is created or made. And the term create I understand to be synonymous with the verb to make, and what is made is created, and what is organized is formed. And when it is written that God formed man in his own image and likeness, it does not describe the time or manner, but simply the fact of having made or created man in his own image.

It has been oftentimes expressed by the religious teachers of the Christian world, that God created all things in six days, and on the seventh day he rested. We read in this first chapter of Genesis, that in six days the Lord created the heavens and the earth. Now modern scientists attempt to confute this history given by Moses, by demonstrating that the earth has been formed through the operation of a long process of natural laws, and that it never could be brought into its present condition in six days. Of course, those who reason thus assume that the days here spoken of were periods of the same duration as the days counted out to us by the revolution of the earth on its axis, every time it turns upon its axis and marks the day and night. But I must be allowed to call attention to this one fact, that in the beginning of this history Moses tells us that when God first organized or created the elements of this earth, that it was without form and void; that is to say it was without its present form, and that darkness was upon the face of the abyss. Then how were the days reckoned? Until our

earth assumed its position among the planets, and began to perform its revolutions, and the earth was so far completed as to assume its position among the heavenly orbs, and perform its revolutions as now, present modes of reckoning time could not be appointed to man—either our days or months or our years, all of which are determined by the revolutions of the earth upon its axis, and the moon around the earth, and the earth in its orbit around the sun. But what is the rule or measure of time by which God reckons his labor and work? Is it the time measured to the inhabitants of Mars or the little planet Mercury that describes its revolution around our sun in less than three months, and counts out four of its years while we upon the earth are counting one? Or is it after the time appointed for a more distant orb of our system, that is 160 or more of our years, in performing their revolutions around the sun, thus counting out its single year? Or were the days reckoned after the great cycle of the multitudes of systems moving in space around the common center.

Philosophers and astronomers have not lived long enough upon this earth, or kept a record of the heavenly bodies long enough to make any calculation of the length of this period. There is, however, one saying of Apostle Peter which reads—“Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” But whether that has any reference to the days that Moses speaks of, in which the Lord was engaged in the formation of this earth, we are not told. But be the periods longer or shorter, which the Lord called six periods, or days, in which he did his work, is of very little importance to us. Nor is it worth our time to