

He told us about the spiritual creation, something we did not comprehend before. We used to read the first and second chapters of Genesis which give an account of the works of the Almighty, but did not distinguish between the spiritual work and the temporal work of Christ. Although there are some things in King James' translation that give us a little distinction between the two creations, yet we did not comprehend it. The light shone, in some measure, in darkness, but so dark were our minds, through tradition, that we did not comprehend the light—or the few feeble glimmerings of light, contained in these first and second chapters, of the uninspired translation. But our heavenly Father inspired his servant Joseph Smith, to translate several chapters more in the Book of Genesis, in December 1830, which gave a more full account, down to the days of the flood. He told us a great many important principles, principles that he did not give, so far as the historical matter was concerned, in the Book of Mormon. They were an addition in some respects, and therefore, they were new to us, who lived in the early rise of the Church, and calculated to give us great joy.

In these two creations that took place in the beginning, represented as the beginning of this creation—not absolutely the beginning of all the creations of God; for his works are without beginning and without end, they never cease, nor does his word cease; he speaks to us, so far as this creation is concerned, according to our natural ideas and understanding. He says, "all things I have created by the word of my power, which is the power of my Spirit—I created them firstly spiritual and secondly temporal, which is the beginning of my work; and

again firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that you may naturally understand; but unto myself my works have no end neither beginning."

We learn, therefore, when speaking of this spiritual creation, that not only all the children of men, of all generations, and of all ages, were created spiritually in heaven, but that fish and fowls, and beasts, and all animated things, having life, were first made spiritual in heaven, on the fifth and sixth days, before bodies of flesh were prepared for them on the earth; and that there was no flesh upon the earth until the morning of the seventh day. On that morning God made the first fleshly tabernacle and took man's spirit and put within it, and man became a living soul—the first flesh upon the earth—the first man also. Though it was the seventh day, no flesh but this one tabernacle was yet formed. No fish, fowl and beast was as yet permitted to have a body of flesh. The second chapter of Genesis, (new translation) informs us that the spirits of fowls were created in heaven, the spirits of fish and cattle, and all things that dwell upon the earth, had their pre-existence. They were created in heaven, the spiritual part of them; not their flesh and bones. We are also told in this inspired translation, that these living trees which we behold—for God has given life unto all things—had their spiritual existence in heaven before their temporal existence; every herb and every tree, before it was planted out on the earth, that is, the spiritual part of it, the life of it, that which, in other words, animates that which gives power to the vegetable to bring forth fruit after its likeness—the spiritual part existed in heaven. It