

Joseph Fielding Smith



MAN

his origin and destiny

Man, His Origin and Destiny

by Joseph Fielding Smith

FOREWORD

Conflicting attitudes expressed concerning science and religion have confused many people. Especially has this been true in the class room where hypotheses have been set forth erroneously as facts and where deductions made from those theories have been regarded as established truth.

Many of the followers of Darwin, for instance, carried his views to the extreme of materialistic atheism, declaring not only that creation occurred without the aid of any Intelligent Creator, but that as a matter of fact, no such Being even exists.

Both science and religion have suffered as a result. The greatest damage, however, has been among students who have lost their faith in God through accepting these man-made theories as facts.

But time changes things. Whereas for years atheistic deductions were made from scientific research, now true scientists, armed with what they term "the new knowledge," are revising their "hasty first conclusions" as Sir James Jeans expressed it, and have discovered "evidence of a designing or controlling power that has something in common with our individual minds."

The present day attitude of top scientists was expressed recently by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America, and formerly dean of the engineering school at Columbia University, in an address at Ripon University. He explained there that scientists of the nineteenth century were misled by certain of their observations, and as a result came to conclusions which were definitely atheistic.

"But now," said Dr. Barker, "even the most pragmatic materialist, in the face of present day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmament showeth his handiwork."

Dr. Barker's concluding remarks to the students were: "As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God of which the Psalmist of old sang. The Earth is the Lord's and all that therein is."

Knowing the great need to provide Latter-day Saint students of science with material which would help them to preserve their faith and coordinate in their minds the pure truth of both science and revelation, some of us have hoped for a book which could make the facts readily available to them.

Many have recognized in President Joseph Fielding Smith of the Council of the Twelve the profound student of scripture which he is, but not so many were acquainted with the fact that he also is a deep student of science, widely read in various phases of the subject.

Recognizing his possession of this superb knowledge of both science and religion, some of us urged him to write a book on the creation of the world and the origin of man, setting forth both the up-to-date views of science, and the facts provided through revelation.

The present volume is the result. It is a most remarkable presentation of material from both sources under discussion. It will fill a great need in the Church, and will be particularly invaluable to students who have become confused by the misapplication of information derived from scientific experimentation.

It will be an outstanding addition to a list of this author's books which already have stabilized the faith of countless thousands the world around.

-MARK E. PETERSEN.

AN INTRODUCTION

BY DR. MELVIN A. COOK

Theory plays an important role in all arts and sciences (1) by providing a means for the unification and classification of available knowledge, and (2) by suggesting and prescribing the design of experimental studies that will broaden the scope of knowledge. Failure to accomplish either of these objectives necessitates modifications in the theory or substitution of an alternate one. For this reason the basic concepts are continually undergoing change in a healthy and forward-moving science. We are living in a world of great endeavor and achievement in which the scientific or objective application of theory, whether true or simply the best that can be devised to represent as faithfully as possible all known facts, has an important place. Unfortunately, owing to the strong desire of scientists to display their brilliance and ingenuity, there is a tendency for theory to become the objective instead of a means to the end. Theory then not only loses its real value, but actually becomes a stumbling block to progress. Its inventor and disciples become so engrossed in the theory that they lose sight of its fundamental purpose, the quest for truth. This condition was shockingly illustrated in my presence at a meeting of scientists when one of great renown met a factual objection with the statement, "I am more concerned with the elegance of the theory than the truth of it."

One need not look far into science to discover it consists too generally of a maze of facts and theory so closely interwoven that even the most learned and honorable scientist (to say nothing of the intellectually dishonest one or the novice) may have difficulty in distinguishing readily between truth and theory. While this weakness of science is serious enough in fields which are not closely related to the primary purposes of mortality, in the fields more closely related, the difficulties of discerning fact and theory may well prove disastrous. This is particularly true as regards the development of spirituality in those who place science foremost.

The principles of the Gospel of Jesus Christ provide faithful members of the Church with wonderful and inspiring principles of truth directly applicable in distinguishing between fundamental truth and error in all fields of arts and science. This application requires a clear recognition of the pre-eminence of the gospel and its "eternal scientists" of which the author of this book stands high among the great ones in mortality. The paramount key to this important application of "eternal science" is that every principle of the baser sciences must square with the revealed truths.

Few fields of science come into such direct conflict with the revealed scriptures as the palaeo-sciences—*historical* geology, palaeoethnology, paleontology, and palaeogeography. The factual or experimental components of these sciences have contributed much to our knowledge and culture and their scientists are indispensable in practical applications dealing with the structural and dynamic features of the earth's crust, the discovery of valuable minerals and the evaluation of natural resources, and description and classification of plants and animals. With the author of this book, I believe that much of the theoretical structure of these sciences is incorrect because it is not only in disagreement with the scriptures but is in direct opposition to them. Moreover, I believe that when these sciences are denuded of their theoretical superstructure, they are not found to conflict with the revealed truths of the

scriptures. For those who have the patience to await the great event, when the final chapters of theory in these and other sciences are written, I am confident that they also will square with the pre-eminent science of our Savior. The great challenge thus confronts the scientist with faith in divine revelation to attempt each in his own field to write his theories to include not only the facts of direct experimental observation but also those generally more significant ones revealed by the Omnipotent Scientist, the Creator of the world and Savior of mankind.

As one frequently confronted with questions from perplexed students of the sciences, I am deeply grateful for this documental and scientifically accurate volume to which one may turn for answers to technical questions as well as for inspiration to continue steadfast in the gospel. This study reveals its author to be one well versed in the scientific method and a strong supporter of true science and those scientists who apply theory and observation objectively in the search for truth and toward creative contributions to civilization. If he seems impatient toward those whose objective is elegance in the manipulation of theory rather than the discovery of truth, it is because of his deep love for mankind and a passion to see him on the way to eternal life.

MELVIN A. COOK

Professor of Metallurgy

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PREFACE

The following pages are the result of many months of reflection and conviction that something should be written to strengthen the faith of some weak members of the Church, and our students in the public schools and colleges, who are constantly exposed to the theories of organic evolution and the higher criticism, so-called.

These hypotheses are not confined to the schools, for they find their way into the press and current magazines expressed with a finality as though they had been definitely proved. They are but guesses. They can never be more than guesses, for they lie beyond the possibility of proof. Moreover, being in conflict with the revelations of the Lord to his servants the prophets, and the teachings of our Redeemer, they are ever destructive of faith.

It has been my wish for several years that something might be done to counteract these false teachings, so destructive of faith in God. I have mentioned this many times to my associates and it is with their constant urging that I have undertaken this work.

To Elders Mark E. Petersen, Marion G. Romney of the Council of the Twelve; Elders Milton R. Hunter and Bruce R. McConkie of the First Council of Seventy, I am deeply indebted for the encouragement and help which they have given. Equally am I indebted to Dr. Melvin A. Cook and Elder A. Wm. Lund, assistant Church Historian, for their assistance and their valuable suggestions. Nor must I forget the aid of my secretary, Mrs. Rubie McKinlay Egbert, and my wife, Jessie Evans Smith, for the typing and reading of the proof, and my son, Joseph Fielding Smith Jr., who set the type and offered many helpful suggestions.

—JOSEPH FIELDING SMITH.

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The Victoria Institute or Philosophical Society of Great Britain, for numerous quotations from several volumes of the *Journal of Transactions*, including the entire lecture of Dr. Albert Fleischmann, professor of Zoology and Comparative Anatomy in the University of Erlangen, Germany, Volume 65, for the year 1933.

Augsburg Publishing House, Minneapolis: *After Its Kind* and *The Deluge Story in Stone*, by Byron C. Nelson.

Pacific Press Publishing Association, Mountain View, California: *The New Geology*, by Professor George McCready Price.

The Devin-Adair Company, New York: *God—Or Gorilla*, by Alfred Watterson McCann.

Funk & Wagnalls Company, New York and London: *The New Archaeological Discoveries*, Dr. Camden M. Cobern.

William Heinemann Ltd., London: *The Accuracy of the Bible*, Dr. A. S. Yahuda.

Fleming H. Revell Company, London and Edinburgh: *New Bible Evidences*, Sir Charles Marston.

The following works, in addition to those mentioned above, will be of great benefit to any who are confused by the hypothesis of organic evolution:

The Mammoth and the Flood; The Glacial Nightmare and the Flood, (two volumes); *Ice or Water*, (two volumes), by Sir Henry Howorth.

The Phantom of Organic Evolution; The Geological Hoax, by Professor George McCready Price.

The Origin of Mankind; Evolution or Creation, Sir Ambrose Fleming.

INTRODUCTION

FOR a long time I have wished that someone more capable than I would write a defense of the fundamental principles of the Gospel for the benefit of our youth who are confronted in their studies in high schools and universities with the modern theories of so-called science and philosophy which are in conflict with the revealed doctrines of the Church. I realize that many books and articles have been published in defense of the faith, but not one that deals with these pernicious doctrines which have become so universally accepted even in what we are pleased to call our Christian nation. There cannot be any conflict between truth revealed from heaven and truth revealed through the research of man; for truth is a unit and never is found in conflict with itself. Unfortunately we live in an age when many theories which have not been proved are accepted as truth. These theories have been changed from time to time and are still subject to great modification; yet they persist, and their advocates present them as if they have been definitely demonstrated. We find them deeply embedded in most textbooks in geology, astronomy, psychology, sociology, biology, anthropology, and even in the histories which are used in our schools.

Our children are taught in their homes, in our Auxiliary organizations and in our Priesthood quorums, to believe in the restoration of the Gospel of Jesus Christ. They are taught that the Father and the Son appeared and gave instruction to the Prophet Joseph Smith in answer to his prayer when he sought for light and truth to guide him in and through a confused religious world. They have been taught that the Son of God advised him what to do and later other heavenly messengers came and revealed to him the Book of Mormon, instructed him and conferred upon him the Holy Priesthood and under the direction of these messengers sent from the presence of the Lord, the Church of Jesus Christ of Latter-day Saints was organized. They have been taught that man is the offspring of God and that through the *fall* of Adam death came into the world and passed upon every creature, through Adam's transgression. They have been taught that this transgression required an infinite atonement making it necessary for our Heavenly Father to send into this world his Only Begotten Son Jesus Christ to be a sacrifice to cleanse the world from the penalty of death and to give unto all creatures the resurrection and immortal life, thus gaining the mastery over death. Moreover, they have been taught that through this atonement all men may be redeemed from their individual sins on conditions of true repentance and come back into the presence of God, from whence they came. 1

In the home parents are commanded by revelation to teach their children these principles of the Gospel and the necessity of baptism for the remission of sins in the following words:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. 2

In this manner they are instructed in the home. Then they go to school and find these glorious principles ridiculed and denied by the doctrines of men founded on foolish theories which deny that man is the offspring of God and that when we pray to him as our Father, our words are meaningless and that man is the offspring of some worm or *amoeba* that in some unknown way multiplied to fill the earth with all its plants and animal life. It is true that not all teachers believe and teach these foolish doctrines; but these theories do dominate the secular education of our youth. They are constantly published in our newspapers, in magazines and other periodicals, and those who believe in God and his divine revelations frequently sit supinely by without raising any voice of protest. Under these adverse conditions is there any wonder that the student becomes confused? He does not know whether to believe what his parents and the Church have taught him, or to believe what the teacher says and what is written in the textbook he is given to study. Naturally students have confidence in their teachers and as that confidence increases, there comes a lack of confidence in the doctrines of the Church and the parental instruction. These are critical years and every effort should be made in the Sunday School, Mutual Improvement and all the Auxiliary organizations and Priesthood quorums, to strengthen the faith of these young people. Bishops and other presiding officers should see to it that only men and women who are converted and full of faith are appointed to teach. Too frequently, I regret to say, unwittingly presiding officers in wards and quorums choose teachers that have scholastic training without discovering whether or not they are converted and in full faith in the doctrines of the Church. When this happens and a teacher is appointed who is filled with modernistic doctrines conflicting with what the Lord has revealed, and these theories he presents before the class, confusion is the result and we find confusion from within. Under such conditions, with enemies in our ranks, the influence of both Church and home is further weakened and our youth more seriously impressed with these false theories.

According to our constitutional government denominational religion cannot be taught in our public schools because our citizenry is composed of so many different faiths, and in justice to the religious freedom of all no one faith can be singled out with special privileges. This law has been universally respected by the various churches. In the scholastic world, however, no man's faith is respected. From one end of the land to the other it is assumed by most teachers with scholastic degrees, that these degrees place those who bear them in a superior class with academic freedom to teach what they will and to criticise and condemn, by virtue of this freedom, any doctrine or theory destructive of the faith of religious people. This idea that the teacher belongs to a superior class and his learning grants him immunity from showing respect for religious doctrines is a fallacy not sustained by justice nor constitutional law. Most of the textbooks written today boldly and impudently contradict the doctrines in the Bible and its history. Instead thereof, the students are confronted with unproved, and in many cases, unprovable theories. In truth, no number of scholastic degrees convey the right on the part of teachers to attack religion in the public schools. This custom is assumed, but because the protests made against it are impotent the work of destruction of faith goes on. We are taught that eternal life is the greatest gift of God. This truth requires, or should require, no argument. God lives. He has decreed that all those who obey his will and are true to his commandments having to do with salvation and eternal life, shall receive eternal life. They

are to dwell in his presence and be endowed with the fullness of his kingdom. They will become his sons and his daughters, and joint heirs with Jesus Christ. 3

That man who leads his fellows away from the path to eternal life, commits the greatest of all crimes! I cannot see how, for this offense against man and God, there can be any forgiveness. If a man murders a human being in cold blood, he will be damned. He is denied a place in the celestial kingdom, yet, he has deprived a fellow of a few years of mortal existence who in course of time would die, for the mortal death is decreed for all; but he who leads a fellow being away from eternal life, deprives that soul of the greatest gift that our Eternal Father can bestow.

These theories taught in our schools should be taught *only as theories* for they can be nothing more. Unfortunately as previously said, they are presented by many instructors as though they were well established facts, with a positive assurance that belongs only to established truth. Between belief in God and the fact that he has directed and does direct his servants by revelation, vision, and personal visitation, and the theories based on organic evolution, there is a gulf that can never be bridged. These theories are man-made deductions but the testimony of the prophets are actual facts, attested by sufficient witnesses, according to the decree of the Almighty, and thus it becomes incumbent upon every soul unto whom these testimonies come to carefully weigh them in the spirit of humility and prayer by which the knowledge of the truth may be received, and then accepted. The Savior gave us a formula by which divine truth may be known. Said he:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 4

This is a true saying. Every man who will do the will of the Father as taught by Jesus Christ will know the truth; but men harden their hearts and refuse to heed his sayings. I know that our Eternal Father has spoken and revealed his truth to righteous men, and that his truth is eternal. In these last days the Almighty has opened the heavens and given commandments to men:

Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

Thereby showing that he is the same God yesterday, today, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of his work.

Those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things that are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them;

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by transgression of these holy laws man became sensual and devilish, and became fallen man. 5

The words of Jacob, brother of Nephi: "Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal." 6 Which is the same truth stated by our Lord to Nicodemus:

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. 7

It is a very strange thing, but verily true, that almost any false doctrine, philosophy or hypothesis, will be readily received. Charlatans and false religious leaders seemingly have little trouble to gain a following and become popular, but the truth has had to fight its way through the most severe opposition. It is now (1954), nearly 134 years since the Prophet Joseph Smith had a visitation from the Father and the Son. The pronouncement of this visitation brought ridicule, persecution, lying reports that have persisted to this day. Nearly every missionary who has declared the message of the restored Gospel, has had to face bitter opposition and enemies of the truth have gnashed their teeth in bitter denunciation of them. But, with a little thought every intelligent man could testify that false faiths and doctrines that have come into circulation within the past 134 years have existed without serious opposition. The same is true of philosophies and scientific theories. The only sure way to know the truth and have the gift of discernment and be able to distinguish between truth and error is by following the admonition of our Lord Jesus Christ, and then we will know the truth which

will make us free from error. Members of the Church have been baptized and confirmed and they have the right to the companionship of the Holy Ghost. This gift is bestowed upon them, but only those who are contrite in spirit, obedient in the keeping of divine commandments, who are faithful and true, will have this great gift of discernment. If they comply with the laws of the kingdom of God and earnestly, faithfully, seek to know the truth, they shall find it and will not be deceived. The great trouble with so many members of the Church is that they do not live in strict accordance with divine law, therefore they have not freed themselves from darkness, and they are unable to distinguish the truths from heaven from the theories and doctrines of men. The word of the Lord will never fail the honest humble person who will do the will of the Father, he will be given an abiding knowledge that no theory or false doctrine can destroy. This is the promise of our Lord whose promises do not fail.

President Joseph F. Smith once said:

The Church holds to the definite authority of divine revelation which must be the standard; and that, so-called "science" has changed from age to age in its deductions, and as divine revelation is truth, and must abide forever, views as to the lesser should conform to the positive statements of the greater; and, further, that in institutions founded by the Church for the teaching of theology, as well as other branches of education, its instructors must be in harmony in their teachings with its principles of doctrine. . .

A good motto for young people to adopt, who are determined to delve into philosophic theories is to search all things, but be careful to hold only to that which is true. The truth persists, but the theories of philosophers change and are overthrown. What men use today as a scaffolding for scientific purposes from which to reach out into the unknown for truth, may be torn down tomorrow, having served its purpose; but faith is an eternal principle through which the humble believer may secure everlasting solace. It is the only way to find God. 8

At the October General Conference, (1952) I made the following remarks: 9

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the revealed word of the Lord, will fail. It may appear plausible. It may be put before you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert, but all you need to do is to abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the Lord to his servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord, in a vain attempt to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth and only truth, will remain when all else has perished. The Lord has said, "And truth is knowledge of things as they are, and as they were, and as they are to come." 10

Frequently some young student comes to me greatly disturbed because some statement made by a teacher has expressed doubt of or has discredited, some principle of the Gospel or some fact recorded in the Bible. Most of these young people are at a receptive age. They have been taught to believe the scriptures are of divine origin, that our Eternal Father has spoken and does speak to man and that the books of the Bible are of divine inspiration. Then to have a

teacher ridicule some scriptural incident, or doctrinal teaching, is to them very disturbing. Having some confidence in their teachers they find themselves torn by a mental conflict. Are their parents deceived? Is the teacher right? They look upon the teacher as a person of reliability and integrity. This feeling is augmented by the confirmation given in the textbook to what the teacher has said. These conflicts are most serious indeed and the student begins to accept the theories and to reject the teachings of the Church and his parents. If they continue in school with this conflict to contend with, the conviction is strengthened that the text and the confirmation by the teacher cannot be wrong.

In fairness, let me say that there are many teachers who have faith and who are able to guide their students correctly through the rapids of doubt and unbelief, but these instructors are, today, numbered among the minority, and the odds are against the student who is taking a high school or college course. I know of no history published today dealing with ancient peoples that does not start out with a false conception in relation to the origin of man, the age of the earth, and the historical development of the human race. Under these conditions it takes a strong will and a secure faith to weather the storms while passing through these adolescent and early years of manhood and not be influenced by these unstable and unproved doctrines of men. It is well for our young people to have the experience of a mission where they can be grounded in the truth before they finish college courses; however, because of the wickedness of the world at this time, it is impossible for this to be accomplished, for our youth are taken into military camps and to other military duties where all the finer things of life are forgotten and where they are left face to face with the most insidious and unwholesome trials and temptations. In these activities they are furnished tobacco and other harmful things and where virtue too frequently is laughed at with contempt.

The Lord has revealed that in our day there are many spirits abroad that lie in wait to deceive. Therefore members of the Church should be "doing all things with prayer and thanksgiving," that they may not "be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils. Wherefore, beware lest ye are deceived." 11

Only a short time before this writing a young girl came to me in some excitement because her professor in the class had ridiculed the story of Jonah saying that such an incident was impossible and a legendary story that had found its way into the Bible and that it could not have happened. She said, "I have always believed that this story was true; what am I to believe?" I answered, "Do not let what your professor said worry you. You believe in Jesus Christ do you not?" "I do most certainly." "Then," I said, "our Savior believed it and gave this story as a sign to the corrupt Jews that he would be three days and three nights in the earth and then would come forth again." 12 This seemed to satisfy her and with a better spirit she departed.

On another occasion a young man who had filled a mission came in the office agitated over some teachings that had been given in his class dealing with some of the fundamental principles of the Gospel and the following conversation followed:

"You filled a mission did you not?"

"Yes."

"Did you receive a testimony while on the mission that what you were teaching is true?"

"Yes."

"Have you changed your mind; do you believe now that what you taught in the mission field is not true?"

"No! I still believe it is true."

"Then why are you greatly concerned by the teachings of your professor?"

"Well, you see, I will have to take an examination in his class and what can I say? If I do not answer as he teaches us, I will get a poor mark."

"Answer his questions according to the text, if you have to; but say it is what is given in the text. You do not have to say that you believe it. Do not forsake your prayers while you are studying, or your study of the scriptures, or your activities in the Church, and all will be well with you."

A few years ago the parents of a young man who was studying scientific courses came to me in great alarm. Their son was doubting some of the doctrines of the Church. He declared that they could not be true for they were in conflict with the teachings given in his classes. They wished me to have a talk with their son. This I did and we went into the matters at some length. I tried to convince him that there were other textbooks and other scientists which do not hold to the views he was being taught. That what he was being taught was merely a theory and not a proved fact. Just what effect my conversation had upon him I do not know. Others talked to him. One day he came to the office and said he was going on a mission, and thanked me and others for what had been done for him. He filled an honorable mission and came home fully convinced with a testimony of the Gospel.

One day I spoke before a congregation of Church members and in the course of my remarks mentioned the story of Joshua commanding the sun and moon to stand still. I said I did not know just how this happened, but I believed it happened; and I quoted the words of Mormon in the twelfth chapter of Helaman: "Yea, and if he say unto the earth—Move—it is moved. Yea, if he say unto the earth—Thou shalt go back, that it lengthen out the day for many hours—it is done. And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun." I said that this presented a plausible reason how that miracle in the days of Joshua may have been done. This was published and it brought into my office a teacher of science with whom I had gone to school in earlier days. He took me to task for my remarks and said: "Why, do you not know that if the earth slowed up for part of a day that it would create such a terrific wind that everything on the face of the earth would be swept off?" I looked at him and with a smile said: "My goodness! Is it not too bad that the Lord would not know this?" The conversation ended. Then I thought of the scripture where it is written that before the great day of the coming of the Lord the earth would "reel to and fro as a drunkard," 13 and what then, would be the nature of the wind.

On another occasion a young man that I had known in the mission field came to see me. In the mission as a boy he was very active. He had wonderful parents, two brothers and a sister, all of whom were very active. His mother was a noble woman, faithful and true. I had not seen this boy for several years. He was now a young man. He came to me seeking a favor. In

the course of our conversation he said he was not active in the Church; in fact could no longer accept the teachings of the Church, and then followed this conversation:

"You mean to say that you have lost your faith in the Church? Does your mother know how you feel?"

"I have not told her. You see, I have learned a great deal since I have been to school. I don't believe anything that I cannot see or feel."

"Do you see that high mountain through the window?"

"Yes."

"Do you see anything between us and the mountain top?"

"No."

"Do you know that there are hundreds of thousands of tons of air between us and that mountain peak? That there is a pressure of some 12 or more pounds of air to every square inch?"

"I don't know; it may be so."

"Can you see or feel that immense weight of air?"

"No."

"Then your philosophy is all wrong. There are thousands of things that you and I cannot see, feel, smell, taste or hear."

"Do you know that there are many tons of water suspended in the air between us and the mountain top?"

"I don't know."

"Well there are. You neither see this water, feel it, taste it or smell it, but it is there nevertheless. I think you better forsake your false philosophy."

The poor fellow thought that he had gained wisdom. He had heard the doctrines of the Church criticized and had been taught fragments of some modern philosophy. He wanted a demonstration, a tangible evidence for everything, like the Pharisees of old, and perhaps for the same reason. The fact remains, and is acknowledged by all experienced scientists that there are thousands of things around about us and everywhere in the universe that cannot be explained by any of the ordinary senses. We know they are true, but they remain unknown, their secrets have not been discovered. For instance, scientists do not know what light is. They have theories, but all they know is confined to theory. The rate that light travels is measured, that it travels with terrific speed is established. Professors Erich Hausmann and Edgar P. Slack have written, "Light is radiant energy which is capable of affecting the eye to produce vision. Its exact nature, as in the case of gravitation and electricity, is not fully

understood, but much has been learned about the way it is produced and propagated." 14 Here is an admission by two noted scientists that we do not understand light, neither do we fully understand gravitation or electricity. Dr. Charles E. Dill has said: "It seems a strange paradox to say that physicists are in greater darkness concerning the true nature of light than they are in regard to almost any other topic." 15

Dr. Oswald Blackwood says: "A question often arises over whether or not light exists in the depths of space where no eye is present to observe it. To this question there are two correct and yet contradictory answers, their correctness depending on whether the question is answered by a psychologist or a physicist. Some psychologists define light as a sensation; hence they would say that no light exists where there is no eye to perceive it. The physicist, on the other hand, defines it as the cause of that sensation, and he is more interested in the behavior of light as an objective phenomenon than in its subjective perception." 16

A scientist is able to understand the structure of a brain and the nervous system but who is able to tell whence comes a thought? What makes the heart beat? Why will two rose bushes only two feet apart, drawing nourishment from the same soil bear roses one deep red and the other pure white? Where and how comes the delicate coloring of the pansy or violet out of the same soil? Why are snow crystals always formed in six-pointed stars or sides, never in five or seven? One scientist has said that, "Water and sugar and the complex minerals which make the granite rocks all follow laws which are utterly unchangeable, but which are, as far as we can see, without any special reason: it is as profitable to speculate why the chlorophyll of vegetation is green and why the blood of animals is red. . . . Science knows why snow is white, and why it is beneficent; but it cannot explain the law of six." A black hen will lay a white egg and another hen either white or black will lay a brown egg. The eggs of some birds are blue, some are brown, some are white and some are speckled. William J. Bryan once said: why can "a black cow eat green grass and then give white milk with yellow butter in it?" Who can explain why these things are so?

There is no saying of greater truth than that of Paul in writing to the saints at Corinth:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged by no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:9-16.)

Zophar, the Naamathite, said to Job, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" 17 The answer is, without the Spirit of the Lord, No! The scientific mind which dwells constantly on the physical and temporal things of the universe, endeavoring to fathom all of the laws of nature, but who ignores the spiritual guidance which he could have if he sought in faith for it, will never find out God. He will invariably find and follow false gods, worshiping the substance and ignoring the Maker. This will be demonstrated as we proceed with this treatise. We have been promised by the Lord that all those who do the will of the Father shall know of the doctrine and all who would continue in his word should know the truth, and the truth would make them free. 18 Moreover he gave to his disciples the gift of the Holy Ghost that they might be taught and directed in all truth and so great did he consider the guiding power of this Holy Spirit, that he declared though all other sins and blasphemy may be forgiven men, yet the man who commits blasphemy against the Holy Ghost "it shall not be forgiven him, neither in this world, neither in the world to come." 19

It is unfortunate that so many scientists know nothing of spiritual things and such expressions as these of our Lord, are meaningless to them. All they have is, as Paul puts it, knowledge limited to "the spirit of man."

There are spiritual influences that are just as deep and meaningful as anything that is tangible to the natural senses; yet they cannot be described or explained. They come through the still small voice of the Spirit. They are penetrating but cannot be described any more than the feelings of love, sympathy, friendship, can be defined and fathomed. One thing that a member of the Church may know is most assuredly that God lives, that Jesus is in very deed the Only Begotten Son of God; the Redeemer of the world and the Savior of all those who obey him and keep his commandments. Moroni has promised that every soul who will sincerely, in faith and humility, read the Book of Mormon shall know by the power of the Holy Ghost that it is true. "And by the power of the Holy Ghost ye may know the truth of all things." 20 Members of the Church by the many thousands can sincerely, truthfully, testify that this promise has literally been fulfilled and that these words are true. They know the truth as thoroughly as they know that there is sunshine and rain upon the earth, that the wind at times blows, that we are subject to cold and heat and have many other sensations common to other men. These manifestations are just as true and more enduring than are the manifestations that come through the ordinary senses of man. They cannot, however, be explained to the understanding of the unbelieving person who has no experiences with which there can be made a comparison. It is just as impossible to make the hardened materialist understand the spiritual manifestations as it is to make a man born blind understand the color of blue, or red, or yellow, for he has no experience by which a comparison can be made. Yet it is just as foolish for the materialist to deny the spiritual manifestations that come to a humble member of the Church with a contrite spirit and broken heart, as it would be for the person born blind to deny that there are such colors as red, blue or yellow, that those who see can visualize, because he has never seen them and does not know what they are like.

By scientific investigation no man can demonstrate and prove the resurrection of the dead. How can a body that is burned to ashes be restored, or one that has turned to dust in the grave? This, nevertheless is the great promise made by our Lord, Jesus Christ, that all who have lived, who are now living and who will yet live in mortal life upon the earth, shall come forth from the dead receiving immortality or eternal life. 21 This promise in part has been fulfilled, for the righteous dead who lived from the days of Adam to the time of the ministry of Jesus Christ, came forth from the dead after his resurrection. 22 Every true Latter-day Saint knows that Peter, James, Moroni and other former apostles and prophets, came in their immortal resurrected bodies to Joseph Smith and Oliver Cowdery and others.

Since the advent of wireless telegraphy, the radio and television, it has been impressed upon the minds of all that there are innumerable waves passing over the face of the earth in all directions. We cannot see them, we cannot feel them, yet we know they exist. Some of these waves scientists have been able to intercept, or at least with them make contact. Previously these waves were unknown to all except a few. We know that a dog and other animals can understand sounds that reach their ears that human ears cannot hear. The scientist and astronomer, Camille Flammarion has given us these stimulating thoughts:

Auguste Comte and Littré have apparently striven to trace out for science its definite, its "positive" way. They tell us we are only to admit what we can see, or can touch, or what we have heard; we are to receive nothing except on the clear evidence of our own senses, and are not to endeavor to know what is unknowable. For half a century these have been the rules which have regulated science in the world.

But see now. In analyzing the testimony of our senses we find that they can deceive us absolutely. We see the sun, the moon, the stars revolving, as it seems to us, round us. That is all false. We feel that the earth is motionless. That is false too. We see the sun rise above the horizon. It is beneath us. We touch what we think is a solid body. There is no such thing. We hear harmonious sounds; but the air has only brought us silently undulations that are silent themselves. . . .

Nor is this all. Furthermore our five poor senses are insufficient. They only enable us to feel a very small number of the movements which make up the life of the universe. To give an idea of this here, I will repeat what I wrote in *Lumen*, a third of a century ago. "Between the last acoustic sensation perceived by our ears, and due to 36,850 vibrations per second, to the first optical sensation perceived by our eye, which is due to 400,000,000,000,000 vibrations in the same space of time, we perceive nothing. There is an enormous interval with which no one of our senses brings us into relation. If we had other chords to our lyre, ten, one hundred, or a thousand, the harmony of nature would be transmitted to us more complete than it is now, by making these chords all feel the influence of vibrations. On one hand our senses deceive us, on the other their testimony is very incomplete. Thus we have no cause to be vainglorious, or to set up our so-called positive philosophy as a principle. 23

That there are influences and contacts that may be made that are far beyond the powers of mortal man, unaided by the Spirit of the Lord, every member of the Church may know. The whispering of the Still Small Voice, the impressions that come from the guidance of the Holy Ghost are felt, but they can only be received by the person with a pure heart, a contrite spirit, for there must be these in order to complete the contact, just as we have to comply with

certain definite laws to become attuned to the message of the radio, or of television. Members of the Church should so live as to be worthy of these manifestations.

Suppose an airplane travels at the rate of 300 miles per hour from Quito in Ecuador to Belem in Brazil, not far from the equator. Each hour the airplane goes better than 1300 miles. Suppose it takes the return journey at the same rate of speed, then it covers about 700 miles going eastward while making the 300 miles westward. Should it travel at the same rate of speed from Quito to Panama, it would make the 300 miles northward according to schedule, but at the same time would be going east at the rate of 1000 miles per hour. Who ever stops to think of this? To all appearances it is not true.

If members of the Church will obey divine commandments they may be in perfect accord with the Spirit of the Lord, then they will not be deceived and that Spirit will enlighten their minds and quicken their spirits and they will not be deceived in relation to the great principles of truth which prevail in and govern the Kingdom of God.

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CHAPTER ONE

CONFLICT BETWEEN SCIENCE AND RELIGION—1

IS there a conflict between religion and science? Between the revealed word of the Lord to his prophets and the truth revealed through scientific investigation, there is no conflict. There can be no disagreement wherein truth is arrayed against truth. Could such a thing be possible all things would perish in confusion. There is a conflict existing between revealed truth coming from the Lord to his chosen servants and the false doctrines advocated by men of science. There is also a conflict between false religion and truth revealed through scientific investigation. The time will come when nothing will remain except truth. The Lord has made this known through revelation to the Prophet Joseph Smith as follows:

Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things—

Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven. 1

Again:

I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it is ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. 2

As long as men of science ignore the light of truth and have no faith in the Divine Creator, they will search the hard way to find out the works of the Lord and will formulate false theories which may prove both harmful and pernicious in that they will guide their fellows who accept them away from the revealed plan leading to eternal life.

Unfortunately most scientists depend entirely upon their own intelligence and wisdom without a thought of divine aid. It is said repeatedly that scientists do not take God into their reckoning in the search of truth. This is an unfortunate condition, for if they were men of prayer and faith, seeking divine help they would come to the truth more readily and would avoid the many pitfalls of false hypotheses.

The Church, nevertheless, is very grateful to the wonderful men and women who have been benefactors of humanity in a thousand ways, perhaps unconscious of the fact that divine aid has been given them, even if they did not seek it. Such as Harvey, Jenner, Lister, Pasteur, the

Curies, Morse, Tesla, Whitney, Farnsworth and thousands of others. It is foolish for one to think, however, that these discoveries and inventions have come to light during the past few centuries because men are more intelligent today than they were in former times. The poetry of the Psalms, the wisdom of Proverbs, the admonition and teachings of the Old Testament prophets, have never been surpassed. The painting and sculpture of the ancients equal or surpass anything produced today. The Damascus steel has been the marvel of the world and thousands of other things known and practiced by the ancients indicate an intelligence of the highest quality. Dr. Robert A. Millikan, who has been deceived by some modern theories, testifies that the ancients were as intelligent as men are today and that there have been billions of people who have lived and died with "as high intelligence" as people manifest today. 3

"If this is true," it has been said, "why, then, is it that the ancients did not have modern means of travel, of communication, numerous inventions for their convenience, such as we have today?" The answer to this question is, because the time had not come for these inventions and discoveries to be revealed. Let us not forget that the Spirit of the Lord has played a great part in all of the developments that have come to benefit mankind in these latter centuries. Can there be an honest doubt that the ancient seers saw these things in vision? They wrote about them and have predicted their coming; but the Almighty withheld from them these benefits for his own purpose. It is inconsistent to think that the Son of God, who by command of his Father organized the earth on which we stand, who could turn water into wine, raise the dead, give eyesight to the blind, cleanse the lepers, command the elements and have them obey him, and then could not have revealed, had it pleased him, these modern inventions. Nahum without question saw our present means of transportation. 4 John on the Isle of Patmos without doubt saw our airplanes and described them as they are now being used in war. It is revealed in the Book of Mormon that the Brother of Jared saw our day; 5 and the Lord revealed to Enoch the history of this earth and its inhabitants down to the end of time. 6 Isaiah also must have seen these modern conditions when he speaks of the gathering of Israel and that those being gathered would "fly as a cloud, and as the doves to their windows." 7 Joel declared that in the last days the Lord would pour out his spirit upon all flesh; and "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." 8 We are living in that day.

The reason for all of this great activity which was denied the ancient peoples is that we are living in the day of restitution; a day in which preparation shall be made to bring the earth back again to its primitive glory as it was when the Lord pronounced it good. It is the day spoken of by Peter as a time of "refreshing," and restitution of all things spoken of by all the prophets. 9 The same that was prophesied of by Paul in his epistle to the Ephesians, that "in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." 10

Henry George Bohn, printer and historian, writing of the *Origin and Progress of Printing*, wrote as follows:

"Nature does not advance by leaps," says an old proverb; neither does her offspring, Art. All the great boons vouchsafed to man by a munificent providence are of gradual development; and though some may appear to have come upon us suddenly, reflection and inquiry will always show that they have had their previous stages.

Indeed, nothing in this great world which concerns the well-being of man takes place by accident, but is brought forward by divine will, precisely at the moment most suitable to our condition. So it was with astronomy, the mariner's compass, the steamengine, gas, the electric telegraph, and many other of those blessings which have progressed with civilization. The elements were there and known, but the time had not arrived for their fructification. 11

Daniel in his vision of the last days saw a "time of trouble" such as "never was since there was a nation even to that same time." He saw the time of the redemption of the righteous, and the day of the resurrection, when the dead should come forth, "some to everlasting life, and some to shame and everlasting contempt." It was to come in a day when "many should run to and fro, and knowledge shall be increased." 12 Who can deny that this day is here? Paul also saw our time and described the conditions accurately as they now are. In writing to Timothy he said:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasure more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. 13

In writing to the members of the Church at Thessaly, Paul also predicted that because men would turn away from the truth the Lord, "shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." 14

What the prophets predicted has come to pass. Enoch, Moses, Isaiah, Daniel, Peter, Paul, the Jaredite and Nephite prophets, told the story of man's turning away from God, boasting in his own wisdom and his denial of the truth as truly and clearly by prophecy thousands of years ago, as we see it fulfilled today. We live in an age of materialism; of unbelief in the power of God, and denial of the divine calling of Jesus Christ as the Redeemer of the world and the Only Begotten Son of God in the flesh. This reminds us of the words of Jacob, brother of Nephi:

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God.

But wo unto the rich, who are rich as to the teachings of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also.

And wo unto the deaf that will not hear; for they shall perish.

Wo unto the blind that will not see; for they shall perish also.

Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

Wo unto the liar, for he shall be thrust down to hell.

Wo unto the murderer who deliberately killeth, for he shall die.

Wo unto them who commit whoredoms, for they shall be thrust down to hell.

Yea, wo unto those who worship idols, for the devil of all devils delighteth in them.

And in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins. 15

There is great divergence between the path traversed by the scientific investigator, who labors without faith in God, and that traveled by those who accept the divine revelations and walk in the light of his revelations. The scientist, searching without divine aid, depending solely on his own research and wisdom, reaches certain conclusions in relation to the origin of things; how worlds come into being and how they are eventually to die, perhaps to disintegrate and be recreated again in one eternal round. These theories are uncertain; they change from time to time, but quite generally scientists all agree that all things must eventually come to an end and then, some of them believe, the recreation will take place again. They like to talk about the "dying sun" 16 and have written volumes about the Universe how it came into being by chance and is subject to the temporal laws which we mortals understand and by which we are governed, and therefore, according to their calculations based on things which they see naturally, they conclude that all things in the Universe are governed by the same mutable laws that bind us to this mundane sphere. The Lord said to Isaiah:

. . . Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. 17

By revelation direct from our Eternal Father, we learn a very different story in relation to the beginning of things and the end thereof. There is a Supreme Ruler in the Universe, the Creator of worlds and all things that are in them. He does not create worlds to be destroyed. They are created to bring to pass his divine purpose for he said his work and glory is, "To bring to pass the immortality and eternal life of man." 18 Life is not an accident 19 and the human race is not destined to "die and cease to be." 20 Neither is life "an unimportant by-product . . . off the main line." 21

The story told by revelation has a very different and more hopeful ring. The Lord has not created worlds by accident, they are not "wandering blindly through space." 22 The Universe is well organized according to divine law and it is revealed that—

All kingdoms have a law given;

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified. 23

This applies to the great stars traveling through the Universe. It applies to our solar system and to every other kingdom great or small, including the atom. The Lord creates worlds in a systematic manner. He places them throughout the Universe by perfect and infinite calculations. It is not a matter of chance but of divine order. Earths are created primarily as habitations for living creatures. Man is superior to an earth, for he is the offspring of God, and he will, if he is obedient to eternal divine law, become a son of God and possess the powers by which earths are created. Our Father has said that he has created worlds "without number," and this for his own purpose, and "as one earth shall pass away, and the heavens thereof, even so shall another come:" and there is no end to his works, neither to his words. 24 The destiny of the earth on which we dwell, is that it shall pass through the measure for which it was created; it will eventually die, for it is a living thing, and after it is raised in the resurrection which will come to it, it will be a celestial body which will shine like the sun, and become the abode of celestial beings, that is, of those who have proved faithful in keeping all the laws of God. 25 The course prepared for our earth is the course through which countless other earths have passed and gone on to their glory, and as countless others, like our earth, are preparing to do.

Our heavens are filled with eternal worlds that have attained their exaltation. They are not dying. They have passed through the stage of death and have become eternal, glorious bodies, the habitations of sons and daughters of God who likewise have attained to glory. This is not a fairy tale but the story as the Lord has revealed it to his servants the Prophets. Unfortunately the wise and learned after the manner of the world, will not believe it. They prefer to believe the uncertain and ever-changing theories so prevalent among uninspired men, who travel blindly trying to fathom the deep mysteries of the Universe which elude them, but which the Lord has revealed to those who believe. These glorious truths the Lord has made known. Here are a few passages of scripture:

I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end.

The children of thy servants shall continue, and their seed shall be established before thee.
(Psalms 102:24-28.)

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever and my righteousness shall not be abolished. (Isaiah 51:6.)

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish; but thou remainest; and they all shall wax old as doth a garment. (Hebrews 1:10-11.)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? (2 Peter 3:10-12.)

The Lord himself called attention to these things when discussing his second coming with his disciples, said he, "Heaven and earth shall pass away, but my words shall not pass away."
(Matthew 24:35.)

This passing away does not mean that the earth will cease to be. It is merely the cleansing process from the temporal condition to the eternal condition where death will come to an end. To the Prophet Joseph Smith the Lord made this matter perfectly clear in the following words:

And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand. 26

Again:

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it has filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. . .

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. 27

Latter-day Saints should be extremely grateful for this light which the Lord has revealed to them concerning their destiny and the destiny of the earth. Let us add this comment from President Brigham Young:

And this world, so benighted at present, and so lightly esteemed by infidels, as observed by Brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory: It will be a body of light. John compared it, in its celestialized state to a sea of glass. 28

This from Elder Orson Pratt:

Who, in looking upon the earth as it ascends in the scale of the Universe does not desire to keep pace with it? that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also. 29

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23. D. & C. 88:36-39.

24. Moses 1:38.

25. D. & C. 88:15-29

26. D. & C. 29:22-25.

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28. *Journal of Discourses*, Vol. 7:163.

29. *Millennial Star* 12:72.

CHAPTER TWO

CONFLICT BETWEEN SCIENCE AND RELIGION—2

DURING the past century and the first half of the present century there has arisen a multitude of critics who have taken upon themselves the task of destroying, if possible, the divine inspiration of the Holy Scriptures. These critics are divided into two groups, each claiming scientific learning. One of these groups deals with the history and authorship of the several books in the Bible. They call themselves "higher critics" of the sacred record; but in fact they are destructive critics. They proclaim that the books of the Bible are without divine inspiration and were not written at the time indicated by the record, and in many instances were written by others than those whose names they bear. The other group deals with the geological history of the earth and "organic evolution" of all living things upon her face. Their contention is that the earth is more than seven billion years old; that all life upon it "evolved" from some infinitesimal life in the far distant past by spontaneous generation. These two groups are parts of the same general class, and each is bent upon the destruction of the story of creation and the development of humanity as this story is told in the Bible.

Both groups have tried to show that the Bible is a book filled with impossible stories regarding creation, folklore akin to fairy tales coming from ignorant, simpleminded people, who either worshiped the forces of nature or imaginary gods with passions like their own. These critics know that the ancient Egyptians, Chaldeans, Babylonians, Syrians, Greeks and Romans, worshiped many gods, both male and female. These gods loved and hated, were jealous of each other, were guilty of all kinds of shortcomings which we find so prevalent among the peoples of the earth. They have classed the prophets of the Bible and the God of Enoch, Noah, Abraham and Moses, in the same category with the pagan nations. Many of these writers have said that the gods were only the creations of the minds of primitive men. They were tribal gods, and the Hebrews in their worship were no different from these other nations. They flippantly, in derision, utter the refrain, "Man has created God in his own image,"¹ or, that the "Jaweh of the Book of Joshua, is not the Father-God of Jesus."² Their doctrine is that as man "evolved" and became more intelligent, his gods became more kind and merciful; less selfish in the sense of dispensing justice and equity among their devotees. According to this doctrine, the God of Moses and the prophets was vengeful, loving the shedding of blood and the offering of sacrifice. This class of intelligentsia, wise in their own conceit, with the wisdom which Isaiah says will perish, is very glib in the pronouncements that the doctrine of God is a progressive development and that the prophets of the Scriptures imagined that they were divinely inspired.

Among the most outstanding critics of religion, or theology, we find Dr. John William Draper and Dr. Andrew Dickson White, although the number who have taken it upon themselves to bring mankind into a modernistic view is legion. Another eminent person whom we may mention is Dr. Robert Andrew Millikan, the great scientist, although he admits that he has gone out of his field in order to correct the fateful superstitions and errors, as he views them, in the doctrines of the present Christian world. All three of these men are honorable and presumably honest in their convictions. The stand they have taken has been in the spirit of freeing religion, especially that of the Christian denominations, from what these scholars think are fatal errors to the Christian cause. Unfortunately each of these gentlemen views Christianity as he sees it, in its apostate setting, wherein it is a vastly different religion

from that which existed in the days of our Lord and his apostles, for since their day the doctrines and practices of the Primitive Christians have been changed beyond recognition. It is not however, merely the changed doctrines that come under careful consideration, but the fundamental doctrines which the present world has discarded and which were taught by the prophets and by the Son of God himself.

Dr. John William Draper was born in Liverpool, England, May 5, 1811. He received his early schooling in the English schools and at the University of London. He came to America in 1832 and studied medicine and science at the University of Pennsylvania. He wrote several books on history and science. His outstanding works are *History of the Intellectual Development of Europe*; *History of the American Civil War*; *Treatise on Human Physiology*; and *The Conflict Between Religion and Science*. For some time he was a professor in the University of New York. He died in the year 1882.

Dr. Andrew Dickson White was born in the year 1832 at Homer, New York. He was an American diplomat and served with the United States Delegation at St. Petersburg during the Crimean War. He served in the New York State Senate at the time of the Civil War and was minister to Germany in 1879 to 1881; minister to Russia 1892-1894 and again in 1897-1902, and was chairman of the American delegation to the Hague Peace Conference in 1899. He assisted Ezra Cornell in the founding of Cornell University and became its first president and gave to that school financial help and his extensive library. It was while traveling as a diplomat in foreign countries that he gathered his material for his work, *A History of the Warfare of Science with Theology in Christendom*.

Dr. Robert Andrew Millikan, one of the most distinguished of American scientists, as previously stated, acknowledged that the study of religion was not in his field, yet at the instance of others he took it upon himself to advance some thoughts which must, in this work, receive attention. It is unnecessary to go very far beyond the writing of these prominent advocates of science in their criticisms, for all other criticisms follow in great measure the same general pattern. It is necessary at this point to give only a sample of the modernistic doctrines which have been taught and are now being taught, to confuse an uninspired religious world and drive it further from the light of truth. These men are advocates of the doctrine that the prophets only imagined that they were inspired and conversed with the Lord and his angels. In their imaginations these critics go back in the far distant past and attempt to portray our ancient fathers as *probably* "seeing a spirit in a storm," a "god in the image of a powerful enemy, in the thunder," a "nymph in a stream," and if he happened to be a "monotheist" every "caprice in nature is attributed to one Great Spirit," and if he has but one god he tries to get him in a favorable mood rather than a hostile one by the offering of sacrifice. ³ In this manner the attempt is made to destroy faith in God and to turn people away from the revealed word of the Lord. It has become a very serious matter and many professed ministers preaching from their pulpits have fallen prey to these pernicious and soul-destroying doctrines. The result of this is that there has come to pass a rejection of Jesus Christ as the Son of God, the Redeemer of the world, and Savior of those who will repent and accept his Gospel. Many ministers weak in faith have become fearful less these theories of evolution and scriptural criticisms are true. It becomes necessary therefore that we who know the truth should raise our voices in defense of revealed religion and speak that which we do know to be true, that the faith of members of the Church, at least, shall not fail.

The evidence that the God of the Old Testament is the God of the New is well established. The truth of the story of Joseph Smith is too well attested to be successfully refuted. The Lord declared and taught his disciples that faith would dwindle, men would turn away from the truth as they did in the days of Noah before the flood, and that a similar condition would exist preceding the coming of our Lord to take his place as the rightful Ruler of the earth. Strong delusions have come just as our Lord and Peter and Paul predicted they would. All of these things give evidence of the near approach of the Millennial reign. The words of the prophets are being fulfilled.

These learned men all profess great friendship for religious people of the Christian denominations. They say they do not wish to do anything that is harmful, but desire to clear away the superstitions and rubbish that have accumulated through many years. For instance, Dr. Andrew D. White says in the preface to the first volume of his book:

My work in this book is like that of the Russian *mujik* on the Neva. I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediaeval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society.

For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and clamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric.

My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of "religion pure and undefiled" may flow on broad and clear, a blessing to humanity. . . .

It had certainly never entered into the mind of either of us that in all this we were doing anything irreligious or unchristian. Mr. Cornell was reared a member of the Society of Friends; he had from his fortune liberally aided every form of Christian effort which he found going on about him, and among the permanent trustees of the public library which he had already founded, he had named all the clergymen of the town—Catholic and Protestant. As for myself, I had been bred a churchman, had recently been elected a trustee of one church college, and a professor in another; those nearest and dearest to me were devoutly religious. . . . So far from wishing to injure Christianity, we both hoped to promote it; but we did not confound religion with sectarianism, and we saw in the sectarian character of American colleges and universities, as a whole, a reason for the poverty of the advanced instruction then given in so many of them. 4

Dr. Draper, Dr. Millikan and others take similar views. Their fight is not so much against religion or theology as they state it, as it is against what they call the superstitions, corruptions, and the perpetuation of mythological beliefs that have found their way into church organizations perpetuated by "ignorant and infuriated ecclesiastics, parasites, eunuchs, and slaves." 5

It is a pity that these capable men failed to come in contact with the restored Gospel, for they could have been of great value if they had been converted to the truth. The fact in the case of each of these distinguished scientists is pointed out by Paul in his First Epistle to the Corinthians:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence. 6

Much of the difficulty experienced by these scientists and many others, is the fact that they confound apostate Christianity with the Gospel of Jesus Christ. They recognized fully that great changes gathered from the pagan world, have come into the churches, but they were unable to discern the truth from the darkness, and having been led into the pitfalls of organic evolution and the mis-interpretations and confusion which came through the destructive criticism, they were unable to see the light. Therefore they discarded the history of the scriptures as it had been given by revelation, and lost all faith in the miracles and classed them among the mythology of the nations with whom the Israelites were surrounded. They looked through colored glasses that distorted all things out of proportion, and hence they became easy prey to the "strong delusions, that they should believe a lie." 7

The fact of the apostasy, however, was still visible to their eyes. It would have been to the advantage of restored Christianity had they pointed out the fact of the great apostasy, without confusing the departures from the truth with the correct teaching of the prophets; but being without the guidance of the Holy Spirit, they were unable to discover these differences. Truth and error too frequently appeared to them to be of the same substance, and therefore what was written by inspiration failed to register as revelation and commandment from the Lord. Dr. Millikan bears record that Jesus, although he does not accept him as the Only Begotten Son of God, "taught the gospel of a beneficent creator, whose most outstanding attribute was love, and that conception of course made love, unselfishness, the first duty of man," then he adds, "And through all the next thousand years of horrible strife and disaster the life and the spirit and, to an extent, the conception of Jesus was kept before the whole western world as the basis of its religion." Then he adds: "I would not at all overlook the backward steps which religion took during this period, for let us frankly admit that it did take backward steps. It became deeply encrusted with superstition." 8

Dr. John William Draper senses more fully the departure of the Catholic Church from the original teachings of our Savior and his apostles, and while he has much criticism of the old prophets and historians, he has confined the greater part of his criticism to the changes and doctrines existing in the corrupted church from the third century on, coming principally since the time of the rule of the popes. The story he tells of apostate Christianity is as vivid as it could be had he been familiar with the restored Gospel. Since his criticisms deal with these changes, it may be in perfect order to let him bear witness and confirm the position of the

Church of Jesus Christ as it has been restored and given by divine revelation. In the preface to his work he says:

In speaking of Christianity, reference is generally made to the Roman Church, partly because the demands are the most pretentious, and partly because it has commonly sought to enforce those demands by the civil power. None of the Protestant Churches has ever occupied a position so imperious—none has ever had such widespread political influence. For the most part they have been adverse to constraint, and except in very few instances their opposition has not passed beyond the exciting of theological odium.

As to Science, she has never sought to ally herself to civil power. She has never attempted to throw odium or inflict social ruin on any human being. She has never subjected any one to mental torment, physical torture, least of all to death, for the purpose of upholding or promoting her ideas. She presents herself unstained by cruelties and crimes. But in the Vatican—we have only to recall the Inquisition—the hands that are now raised in appeals to the Most Merciful are crimsoned. They have been steeped in blood!

In selecting and arranging the topics now to be presented, I have been guided in part by "the Confession" of the late Vatican Council, and in part by the order of events in history. Not without interest will the reader remark that the subjects offer themselves to us now as they did to the old philosophers of Greece. We still deal with the same questions about which they disputed. What is God? What is soul? What is the world? How is it governed? Have we any standard or criterion of truth? And the thoughtful reader will earnestly ask, "Are our solutions of these problems any better than theirs?" 9

In his second chapter, dealing with "The Origin of Christianity.—Its Transformation on Attaining Imperial Power.—Its Relation to Science," Dr. Draper has this to say:

For many years Christianity manifested itself as a system enjoining three things—toward God veneration, in personal life purity, in social life benevolence. In its early days of feebleness it made proselytes only by persuasion, but, as it increased in numbers and influence, it began to exhibit political tendencies, a disposition to form a government within the government, an empire within the empire. These tendencies it has never since lost. They are, in truth, the logical result of its development. The Roman emperors, discovering that it was absolutely incompatible with the imperial system, tried to put it down by force. This was in accordance with the spirit of their military maxims, which had no other means but force for the establishment of conformity.

Place, profit, power—these were in view of whoever now joined the conquering sect. Crowds of worldly persons, who cared nothing about its religious ideas, became its warmest supporters. Pagan at heart, their influence was soon manifested in the paganization of Christianity that forthwith ensued. The emperor, no better than they, did nothing to check their proceedings. But he did not personally conform to the ceremonial requirements of the Church until the close of his evil life, A.D. 337.

That we may clearly appreciate the modifications now impressed on Christianity—modifications which eventually brought it in conflict with science—we must have as a means of comparison, a statement of what it was in its purer days. Such, fortunately, we find in the "Apology or Defense of the Christians against the Accusations of the Gentiles," written by

Tertullian, at Rome, during the persecution of Severus. He addressed it, not to the emperor, but to the magistrates who sat in judgment on the accused. It is a solemn and most earnest expostulation, setting forth all that could be said in explanation of the subject, a representation of the belief and cause of the Christians made in the imperial city in the face of the whole world, not a querulous or passionate ecclesiastical appeal, but a grave historical document. It has ever been looked upon as one of the ablest of the early Christian works. Its date is about A.D. 200. 10

From Tertullian's able work we see what Christianity was while it was suffering persecution and struggling for existence. We have now to see what it became when in possession of imperial power. Great is the difference between Christianity under Severus and Christianity after Constantine. Many of the doctrines which at the latter period were preeminent, in the former were unknown.

Two causes led to the amalgamation of Christianity with paganism: 1. The political necessities of the new dynasty; 2. The policy adopted by the new religion to insure its spread.

1. Though the Christian party had proved itself sufficiently strong to give a master to the empire, it was never sufficiently strong to destroy its antagonist, paganism. The issue of the struggle between them was an amalgamation of the principles of both. In this, Christianity differed from Mohammedanism, which absolutely annihilated its antagonist, and spread its own doctrines without adulteration.

Constantine continually showed by his acts that he felt he must be the impartial sovereign of all his people, not merely the representative of a successful faction. Hence if he built Christian churches, he also restored pagan temples; if he listened to the clergy, he also consulted the haruspices; if he summoned the Council of Nicea, he also honored the statue of Fortune; if he accepted the rite of baptism he also struck a medal bearing his title of "God." His statue, on the top of the great porphyry pillar at Constantinople, consisted of an ancient image of Apollo, whose fortunes were replaced by those of the emperor, and its head surrounded by the nails feigned to have been used at the crucifixion of Christ, arranged so as to form a crown of glory.

Feeling that there must be concessions to the defeated pagan party, in accordance with its ideas, he looked with favor on the idolatrous movements of his court. In fact the leaders of these movements were persons of his own family.

2. To the emperor—a mere worlding—a man without any religious convictions, doubtless it appeared best for himself, best for the empire, and best for the contending parties, Christian and pagan, to promote their union or amalgamation as much as possible. Even sincere Christians do not seem to have been averse to this; perhaps they believed that the new doctrines would diffuse most thoroughly by incorporation in themselves ideas borrowed from the old, that Truth would assert herself in the end, and the impurity be cast off. In accomplishing this amalgamation, Helena, the empress-mother, aided by the court ladies, led the way. For her gratification there were discovered, in a cavern at Jerusalem, wherein they had lain buried for more than three centuries, the Savior's cross, and those of the two thieves, the inscription, and the nails that had been used. They were identified by miracle. A true relic-worship set in. The superstition of the old Greek times reappeared; the times when the tools with which the Trojan horse was made might still be seen in Metapontum, the sceptre

of Pelops at Chaeroneia, the spear of Achilles at Phaselis, the sword of Memnon at Nicomedia, when the Tegeates could show the head of the Calydonian boar and very many cities boasted their possession of the true palladium of Troy; when there were statues of Minerva that could brandish spears, paintings that could blush, images that could sweat, and endless shrines and sanctuaries at which miracle-cures could be performed.

As years passed on, the faith described by Tertullian was transmuted into one more fashionable and more debased. It was incorporated with the old Greek mythology. Olympus was restored, but the divinities passed under other names. The more powerful provinces insisted on the adoption of their time-honored conceptions. Views of the Trinity, in accordance with Egyptian traditions, were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess, with the infant Horus in her arms, had descended to our days in the beautiful, artistic creations of the Madonna and Child. Such restorations of old conceptions under novel forms were everywhere received with delight. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had decreed that the Virgin should be called the "Mother of God," with tears of joy they embraced the knees of their bishop; it was the old instinct peeping out; their ancestors would have done the same to Diana.

This attempt to conciliate worldly converts, by adopting their ideas and practices, did not pass without remonstrance from those whose intelligence discerned the motive. "You have," says Faustus to Augustine, "substituted your agapae for the sacrifice of the pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivities of the Gentiles, their calends, and their solstices; and, as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them." Pagan observances were everywhere introduced. At weddings it was the custom to sing hymns to Venus.

Let us pause here a moment, and see, in anticipation, to what a depth of intellectual degradation this policy of paganization eventually led. Heathen rites were adopted, a pompous and splendid ritual, gorgeous robes, mitres, tiaras, wax-tapers, processional services, lustrations, gold and silver vases, were introduced. The Roman lituus, the chief ensign of the augurs, became the crozier. Churches were built over the tombs of martyrs, and consecrated with rites borrowed from the ancient laws of the Roman pontiffs. Festivals and commemorations of martyrs multiplied with the numberless fictitious discoveries of remains. Fasting became the grand means of repelling the devil and appeasing God; celibacy the greatest of the virtues. Pilgrimages were made to Palestine and the tombs of the martyrs. Quantities of dust and earth were brought from the Holy Land and sold at enormous prices, as antidotes against devils. The virtues of consecrated water were upheld. Images and relics were introduced into the churches, and worshiped after the fashion of the heathen gods. It was given out that prodigies and miracles were to be seen in certain places, as in the heathen times. The happy souls of departed Christians were invoked; it was believed that they were wandering about the world, or haunting their graves. There was a multiplication of temples, altars, and penitential garments. The festival of the purification of the Virgin was invented to remove the uneasiness of heathen converts on account of the loss of their Lupercalia, or feasts of Pan. The worship of images, of fragments of the cross, or bones, nails, and other relics, a true fetish worship, was cultivated. Two arguments were relied on for the

authenticity of these objects—the authority of the Church, and the working of miracles. Even the worn-out clothing of the saints and the earth of their graves were venerated. From Palestine were brought what were affirmed to be the skeletons of St. Mark and St. James, and other ancient worthies. The apotheosis of the old Roman times was replaced by canonization; titular saints succeeded to local mythological divinities. Then came the mystery of transubstantiation, or the conversion of bread and wine by the priests into flesh and blood of Christ. As centuries passed, the paganization became more and more complete. Festivals sacred to the memory of the lance with which the Savior's side was pierced, the nails that fastened him to the cross, and the crown of thorns, were instituted. Though there were several abbeys that possessed this last peerless relic, no one dared to say that it was impossible they could all be authentic. . . . The worshipping and adoring of the dead in their sepulchres, shrines, and relics; the consecrating and bowing down to images; the attributing of miraculous powers and virtues to idols; the setting up of little oratories, altars, and statues in the streets and highways, and on the tops of mountains, the carrying of images and relics in pompous procession, with numerous lights and music and singing; flagellations at solemn sessions under the notion of penance; a great variety of religious orders and fraternities of priests; the shaving of priests, or the tonsure as it is called, on the crown of their heads; the imposing of celibacy and vows of chastity on the religious of both sexes—all these and many more rites and ceremonies are equally parts of pagan and popish superstition. Nay, the very same temples, the very same images, which were once consecrated to Jupiter and the other demons, are now consecrated to the Virgin Mary, and the other saints. 11

There came out of the transformation of Isis the practice of praying to and the worship of the Virgin Mary, and she became the mediator between man and God. 12

Considering all these changes which came transforming the Church of Jesus Christ, which he established in its purity, can we wonder that intelligent men become confused in relation to religion, and in their confusion and bewilderment turn away from that which is true in disgust? This corruption of the truth becomes revolting and the revelations of the Lord are more readily looked upon as figments coming from fanatical and over-wrought minds. I repeat that the deliberate teaching of false doctrines, which corrupt the minds of many, by those professing divine authority and to be ministers of Jesus Christ, is a crime of the greatest magnitude. This is likewise true of those who put forth false theories of science as truth.

It is, however, within the power of every soul to know the truth. All that is necessary is to "do the will" of the Father and his Son Jesus Christ. We are taught that the Lord has not forsaken mankind and left them to grope blindly trying to find their way back into his presence. For wise reasons the Lord withdrew his presence from his children when they came into this mortal life and called on them to walk by faith and thus to be proved whether under all the circumstances of mortality, they would be willing to keep his commandments which he, through his servants the prophets, has given them. Moreover, he has given to every man guidance through the Spirit of Truth, or Light of Christ. This is not the Holy Ghost, but another Spirit which, if it is heeded, will lead men to the truth. In relation to this Spirit the Lord has given this definite information:

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.
13

To Moroni the Lord revealed this same truth as follows:

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. 14

How true it is that the majority of men reject the truth when it is offered them by revelation preferring the philosophies and speculations of their uninspired fellows.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. 15

REFERENCES—CHAPTER TWO

Footnotes

1. Smith, J. F., *Signs of the Times*, pp. 76-77.
2. *Ibid*, p. 78.
3. Millikan, Dr. R. A., *Evolution in Science and Religion*, pp. 67-68.
4. White, Dr. A. D., Introduction VI-VII, *History of the Conflict of Science with Theology*.
5. Draper, Dr. J. W., Preface VI-VIII, *Conflict Between Religion and Science*.
6. 1 Cor. 1:26-29.
7. 2 Thess. 2:11.
8. Millikan, Dr. R. A., *Evolution in Science and Religion*, pp 74-75.
9. Draper, Dr. J. W., *Conflict Between Religion and Science*, X-XII.
10. *Ibid.*, Chapter 2:38-40.
11. *Ibid.*, Chapter 2:45-50.
12. *Ibid.*, Chapter 2:55.
13. D. & C. 84:45-47. Moroni 7:16.
14. Moroni 7:16.
15. John 3:16-21.

CHAPTER THREE

FUNDAMENTAL DOCTRINES OF THE CHURCH

THE following doctrines are fundamental to the Gospel of Jesus Christ. They were all given by revelation. The revelation came by personal visitations from the Lord or from his angels sent from his presence, or by his word to his servants the prophets. They are revealed truth. They cannot be changed or modified.

1. God, our Eternal Father, is an immortal exalted Man, with a body of flesh and bones and eternal spirit, inseparably connected that cannot be divided and cannot die. 1
2. The presiding authority in the Universe is, God the Father, his Son Jesus Christ and the Holy Ghost. 2
3. This earth on which we dwell at the word of the Father, was created by the Son before he obtained his tabernacle of flesh and bones. 3
4. Adam was the first man on the earth, and Eve, his wife, the first woman. They were created in the image of God. 4
5. When Adam and Eve were placed in Eden they were not subject to the power of death and could have lived, in the state of innocence in which they were, forever had they not violated the law given them in the Garden. 5
6. The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam's fallen condition. 6
7. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. 7
8. By partaking of the forbidden fruit, and thus violating the law under which he was placed, his nature was changed, and he became subject to (1) spiritual death, which is banishment from the presence of God; (2) temporal death, which is separation of spirit and body. This death also came to Eve his wife. 8
9. Had Adam and Eve not transgressed the law given in Eden, they would have had no children. 9
10. Because of this transgression bringing mortality, the children of Adam and Eve inherited mortal bodies and became subject to the mortal death. 10
11. Because Adam transgressed the law, the Lord changed the earth to suit the mortal condition and all things on the face of the earth became subject to mortality, as did the earth also. 11

12. To defeat the power which death had gained it became necessary that an infinite atonement be offered to pay the debt and thereby restore Adam and Eve and all of their posterity, and all things, to immortal life through the resurrection. 12

13. To accomplish this, Jesus Christ, who created the earth, volunteered and was chosen to come to earth as that infinite sacrifice. According to eternal law, this sacrifice had to be made by a God who was not subject to death, yet had the power to die and take up his body again by inherent right. Being the only begotten Son of God in the flesh, our Redeemer obtained from his Father the mastery over death, and from his mother he inherited the power to die. 13

14. This atonement by the Son of God is of twofold nature: (1) It redeems all creatures who are subject to mortality through the fall, and restores them to immortality, without any act whatsoever on their part. Hence every soul born into this world shall receive the resurrection, the body and spirit being united never again to be divided. 14 (2) It redeems every soul from the penalties of his own transgressions, on the condition that he accepts the plan of salvation and is obedient to all the laws and commandments of God and that he endures in faithfulness to the end. None but the truly repentant are entitled to this forgiveness of sins. 15

15. There are definite laws which are known as The Gospel of Jesus Christ, that must be obeyed in order to obtain this salvation.

16. The first, or foundation principles, which must be received and obeyed are these:

a. Faith in God and in the Atonement of Jesus Christ.

b. Repentance from all sin.

c. Baptism, by one having authority, in water by immersion for the remission of sin.

d. Laying on of hands by one holding authority, for the gift of the Holy Ghost.

e. A contrite spirit and a humble heart.

f. Obedience to every other ordinance and principle of the Gospel, appertaining to the blessing of eternal life, and faithfulness to the end.

17. All men will be judged according to their individual works and none will be required to pay the debt of another. 16

18. There are graded kingdoms, or degrees of glory, into which the children of men will go after the resurrection, according to their faithfulness, or lack of faithfulness, in the keeping of the commandments of God; in other words, according to their individual works while on earth. Those who have been baptized and confirmed and remain true, having overcome the world by "faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true," shall inherit the celestial kingdom, where they will be "priests and kings," and "sons of God." Honorable men of the earth, who have kept themselves virtuous, who have been honest, just and fair in their dealings with others but who would not accept the Gospel when it was offered them, shall become heirs of the terrestrial kingdom. All those who love wickedness, "who are liars, and sorcerers, and

adulterers, and whoremongers, and whosoever loves and makes a lie," shall be sent to the telestial kingdom. There is still another group composed of those who have had a testimony of divine truth, who have had the guidance of the Spirit of the Lord, or Holy Ghost, and afterwards deny the truth and put Jesus Christ to open shame. These shall be cast out into "outer darkness." They are called sons of perdition. 17 Moreover, there is salvation for all those who have died without knowing the plan of salvation; who never knew of Jesus Christ and had no opportunity to repent and receive the remission of sins while living in this mortal world. By eternal provision, declared in the beginning, all of these have the opportunity to hear the Gospel in the world of spirits, and all who are willing to accept it there, will be heirs of salvation, the work essential for that salvation which belongs to this mortal existence, will be done for them vicariously. 18 Thus our Eternal Father in his great mercy grants salvation to all who are willing to receive it, both the living and the dead. This great work for the dead is performed in the temples and shall continue to be performed through the coming millennium until every soul who is worthy of salvation shall hear and understand the fulness of the Gospel.

These doctrines we are called on to preach and sustain by the commandment of the Lord to his Church. It is just as necessary to cry repentance today, as it was in the days of Paul, and to preach "Christ and him crucified," which is just as much a stumblingblock to our evolutionist friends today as it was to the Greeks in the days of Paul. But our friends say such doctrines as I have here presented, are dogmatic. Dr. Millikan, for instance, has said:

As I see it, there are but two points of view to be taken with respect to this whole question of religion. The one is the point of view of the dogmatist; the other the point of view of the open-minded seeker after truth. Dogmatism means assertiveness without knowledge. The attitude of the dogmatist is the attitude of the closed mind. There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist. They seem to me to represent much the same type of thinking. Each asserts a definite knowledge of the ultimate *which he does not possess*. Each has closed his mind to any future truth. Each has a religion that is fixed. 19

What could be more dogmatic than this expression? Is it true that dogmatism "means assertiveness without knowledge?" How do you know that the assertiveness is without knowledge? When the eleven disciples asserted that Christ appeared to them in the upper room after his resurrection, and they thrust their hands in the wounds in his side and his hands, was it assertion without knowledge? Their statement is dogmatic, and justly so. True religion *is* dogmatic. All truth is dogmatic. When Peter said to the Jews: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole," he was very dogmatic. Was this dogmatism without knowledge? Peter was an eyewitness to the resurrection of the Lord. He not only saw him, but felt his wounds and heard his voice. We could hardly think that Peter the disciple and witness, could say, "we thought we saw him, and thought we felt the wounds and heard his voice." Such would be extremely ridiculous. The prophets were dogmatic, and when they received revelation, had visions and visitations from heavenly personages, they *knew it*, they were not deceived, and their assertions were dogmatic, righteously so. There are members of the Church by the hundreds of thousands today, who can speak with knowledge, and dogmatically and truthfully say, they know that God lives, that Jesus Christ is their Redeemer, that he was resurrected from the dead and that the Gospel of Jesus Christ has been revealed from heaven

and once more given unto men. They speak dogmatically, they cannot speak any other way. They have the testimony of the truth from the most positive source from which eternal knowledge can come. They have not closed their minds against further truth. They are not asserting these things without knowing full well that they are true. They are not bigots, but their religion is *fixed* because it is given them by divine revelation. Joseph Smith was dogmatic in relating his visitation of the Father and the Son, when he said: "I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." He was not speaking something that he did not know. The assertion had to be positive for it was true.

What could be more dogmatic than this expression coming from Dr. Andrew D. White:

Whatever additional factors may be added to natural selection—and Darwin himself fully admitted that there might be others—the theory of an evolution process in the formation of the universe and animated nature is established, and the old theory of direct revelation is gone forever. In place of it science has given us conceptions far more noble, and opened the way to an argument for design infinitely more beautiful than any ever developed by theology.

20

The whole question of dogmatism is seemingly this: If the dogmatism comes from evolutionists, it is justified; but if it comes from religion, it is from a "closed mind" and an "assertion of definite knowledge that is not possessed." The scientist asserts that the earth is a globular body; that it makes one revolution on its axis every complete day; that it revolves in its orbit around the sun once each year. All of these teachings and thousands more are presented dogmatically. We do not deny that they are true. Rain is evaporated water from the oceans and the face of the earth that has ascended above the earth and then under certain conditions has been precipitated to the earth again. This doctrine is dogmatically proclaimed. There are great numbers of laws in nature that have been discovered and are dogmatically proclaimed. They are true. The religionist does not dispute these things. The trouble with the scientist is that he denies to the religionist the right, or privilege, to know of spiritual things which are not manifest to the scientific eye, heard by the scientific ear, or felt by the scientific touch. But there are things that the Lord has revealed that are just as true as any truth which may be demonstrated by scientific investigation; yet the scientist, especially if he is an evolutionist, in his superior wisdom, denies to his religious fellows the right to claim that he knows certain other truths, which scientifically cannot be discerned.

There is no scientific way ever discovered that can prove that there is a spirit in man; that when a child is born into this world his eternal spirit which existed from before the foundations of this earth were laid, has been united with the mortal body. 21 There is no scientific way to prove that when a man dies, the spirit goes back to him who gave it. 22 It cannot be proved scientifically that there has been, or will be a resurrection of the dead, but many of the dead have come forth from their graves, 23 and the edict of the Almighty is that all shall come forth who have lived, who are living now and will yet live on the earth. 24 All

of these truths have been revealed and have been positively known by the prophets. They are known to be true by the righteous followers of Jesus Christ today. There are many living today who have had the knowledge of these things revealed to them and they know them to be true; but they have not been made known through the physical senses but through the spiritual and those who have this knowledge know they are true. The mocking of the infidel, the agnostic, the evolutionist, cannot change the fact. True religion, revealed to man from Jesus Christ through the Holy Spirit, is dogmatic and those who have the knowledge speak that which they know. It is not "assertiveness without knowledge"; it is not the assertion of the ultimate which they do not possess. There is no truth that can be known more positively than the truth revealed through the Holy Ghost. Moroni knew perfectly well that his promise which is recorded in the 10th chapter of the Book of Moroni, would be fulfilled, and there are many thousands who can testify to this truth. 25

The knowledge revealed to the humble believer in Jesus Christ, who has been baptized and confirmed by the laying on of hands surpasses knowledge in the weight of its conviction beyond that of any other source. For that reason the Lord gave the following commandment:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 26

Understanding the importance of the testimony of the Spirit, the author of the Hebrews wrote:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 27

Again:

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 28

Peter also bore witness to this truth:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and

Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 29

It is, however, impossible for men who have never felt the influence of the Spirit of the Lord, but, to the contrary, have done all in their power to destroy the faith of the people in the Holy Scriptures, and in the divine mission of Jesus Christ as the only begotten Son of God, to understand spiritual things. It is a true saying that all such things are foolishness to them. This is not a condition which prevails in these latter days that did not exist in ancient times. Human nature has not changed through all the ages since mankind commenced to scatter over the face of the earth. Today they have the same ambitions, the same weaknesses, the same attitude of superiority. Job, thousands of years ago, understood this, and what he said to the men who came to him in the hour of his affliction, can be applied today with equal truth to all those who boast of their worldly wisdom, who lack humility and faith in God, but boast in their own strength; "No doubt but ye are the people, and wisdom shall die with you!" 30

REFERENCES—CHAPTER THREE

Footnotes

1. *History of the Church*, Vol. 1, p. 305; Genesis 1:26-27; 1 Cor. 11:7. P. of G. P., Moses 1:6; Heb. 1:3; 2:26-27; D. & C. 20:18.
2. First Article of Faith; Matt. 3:11, 16; Luke 3:22; John 14:16-17; Matt. 28:18-19; D. & C. 20:27, 29.
3. Moses 1:32-33; John 1:1-4; Eph. 3:9; Heb. 1:2.
4. Gen. 1:26-27. Moses 3:7.
5. Gen. 2:17; 3:3, 19; 1 Cor. 15:21-22; 2 Nephi 2:22.
6. Gen. 1:31; 2:17-19; 2 Nephi 2:22.
7. 2 Nephi 2:22.
8. D. & C. 29:40-44.
9. Moses 5:11; 2 Nephi 2:22-25.
10. Gen. 3:17-19; 1 Cor. 15:21-22.
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12. 1 Cor. 15:22; John 3:14-17; 4:14; 5:24-29; 11:25-26; D. & C. 29:22-25; Alma 11:40-45; 40:22-23.
13. Moses 4:1-2; Abraham 3:25-28; 2 Nephi.
14. D. & C. 29:26-28; John 5:25-29; Rev. 20:4, 5, 12, 13.
15. Orson Pratt M. S. 69-70; Alma 42:24; D. & C. 19:16-19.
16. Second Article of Faith.
17. D. & C. Sec. 76; 1 Cor. 15:40-42.
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20. White, Dr. A. D., *History of Warfare of Science with Theology*, Vol. 1, p. 86.
21. Gen. 2:7; Luke 24.

22. Alma 40:11.

23. Matt. 27:51-53; 3 Nephi 23:9-13; D. & C. Sec. 13.

24. D. & C. 27:12; John 5:25-29; 11:25; Rev. 20:4-5, 12-13; 2 Nephi 9:10-13; Mosiah 15:21-26.

25. Moroni 10:4-5.

26. Matt. 12:31-32.

27. Hebrews 6:4-6.

28. *Ibid.*, 10:26-29.

29. 2 Peter 2:20-22.

30. Job 12:2.

CHAPTER FOUR

THE DOCTRINE OF GOD—1

IN the wonderful soul-touching prayer of our Lord shortly before he was taken as a prisoner before the Sanhedrin to be condemned and delivered to Pilate to be crucified for the sins of the world, he said:

Father, the hour is come; glorify thy Son, that thy Son may also glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 1

John, the beloved disciple, who knew the Savior perhaps better than any other of the apostles, and who was appointed to write of his ministry and of the great Apocalypse 2 had this to say of Christ as translated in the King James version of the Bible:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

In the account revealed by the Lord to the Prophet Joseph Smith, it reads:

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made which was made.

In him was the gospel, and the gospel was the life, and the life was the light of men;

And the light shineth in the world, and the world perceiveth it not. 3

In substance these interpretations mean practically the same. They teach that Jesus Christ is the Son of God and that he was in the beginning with the Father, and by him the world was created, and all things were made (organized) by him.

Our learned enemies of the Gospel and the divine mission of Jesus Christ, in their overwhelming conceit, will not have it so. They have rejected Jesus Christ as the Son of God. They have rejected him as the Redeemer of the world and the Savior of men. They have denied his Godhood and his resurrection, while they condescendingly permit him to be a merciful and moral teacher of mankind. In fact they think they have learned through their study of science that God could not possibly be an exalted man. He could not be the Father of Jesus Christ in the literal sense as being the Father of his body, for to them God is a force, an influence, a mystery which no man can solve. They have universally ridiculed the idea that there can be an Eternal Father, who could create man in his own image, in the likeness of his body, for their god has no body, he is too great, too mighty, to be confined in a body limited to the dimensions of a man. They glibly speak of the "God of nature," 4 the "God of Science," 5 but he is a mystery that cannot be understood. The fact that he cannot be understood is, to them, his great glory. He must be some force or controlling principle that keeps the universe in order, for we have an "orderly universe." Yet their god is constantly at work tearing down and re-creating worlds. In some respects, their doctrine is very closely related to that of the sectarian world, which they so roundly criticize. But that the Almighty, the Maker of the Universe, could be an anthropomorphic being, is too absurd. They say this in spite of all that has been revealed. Let us present some of these very profound criticisms:

Indeed, I am convinced that nothing in our time is so dangerous to the belief in God and his kingdom, at least in scientific circles, as the attempt to foist anthropomorphic theism upon the understanding, as a scientifically necessary theory of the universe, by means of antiquated arguments that conflict with natural scientific investigation. (It will be seen later on in what sense anthropomorphic theism has been and always will be impossible.) Ignorance was ever a weak support; to attempt to cling to it looks like a tendency to obscurantism, which makes ignorance the basis of clerical domination: *nam sciunt, quod sublata ignorantia stupor, h.e. unicum argumentandi twendaeque autoritatis medium, quod habent, tollitur* (Spinoza, *Eth.*, I, Appendix). 6

Jesus struck the most mortal blow that has ever been struck at all childish literalisms, at all the ideas which underlie modern so-called fundamentalism, when he changed the literalistic interpretation of the Jewish scriptures, the anthropomorphic conception of God prevalent up to his time, and saw in God no longer merely a powerful human being, but a being whose qualities transcend all human qualities; when he cried, "It hath been written . . . *but* I say unto you"; when he saw a great benevolence behind the universe; when he taught "God is a spirit"; when he said, "The kingdom of heaven is within you." . . .

Jesus had gone a long way toward destroying or refining man's primitive childish conception of a capricious anthropomorphic God. . . .

Here was another divine event, the third stage in the evolution of man's conception of God and, as an inevitable consequence, of his conception of duty. 7

Above all, I abstain from commenting on the Patristic conception of the Almighty; they are too anthropomorphic, and wanting in sublimity. 8

Nestor rejected the base popular anthropomorphism, looking upon it as little better than blasphemous, and pictured to himself an awful eternal Divinity, who pervaded the universe, and had none of the aspects or attributes of man. . . . 9

It is enough now to remark that their heaven [i.e. Mohammedism] was arranged in seven stories, and was only a place of Oriental carnal delight. It was filled with black-eyed concubines and servants. The form of God was, perhaps, more awful than that of paganized Christianity. Anthropomorphism will, however, never be obliterated from the ideas of the unintellectual. Their God, at best, will never be anything more than the gigantic shadow of a man—a vast phantom of humanity—like one of those Alpine spectres seen in the midst of the clouds, by him who turns his back on the sun. 10

In the two accounts imperfectly fused together in Genesis, and also in the account of which we have indications in the book of Job and in the Proverbs, there is presented, often with the greatest sublimity, the same early conception of the Creator and of the creation—the conception, so natural in the childhood of civilization, of a Creator who is an enlarged human being working literally with his own hands, and of a creation which is "the work of his fingers." To supplement this view there was developed the belief in this Creator as one, who having "*From his ample palm*

Launched forth the rolling planets into space,"

sits on high, enthroned "upon the circle of the heavens" perpetually controlling and directing them.

From this idea of creation was evolved in time a somewhat nobler view. Ancient thinkers and especially, as it is now found in Egypt, suggested that the main agency in creation was not the hands and fingers of the Creator, but his *voice*. 11 . . .

We have seen, thus far, how there came into the thinking of mankind upon the visible universe and its inhabitants the idea of a creation virtually instantaneous and complete, and of a Creator in human form with human attributes, who spoke matter into existence literally by the exercise of his throat and lips, or shape and placed it with his hands and fingers.

We have seen that this view came from far; that it existed in the Chaldaeo-Babylonian and Egyptian civilizations, and probably in others of the earliest date known to us; that its main features passed thence into the sacred books of the Hebrews and then into the early Christian Church, by whose theologians it was developed through the Middle Ages and maintained during the modern period. 12

He who visits the tomb of Linnaeus today, entering the beautiful cathedral of Upsala by its southern porch, sees above it, wrought in stone, the Hebrew legend of creation. In a series of medallions, the Almighty—in human form—accomplished the work of each creative day. In due order he puts in place the solid firmament with the waters above it, the sun, moon, and stars within it, the beasts, birds, and plants below it, and finishes his task by taking man out of a little hillock of "the earth beneath," and woman out of man's side. Doubtless Linnaeus, as he went to his devotions, often smiled at the child-like portrayal. Yet he was never able to break away from the idea it embodied. 13

So we might go on with innumerable quotations from these self-righteous learned men, wherein they ridicule the thought that an Exalted Man, in whose form all men are created, is in very deed the Almighty Ruler of the universe. They ridicule the Holy Scriptures in the numerous declarations to this effect. They poke fun at the prophets who proclaim it, and who testify that they have seen him, conversed with him and have received his commandments. No! all of this is too childish for these great men. All such notions were borrowed from the Chaldeans or Babylonians. Moses copied such things from what he learned in Egypt and from what was gathered from the mythologies of the other ancient nations. And so, wittingly or unwittingly, in their ignorance, they do all in their power to lead mankind astray. It is our duty, therefore, to show by evidence, that cannot be gainsaid, that God the Father lives; that Jesus Christ is his only begotten Son, and was born into this world in the express image of his Father. It has been only two or three days from the time I am writing, that I heard a man on the radio, declaring his faith and he ridiculed the idea of a personal God. He said he could not believe that God is like a "man six feet tall and weighing two hundred pounds." He thought, no doubt, that such an expression was very convincing.

First, let us present a few reflections. The Lord in keeping with his promise given to his servants the prophets, has in these latter days poured out his Spirit upon all flesh. We must not be confused by this prediction by the Prophet Joel. It is not the Holy Ghost who guides into all truth that the world has received; but an awaking through the Spirit of Christ, or Light of Truth, which has been given to all men and of which the Lord has said:

He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

As also he is in the moon, and is the light of the moon, and the power thereof by which it was made:

As also the light of the stars, and the power thereof by which they were made;

And the earth also, and the power thereof, even the earth upon which you stand.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding;

Which light proceedeth forth from the presence of God to fill the immensity of space—

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. 14.

This is the light spoken of by Joel, which has been poured out in these latter days and through which men are inspired to invent and discover the great truths which, until now, the Lord has seen fit to keep hid from the inhabitants of the world. We see the marvelous things which the Lord has revealed to man in this dispensation of the Fulness of Times, all in preparation for the restoration of all things.

Man possesses the faculty to increase in knowledge, wisdom and power.

He has subdued the earth and rides upon the air and on the seas.

He has harnessed the lightnings and the cataracts and made them serve him.

His inventive genius has brought the forces of nature to obey him.

He has discovered hidden secrets of the universe.

He builds great structures reaching into the heavens, and improves and beautifies his surroundings.

He has taken advantage of the knowledge of past ages and by his observation and adaptation has increased his knowledge and power.

He has developed to a high degree the gift of reason.

He has inherited the gift of speech and conveys his thoughts to his fellow man, in a complex language, both written and oral.

He has learned to send his thoughts out upon the ethereal waves almost instantly to all parts of the earth.

Neither land nor sea stands in the way of his communications.

In his higher civilization he possesses an esthetic nature. He loves the beautiful and appreciates things lovely and artistic. By these qualities he is able to touch the hearts of his fellow men and sway them in their emotions. All of these powers are increased as he draws nearer to his Creator and Father. When he forgets the source of all these qualifications and turns from his God, then are these blessings impaired and he sinks in ignorance and sin. Without the guidance of the Divine Presence, whence he comes, he becomes a slave to savagery and debased ignorance, for it is the Spirit of Truth which enlightens and sustains. 15

When we see the wonderful, precise instruments that have been invented, by which the wonders of nature are made known, the wonders of radar and other discoveries by which elements are controlled and many of the secrets, previously hidden from the world, now brought to light for the benefit and use of man; things too numerous to mention, even if we had the power to mention them; when we think of the great discoveries by which disease in many of its deadly forms has been controlled, and then think of the possibilities that still lie ahead of us, do we not marvel and wonder at the possibilities that are open even to mortal man? Yet the life span of man is limited to a few score years. If he can accomplish so much in so short a time, why should we deny to an exalted Eternal Man, who has the countless ages behind him, the power to create worlds and direct them in their courses? Why should we doubt his power to grant to his offspring, through his eternal blessings, the powers and privileges of becoming like him? Why should we think that all such wonderful things as the directing and creating of a universe must be done by some mysterious, unknowable, ethereal power that cannot be understood? Moreover, why should any man, because he lacks the inspiration which comes from the Divine Eternal Father and his Son Jesus Christ, spend his

time denying that any one else can know and feel the divine inspiration? Because he, through his stubborn and hard-hearted indifference to spiritual things, feels it his bounden duty to deny that a personal God exists, and hold in contempt any who say they know these things! The great discoveries revealed to the scientist and inventor should make them humble. So close have we come in these modern days to the hidden secrets of nature, through the radio, television and other instruments that the prayerful god-fearing man feels that the hidden veil separating the physical and the spiritual is becoming thinner and thinner all the time. And we who know realize that the time will come when it will disappear entirely, for the promise is made that when he comes, the Lord will reveal all things. 16

Now let us present the evidence of God from scripture and from personal manifestations. In the first chapter of Genesis we read that God created man in his own image. 17 Our scientific evolutionists say dogmatically that this and all else in Genesis regarding the creation was taken from the Assyrian-Babylonian civilization. This is not true. The writings in Genesis go back to the beginning long before there were Assyrians and Babylonians and Egyptians. We Latter-day Saints, members of the Church of Jesus Christ, should be extremely thankful for the revelations the Lord has given us. We have learned, contrary to the prevailing notion of the scholars, that Adam had a perfect language, his children were taught, "And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; And by them their children were taught to read and write, having a language which was pure and undefiled." 18 Enoch kept a record. The Lord revealed to him in the language of Adam, the history of this world from its beginning to its end. 19 Moses also had a similar revelation. 20 These records kept in the days of Adam and Enoch, were preserved and were given into the hands of Abraham, and were preserved by him, so that he had a knowledge of the creation as it was kept, without question, in the language of Adam. 21 By Abraham they were preserved, so it is a ridiculous fabrication, cherished as a choice morsel by our critics, that the knowledge given in Genesis is a poorly constructed account of Babylonian mythology. The Lord has revealed to us that these things were known by Moses, but many of the precious things which he recorded were taken out of his record, but they are to be revealed, and in large measure have been revealed. 22

In the Scriptures there are numerous accounts of the Lord revealing himself in person to his servants the prophets. He appeared to Enoch. 23 He appeared to Abraham. 24 He appeared to Jacob. 25 He appeared to Moses face to face. 26 He spoke to Isaiah, 27 and many others. But, says, Dr. Millikan:

The Bible story says, "God spoke to Abraham." How did he speak? Through some Arab sheik who just then passed that way? Then it was the sheik rather than Abraham to whom God spoke. Through a voice that would have left a record on a phonograph concealed in the bushes? Who wants such a childish interpretation? Or was it through the still small voice of reflection? But even so, where did that idea come from that got into Abraham's mind? I do not know. The most amazing thing in all life, the greatest miracle there is, is the fact that a mind has got here at all, "created out of the dust of the earth." . . .

God spoke to Abraham. I do not know any better way in which the modern man can put it, and certainly primitive man with his animistic and anthropomorphic conceptions literally had no other way in which he could have stated it. God spoke to Lycurgus, too, when the Spartan

lawgiver ordered human sacrifices stopped in Sparta, and at a time not many centuries after that at which Abraham had them stopped in Palestine! 28

Then the learned doctor goes on to say that Abraham and Lycurgus were much alike in that neither could do much more than a little faltering first step in getting away from the "anthropomorphic conception" of God. Abraham *thought* God might not be pleased with the sacrifice of Isaac, but might be pleased if Isaac was replaced by a goat or a sheep, and out of this a "whole religion grew up," around the notion that God, or the gods, "could be propitiated with the sacrifice of animals." Here we have a very learned man, ridiculing the fact that the Lord did in very deed speak with Abraham. It was merely Abraham's imagination, a thought which struck him from that mysterious place from whence thoughts come. Moreover the inference is laid that Abraham *thought* the Lord stopped him from offering his son Isaac as a human sacrifice and instructed him to use a goat or a sheep, and from this developed the practice of animal sacrifice. How little these wise men know of the law of sacrifice, and in Abraham's day they had to express themselves, "with little, faltering footsteps in getting away from this manlike or anthropomorphic conception of the deity." So, we see, these learned men, so profuse in their criticism of Bible teachings and divine revelation, prefer to believe that God is a great mystery, a force, an influence, a controlling power that cannot be defined or comprehended, notwithstanding the Savior's edict, that it is life eternal to know both God and Jesus Christ whom the Father sent.

Well has William Jennings Bryan spoken of these higher critics of the Bible:

Besides open enemies, the Bible has enemies who are less frank—enemies who, while claiming to be friends of Christianity, spend their time undermining faith in God, faith in the Bible, and faith in Christ. These professed friends call themselves higher critics—a title which—though explained by them as purely technical—smacks of an insufferable egotism. They assume an air of superior intelligence and look down with mingled pity and contempt upon what they regard as poor, credulous humanity. The higher critic is more dangerous than the open enemy. The atheist approaches you boldly and tries to blow out your light, but, as you know who he is, what he is trying to do and why, you can protect yourself. The higher critic, however, comes to you in the guise of a friend and politely inquires: "Isn't the light too near your eyes? I fear it will injure your sight." Then he moves the light away, a little at a time, until it is only a speck and then—invisible.

Some who have used the title "higher critic" have approached their subject in a reverent spirit and labored earnestly in the vain hope of satisfying intellectual doubts, when the real trouble has been with the hearts of objectors rather than with their heads. Religion is a matter of the heart, and the impulses of the heart often seem foolish to the mind. Faith is different from, and superior to, reason. Faith is a spiritual extension of the vision—a moral sense that reaches out toward the throne of God and takes hold of verities that the mind cannot grasp. It is like "the blind leading the blind" for a higher critic, however honest, to rely on purely intellectual methods to convey truths that are "spiritually discerned."

As a rule, however, the so-called higher critic is a man without spiritual vision, without zeal for souls and without any deep interest in the coming of God's Kingdom. He toils not in the Master's vineyard and yet, "Solomon in all his glory" never laid claim to such wisdom as he boasts. He does not accept the Bible nor defend it; he mutilates it. He puts the Bible on the

operating table and cuts out the parts that he thinks are "diseased." When he has finished his work the Bible is no longer the Book of books: it is simply a "scrap of paper." 29

We will now examine the evidence in the Bible and the testimony of ancient witnesses to show that Jesus Christ is in very deed the begotten Son of God, and that the Father, the Son and the Holy Ghost are three separate personages. Matthew, one of the apostles of our Lord, speaking of the baptism of our Savior records this as translated in the King James, or "Authorized" translation:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. 30

Mark bears witness to this event in like manner:

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the spirit driveth him into the wilderness. 31

In these accounts we have the Father, the Son and the Holy Ghost, manifest as three separate Personages. These passages do not indicate, as many have presumed, that the Holy Ghost was in the *form* of a dove, but that he descended in the manner of a dove. The Prophet Joseph Smith has written:

The Holy Ghost is a personage and is in the form of a personage. It does not confine itself to the form of the dove, but in the sign of a dove. The Holy Ghost cannot be transformed into the form of a dove; but the sign of a dove was given to John to signify the truth of the deed [baptism of Christ], as the dove is an emblem or token of truth and innocence. 32

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. . . .

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 33

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 34

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

And they said, What need we any further witness? for we ourselves have heard of his own mouth. 35

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 36

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

The Father loveth the Son, and hath given all things into his hand.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. 37

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he. 38

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these that ye marvel.

For as the Father raiseth up the dead, and quickened them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 39

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him. 40

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore, that stood by, and heard it, said that it thundered: others said, An Angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes. 41

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 42

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 43

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 44

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God. 45

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 46

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 47

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 48

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me that seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 49

But if our gospel be hid, it is hid to them that are lost:

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 50

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins:

Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

For it pleased the Father that in him should all fulness dwell. 51

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 52

This is quite an array of scriptural references that may appear somewhat tedious to some readers, but they are presented to show the evidence in the scriptures, that the Father, the Son and the Holy Ghost, are three separate personages. Moreover, to show that Jesus Christ is the Messiah; the only begotten Son of God in the flesh. I have presented only a few out of the many scriptural evidences that could be arrayed showing these truths are found abundantly in the Bible. How strange it is that learned men, filled with the theories of this modern world, fail to see and comprehend these truths. They have blinded themselves by hugging to their bosoms impossible and ridiculous theories concerning God based upon organic evolution. Therefore to maintain their views it becomes necessary for them to reject God as an anthropomorphic being and the Father of Jesus Christ; and no matter how overwhelming the evidence of his resurrection, that also must meet with their scoffing and rejection. The testimonies of those who both heard and saw, who conversed with our Lord; walked with

him in his ministry; saw him go to his death and were eyewitnesses of his resurrection and ascension into heaven, by these characters must be denied. Their lame excuse, or one of them, being that the stories told by Matthew, Mark, Luke, John, Peter, Paul and others of the New Testament writers were written so long after the events were supposed to have taken place that they were augmented by these miraculous stories which really never happened. Therefore they refuse to accept Jesus as the Messiah, the giver of life to man through his resurrection. Many of them are willing to accede that he was a great teacher, but are not willing to bow their knees and give him reverence. In the hardness of their hearts and in their love of soul-destroying doctrines they rejoice and mock at his atonement. Here are a few samples of their pernicious doctrines:

Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him. 53

If mankind have been slowly developing out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors; there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews. 54

As a matter of fact, the high man of today is not worrying about his sins at all, still less about his punishment. His mission, if he is good for anything, is to be up and doing, and insofar as he acts wrongfully or unwisely he expects to suffer. He may unconsciously plead for mitigation on the grounds of good intentions, but never either consciously or unconsciously will anyone but a cur ask for the punishment to fall on someone else nor rejoice when told that it has already fallen. 55

This view, growing out of the myths, legends, and theologies of earlier peoples, we also find embodied in the sacred tradition of the Jews, and especially in one of the documents which form the impressive poem beginning the books attributed to Moses. As to the Christian Church, no word of its Blessed Founder indicates that it was committed by him to this theory, or that he even thought it worthy of his attention. How, like so many other dogmas never dreamed of by Jesus of Nazareth and those who knew him best, it was developed, it does not lie within the province of this chapter to point out; nor is it worth our while to dwell upon its evolution in the early Church, in the Middle Ages, at the Reformation, and in various branches of the Protestant Church: suffice it that, though among English-speaking nations by far the most important influence in its favor has come from Milton's inspiration rather than from that of older sacred books, no doctrine has been more universally accepted "always, everywhere, and by all," from the earliest fathers of the Church down to the present hour.

On the other hand appeared at an early period the opposite view—that mankind, instead of having fallen from a high intellectual, moral, and religious condition, has slowly risen from low and brutal beginnings. 56

In this chapter [i.e. *The "Fall of Man" and Anthropology*] I propose to present some outlines of the work of Anthropology, especially as assisted by Ethnology, in showing what the evolution of human civilization has been.

Here, too, the change from the old theological view based upon the letter of our sacred books to the modern scientific view based upon evidence absolutely irrefragable is complete. Here,

too, we are at the beginning of a vast change in the basis and modes of thought upon man—a change even more striking than that accomplished by Copernicus and Galileo, when they substituted for a universe in which sun and planets revolved about the earth a universe in which the earth is but the merest grain or atom revolving with other worlds, larger and smaller, about the sun; and all these forming but one among innumerable systems.

Ever since the beginning of man's effective thinking upon the great problems around him, two antagonistic views have existed regarding the life of the human race upon the earth. The first of these is the belief that man was created "in the beginning" a perfect being, endowed with the highest moral and intellectual powers, but that there came a "fall," and, as its result, the entrance into the world of evil, toil, sorrow, and death.

Nothing could be more natural than such an explanation of the existence of evil, in times when men saw everywhere miracle and nowhere law. It is, under such circumstances, by far the most easy of explanations, for it is in accordance with the appearances of things: men adopted it just as naturally as they adopted the theory that the Almighty hangs up the stars as lights in the solid firmament above the earth, or hides the sun behind a mountain at night, or wheels the planets around the earth, or flings comets as "signs and wonders" to scare a wicked world, or allow evil spirits to control thunder, lightning, and storm, and to cause diseases of body and mind, or open the "windows of heaven" to let down "the waters that be above the heavens," and thus to give rain upon the earth.

A belief, then, in a primeval period of innocence and perfection—moral, intellectual, and physical—from which men for some fault fell, is perfectly in accordance with what we should expect. 57

The church declared that the earth is the central and most important body in the Universe; that the sun and moon and stars are tributary to it. 58 On these points she was worsted by astronomy. She affirmed that a universal deluge had covered the earth; that the only surviving animals were such as had been saved in an ark. In this her error was established by geology. She taught that there was a first man, who, some six or eight thousand years ago, was suddenly created or called into existence in a condition of physical and moral perfection, and from that condition he fell. But anthropology has shown that human beings existed far back in geological time, and in a savage state but little better than that of the brute.

Many good and well-meaning men have attempted to reconcile the statements of Genesis with the discoveries of science, but it is in vain. The divergence has increased so much, that it has become an absolute opposition. One of the antagonists must give way.

May we not, then, be permitted to examine the authenticity of this book, which, since the second century, has been put forth as the criterion of scientific truth? To maintain itself in a position so exalted, it must challenge human criticism. 59

Dr. Friedrich Paulsen also proclaimed the false idea that the Church of Jesus Christ and the Bible were responsible for all the erroneous doctrines that crept into the Catholic Church and he, like Dr. White and many others, condemns the Bible as well as the prophets and apostles, for the iniquities and foolish teachings of the popes in the time of the great apostasy. Dr. Paulsen writes:

The church ought to have learned so much at least from her unfortunate conflict with modern cosmology in the seventeenth century, that it is under no circumstances advisable for her to affiliate with any scientific system. When the church made the Aristotelian-Ptolemaic cosmology an article of faith, she applied the axe to the roots of her faith. Every blow that struck the false theory also struck the church. The same effect is bound to ensue if the church declares a certain biological view as a part of her doctrines. The persons who see in Darwinism the final destruction of religion well illustrate this fact. By removing the Mosaic account of creation, and Adam and Eve, they say, Darwin has, at the same time, made superfluous for biology, "The hypothesis of a God," which cosmology had long ago abandoned. From youth they have been taught to regard the existence of God as proved and assured by the teleological argument; now they no longer have confidence in the old proof and consequently reject the thing itself. Nothing is more dangerous to a good cause than false arguments.

It seems that Darwin himself underwent the same experience. He lost his religion when he lost confidence in Paley's evidences. He says: "The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man." "At the present day," he continues, "the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feeling which are experienced by most persons." Formerly he was led by feelings such as those just referred to, to the firm conviction of the existence of God and of the immortality of the soul. The grandeur of the Brazillian forest, he says, used to inspire him with religious awe. "But now the grandest scenes would not cause any such convictions and feelings to arise in my mind. It may be truly said that I am like a man who has become color-blind." In another passage he mentions the fact that his love for poetry has gradually disappeared—a proof of the withering effect which continual scientific investigation may exert upon the soul! His state was, however, evidently preconditioned by the original intellectualistic bent of his religious convictions, formed by his early instruction. He has a feeling of having been cheated by false theories and proofs, and therefore looks with distrust upon the entire church. This is an every-day occurrence. Consequently it is a vital question for the church to assume a proper attitude towards science. The mutual distrust existing between science and the church is fatal to her. (*Introduction to Philosophy*, by Dr. Friedrich Paulsen, pp. 159-160.)

The quotations in relation to the loss of faith of Charles Darwin is taken from the book, *Charles Darwin's Life*, by his son, Francis Darwin, page 63. This advice to the church by Dr. Paulsen, is based, of course, on his understanding gained from the attitude of an uninspired ecclesiastical organization. He is correct, however, in his conclusion that one who follows the theories of Darwin, will eventually, like Darwin, lose all faith in God the Eternal Creator. A person cannot believe that bivalve shells come by chance and hinges of a door have to come by the act of an intelligent being, and be sound in his thinking. Verily, those who insistently follow the evolutionary theories, cannot at the same time accept and worship an intelligent anthropomorphic God!

From the doctrines of these scientific men, we see that they not only make their attack upon the fall of Adam, but upon the atonement of Jesus Christ. They condemn the Bible and go out of their way to destroy it, and thus destroy all that is sacred to every believer in the atoning blood of our Redeemer. Surely they have put their faith in the arm of flesh and held in

contempt the living God—the God of Abraham, Isaac and Jacob, and of Joseph Smith and every true Latter-day Saint. They speak the truth in saying that "one of the antagonists must give way." Their doctrines may prevail temporarily during this benighted age when wickedness covers the earth like a flood, but the day is near at hand when all these man-made doctrines shall come to naught and shall pass away, for the Redeemer of this world has declared it. For the Latter-day Saints, and all other good people who devoutly believe in the mission of Jesus Christ, there is but one course to pursue, and that is remain humbly and prayerfully true to their convictions. "The great and dreadful day of the Lord is near, even at the doors." 60

Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

And they shall behold blood, and fire, and vapors of smoke.

And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. 61

REFERENCES—CHAPTER FOUR

Footnotes

1. John 17:1-5.
2. 1 Nephi 14:25-28; Ether 4:16.
3. John 1:1-5.
4. Millikan, Dr. R. A., *Evolution in Science and Religion*, p. 60.
5. *Ibid.*, p. 88.
6. Paulsen, Dr. Friedrich, U. of Berlin, *Introduction to Philosophy*, p. 160.
7. Millikan, Dr. R. A., *Evolution in Science and Religion*, pp. 73, 78, 79.
8. Draper, Dr. J. W., *Conflict Between Religion and Science*, p. 64.
9. *Ibid.*, p. 71.
10. *Ibid.*, p. 86.
11. White, Dr. A. D., *A History of the Warfare of Science with Theology in Christendom*, p 2.
12. *Ibid.*, pp. 49-50.
13. *Ibid.*, pp. 59-60.
14. D. & C. 88:6-13.
15. Smith, J. F., *The Progress of Man*, pp. 19-20.
16. D. & C. 101:32-34.
17. Genesis 1:26-27; 5:1; 9:6; James 3:8-9.
18. Moses 6:5-6, 46.
19. Moses 7:67; D. & C. 107:57.
20. Moses 1:27-29, 40-41.
21. Abraham 1:31.
22. Moses, Chapters 1-8.
23. Gen. 5:22-24; Moses Chapters 6-8.

24. Gen. 17:1; 18:1; Abraham 1:15; 2:6.
25. Gen. 28:13; 35:7.
26. Num. 12:5-8.
27. Isaiah 6:1; 1 Kings 22:19; Acts 7:55-56.
28. Millikan, Dr. R. A., *Evolution in Science and Religion*, pp. 69-71.
29. Bryan, W. J., *In His Image*, pp. 40-41.
30. Matt. 3:13-17.
31. Mark 1:10-12.
32. *D. H. C.*, Vol. 5, p. 261; Smith, J. F., *Essentials in Church History*, pp. 334-335.
33. Matt. 16:16, 18, 27.
34. Luke 1:31-35.
35. Luke 22:70-71.
36. John 3:16-18.
37. John 3:34-36.
38. John 4:25-26.
39. John 5:17-23.
40. John 9:33-38.
41. John 12:27-30.
42. John 16:27-28.
43. John 17:3-5.
44. John 20:17.
45. John 20:27.
46. John 20:31.
47. Heb. 1:1-6.
48. John 1:14.

49. John 14:5-10.

50. 2 Cor. 4:3-4.

51. Col. 1:12-19.

52. 1 Peter 1:3.

53. Fisk, John, *The Destiny of Man*, p. 103.

54. McBride, Dr. W. U., *The Modern Churchman*, Sept. 1924, p. 242; Smith, J. F., *Signs of the Times*, p. 31, revised ed.

55. Lodge, Sir Oliver, *Man and the Mineral*, p. 204; Smith, J. F., *Signs of the Times*, pp. 32-33.

56. White, Dr. A. D., *A History of the Warfare of Science with Theology in Christendom*, pp. 286-287.

57. *Ibid.*, pp. 284-285.

58. The Church taught no such thing. This was the doctrine taught by science and the apostate church, which had departed from the teachings of the Gospel as instituted by our Lord and taught by his apostles in the first century of the Christian Era. These ideas concerning the earth prevailed during the "dark ages" brought upon the people because of the departure from the teachings of Jesus Christ.

59. Draper, Dr. A. D., *Conflict Between Religion and Science*, pp. 218-219.

60. D. & C. 110:16.

61. D. & C. 45:37-42.

CHAPTER FIVE

THE DOCTRINE OF GOD—2

HAVING presented the evidence from the scriptures that God revealed himself to his prophets and talked to them face to face 1 proving that he is an anthropomorphic being, and that man was created in the image of his person 2, let us turn to the evidence of later times. It is very evident that in the days of the apostles of old the true knowledge of God was fully understood. These apostles never confounded the separate entities of the Father and the Son. Jesus on numerous occasions taught them the true character of his Father. He taught them to pray to his Father, and if they forgave not others their trespasses the Father would not forgive theirs. 3 He taught them that those who deny him he would deny before his Father. 4 On various occasions in the presence of his disciples he prayed to his Father. 5 He taught men not to despise little children, for their angels (spirits) when they died "do always behold the face of my Father which is in heaven." 6 He taught that "whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." 7 He also declared that no man "knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him," 8 and that "as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man," 9 and also he taught, "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." 10 "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." 11

These are only a few out of the many declarations in which he honored his Father and taught his disciples and the Jews that he and his Father are separate personages, and that he is in very deed the Only Begotten Son of the Father. This truth his apostles fully understood and in the epistles which have come down to us invariably they have given testimony of this truth. At this point let us consider some of these testimonies; first we refer to Peter. In the introduction to his first epistle he says:

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 12

So, likewise he testifies in the introduction to his second epistle and in the body of it he proclaims the separate entities of the Father and the Son in his testimony of the great vision of transfiguration on the Mount as follows:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And the voice which came from heaven we heard, when we were with him in the holy mount. 13

The testimony of John:

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 14

And hath made us kings and priests *unto God and his Father*; to him be glory and dominion for ever and ever. Amen. 15

Similar testimonies are given by James, by Jude, and in each of the epistles of Paul. In the epistle to the Hebrews is this excellent testimony that Jesus Christ is in the "express image" of his Father, it reads as follows:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets;

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and *the express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 16

As all of these testimonies are clearly stated, and the writings of these apostles are so plain in relation to the nature and individual entities of the Father, the Son and the Holy Ghost, the question arises: how is it that the Christian world of the present day has gone so far astray notwithstanding this plainness of the scriptures? This has come through apostasy and the mingling of pagan philosophy with Christian doctrines. There was no doubt in the minds of the primitive members of the Church of Jesus Christ. These changes in the doctrines, the order of the Priesthood and the knowledge of God, came gradually. The teachers of religion had closed their eyes and their ears and declared that there was to be no more revelation or communication with the heavens. Thus men were left to grope and stumble in their search for truth. The teachers in the ministry had become corrupt and blindness of heart was universal. To add to all of this there came the amalgamation of Christian doctrine and practices with pagan worship and procedure, and this resulted in the changes in ordinances and government and a loss of divine guidance and authority.

Then came also the influence of a pagan emperor, who, while not a member of the Church, by his imperial influence, dominated the ecclesiastical officials who bowed to his decrees. For a number of years at the beginning of the fourth century a controversy arose in relation to the character and nature of God. This was not the only doctrine over which there were contentions, but this controversy raged and it appeared that it would divide the Church, which already had traveled the road to apostasy by the changing of ordinances and church government so that in that day it had very little resemblance to the Church in the days of the apostles. One of these contending factions was championed by Arius of Alexandria and the other by Athanasius. Arius believed, as nearly as we are able to discover his views, for his writings were destroyed and an anathema pronounced upon all those who believed them, that the Son was younger than the Father; that there was a time when the Son did not exist. He maintained that the Father must be older than the Son and that under such circumstances the Son must be subordinate to the Father. This doctrine implied that there are two Gods separate from each other. The other faction, championed by Athanasius, contended that there were not three separate Gods in the Godhead, but only one, and that in some mysterious manner God appeared as the Father, as the Son and as the Holy Ghost, but not three separate Gods. The controversy spread throughout Christendom and waxed so hot that the emperor, Constantine, took action to bring these quarrels to an end. Eventually in the year 325 A.D., he called a council to be held at Nice with the object in view of having this controversy and other contentions settled. The details of this controversy need not be considered here. 17 It is sufficient to state that the Arians were defeated and the Athanasians were sustained. This, however, did not end the contention which continued for several years, but eventually the Athanasian doctrine prevailed and has been the doctrine of the Catholic Church and in substance of many Protestant churches to this present day. As nearly as we can give it, the Nicene creed as first given was as follows:

We believe in one God, the Father, Almighty, the maker of all things visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten (that is) of the substance of the Father; God of God, Light of Light, Very God of Very God, begotten not made; of the same substance with the Father, by whom all things were made, that are in heaven and that are on earth; who for us men, and for our salvation, descended and was incarnate, and became man; suffered and rose again the third day, ascended into the heavens and will come to judge the living and the dead; and in the Holy Spirit. But those who say there was a time when he (the Son) was not, and that he was not before he was begotten, and that he was made out of nothing, or affirm that he is of any other substance or essence, or that

the Son of God was created, and mutable, or changeable, the Catholic Church pronounces accursed. 18

ATHANASIAN CREED, The one of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear explanation of the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogmas. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unanimously the trinity of Persons in God, and the two-fold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred, by those who refuse to accept any of the articles therein set down. The following is the Marquess of Bute's English translation of the text of the Creed:

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity, neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the Glory Equal, the Majesty Co-Eternal. Such as the Father, such is the Son, and such is the Holy Ghost. The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate. The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet there are not Three Almighties but One Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not Three Lords but One Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son, neither made, nor created nor begotten but proceeding.

So there is One Father, not Three Fathers; One Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-Eternal together, and Co-Equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly in Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be God and Man, yet He is not two, but One Christ, One, not by conversion of

the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by unity of person, For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved. (*Catholic Encyclopedia*, Vol. 2, pp. 33-34.) 19

The following statement is taken verbatim from the *Catholic Encyclopedia* under the heading, *Nicene and Niceno-Constantinople Creed*.

The origin and history of the Nicene Creed are set forth in the articles: Nicea, Councils of; Arius, Arianism; Eusebius of Caesarea; Filioque. As approved in amplified form at the Council of Constantinople (381) q.v., it is the profession of the Christian Faith common to the Catholic Church, to all Eastern Churches separated from Rome, and to most of the Protestant denominations. Soon after the Council of Nicea new formulas of faith were composed, most of them variations of the Nicene Symbol, however, continued to be the only one in use among the defenders of the Faith. Gradually it came to be recognized as the proper profession of faith, for candidates for baptism. Its alteration into the Nicene-Constantinople formula, the one now in use, is usually ascribed to the Council of Constantinople, since the Council of Chalcedon (451) which designated the symbol as "The Creed of the Council of Constantinople of 381," had it twice read and inserted in its Acts. The historians Socrates, Sozomen, and Theodoret do not mention this, although they do record that the Bishops who remained at the council after the departure of the Macedonian confirmed the Nicene faith. Hefele (11:9) admits the possibility of our present creed being a condensation of the "Tome," the exposition of the doctrine concerning the Trinity made by the Council of Constantinople; but he prefers the opinion of Remi Ceillier and Tillemont tracing the new formula to the "Anchoratus" of Epiphanius written in 374. Hort, Caspari, Harnack, and others are of the opinion that the Constantinopolitan form did not originate at the Council of Constantinople, because it is not in the Acts of the council of 381, but was inserted there at a later date; because Gregory Nazianzen who was at the council mentions only the Nicene formula adverting to its incompleteness about the Holy Ghost, showing that he did not know of the Constantinopolitan form which supplies this deficiency; and because the Latin Fathers apparently know nothing of it before the middle of the fifth century.

The following is a literal translation of the Greek text of the Constantinople form, the brackets indicating the words altered or added in the Western liturgical form in present use.

20

The Nicene-Constantinople Creed:

We believe [I believe] in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. [God of God] light of light, true God of true God. Begotten not made, consubstantial to the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And was incarnate of the Holy Ghost and of the Virgin Mary and was made man; was crucified also for us under Pontius Pilate,

suffered and was buried; and the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead, of whose Kingdom there shall be no end. And [I believe] in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father [and the Son,] who together with the Father and the Son is to be adored and glorified, who spake by the Prophets. And one holy Catholic and apostolic Church. We confess [I confess] one baptism for the remission of sins. And we look for [I look for] the resurrection of the dead and the life of the world to come. Amen. 21

In the year 1870, at a council convoked by Pope Pius IX the following doctrine in relation to the Godhead, was presented and approved:

OF GOD, THE CREATOR OF ALL THINGS:—The Holy Catholic Apostolic Roman Church believes that there is one true and living God, Creator and Lord of Heaven and Earth, Almighty Eternal, Immense, Incomprehensible, Infinite in understanding and will, and in all perfection. He is distinct from the world. Of his own most free counsel he made alike out of nothing two created creatures, a spiritual and a temporal, angelic and earthly. Afterwards he made the human nature, composed of both. Moreover, God by his providences protects and governs all things reaching from end to end mightily, and ordering all things harmoniously. Every thing is open to his eyes, even things that come to pass by the free action of his creatures.

OF REVELATION:—The Holy Mother Church holds that God can be known with certainty by the natural light of human reason, but that it has also pleased him to reveal himself and the eternal decrees of his will in a supernatural way. This supernatural revelation, as declared by the Holy Council of Trent, is contained in the books of the Old and New Testament, as enumerated in the decrees of that Council, and as are to be had in the old Vulgate Latin edition. These are sacred because they were written under the inspiration of the Holy Ghost. They have God for their author, and as such have been delivered to the Church.

And, in order to restrain restless spirits, who may give erroneous explanations, it is decreed—renewing the decision of the Council of Trent—that no one may interpret the sacred Scriptures contrary to the sense in which they are interpreted by Holy Mother Church, to whom such interpretation belongs. 22

After one has given careful attention to these creeds one is convinced that they are incomprehensible. On this point we all can be agreed. Moreover, any person who is taught this doctrine would have to agree, if he accepts it, that God *is* a mystery that cannot be understood, and he would be left in hopeless bewilderment when he reads—if he is permitted to read—the many evidences in the scriptures in relation to the personal and physical identity of both the Father and the Son. The fact that it is a doctrine that cannot be understood, and was never intended to be understood, should cause any reasoning mind to doubt the truth of it. To all who are caught in the meshes of such a confusing doctrine the glorious words of the Son of God, who, in the tenderness and humility of his soul shortly before he was taken to the sacrifice to have his blood shed for the redemption of mankind, prayed to his Father:

Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 23

The wonder of it all is how men can become so confused and blinded that they cannot understand the simple truth, although they have lost the guiding influence of the Spirit of the Lord, for the truth is so clearly and plainly taught that "wayfaring men, though fools" should not err therein. 24 There is no doctrine in the Bible more plainly taught than the doctrines of the anthropomorphic nature of both the Father and the Son and their separate personages. It is written also that God "created man, male and female, after his own image and in his own likeness, created he them." 25 It is an astounding thing that from the days of Athanasius and the great council at Nice, the true doctrine concerning the Father and the Son and the Holy Ghost, has been lost to the Christian world, both Catholic and Protestant. Therefore, before the work of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," 26 there had to come the opening of the heavens and the restoration of communication between God and man. In this long age of spiritual darkness from 325 A.D., to the year 1820, the world walked blindly not knowing how to worship, nor what to worship, 27 without spiritual guidance and the power of the holy Priesthood. All of this is implied in the oft repeated declaration universally taught that the heavens were sealed and "We have a Bible, and there cannot be any more Bible," for the Lord has finished his work. 28

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Peter 2:1.)

We now come to the evidence concerning the nature and majesty of God as made known in the dispensation of the Fulness of Times. Although the story of the visitation of the Father and the Son to Joseph Smith has been told numerous times, yet the nature of this work calls for the repeating of that story, for it is the one story of the greatest worth to all the world and has proved to be an eternal blessing to the thousands who believe it and have, through their faith, obtained the testimony of the Spirit of the Lord that it is verily true.

Joseph Smith's Vision of the Father and the Son:—

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designated by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession.

In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. . . . My father, Joseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario. . . .

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists.

For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had returned to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those

professors were all corrupt; that: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to the latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for

saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. 29

So we have the direct testimony of Joseph Smith that he had seen both the Father and the Son, on a beautiful day, when the sun was shining brightly. The brightness of these Personages outshone the brightness of the sun. In later interviews with heavenly messengers the Prophet was informed that his name "should be had for good and evil among nations, kindreds and tongues, or that it should be both good and evil spoken of among all people." 30 This prophecy was literally fulfilled. President George Q. Cannon, in his *Life of Joseph Smith*, deals with this prophecy, from which I quote:

The perusal of the history of the Church during the life of Joseph the Prophet suggests many reflections and to many minds prompts many inquiries. One cannot fail to be struck with the unceasing opposition with which he had to contend. From the day that he received the first communication from heaven up to the day of his martyrdom his pathway was beset with difficulties, his liberty and life were constantly menaced. Had he been an ordinary man he would have been crushed in spirit and sunk in despair under the relentless attacks which were made upon him. To find a parallel to his case we must go back to the days of our Savior and his apostles, and the prophets who preceded them. Joseph's life was sought for with satanic hate. The thirst for his blood was unappeasable. Had there not been a special providence exercised in his behalf to preserve him until his mission should be fulfilled, he would have been slain by murderous hands long before the dreadful day at Carthage.

To the inexperienced reader it seems unaccountable that any generation of men could have been so blind to everything god-like, so dead to every human sentiment, so utterly cruel and barbarous, as not to recognize in the teachings, works and life of God's beloved Son the divinity with which he was clothed and to nail him upon a cross between two thieves. Also that his chosen apostles, filled with angelic power, preaching so pure a doctrine and laboring with such self-denial and unselfish zeal for the salvation of mankind, should have been slain by the very people whose benefactors they sought to be.

But in our own age the same scenes are reenacted. Joseph Smith, a Prophet of God, called by the Almighty to receive the everlasting Priesthood, to lay the foundation of the Church of Christ and to preach the ancient pure gospel, performs the mission to which he was divinely appointed, and is pursued with vindictive hate through his life, and is finally barbarously slain. The explanation of all of this is given by the Lord himself in his words to his disciples: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

According to the predictions, this is the dispensation of the fulness of times—the crowning dispensation of all. To leave the world without excuse and to prepare the way for the second coming of the Lord, the holy Priesthood, the pure gospel and the true Church of Christ are restored to earth through the ministration of angels. Satan, fully conscious that if these prevail his dominion will be overthrown, arrays all his forces against the servants and work of God. He resorts to his old tactics to accomplish his purpose. He was a liar and a murderer from the beginning. Lies and murder are the agencies he depends upon. Many being free agents, and having the power to choose whom they will serve, become his instruments of hate, and the earth is drenched with the blood of innocence. The Prophet Joseph, while he lived, was the conspicuous object of his vengeance. Like Paul, he could have recounted a long list of perils which he had to encounter, not the least of which, as in the case of Paul, were "perils among false brethren." Of all the evils with which this great Prophet had to contend none were so grievous or so hard to be borne as the deflection and treason of "false brethren." The most deadly wounds he ever received were from those who, Judas-like, had been his companions. When through their transgressions, they lost the Spirit of God and turned away from the truth, the spirit of murder took possession of them, they became fit instruments for Satan's service, and to this class, more than to any others, can the foul murders of the 27th of June, 1844, be charged.

The great bulk of those who composed the mobs which attacked the Saints in Missouri and Illinois were ignorant men. Their passions were easily aroused. A few cunning and unscrupulous leaders were able to use them to accomplish their ends. Seeing the increase of the Saints, they were easily persuaded that, if left to themselves, they would soon outnumber the old settlers, they would out-vote them, take possession of the offices, and drive them out of the country. By such representations and artifices as these, appealing to the lowest and basest of motives, they were able to inflame the minds of the ignorant, unprincipled men. Envious of the prosperity of the Saints, coveting their possessions, they thought to profit in driving them from their homes. Apostates had personal vengeance and hates to gratify; politicians saw a growing power which they could not control, and whose union made it formidable in county and state affairs; the clergy saw a system of religion which they could not controvert, and the rabble had their cupidity excited at the prospect of plunder, which might fall to them through the abandonment of lands and improvements and stock by the people whom they were driving away. 31

There are some interesting developments resulting from the frank and honest story told by the Prophet Joseph Smith that cannot be overlooked and when considered cannot honestly be ignored. We have discovered that the scriptures are perfectly clear, both the Old and the New Testament, in the doctrine that God appeared in person to some of his servants and that he talked with them "face to face," 32 and to others in open vision, 33 to others by the sound of his voice. 34 The Savior prayed to his Father on numerous occasions and received answers in an audible voice from the heavens. 35 He testified that he was in very deed the Son of God. 36 He lived some 33 years in mortal flesh. He was reviled, persecuted, and put to death on the cross. He rose the third day and appeared to his disciples who were invited to thrust their fingers into the wounds in his hands and side. He was with his disciples for forty days after his resurrection and then took his departure in a cloud of glory and ascended into heaven to sit on the right side of his Father. All of these things are recorded by the eyewitnesses who followed him in his ministry and whose stories are true beyond all righteous dispute.

Yet we discover, in the year 1830 the Christian world, both Catholic and Protestant, was confused about his personality. They taught that the Christ, after his ascension, in some mysterious manner "shed" his body of flesh and bones and became an integral and inseparable part of God, who is defined as being without "body, parts and passions:" an ethereal, or, more correctly speaking, an incorporeal, immaterial, essence, composed of Father, Son and Holy Ghost, "invisible," "immense," filling the boundless distances of space. This doctrine had come down since the great council of Nice, and is accepted by the Christian world.

It is rather strange that the learned men who were leaders in the so-called Reformation, Martin Luther, Ulrich Zwingli, John Knox, John Calvin, and later the Wesleys and others who formed sects and churches, failed in their criticisms of the Catholic Church to discover this stupendous error in relation to the nature and identity of God the Father and his Son Jesus Christ. Notwithstanding the clear, precise teachings of the scriptures, they accepted the error of the Nicene Creed, so it remained for an obscure farmer boy in a small village in western New York, a boy in his "teens," who had received no scholastic learning, to discover the truth and present it again to the unbelieving world. For his pains he was ridiculed, mocked, driven from place to place and lied about and finally put to death.

If he were wrong, how easy it should have been for these learned ministers of religion to challenge his statement and invite him to go to the scriptures and endeavor to show him that he was in error about his vision and that it, according to the Bible, could not be true! Some of them tried it, but to their great consternation and discomfiture they invariably found that they were wrong and he was right. When they discovered their plight instead of humbly acknowledging their error and accepting the truth, they became all the more bitter towards him and sought more intensely his destruction. You, who may be in doubt, go to your scriptures and see for yourselves.

Other testimony concerning God is found abundantly in the revelations given to the Prophet and his companions. It is sufficient to present two outstanding visions on this point. The first is the vision given to Joseph Smith and Sidney Rigdon who, like Stephen the martyr, saw both the Father and the Son, and bore testimony in these words:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone around about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. 37

The other testimony is that of Joseph Smith the Prophet and Oliver Cowdery given in the Kirtland Temple, April 3, 1836:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breast-work of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. 38

In these testimonies we discover that Jesus Christ, the Great I AM, the Redeemer of the world, did not lose his identity. His body was not dissolved. It did not expand to fill the immensity of space, but he was in the form of man, for it was the same body which hung upon the cross. Moreover, John on the Isle of Patmos when in exile, many years after the ascension of our Lord, also saw him and described his glorious body and appearance in like manner:

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 39

Is it not astonishingly strange that the Christian denominations even to this day refuse to accept the truth and return to the doctrines of our Redeemer, which again have been declared

to them by the voice of the Almighty through the testimonies of his servants the prophets, but would rather hug to their bosoms the out-worn creed of Athanasius?

Moreover, is it not just as strange that the scientist who is an organic evolutionist, holds so tenaciously to the "God of Nature," or the "God of Science"? who likewise fills the immensity of space, and neither speaks, sees or hears? Why is it that men will not humble themselves and in faith and prayer seek the truth from the divine source of Truth?

REFERENCES—CHAPTER FIVE

Footnotes

1. Exodus 33:11; Num. 12:6-8; Deut. 34:10; Ether Chapter 3.
2. Gen. 1:26-27; 5:1.
3. Matt. 6:6-16.
4. Matt. 10:32-33.
5. Matt. 11:25-26; Luke 10:21; John 12:27-30.
6. Matt. 18:10.
7. Mark 8:38.
8. Luke 10:22.
9. John 5:26-27.
10. John 5:36-38.
11. John 14:28.
12. 1 Peter 1:1-2.
13. 2 Peter 1:16-18.
14. 1 John 1:3-7.
15. Rev. 1:6.
16. Heb. 1:1-4.
17. Roberts, B. H., *Outlines of Ecclesiastical History*, p. 189.
18. *Catholic Encyclopedia*, Vol. 2, p. 33.
19. *Ibid.*, Vol. 11, p. 49.
20. *Ibid.*, Vol. 11, p. 49.
21. Draper, Dr. J. W., *Conflict Between Religion and Science*, pp. 345-346 1877 ed.
22. John 17:1-5.
23. Isaiah 25:8.

24. D. & C. 20:18.

25. Acts 3:21.

26. D. & C. 93:19.

27. 2 Nephi 29:3.

28. P. of G. P., pp. 46-50.

29. *D. H. C.*, Vol. 1:11-12; P. of G. P., p. 51.

30. Cannon, G. Q., *Life of Joseph Smith*, pp. 484-486.

31. Gen. 32:30; Exodus 24:10; 33:11; Num. 12:5-8.

32. Ezek. 1:1; Isaiah 6:1-3; Acts 7:55.

33. Deut. 4:33; 5:24-25; Matt. 3:17; Luke 9:35; John 12:28-30.

34. Luke 3:22.

35. Matt. 26:63-64; John 4:25-26; 9:35-38.

36. D. & C. 76:19-24.

37. *Ibid.*, 110:1-4.

38. Rev. 1:12-18.

39. For a discussion of this controversy the reader is referred to *The Divine Church*, the manuals by Elder James L. Barker, written for the Priesthood quorums of the Church for the years 1952-1954.

40. In most of its substance, or declarations, this creed was repeated at various times at conclaves or councils. In the year 381 A.D., such a council was held in Constantinople, and this creed with some modifications was again considered. In relation to this council the action taken is known as the "Nicene and Niceno-Constantinople Creed."

CHAPTER SIX

THE DOCTRINE OF GOD—3

THE modern Christian world is in great confusion in relation to the Fatherhood of God and the Sonship of Jesus Christ. The reason for this is that it has followed in large measure, if not entirely, the creed formulated and adopted in the year 325 A.D., by the religious leaders under the inspiration of Constantine, emperor of Rome. This action marked the point where the church as it then existed rejected God and Jesus Christ his Only Begotten Son. From that day until now the Christian world has confounded the Persons in the Godhead and attempted to make of them a mysterious essence or spirit which fills the immensity of space. The pagan scientist is just as sorely confused. God to them may be likened to the forces of nature, or some unknowable influence which likewise fills the immensity of space. They talk of the "God of Nature" and the "God of Science." Both the worshipers in their churches and the scientists in their laboratory have rejected the real anthropomorphic God and in their writings have ridiculed him. Both teach that such an idea as that God has a physical body after which man was formed is a "primitive" doctrine harking back to "primitive man." It is essential, therefore, that the true position of the members of the Church of Jesus Christ of Latter-day Saints should be clearly defined in relation to their doctrine of the Godhead, more particularly in relation to the Fatherhood of God and the Sonship of Jesus Christ.

Moreover, there are some members of the Church who are confused because of certain passages of scripture which refer to Jesus Christ as both Father and Son. For instance, in the testimony given by Oliver Cowdery, David Whitmer and Martin Harris, published in the Book of Mormon, they say:

. . . and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

The meaning of this closing phrase is that the Father and the Son and the Holy Ghost constitute one Godhead, or Governing Presidency, with infinite power and jurisdiction. Then in the Book of Mormon and in the Doctrine and Covenants are to be found passages in which Jesus Christ is referred to as God and in the opening sentences of the Gospel of John, it is written:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

King Benjamin placed his people under covenant to keep the commandments of the Lord and take upon them the name of Jesus Christ; then he said to them:

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts. 1

Like the Nephites in King Benjamin's day, we Latter-day Saints have likewise taken upon ourselves the name of Christ. Each week at the Sacrament service, as we are commanded to do, we take upon us his name always to remember him and that is what the Nephites covenanted to do. We are indebted to him for all our blessings. On June 30, 1916, the First Presidency and the Council of the Twelve, issued an epistle to the Church setting forth the doctrine of the Church in regard to the relationship of Jesus Christ to the Father and our relation to both the Father and the Son. This document is of such importance that it is here reproduced in full:

THE FATHER AND THE SON: A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE—The scriptures plainly and repeatedly affirm that God is the Creator of the earth and the heavens and all things that in them are. In the sense so expressed, the Creator is an Organizer. God created the earth as an organized sphere, but He certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal." (D. & C. 93:33.)

So also life is eternal, and not created; but life, or the vital force, may be infused into organized matter, though the details of the process have not been revealed unto man. For illustrative instances see Genesis 2:7; Moses 3:7; and Abraham 5:7. Each of these scriptures states that God breathed into the body of man the breath of life. See further Moses 3:19, for the statement that God breathed the breath of life into the bodies of the beasts and birds. God showed unto Abraham "the intelligences that were organized before the world was;" and by "intelligences" we are to understand "personal spirits" (Abraham 3:22, 23); nevertheless, we are expressly told that "Intelligence" that is, "the light of truth, was not created or made, neither indeed can be." (D. & C. 93:29.)

The term "father" as applied to Deity occurs in sacred writ with plainly different meanings. Each of the four significations specified in the following treatment should be carefully segregated.

1. *"Father" as Literal Parent*—Scriptures embodying the ordinary signification—literally that of Parent—are too numerous and specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim," is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.) In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name."

Jesus Christ applies to Himself both titles, "Son" and "Father." Indeed, He specifically said to the brother of Jared: "Behold, I am Jesus Christ. I am the Father and the Son." (Ether 3:14.) Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterwards taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior. No extended explanation of the title "Son of God" as applied to Jesus Christ appears necessary.

2. *"Father" as Creator*—A second scriptural meaning of "Father" is that of Creator, e.g. in passages referring to any one of the Godhead as "The Father of the heavens and of the earth and all things that in them are." (Ether 4:7; see also Alma 11:38, 39 and Mosiah 15:4.)

God is not the father of the earth as one of the the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects and the plants and the animals upon the earth, in the literal sense in which He is the Father of the spirits of mankind, Therefore, scriptures that refer to God in any way as the Father of the heavens and the earth are to be understood as signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth.

With this meaning, as the context shows in every case, Jehovah, who is Jesus Christ the Son of Elohim, is called "The Father" and even "the very eternal Father of heaven and of earth" (see passages before cited, and also Mosiah 16:15.) With analogous meaning Jesus Christ is called "The Everlasting Father" (Isaiah 9:6; compare 2 Nephi 19:6.) The descriptive titles "Everlasting" and "Eternal" in the foregoing texts are synonymous.

That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation is set forth in the book, *Jesus the Christ*, Chapter 4. Jesus Christ, being the Creator is consistently called the Father of heaven and earth in the sense explained above; and since His creations are of Eternal quality He is very properly called the Eternal Father of heaven and earth.

3. *Jesus Christ the "Father" of Those Who Abide in His Gospel*—A second sense in which Jesus Christ is regarded as the "Father" has reference to the relationship between Him and

those who accept His Gospel and thereby become heirs of eternal life. Following are a few of the scriptures illustrating this meaning.

In the fervent prayer offered just prior to His entrance into Gethsemane, Jesus Christ supplicated His Father in behalf of those whom the Father had given unto Him, specifically the apostles, and more generally, all who would accept and abide in the Gospel through the ministry of the apostles. Read in our Lord's own words the solemn affirmation that those for whom He particularly prayed were His own, and that His Father had given them unto Him; "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are mine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17:6-12.)

And further: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:20-24.)

To His faithful servants in the present dispensation the Lord has said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me." (D. & C. 50:41.)

Salvation is attainable only through compliance with the laws and ordinances of the Gospel; and all who are thus saved become sons and daughters unto God in a distinctive sense. In a revelation given through Joseph the Prophet to Emma Smith the Lord Jesus addressed the woman as "My daughter," and said: "for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom." (D. & C. 25:1.) In many instances the Lord has addressed men as His sons (e.g. D. & C. 9:1; 34:3; 121:7.)

That by obedience to the Gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation. Thus we read in an utterance of the Lord Jesus Christ to Hyrum Smith in 1829: "Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto mine own and mine own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen." D. & C. 11:28-30.) To Orson Pratt the Lord spoke through Joseph the Seer, in 1830: "My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; The light and the life of the

world, a light which shineth in darkness and the darkness comprehendeth it not; Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son." (D. & C. 34:1-3.) In 1830 the Lord thus addressed Joseph Smith and Sidney Rigdon: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." (D. & C. 35:1-2.) Consider also the following given in 1831: "Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ—The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: The same which came in the meridian of time unto my own, and my own received me not; But to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons." (D. & C. 39:1-4.) In a revelation given through Joseph Smith in March, 1831 we read: "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto my own, and my own received me not; but unto as many as received me, gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life." (D. & C. 45:7-8.)

A forceful exposition of this relationship between Jesus Christ as the Father and those who comply with the requirements of the Gospel as His children was given by Abinadi, centuries before our Lord's birth in the flesh: "And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed." (Mosiah 15:10-13.)

In tragic contrast with the blessed state of those who become children of God through obedience to the Gospel of Jesus Christ is that of the unregenerate, who are specifically called the children of the devil. Note the words of Christ, while in the flesh, to certain wicked Jews who boasted of their Abrahamic lineage: "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father. . . . If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do." (John 8, 39, 41, 42, 44.) Thus Satan is designated as the father of the wicked, though we cannot assume any personal relationship of parent and children as existing between him and them. A combined illustration showing that the righteous are the children of God and the wicked the children of the devil appears in the parable of the Tares: "The good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13:38.)

Men may become children of Jesus Christ by being born anew—born of God, as the inspired word states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:8-10.)

Those who have been born unto God through obedience to the Gospel may by valiant devotion to righteousness obtain exaltation and even reach the status of godhood. Of such we read: "Wherefore, as it is written, they are gods, even the sons of God." (D. & C. 76:58; compare 132:20, and contrast paragraph 17 in same section; see also paragraph 37.) Yet, though they be gods they are still subject to Jesus Christ as their Father in this exalted relationship; and so we read in the paragraph following the above quotation: "and they are Christ's and Christ is God's." (D. & C. 76:59.)

By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ, being through the means by Him provided "begotten sons and daughters unto God." (D. & C. 76:24.) This solemn truth is further emphasized in the words of the Lord Jesus Christ given through Joseph Smith in 1833: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn." (D. & C. 93:21, 22.) For such figurative use of the term "begotten" in application to those who are born unto God see Paul's explanation: "for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15.) An analogous instance of sonship attained by righteous service is found in the revelation relating to the order and functions of Priesthood, given in 1832: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (D. & C. 84:33, 34.)

If it be proper to speak of those who accept and abide in the Gospel as Christ's sons and daughters—and upon this matter the scriptures are explicit and cannot be gainsaid nor denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration.

4. *Jesus Christ the "Father" by Divine Investiture of Authority.* A third reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. To the Jews He said: "I and my Father are one," (John 10:30; see also 17:11, 22.); yet He declared "My Father is greater than I," (John 14:28.); and further, "I am come in my Father's name." (John 5:43; see also 10:25.) The same truth was declared by Christ Himself to the Nephites (see 3 Nephi 20:35 and 28:10.), and has been reaffirmed by revelation in the present dispensation. (D. & C. 50:43.) Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and

so far as power, authority and Godship are concerned His words and acts were and are those of the Father.

We read, by way of analogy, that God placed his name upon or in the Angel who was assigned to special ministry unto the people of Israel during the exodus. Of that Angel the Lord said: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." (Exodus 23:21.)

The ancient apostle, John, was visited by an angel who ministered and spoke in the name of Jesus Christ. As we read: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." (Revelation 1:1.) John was about to worship the angelic being who spoke in the name of the Lord Jesus Christ, but was forbidden: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." (Rev. 22:8, 9.) And then the angel continued to speak as though he were the Lord Himself: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." (verses 12, 13.) The resurrected Lord, Jesus Christ, who had been exalted to the right hand of God His Father, had placed His name upon the angel sent to John, and the angel spoke in the first person, saying "I come quickly," "I am Alpha and Omega," though he meant that Jesus Christ would come, and that Jesus Christ was Alpha and Omega.

None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors. Following are affirmative scriptures bearing upon this great truth. Paul, writing to the Colossians, says of Jesus Christ: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." (Colossians 1:15-19.) From this scripture we learn that Jesus Christ was "the firstborn of every creature" and it is evident that the seniority here expressed must be with respect to antemortal existence, for Christ was not the senior of all mortals in the flesh. He is further designated as "the firstborn from the dead," this having reference to Him as the first to be resurrected from the dead, or as elsewhere written "the first fruits of them that slept." (1 Corinthians 15:20, see also verse 23.); and "the first begotten of the dead." (Revelation 1:5; compare Acts 26:23.) The writer of the Epistle to the Hebrews affirms the status of Jesus Christ as the firstborn of the spirit children of His Father, and extols the preeminence of the Christ when tabernacled in flesh: "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." (Hebrews 1:6; read the preceding verses.) That the spirits who were juniors to Christ were predestined to be born in the image of their Elder Brother is thus attested by Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be

conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:28, 29.) John the Revelator was commanded to write to the head of the Laodicean church, as the words of the Lord Jesus Christ: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Revelation 3:14.) In the course of a revelation given through Joseph Smith in May, 1833, the Lord Jesus Christ said as before cited: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn." (D. & C. 93:21.) A later verse makes plain the fact that human beings generally were similarly existent in spirit state prior to their embodiment in the flesh: "Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth." (verse 23.)

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That He is by spiritual birth Brother to the rest of us is indicated in Hebrews: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:17.) Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father; (3) of His selection and fore-ordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.

The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah, June 30, 1916.

REFERENCE—CHAPTER SIX

Footnotes

1. Mosiah 5:7:11.

CHAPTER SEVEN

THE HYPOTHESIS OF ORGANIC EVOLUTION—1

FROM whence came Man? What is his destiny? In the revelations of the Lord we are taught that man is the offspring of God. His destiny is to gain immortality through the atonement of Jesus Christ and having passed through death and the resurrection, to live forever. If he will be obedient to all of the commandments of the Lord and abide in his covenants he will gain eternal life, which is the greatest gift of God. Eternal life means to become a son of God, a joint heir with Jesus Christ, receiving the fulness of the Father's kingdom. It is written:

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so that we suffer with him, that we may be also glorified together. 1

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. 2

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 3

And he [Adam] heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

Behold, thou art one in me, a son of God; and thus may all become my sons. Amen. 4

And these are the words of Jesus after his resurrection when speaking to Mary:

Jesus saith unto her, Touch me not; for I am not yet ascended to *my* Father: but go to *my* brethren, and say unto them, I ascend unto *my* Father, and *your* Father; and to *my* God, and *your* God. 5 (italics mine.)

To all who have faith in God and in Jesus Christ, and who believe in the efficacy of the atonement, these are glorious principles. We have reached the point, however, in the history of the world, when many of the learned who are steeped in the philosophies of the world, reject all of this and in their place have substituted another doctrine and way of life. In the nineteenth century there were many good Christian people who believed in the scriptures as far as they understood them. They accepted the atonement of Jesus Christ. Their ministers preached that he was the Redeemer and accepted the doctrine of the resurrection of the dead. Today these doctrines are looked upon as being antiquated, and those believing them are looked upon by many scientists as ignorant of the beginning of things and are guilty of accepting the false philosophies, myths and legends coming from the ancient "Chaldeans and Babylonians." 6 Then came these days of so-called scientific research to discover the origin of man, for the Bible revelations failed to satisfy those who were no longer guided by the Light of Christ, and the teachings became prevalent that the scriptures were filled with "Christian errors." Dr. Andrew D. White in his relentless determination to destroy man's faith in the Bible stories of creation and all things miraculous, declared that "Biblical theology continued to spin its own webs out of its own bowels, and all the lesser theological flies continued to be entangled in them; yet here and there stronger thinkers broke loose from this entanglement and helped somewhat to disentangle others." 7

So now, in the twentieth century, the doctrines of the critics of the Bible and the teachings of the organic evolutionists, have gained the ascendancy in the scientific world. It is true that in former years we lived in a Christian nation, the fact persists that now many Christian ministers, so-called, have been caught in the web of modernism and organic evolution and have rejected the fundamental doctrines of Christianity; and they, like the Christians in the days of Rome, have mingled their religious views with these modern (pagan) teachings. Because of the influence of destructive criticism and these theories of the descent of man, many ministers have rejected the fall of Adam, the atonement of Jesus Christ, and the resurrection of the dead. In fact they have come to the point where they have discarded the doctrine of the resurrection of Jesus Christ, and that he is the Only Begotten Son of God. Their Christianity, filled with abundant errors before, has sunk to a lower level. These advocates of modernism and evolutionary teachings, glory in the fact that their influence has helped to eliminate from Christianity, the "dogma of Adam's fall," 8 and the "legendary husks and rinds of our sacred books." 9 One day, when they come to the judgment, they will have to give an accounting for all this mischief they have done. It may be imagined how they will feel, when they are forced to confront the thousands who have been turned away from faith in God and acceptance of his divine plan of salvation, because these enemies of truth were eager to destroy the scriptures and the mission of Jesus Christ. If great joy will be felt by the individual who has, through his humble effort, saved one soul, then how great must be the remorse of these learned men when they discover that their efforts have been the means of destroying thousands of souls? 10

This brings us to the discussion of what I believe to be the most pernicious doctrine ever entering the mind of man: the theory that man evolved from the lower forms of life. For its source we must go beyond the activities and research of mortal man to the author of evil, who has been an enemy of truth from the beginning before the earth was formed. This doctrine is not new in this modern world; it is merely its pernicious application that has been developed during this and the preceding century. It was natural for people in former times to think that life developed spontaneously. Did they not see what appeared to them countless forms of life spontaneously appearing? Such life appeared in cheese, in stagnant pools,

decayed matter or most anything that stood long enough in the warmth of the sun. Even men who professed Christian convictions accepted this to be the fact. Crocodiles were generated from the slime of the Nile, bees and flies from decomposed flesh, and some writers endeavored to draw a line between animals which were generated in carion and those coming from earth and water. In fact there was scarcely a limit in the minds of many as to the extent of spontaneous generation. This belief continued down to the middle of the nineteenth century especially in relation to insects and bacteria and lower forms of life, and it was the scientists who followed the ideas of Darwin, Wallace and others, who were the keenest in the search to discover if this apparent notion were true. When careful research was made the whole theory exploded; and it was these scientists who were forced to admit that such a thing as spontaneous generation is not true. Such men as Huxley, Tyndall, Spencer, Pasteur, Haeckel and many others experimented in this field. It was Pasteur who showed that this fallacy could not be maintained. They had to admit that every living thing from germ to elephant comes from antecedent life. Writing on this subject Dr. C. W. Saleeby has said:

Now, the remarkable fact—one of the most striking in the history of science is that the time honored belief in spontaneous generation should have been attacked, and attacked with apparent success, just at the very time when it would otherwise have begun to assume real philosophical importance. For ages it had been accepted, taken as a matter of course, and not regarded as having any particular bearing upon the supreme question. Then there came the time when this belief would have been an all-important link, without which the chain of evolution could not be completed, a link without which we were left to contemplate a perfect chain of inorganic evolution—the history of life upon the earth, with an abyss between the two that could not be bridged, for how came life where was no life? A series of experiments were made—experiments in which, strikingly enough, some of the greatest evolutionists of the day took a leading part, and these seemed to upset, just when it was most wanted by themselves for the establishment of their new doctrine, the belief which had gone without question for so many ages.

Now, some may be inclined to wonder how it should be that certain pioneers of the new doctrine of evolution, such as Tyndall and Huxley, should devote themselves with such persistence and labor and force to the overthrow of a doctrine which was so necessary for the complete establishment of their own case—so much so, that when they had overthrown it, they found themselves, as regards their own doctrine of evolution, placed in a difficulty from which they did not live to emerge. . . .

It is well worth noting that the common doctrine of spontaneous generation was always held in reference to organic materials, such as the slime of the Nile—not the dry sand of the desert. The reader may be inclined to say that men's belief on this subject in the past generation makes very confused reading, and, indeed, that is true. But the fact is that their beliefs were most confused. The work of Darwin had staggered everybody, and straightforward, systematic, unprejudiced thinking was very nearly impossible in the welter of controversy. Nevertheless, something apparently definite was done. The doctrine of the beginning of life upon the earth was almost undiscussed, and the accepted notion of the nature of matter—a notion which to us who know radium, seems purile—was left unchallenged in all its falsity. But the work of the great French chemist Pasteur led to a close examination of the belief that humble forms of life are daily produced from lifeless organic materials, and the conclusion was reached that no such spontaneous generation occurs.

This conclusion is of great importance in the history of modern thought, and it was proclaimed with much rejoicing and vigor as a great achievement of science, whilst some of the chief advocates seemed at times to forget the extreme awkwardness of the inferences which had to be made from it. The doctrine may be stated in Latin in the form of the familiar dogma, *Omne vivum ex vivo*: Every living thing from a living thing. . . . For every creature, microbe, or mammoth or man, we must trace back in imagination a series of living ancestors, different perhaps in various characters, but always living. This series must be traced back and back and back until . . . ?

And there the difficulty arose. 11

Notwithstanding the great discovery of Pasteur, Darwin and his followers were not retarded in their search to find the beginning of life and to prove that all things have developed from spontaneous life. This question has never been answered successfully other than the account in the scriptures: If spontaneous generation cannot be created now, how could it be possible several million or billion years ago? Conditions, according to the teachings of science, are more favorable now than they possibly could have been in the far distant past. To get a beginning these advocates must *assume* some starting point, notwithstanding there is no evidence that will support it. All evidence points to the contrary. Now a word in relation to this assumed starting point.

According to one scientist:

The doctrine explains that the animal kingdom, past and present, is comparable to a highly developed tree. The trunk is the original *amoeba* or something similar to it. 12

According to Charles Darwin:

The most ancient progenitors in the kingdom of Vertebrata, at which we are able to obtain an *obscure glance, apparently* (My italics) consisted of a group of marine animals, resembling the *larvae* of existing Ascidians. These animals *probably* (My italics) gave rise to a group of fishes, as lowly organized as the lancelet; and from these the Ganoids, and other fishes like the Lepidosiren, must have been developed. From such fish a very small advance would carry us on to the Amphibians.

From this beginning Mr. Darwin argues that while it is a very long step, it is "a pedigree of prodigious length, but not, it may be said, of noble quality." 13

It is hardly necessary to go into detail about the evolutionary theory of descent, more than to say, it teaches that from this small beginning has sprung all living creatures on the face of the earth. We will let one of the advocates of this theory state the case:

Organic evolution is the branch of evolution that deals with the development of plant and animal life. According to its teachings all plants and animals have come up through a long line of successive changes from a common ancestry. 14

It makes little difference whether the evolutionist decides on the amoeba or on the larvae of an ascidian for his beginning, the insuperable difficulties are just the same. It requires a vast stretch of the imagination, far beyond the realms of reason, for one to accept such a theory as

this. Let us suppose for the sake of argument, that the first speck of life was an amoeba. We can suppose—for that is in keeping with the entire doctrine of organic evolution, for its entire structure is based on supposition, and cannot be based on anything else—so, we will suppose, that back several millions or billions of years—no one was there to watch the process by which this speck of life came spontaneously into existence—the amoeba suddenly appeared and multiplied, as the amoeba will do, and after millions of years, it, or one of its descendants began to develop fins, then a head and then a tail and after several more millions of years it became a fish, or a tadpole, or a brachiopod, or a trilobite, or a snail, even a worm—it makes no difference which, one guess is as good as another—and becoming tired of the water it came out upon the land, leaving its companions to develop into aquatic animals, while it dug itself in the soil and became a plant, a fern, a rose bush or a tree. Then another, discovering that the land was pleasant, also came forth from the water and became a frog, a toad, a lizard or a snake and in course of time its descendant became a tiger, a lion, a bear, an elephant, dinosaur or a little timid lamb; perhaps it took to the air as a dove, a robin, a hawk or an eagle. Why go any farther? Does it not all sound extremely ridiculous? Well, so it is! Yet it is this kind of rubbish that is put forth apparently in all seriousness. Books are written about it; lectures are given in class rooms, from pulpits and platforms, and thousands of well meaning people say they believe it! Then again the question arises: Each of these animals had to have a companion, and we find ourselves in a quandary to discover just why and how both males and females came into existence, both in the animal world and among trees and other vegetation. So we find ourselves floundering in the depths of an unfathomable hypothesis about which no one has ever been able to do more than to make an uncertain guess. Others of this amoeba's descendants became a bee, a wasp or a grasshopper, a gnat or a fly. Among these wonderful mutations there also came forth a monkey, then a baboon, a gorilla and then man!

My dear friends, cannot you see how utterly foolish it all is? Why is it that thousands of intelligent looking human beings are willing to accept these stupid teachings? Frankly it is because Satan has deceived them and they love darkness rather than the light. Surely the day has come prophesied by Paul and written in his second Epistle to the Thessalonians:

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believe not the truth, but had pleasure in unrighteousness. Ch. 2:8-12. (My italics).

Permit me to quote a few paragraphs from the writings of Hon. William Jennings Bryan:

Having given Darwin's conclusions as to man's ancestry, I shall quote him to prove that his hypothesis is not only groundless, but absurd and harmful to society. It is groundless because

there is not a single fact in the universe that can be cited to prove that man is descended from the lower animals. Darwin does not use facts; he uses conclusions drawn from similarities. He builds upon assumptions, probabilities and inferences, and asks the acceptance of his hypothesis notwithstanding the fact that connecting links have not hitherto been discovered. He advances an hypothesis which, if true, would find support on every foot of the earth's surface, but which, as a matter of fact, finds support nowhere. There are myriads of living creatures about us, from insects too small to be seen with the naked eye to the largest mammals, and yet, not one is in transition from one species to another; every one is perfect. It is strange that slight similarities could make him ignore gigantic differences. The remains of nearly one hundred species of vertebrate life have been found in the rocks, of which more than one-half are found living today, and none of the survivors show material change. The word hypothesis is a synonym used by scientists for the word guess; it is more dignified in sound and more imposing to the sight, but it has the same meaning as the old-fashioned every day word, guess. If Darwin had described his doctrine as a guess instead of calling it an hypothesis, it would not have lived a year. Probably nothing impresses Darwin more than the fact that at an early stage the fetus of a child cannot be distinguished from the fetus of an ape, but why should such a similarity in the beginning impress him more than the difference at birth and the immeasurable gulf between the two at forty? If science cannot detect a difference, *known to exist*, between the fetus of an ape and the fetus of a child, it should not ask us to substitute the inferences, the presumptions and the probabilities of science for the word of God.

Science has rendered invaluable service to society; her achievements are innumerable—and the hypothesis of scientists should be carefully examined and their arguments fairly weighed, but the scientist cannot compel acceptance of any argument he advances, except as, judged upon its merits, it is convincing. Man is infinitely more than science; science, as well as the Sabbath, was made for man. It must be remembered, also, that not all sciences are of equal importance. . . . 15

And yet I read only a few weeks ago, on page 124, of a little book recently issued by a prominent New York minister, the following:

"Man has grown up in this universe gradually developing his powers and functions as responses to his environment. If he has eyes, so the biologists assure us, it is because light waves played upon the skin and eyes came out in answer; if he has ears it is because the *air waves* were there first and the ears came out to hear. Man never yet, *according to the evolutionist*, has developed any power save as a reality called it into being. There would be no fins if there were no water, no wings, if there were no air, no legs if there were no land."

You see I only called your attention to forty percent of the absurdities; he speaks of eyes, ears, fins, wings, and legs—five. I only called attention to eyes and legs—two. The evolutionist guesses himself away from God, but he only makes matters worse. How long did the "light waves" have to play on the skin before the eyes came out? The evolutionist is very deliberate; he is long on time. He would certainly give the eye thousands of years, if not millions, in which to develop; but how could he be sure that the light waves played all the time in one place or played in the same place generation after generation until the development was complete? And why did the light waves quit playing when two eyes were perfected? Why did they not keep on playing until there were eyes all over the body? Why do they not play today, so that we may see eyes in process of development? And if the light

waves created the eyes, why did they not create them strong enough to bear the light? Why did the light waves make eyes and then make eye-lids to keep the light out of the eyes?

And so with ears. They must have gone *in* "to hear," instead of out, and wasn't it lucky that they happened to go in on opposite sides of the head instead of cate-cornered or at random? Is it not easier to believe in a God who can make the eye, the ear, the fin, the wing, and the leg, as well as the light, the sound, the air, the water and the land?

There is such an abundance of ludicrous material that it is hard to resist the temptation to continue illustrations indefinitely, but a few more will be sufficient in order that you may be prepared to ridicule these pseudo-scientists who come to you with guesses instead of facts, let me give you three recent bits of evolutionary lore.

Last November I was passing through Philadelphia and read in the afternoon paper a report of an address delivered in that city by a college professor employed in extension work. Here is an extract from the paper's account of the speech: "Evidence that early man climbed trees with their feet lies in the way we wear the heels of our shoes—more at the outside. A baby can wiggle its big toe without wiggling its other toes—an indication that it once used its big toes in climbing trees." What a consolation it must be to mothers to know that the baby is not to be blamed for wiggling the big toe without wiggling the other toes. It cannot help it, poor little thing; it is an inheritance from "the tree man," so the evolutionist tells us.

And here is another: "We often dream of falling. Those who fell out of the trees some fifty thousand years ago and were killed, of course, had no descendants. So those who fell and were *not* hurt, of course, lived, and so we are never hurt in our dreams of fallings." Of course, if we were actually descended from the inhabitants of trees, it would seem quite likely that we descended from those that were *not* killed in falling. But they must have been badly frightened if the impression made upon their feeble minds could have lasted for fifty thousand years and still be vivid enough to scare us.

If the Bible said anything so idiotic as these guessers put forth in the name of science, scientists would have a great time ridiculing the sacred pages, but men who scoff at the recorded interpretation of dreams by Joseph and Daniel seem to be able to swallow the amusing interpretations offered by the Pennsylvania professor.

A few months ago the Sunday School Times quoted a professor in an Illinois University as saying that the great day in history was the day when a water puppy crawled up on the land and, deciding to be a land animal, became man's progenitor. If these scientific speculators can agree upon the day they will probably insist on our abandoning Washington's birthday, the Fourth of July, and even Christmas, in order to join with the whole world in celebrating "Water Puppy Day." 16

We have all read such silly things in supposedly scientific articles. I remember one such article in a book written by an advocate of organic evolution who attached letters as symbols following his name indicating that he held scholastic degrees. He declared that the reason a man when drowning will clutch at a straw was because his ape ancestors swung from limb to limb in trees and for the same reason boys delighted to swing on trapeze and horizontal bars and climb trees; and that the reason why babies crawled before they learned to walk is because in the far distant past their ancestors went on all fours. Surely an hypothesis is hard

put to it to have to resort to such foolish things as evidence. However, Mr. Charles Darwin, the king-bolt of the entire group, was guilty of saying things just as foolish as any of these. Here are a few examples. I quote from Darwin's *Descent of Man*, published by D. Appleton, edition of 1897:

Rudiments of various muscles have been observed in many parts of the human body; and not a few muscles, which are regularly present in some of the lower animals can occasionally be detected in man in a greatly reduced condition. Every one must have noticed the power which many animals, especially horses, possess of moving and twitching their skin; and this is effected by the *panniculus carnosus*. Remnants of this muscle in an efficient state are found in various parts of our bodies; for instance the muscle of the forehead, by which the eyebrows are raised. The *platysma myoides*, which are well developed on the neck, belong to this system. (Pages 12-13.)

According to this argument, all of us who are able to wrinkle our foreheads and raise our eyebrows give evidence that we are related to the horse. A wonderful stretch of the imagination is it not? Here is another from page 19:

I am informed by Sir James Paget that often several members of a family have a few hairs in their eyebrows much longer than the others; so that even this slight peculiarity seems to be inherited. These hairs, too, seem to have their representatives; for in the chimpanzee, and in certain species of *Macacus*, there are scattered hairs of considerable length rising from the naked skin above the eyes, and corresponding to our eyebrows; similar long hairs project from the hairy covering of the superciliary ridges in some baboons. (Page 19.)

Here again we have the argument that all of us—and as President Heber J. Grant at times said facetiously "of whom I am which"—who have a few hairs in our eyebrows that refuse to remain uniformly of the same length, give evidence that we have descended from the chimpanzee or baboon. Let us carry it further. Because we have a nose, eyes and a mouth, an ear and a tongue, therefore we are related to every other creature that possesses these same "rudiments" and therefore we have the same common ancestor. Wonderful reasoning!

Again:

With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryonic period, and being inherited at a corresponding period, how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the structure of their common progenitor. No other explanation has ever been given of the marvelous fact that the embryos of a man, dog, seal, bat, reptile, etc., can at first hardly be distinguished from each other. In order to understand the existence of rudimentary organs, we have only to suppose—

(And may I add that throughout this work and in all of this author's works, there is nothing but speculation and supposition. Not one single fact linking man to any other form of life.)

that a former progenitor possessed the parts in question in a perfect state, and under changed habits of life they became greatly reduced, either from simple disuse, or through the natural selection of those individuals which were least encumbered with a superfluous part, aided by the other means previously indicated. (Pages 24-25.)

And so we find Mr. Darwin's works filled with such comparisons which get us nowhere for there are no means in existence by which this descent can be shown or proved. No one denies that there are comparisons, conditions that are similar to be found in living beings. The fish, the fowl, the beast and man, all have blood, the life-giving medium by which they exist. They have internal organs, muscles and bones; they eat, they smell, they see and they hear. The Almighty who created them built them, naturally, in many parts on a similar plan. Why should it be otherwise? But there is nothing in any of these things that in the slightest indicates or proves a common ancestry. It is quite evident that these advocates are hard put to it, when they have to resort to the embryos of "man, dog, seal, bat, reptile, etc.," but as far as history of man goes back, the human offspring has always come into the world, as has every other creature, "*after his kind.*" Mr. Darwin states that "Man is developed from an ovule, about 125th of an inch in diameter, which differs in no respect from the ovules of other animals." "In its early stages it can hardly be distinguished from other animals," of the vertebrate kingdom. He assumes that *all* vertebrates constitute and belong to one kingdom. So this confusing story goes on. Following the lead of Darwin and a few earlier advocates of this theory, thousands of text-books have been written, steeped in the essence of organic evolution.

The advocates of this doctrine have sent forth expeditions to all parts of the earth seeking fossils from the rocks and bowels of the earth. More particularly, in later years, these researches have gone forth with the hopeful desire of finding in the fossils evidences of creatures formerly existing in all the stages from the simple vertebrates up through continuous processions till they could come to *homo sapiens*, or modern man. These researches carried on with the greatest zeal, have not resulted in any discoveries to prove the theory of evolution. These disappointments have forced the advocates to resort to deception—deception of the most reprehensible character. In the American Museum of Natural History, New York City, in the "Hall of the Age of Man" are found a number of busts prepared under the direction of Professor Henry Fairfield Osborn which are supposed to be "restorations" showing the descent of man through ape ancestors. The professor who "restored" these "missing links," J. H. McGregor, certainly had a vivid imagination. Pictures of these busts of the "Trinil Ape Man," the "Neanderthal Man" and the "Cro-Magnon Man," are to be found in guide series No. 52. Professor Osborne describes these three as follows: "These three restorations of pre-historic man form a progressive series, from left to right, is evident not only by the general form and the appearance of relative intelligence appreciated by the most casual observer, but specially by definite anatomical characters such as increase prominence of the chin, reduction of the eyebrow ridges, reduction of the prominence of the lower face as a whole, increased size of skull and of brain capacity (brain capacity of the three races from left to right: 858-900cc.; 1408cc.; 1550-1800cc.)"

The history in relation to the creation of these three busts is rather interesting and should be generally known. The story of the first, the substance out of which the bust of the Trinil Ape-Man was constructed consists of a small section of a brain pan, two molar teeth and a piece of thigh bone gathered by a Dutch military surgeon named Eugene Dubois. He was a friend of Ernest Haeckel, notorious for his deception practices, not only on the public, but also on his scientific brethren. Mr. Dubois found a small piece of the upper part of a skull and a molar tooth on the left bank of the Solo River near Trinil, in central Java. One year later, a left femur bone was found about 45 or 50 feet from the place where the skull bone was found the year before. At another point a second molar tooth was found and later a third tooth. Previously other bones of animals had been excavated in this place and more subsequently.

The evidence that the cap of the skull and the femur and the teeth found at different places, were all parts of the same human skeletal frame, requires a great stretch of the imagination.

Nevertheless this great stretch was made and from these a "reconstructed" man, known in some scientific circles as *Pithecanthropus Erectus*. The first of these bones were found in the year 1891. In the eagerness of these researches to prove the descent of man from the apes, it became a simple matter to "reconstruct" such a creature as an ape-man out of the meagre bones notwithstanding the distance which separated them when they were discovered. These scientists have constructed a skull representing a very low order and have estimated the brain capacity as being only 858-900cc. And from this meagre showing they have developed an entire race.

Professor George McCready Price speaking of this imaginary being says in his *The New Geology*:

The average human brain has a capacity of about 49 ounces, and no normal brain is less than 30 ounces. The Java skull has been variously pronounced as that of an idiot, that of a sub-man or an ape-man, or that of a large *Hylobates*, or gibbon.

When these remains were first brought to Europe, they were shown before the third International Congress of Zoologists in Leiden, in September 1895. Dr. Rudolf Virchow, for thirty years president of the Anthropological Society of Berlin, and by odds the most prominent archaeologist and pathologist of his time, was president of this congress at Leiden; and at the close of the remarks of Dr. Dubois, he criticized the latter's report by saying there was no certainty that all these bones were really parts of the same individual. He further declared that it could not be known positively whether they were the remains of a man or an ape. Later, after he had had an opportunity of examining the remains more closely, he expressed his decided opinion that the skull was that of a large gibbon. The teeth, he said, were more ape-like than human; while the thigh bone, though much like that of a man, would also pass for that of a gibbon, as the latter is the only one of the apes which habitually walks in an upright position, and there is a very marked resemblance between the femur and that of man.

This opinion that these bones really represent a gibbon is concurred in by some of the foremost scientists. For example, Richard Hertwig says: "The opinion that is most probably correct is that the fragments belonged to an anthropomorphic ape of extraordinary size and an abnormal cranial capacity, and with a relatively large brain."

Only the large size seems to stand in the way of anyone's regarding it as the remains of an ape. Macnamara, after careful study of the specimen, declared that *Pithecanthropus* was a true ape of rather extraordinary size. He says, "The cranium of the average adult male chimpanzee and the Java cranium are so closely related that I believe them to belong to the same family of animals, that is, to the true apes." 17

Dr. W. H. Ballou in an article in the *North American Review* (April 1922) expresses doubt upon the *bona fides* of the discoverer of these Java remains because of the fact that Dr. Dubois sealed up these remains shortly following the discovery, with other "finds" and has never allowed any scientist to examine them. 18

Alfred Watterson McCann says:

Professor Osborn's own witnesses, Klaatsch, Schwalbe, and Alsberg declare that the Trinil Ape-Man not only does not belong to the pedigree of man but that it does belong to the pedigree not of any extinct ape or fossil ape, but to the pedigree of the modern apes, wherefore, "He ceases to be a witness in support of the theory of man's descent from beasts." Professor Osborne admits that no living ape belongs to the pedigree of man. He also admits that no fossil ape belongs to the pedigree of man. His witnesses Schwalbe and Klaatsch admit that the Trinil monster does not belong to the pedigree of the modern apes, but as modern man and modern apes are admitted to have no relation to each other, Professor Osborne can't bring in the Trinil monster without bringing in the modern apes, and precisely that he confesses he cannot do. 19

The "Neanderthal Man," second in the list, according to the manufactured busts, shows a little more resemblance to modern man. The story of this wonderful "discovery" is just as interesting, and just as misleading as Pithecanthropus, or the Trinil Ape-Man. In August 1856, two laborers who were digging in a small cave at the entrance of the Neanderthal gorge, near Elberfeld, Germany, discovered a piece of skull. Dr. Fuhlrott, a physician of Elberfeld, became interested in this find and under his direction other fragments of bone were found in the same cave. He collected a human thigh bone, well preserved, several human arm bones not well preserved, a piece of fore-arm bone, a human right shoulder blade, a part of a collar bone and five broken pieces of ribs. The following year Professor D. Schaffhausen of Bonn made a preliminary report on these bones at the meeting of the Lower Rhine Medical and Natural History Society of Bonn. Dr. Fuhlrott also made a report in June 1857, on the same bone fragments at the general meeting of the Natural History Society of Prussian Rhineland and Westphalia. Dr. Fuhlrott stated that these bones might be "fossils." Dr. Ales Hrdlicka said that by "fossils" Dr. Fuhlrott evidently "meant belonging to a form of humanity no more existing." Professor Huxley considered them the "most apelike of any skull discovered up to that time." He compared them to the flat-headed natives of Australia and thought they were of great antiquity. There was no evidence of human implements found with these bones. "From all that could be learned of the circumstances attending their finding, it was entirely uncertain whether the bones had been buried in this cave by friends in prehistoric times, or whether they had been washed into this place from the surface of the ground outside. As for the geological 'age' represented, 'one man's guess is as good as another's.'

"Regarding the type of skull here being dealt with, Virchow unhesitatingly pronounced it a pathologic specimen; and we must remember that Virchow was the founder of the science of pathology. He further declared that he had often seen upon the streets men with just such shaped skulls as that of the Neanderthal Man. Others, however, have strongly emphasized the prominent ridges above the eyes, and the very long, almost flat form of the head." 20

Alfred Watterson McCann speaking of the receding forehead of the Neanderthal skull says:

All lovers of the theatre who admired the intellectual achievements of Sir Henry Irving marveled over his very low forehead which sloped markedly backward, though not so much so as the forehead of Marquis Lafayette of revolutionary fame. The writer possesses an autographed photograph given to him in 1900 by Sir Henry himself, and is not surprised that the materialistic evolutionist completely ignore its profile in their comparative studies. The

Henry Irving skull in some respects would confound them. One could distort its description in support of any weird theory under discussion. 21

He further says:

Describing the original Neanderthal skull-cap, Dr. Hrdlicka says, page 30, "The Most Ancient Skeletal Remains of Man,"—"The forehead is very low and also slopes markedly backward, nevertheless it presents a moderately defined convexity. The sagittal region is oval from side to side, much like that in man of today." The description could be forced to fit Sir Henry's brain pan with respect to the outlines of the sagittal median curve. It would fit Sir Lafayette's brain pan nicely. And Rudyard Kipling's!

The internal capacity of this skull was fixed very low, for obvious reasons, by Professor Schaffhausen. He wanted to get it, like the Piltdown skull of a later date, as close to the brute as possible, so he declared that it had a cc. capacity of 1033. The highest form of ape stops at 600 cc.

Even Professor Huxley was forced to correct this estimate by giving it a cc. capacity of 1230. Professor Schwalbe confirmed the Huxley measurements by giving it a cc. capacity of 1234, which is very close to the cranial capacity of the modern school teacher's skull. 22

The imaginary Cro-Magnon man is not a bad looking fellow. Of course he could not be because in his day, according to the theory, man had advanced to a respectable stage of intelligence with a brain capacity of 1550-1880 cc. He had learned to make fire, to manufacture crude implements of various kinds and weapons with which to defend himself and family. Three skeletons were found at Cro-Magnon, Dordogne, France, and were well developed and rather splendid specimens. Many noted scientists have declared that they are not very old. "The old man of Cro-Magnon was over six feet tall with a skull which authorities say was equal to that of Bismarck." 23 Sir Arthur Keith declared that this race of men "was the finest the world has ever seen." 24 Macnamara added his testimony by saying that the tradition about "a race of giants in far distant times was no myth." 25 However, the skeletal remains of this man, answers well the imaginary development of man from lower forms of life.

Perhaps a few words should be said about the "Piltdown Man." About the year 1910, Mr. Charles Dawson walking along a country road close to Piltdown Common, in Sussex, England, was attracted by the material with which the road bed had been repaired, he found two men digging gravel and asked them if they had found any fossils. They answered no, but at his request they said they would look for some. About one year later he again visited this place and was handed a small portion of a skull showing the brain case to be rather thick, but with a forehead as high as in "modern" man and not receding although somewhat narrow. The brain capacity was estimated to be about 43 ounces or almost equal to the average female brain which is stated to be about 44 ounces. In another visit some months later, he was rewarded by another piece of skull. A systematic search of the gravel bed was made and resulted in the finding of a canine tooth, a piece of jaw bone, and with these fragments found in different parts of the gravel bed many feet apart, the entire find being, as Alfred W. McCann has said, "with these fragments, which a juggler could conceal in the palm of one hand, the scientists 'reconstructed' the Piltdown Man, and at once proclaimed it to be a new genus which they proceeded to call Eoanthropus, or 'Dawn Man,' naming the species

'Dawsoni' in honor of the discoverer." He further states: "The original reconstructors not only wanted a near-ape skull which as now, alas, vanished in their hands, but they also wanted an ape-like face and jaw. So they put their solitary canine tooth on the right side of the lower jaw at an angle suggestive of the ape. This also suited the requirements exactly. 26

Later investigations revealed that the tooth was not a lower tooth, but an upper tooth coming from the left side of some jaw. Further investigation convinced some of the scientists that these bones did not belong to the same individual, and in *Nature*, (November 13, 1913, p. 319) Professor Waterson published a scientific paper in which he said:

To refer the jaw bone and the cranium of the Piltdown remains to the same individual would be exactly equivalent to articulating a chimpanzee foot with the bones of a human thigh and leg.

The outlines of the Piltdown jaw are identical with those of a chimpanzee jaw. The molar teeth (of the jaw) are identical with the ape form. The cranial fragments on the other hand are in practically all their details essentially human.

Professor D. W. Matthew of the American Museum of Natural History, January 21, 1916, published a paper in *Science*, in which he declared that Professor Gerrit S. Miller had made a report stating that the absolute identity of the Piltdown jaw as that of a chimpanzee was "convincing and irrefutable." George Grant Macurdy of Yale University in an article in *Science*, February 18, 1916, p. 228-231, made the following comment in relation to this hoax:

Regarding the Piltdown specimens we have at last reached a position that is untenable. The cranium is human, as was recognized by all in the beginning. On the other hand, the mandible and the canine tooth are those of a fossil chimpanzee. This means that in place of *Eoanthropus Dawsoni* we have two individuals belonging to different genera.

In *Current History* (October 1927) an article appeared under the caption: *Darwinism Reaffirmed By Latest Evidence*. This was written by Watson Davis:

Science is at its best when the British Association for the Advancement of Science meets. Not alone England but all the world attends and speaks. To its sessions many important announcements have been made. Its program is a barometer of scientific progress. It is, therefore, interesting that Darwin's theory of man's descent was chosen by this year's president, Sir Arthur Keith, famous anatomist, for his principal address at the Leeds meeting. (The full text is printed at the end of this article.)

In 1860, at an Oxford meeting of the British Association, the great Huxley had his spectacular fight with the Bishop of Oxford and emerged victorious. But in that day it was the usual conviction that man had appeared on earth by a special act of creation. Today the situation is changed. There are no fights upon evolution at scientific meetings. Occasionally far from the laboratory and the study, on the frontiers of the spread of knowledge, there are those who wish to suppress the truth by vain laws. Even the spectacle of Dayton has had no encore. Those who listened to Sir Arthur Keith's summary of the recent discoveries which tend to support Darwin's ideas did not have to be convinced; the theories which they already held were only strengthened, not altered.

The "recent discoveries" referred to by Mr. Davis have reference to the "finding" of the notorious Piltdown Man. In defense of his position Sir Arthur Keith had this to say:

Our searches have shown us that man's evolution has not proceeded in this orderly manner, [That is, through a single race, but through "broken up races, and numerous separate species."] In some extinct races, while one part of the body has moved forward another part has lagged behind. Let me illustrate this point, because it is important. We now know that, as Darwin sat in his study at Down, there lay hidden at Piltdown, in Sussex, not thirty miles distant from him, sealed up in a bed of gravel, a fossil human skull, and jaw. In 1912, thirty years after Darwin's death, Charles Dawson discovered this skull and my friend, Sir Arthur Smith Woodward, described it and rightly recognized that skull and jaw were parts of the same individual, and that this individual had lived, as was determined by geological and other evidence, in the opening phase of the Pleistocene period.

We may confidently presume that this individual was representative of the people who inhabited England at this remote date. The skull, although deeply mineralized and thick-walled, might well have been the rude forerunner of a modern skull, but the lower jaw was so ape-like that some experts denied that it went with the human fossil skull at all and supposed it to be the lower jaw of some extinct kind of chimpanzee. This mistake would never have been made if those concerned had studied the comparative anatomy of anthropoid apes. Such a study would have prepared them to meet with the discordances of evolution. (*Current History*, Oct. 1927, pp. 100-101.)

This "latest evidence" was the "Piltdown Man" which Sir Arthur Keith presents as an infallible evidence of man's descent from apes. He and Sir Arthur Smith Woodward, according to Sir Arthur's statement, declare that the jaw definitely belong to the skull and this therefore affirms the claims of Mr. Darwin, without any doubt. It is too bad that Sir Arthur Keith could not see the discoveries recently made throwing further light on the [in]famous Piltdown Man. In the press dispatches of November 21, 1953, came the following copied from the *Salt Lake Tribune* of the morning of November 22nd:

"LONDON'S FACE RED ON 'OLDEST SKULL'."

"LONDON, Nov. 1—A keeper in the British Museum of Natural History Saturday shamefacedly took from its case of honor the supposed skull of a primitive man which for 40 years had been called the oldest ever found in Europe.

"A card in the case explained that this plaster cast assembly represented the remains, locked in a safe nearby, of the famous Piltdown man, an early Briton who strolled the barren south some 600,000 years ago.

"Scientists disclosed Saturday that someone had made a monkey out of them. After a new test with modern techniques, they declared the skull an 'elaborate hoax.'

"The Piltdown cranium is genuine, the scientists said, but the head's jaw and molars are those of a modern ape, stained and filed down to simulate the fossil specimens of early man.

"The faking has 'no parallel' in the history of palaeontology, two anatomy professors of Oxford University and a leading geologist of the British Museum said in a joint report.

"A British lawyer, Charles Dawson, found the preice age brain-box in a gravel pit on his estate at Piltdown, East Sussex, in 1912, after workmen had dug up what they described as a 'queer looking coconut.'

"A blow from a pickaxe had broken the bone, splintering it many times. Dawson, an antiquarian, by hobby, began rummaging in the pit and found the other pieces. Eminent scientists excitedly pronounced the find the oldest ever of its kind. The lower jaw was found later in the gravel pit. Scientists linked it with the cranium.

"Modern fluorine test has now revealed the jaw bone had been stained with bichromate of potash and iron and the teeth artificially pared down. The jaw and teeth, the scientists say, must have been 'planted' in the gravel pit but they emphasized that the brain case is still regarded as a genuine fossil."

The following day other remarks appeared in the press, and one geologist, Alvan Marston, who had long claimed the Piltdown jaw came from an ape, said: "The blame for this Piltdown hoax does not lie at the door of Mr. Dawson. He was meticulous and honest."

Perhaps the Trinil Ape-Man, if the bones could be examined, might reveal something just as startling, but Dr. Dubois locked them up and they have not been subject to later examination.

There have been numerous other "finds" from which "primitive men" have been manufactured, such as the La Quina Lady, the Heidelberg Man, the Moustier Man, the Pekin Man, and others needless to mention. The fact remains that they have all been manufactured from a few scattered fragments of bones with no certain evidence that these fragments were parts of the same skeletal remains. However the work has gone on with a zeal unworthy of a true scientific cause, and these scattered fragments have been palmed off on the world with a brazen disregard of the facts that is appalling. Most of the bones thus discovered have been found in positions many yards apart and there is no proper evidence that they belonged to the same individual. Moreover, the bones gathered from isolated points, or deposits, have been taken as a criterion and in imagination made to represent an entire race of imaginary people. It has been shown in some instances that some of the bones thus gathered are not of human origin. Even the experts have disagreed. Like the imaginary ancestor of the horse, the complete remains of these specimens which are placed on exhibition have never been discovered, but from a few scattered bones gathered under most uncertain conditions have been used to deceive the public. I repeat that if the doctrine of organic evolution were based in truth, there would be no need to search the world over for the remains of "missing links." The world would be full of them. They would be walking our streets, and as William Jennings Bryan has said, the hypothesis of evolution "would find support on every foot of the earth's surface." As it is, the advocates of this pernicious theory go to the most ridiculous lengths and resort to the most absurd conclusions based on imaginary discoveries and fables. They are possessed with imaginary minds and when the facts fail them, as the facts always do, they can create species and groups and supply missing parts which in their imaginations disappeared millions of years ago.

It is unnecessary to continue this phase of the subject more than to say that in all of these "finds" the wish has been father to the thought, so overly anxious have these "discoverers" been to find some connecting links between man and the lower animals that would give evidence of a common origin. These "missing links" have not been forthcoming and the

plotters have been forced to resort to fraud and deception to bolster up their futile attempts to prove a Satan-inspired cause, the real purpose being to destroy faith in God. Verily the words of our Lord are true and made manifest in this last dispensation with confirmation in the actions of men: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." 27

REFERENCES—CHAPTER SEVEN

Footnotes

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2. John 3:1-3.
3. Rev. 21:7.
4. Moses 6:65-68.
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17. Price, G. M., *The New Geology*, pp. 695-697.
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20. Price, G. M., *The New Geology*, p. 700.
21. McCann, A. W., *God—or Gorilla*, p. 36.
22. *Ibid.*, pp. 36-37.

23. Price, G. M., *The New Geology*, p. 702.
24. *Ibid.*, p. 702.
25. *Ibid.*, p. 702.
26. McCann, A. W., *God—or Gorilla*, pp 6-7.
27. John 3:19-21.

CHAPTER EIGHT

THE HYPOTHESIS OF ORGANIC EVOLUTION—2

SIR AMBROSE FLEMING in the Foreword to his excellent work *Evolution or Creation?* speaking of the theory of organic evolution has said:

This theory, though an unverified speculation, is still so widely accepted as truth that anyone venturing to question it is regarded either as ignorant or else bigoted.

Nevertheless, its teachings are in such opposition, especially as regards the origin of the human race, with those of the Inspired Scriptures, that it is an unquestionable duty on the part of those who still maintain faith in the Divine origin of the scriptures to examine carefully how far this evolutionary theory is sufficiently or scientifically demonstrated. Though the widest publicity is generally given in the Press to any utterances of eminent men on the evolutionary side, yet little or no notice is taken of any arguments against Evolution, and hence for the most part students hear only one side of the case.

He further says, that the theory "cannot explain the source of Matter, Life, or Mind," and opposes all teleological arguments for their origin in a Supreme Intelligence and Creative Power. Moreover, the theory "dries up the fountain from which alone any remedies can be drawn to ease the struggles, sorrows, and sins of the present evil world, it offers nothing in exchange on which mankind can build a 'lively hope,' for the future."

It insists strongly on man's kinship with the beasts, but it is powerless to give man the smallest hope of any life beyond the grave, or any satisfaction for the deepest yearnings of his soul. It appears to offer a solution of certain intellectual problems, but it does so at the cost of destroying faculties in man more necessary for the continuance of his life. It invites man apparently to partake of the fruit of the Tree of Knowledge, but in effect it debars him from coming to the Tree of Life. 1

It was James who said, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." 2 Sir Ambrose Fleming is right. The powers advocating evolution are now sitting in our schools, colleges, scientific circles and controlling the press to a great extent. Let no one think, however, that all the scientists and all the professors teaching in colleges and editors of the press, have been contaminated by these foolish doctrines. There are thousands of professors and highly educated men who denounce these theories most vehemently, among them many eminent scholars who have made a thorough study of anatomy and other branches of science. It is not by any means a universal doctrine and has worthy opponents among those who have faith in God. Nor should we forget that the doctrine of organic evolution is only an hypothesis—a guess. It can never be more than a guess, and a bad guess at that, for the beginning of life on the earth has always come from antecedent life as far back as the history of man goes. Many evolutionists acknowledge the weakness of their cause and frankly admit that they are under the necessity of postulating, (guessing,) without any evidence to support their claim, that there *must* have been a time when life came upon the earth in some minute form originally, for life is *now* on the earth in its multitudinous and varied forms. In their stubbornness and determination and varied forms.

In their stubbornness and determination to destroy faith in God as the Creator and in the scriptures which definitely declare in simple understandable language that God is the Creator of all things, they are forced to take this untenable position so they guess that once many millions of years ago, life *must* have come on the earth spontaneously. They have no proof, they can discover no proof, and before any court where justice is dispensed and evidence is required, their case would have to be thrown out of court. In all seriousness, their case has been thrown out of court before the Just Judge who rules both on earth and in the heavens; and the day is not far distant when the advocates of this pernicious doctrine will have to answer for the countless souls they have blinded by their craftiness and turned away from worshiping the Living God! There is, I repeat, no greater crime than the turning away of our fellow men by the teachings of corrupt and malicious doctrines from the true worship of their heavenly and Eternal Father, the maker of all things.

Dr. Douglas Marsland, in his *Principles of Modern Biology* (Henry Holt and Co., N. Y., 1945) states the case of evolutionists in the following paragraph, page 16:

Because of the incompleteness of our present knowledge, no one has yet been able to produce protoplasm "artificially." Non-living matter is continually converted into living matter, by the processes of nutrition in living organisms; and living matter is continually reconverted into lifeless matter by metabolism and by the death of organisms. But so far as we actually know, non-living matter is converted into living matter only in intimate association with existing protoplasm—that is, in living organisms. In this present geological age, living organisms, are known to originate only from other living organisms, by the process of reproduction. *It seems logically inevitable that living matter must have originated, in the remote past, from non-living matter, without the intervention of previously living matter, but we have no adequate evidence as to how, or under what conditions, this occurred.* (My italics.)

To the man who has faith in God and believes in divine revelation, there is a perfect knowledge how life began, but to those who reject the Divine Creator of necessity there *must* be a postulate of that kind, for the fact that life exists has to be accounted for even by the ungodly.

William Hayes Ward, formerly editor of the New York Independent, in the issue of that magazine May 11, 1914, dealing with the evolutionary theory of the origin of spontaneous life, had this to say:

THE MYSTERY OF LIFE

In previous articles I have aimed to make it clear that our physical universe, whether looked at in its minutest atoms or in its total starry system, gives clear evidence that it is not self-existent, but had an external source. Nothing exists by its own necessity, and nothing by chance. Some superior power is the source of physical matter and of physical laws. I now turn to that other and higher world of life, and ask what evidence it has to offer as to its origin. Do the familiar laws of chemistry and physics account for the first beginnings of life and for its development in the vegetable and animal worlds? In this discussion simply vital activities will be considered; the mental activities embraced in reason, instinct and will are reserved for later treatment.

Living matter differs from inorganic matter in that it has a more complex structure, and in that it grows under new laws. It is made out of a few of the same chemical atoms, but chiefly of four of them, oxygen, hydrogen, carbon and nitrogen; but these appear in much more intricate combinations than those dealt with in inorganic chemistry. . . .

* * *

Living matter also has the power of growth, not possessed by inorganic matter. It is not growth when a crystal of alum is enlarged by depositing layer on layer on the outside of it; but the plant or the animal grows by taking food within itself, and then changing it into vitalized matter. This requires new laws, while at the same time the physical laws continue in full force. . . .

I am compelled to believe that there is something more in life than the mere forces of chemistry and physics. Those forces can explain a star, but not a rose. The chemist and physicist can follow and explain everything—how the sap rises under osmotic law, the oxygenation of the blood, its traverse to and from the heart—everything except just one thing, namely, what is the initial impulse that sets their familiar laws at work in a way so different, so superior to anything that those laws can do apart from life. Life stops, and those laws no longer in subjection act in their own free way, and the matter organized under life disorganizes in decay. It is the guidance, the direction, so palpable to create a plant, a bird, a man, which physics cannot explain.

LIFE IS PURPOSIVE

It is of the very essence of life that it gives guidance, is purposive. This separates it from mere physical forces, such as the attraction of chemism. It has a pre-ordained end to achieve. It aims to create a tree, a man, then to keep them repairing themselves or growing to an ideal perfection. Out of the common say the atoms distribute themselves after a preconceived scheme to organize into bark, wood, leaves, petals, stamens, pistils, seeds, just as we knew they would when we planted the peach-stone. That is very purposeful life. Life chooses, sorts, selects, directs, sees and reaches a distant aim. Whence comes this out-reaching, selective, directive power.

PHYSICS CANNOT ACCOUNT FOR LIFE

The mere biologist does not try to answer this question. He is content to see it, to state its laws and give names to the usual processes of life, and then he too often thinks that the naming of the law is an explanation of its force. An apple falls to the ground. We ask why? and we are told that the attraction of the earth draws it. *ATTRACTION* is a Latin word that means drawing; and so we are told that *drawing* draws it; and so we have got nowhere. We have simply given a general name to a familiar fact; but the reason why the apple falls to the earth we have not learned. So vitalism, or vital force, is but a name we give to an observed order of processes, and, put into English, it means nothing more than life. It explains nothing. Its marked character is its foresight. This prevision is everywhere, in the egg, in the chick, in the bird, and no biologist can explain, he can only describe the process. The latest biologists are coming to see that physics cannot account for life, which is a new and added directive principle. Says the distinguished Dr. Anton Kerner in his *Natural History of Plants*, as quoted by A. R. Wallace:

"I do not hesitate to designate as 'vital force' this natural agency, not to be identified with any other, whose immediate instrument is protoplasm, and whose peculiar effects we call life. The atoms and molecules of protoplasm perform the functions which we call life only so long as they are swayed by this vital principle. If its dominion ceases they yield to the operation of other forces. The recognition of a special natural force of this kind is not inconsistent with the fact that living bodies may at the same time be subject to other natural forces."

Again he says, speaking of the wonderful processes connected with chlorophyll:

"What is altogether puzzling is, how the active forces work, how the sun's rays are able to bring it about that the atoms of the raw material abandon their previous grouping, become displaced, intermix one with another, and shortly reappear in stable combinations under a wholly different arrangement. It is the more difficult to gain a clear idea of these processes because it is not a question of that displacement of atoms called decomposition, but as to that process which is known as combination, or synthesis."

IS VOLITION LODGED IN MATTER?

This directive and selective force which we call life appears to be outside of and above the laws of inorganic nature. Physical nature has no such power. We know molecules drawn together into geometrical forms under mechanical forces which we do in a measure understand. But in those forms there is no such synthesis. We cannot imagine such blind and purposeless forces performing such purposeful combinations as are necessary to restore the lost leg of a lizard, or to create buds and send out suckers from the spot where the bark of the tree is bruised. *Haeckel* saw the difficulty and tried to explain it in a meaningless way. He postulated will in the form of an unconscious directive force lodged in every atom, its unconscious soul. But that is so utterly void of evidence and so utterly contradicts the universal sense of the race that we must dismiss it. It is easier, instead of distributing an imaginary rudimentary mind to all the atoms of the earth and of all worlds, it is far easier to conceive of a really intelligent Mind that guides and directs the purposeful forces and selective movements in all the forms of growth and life.

Then in a second article June 8, 1914, he continued the subject and wrote the following :

WHERE THE LAW OF CHANCE FAILS

Not only does the order of the appearance on the earth of the successive forms of life suggest a forward anticipatory look and purpose, but we seem to observe the same thing when we consider the production of the parts and organs of the living body. The old argument for creationism drawn from the eye treated it simply as a mechanism, a wonderfully complicated and accurate mechanism, something far beyond what human intelligence could have planned, and it asked whether it must not have had an omniscient Contriver. But evolution replied that sensitiveness to light began in the formless *amoeba*, which has no differentiated nervous system whatever, that in the course of division and reproduction a certain portion of the structure became somewhat sensitive to light, and that there was produced in the infusorian a pigment spot which was more sensitive than other parts. Then by slow degrees, through accidental favorable modifications of many generations, one improvement after another happened to be added, until at last we have the eye of the vertebrates, with all its marvelously

accurate complexity of adaptation for the purpose of vision. But does not this put too much on the unpurposed action of evolution? The eye is an instrument composed of parts coordinated to each other. No one is of any advantage without all the others. The retina needs a crystalline lens to focus a picture upon it. The appearance of an imperfect lump of stiffer transparent fluid, the beginning of a crystalline lens, may be conceived to be of some advantage; but not unless at the same time, and in the same individual, there were a corresponding improvement in the constitution of the retina with its rods and cones fitted to receive and define the very imperfect image cast by the gelatinous lump not yet a crystalline lens. Every improvement in the lens requires in the same individual a parallel improvement in the retina. The two must coincide to be of any added advantage and be transmitted. But there is no likelihood that they will coincide by any *happy* accident. Just so with the other parts of the eye, the aqueous humor, the cornea, the iris; the evolution must be progressive, representing coordinate changes in all the parts, each following the other, for any one change in a single part must be met by changes in all the other parts; otherwise there will be confusion rather than improved vision. This coordination is not to be expected in a single individual. Under the law of chances that is too much to ask. If the changes do occur simultaneously by a succession of those leaps which is called mutation, that makes it all the more evident that some guiding hand has directed it. The appearance is of design, a prearranged evolution of the eye.

The dividing chasms separating the inert inorganic elements, the animal world and the human family, have never been bridged and no evidence worthy of consideration has ever been produced to uphold contrary theories in all the toilsome fruitless research that has been made. Since the beginning of history, and knowledge does not go farther back than that, no inorganic substance has ever taken upon itself animation and developed into life. Every clod of earth, every stone or other substance belonging to the inorganic elements has remained the same and without some animated influence acting upon it would remain the same ever devoid of life and animated being.

The Lord placed a line of demarcation between the animal creation and the human family in the very beginning, before the foundations of this earth were laid. In fact there is an eternal decree that animals of different families, or species, shall remain separate from other species, and there are bounds they cannot pass.

And God said, Let the earth bring forth the living creature *after his kind*, cattle, and creeping thing, and beast of the earth *after his kind*: and it was so.

And God made the beast of the earth *after his kind*, and cattle *after their kind*, and everything that creepeth upon the earth *after his kind*: And God saw that it was good.

And God said, Let us make man in *our image*, *after our likeness*: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And God created man in his own image, In the image of God created he him; *male and female* created he them. 3 (Italics mine.)

The experiences on the part of man who has violated this commandment and crossbred animals of different families, has met with universal failure. Whenever animals have brought

forth their offspring and these offspring have mated successfully with other animals, it has been invariably with those from the same family tree. The decree of the Lord has been violated by man, as in the case of the ass and the horse, but the result in such cases is for the posterity to come to an end. A divine law has been violated. This is one of the stumbling blocks that stands like a mountain that cannot be crossed in the way of the progress of the Darwinian theory.

Commenting on this decree of the Almighty, that all creatures, including man, should be confined to their own order of beings, the Prophet Joseph Smith has said:

God has made certain decrees which are fixed and immovable; for instance—God set the sun, the moon and the stars in the heavens, and gave them their laws conditions and bounds, which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field—all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. 4 (My italics.)

With this the Book of Abraham fully agrees and states this fact in very positive terms as follows:

And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, *whose seed could only bring forth the same in itself, after his kind*; and the Gods saw that they were obeyed. 5

In Section 88 of the Doctrine and Covenants is found this self-evident and indisputable truth which refutes all contradiction:

All kingdoms have a law given:

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified. 6

This revelation was given long before the scientific discovery of the complicated atom with its electrons, protons and neutrons. It was far in advance of scientific discovery, yet how true this has proved to be! All of the laws of nature are the laws of God whether they apply to the universe as a whole or in any of its parts. It is true of the electron as well as the atom or the

combination of atoms in any of their structures. They are all subject to and controlled by law. These laws are eternal. No man can change a law of nature. If he tries he is not justified. Every plant from the lowly fungus to the mighty sequoia is subject to divine law. The course of animals as well as plants is fixed. Nature bears ample evidence that the law decreed to all living things, that they shall produce after their own kind is a divine law and wherein at any time this law has been violated the violators have not been justified.

Commenting on this eternal law, Byron Nelson, in his excellent work, *After Its Kind*, has commented as follows after quoting Genesis 1:24-25.

The Bible is not a textbook of science. In the first chapter of Genesis, however, because it is a matter of the greatest religious importance, the Bible speaks clearly and finally on a matter of biology. *After its kind* is the statement of a biological principle that no human observation has ever known to fail. The most ancient human records engraved on stone or painted on the walls of caves bear witness to the fact that horses have ever been horses, dogs have ever been dogs, pigeons have ever been pigeons, elephants have ever been elephants. The most desperate and subtle efforts of man in modern times have been unable to alter this divine decree.

The Bible teaches that from the beginning there have been a number of types of living things, man included, which were so created as to remain true to their peculiar type throughout all generations. These types or kinds may be fittingly described as *species*. But here a word of caution is necessary. Among biologists there has never been any agreement as to what a species is. It has been generally considered that any particular form of plant or animal that possesses marked characteristics of its own and breeds true to form is a species. For example, the fox-terrier is called a species, because it is able to produce offspring like itself. The dachshund, the collie, the police-dog are called species, because they are able to produce their own particular forms. In this way the human race has been divided into several species according to the shape of the head, the color of the skin, the slant of the eye. But such species are not what the Bible means by the word, "Kind." The Bible does not mean to say that every distinct form of plant or animal men see about them came from the hand of the Creator in just the form in which it is beheld. It is not the several types of dogs; fox-terrier, dachshund, that were created to remain the same forever, but the one natural species, *dog*. The "kinds" of Genesis refer not to the "systematic" species identified by men, but to those natural species of which the world is full, which have power to vary within themselves in such a way that the members of the species are not all exactly alike, but which, nevertheless, cannot go out of the bounds that the Creator set. 7

Professor William Bateson, president of the British Association for the Advancement of Science 1914-1927, has given a definition stating that a species is a group of organisms with marked characteristics in common and freely interbreeding. It is not denied by anti-evolutionists, that within a family, or species of animals or plants according to this definition we will find numerous varieties. For instance there are many varieties of roses which have been cultivated. Some are white, some pink, some yellow and others of varied hues. Some have many petals, some but a few, but the fact remains they are *all* roses. There is no question that the common cabbage which we obtain in grocery stores, is akin to brussel sprouts and other similar plants, but they are of the same plant family. Field corn, sweet corn, popcorn, are varieties that have been cultivated, but nevertheless they are still corn and will "interbreed." Corn and carrots do not mix, neither do squash and turnips. There are various

breeds of dogs, but they do not breed with cats. The cat family, composed of the domestic animal and the wild varieties, may mix. The horse and the ass are not of the same family and while man has been able to obtain from them the mule, the mule is rudely and humorously spoken of as being "without pride of ancestry and hope of posterity." The Lord decreed that they should not mix.

This determining factor is a sufficient answer to organic evolution. Similarity of skeletal structure has absolutely no significance as a determining factor in relationship of animals and man. In the American Museum of Natural History, is to be seen a skeleton of a man compared with the skeleton of a horse. The horse is standing on its hind feet, in an artificial position. Dr. Osborn, the great champion of evolution and enemy of divine creation, in the guide leaflet No. 36, published April, 1921, on page 41, calling attention to the similarity of structure says, "A careful study will reveal a most striking similarity between horse and man in general structure, the difference being simply modification of a common plan." So the work goes on to deceive. Why did not this eminent professor point out the fact that the horse has hoofs, that it does not stand erect and walk on two feet? Why did he not point out the fact that the head of the man and the head of the horse resemble each other only in the fact that each is composed of bones? The leaflet states (p. 9), "The horse may be said to walk on its middle finger nail, all the other fingers have disappeared."

Paul in his discourse on Mars Hill to the unbelieving Greeks informed them that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; . . . And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." 8 In the beginning the Lord did not make man black, yellow and brown. This condition, like many characteristics found among the nations, the Lord added later. We know how part of Adam's race became black, this we Latter-day Saints have learned through revelation. We likewise, know why the Indian (Lamanite) is reddish-brown, for the Book of Mormon reveals it, and for similar reasons other races have acquired their color and national characteristics. But this we know that in the beginning they were of one family, white and delightsome. The man who depends on his science alone cannot understand this, for these are things discerned through the revelations of the Lord. So white, black or brown, tall or short, mankind now divided into nations, had a common ancestry. So it is with the animal kingdom, the inhabitants of the mighty deep and the fowls of the air.

Alfred Watterson McCann commenting on this absurd comparison, which has but one purpose and that is to deceive the ignorant and please those who aim to destroy belief in the scriptures, after quoting the first two sentences from the leaflet, made this pertinent remark:

The horse began 3,000,000 years ago in the Eocene. There are twelve main links connecting him with that remote epoch. The writer has examined the "proof" only to come away, not as so much submissive mutton but as an unbeliever and a scoffer. With an experience covering 207 prosecutions in criminal courts, supreme courts, federal district courts and all sorts of courts the writer has never seen such proof enter the records. Not only does it (bald opinion) never reach cross-examination, but the judges strike it out instantly upon its appearance in direct examination.

They want no opinions of any kind. They want evidence, facts, proof, not "testimony," and they want corroboration. 9

According to this ridiculous story the horse has developed from a small animal no larger than a rat through the many geological ages; from a small five-toed creature to the magnificent animal which it is today. There is to be found in the publications coming from this wonderful museum of deception a diagram showing the geological ages and how this tiny creature developed and gradually lost its toes which were replaced by the four horse's hoofs. The diagram is purely artificial and the story is purely fictitious, but it serves its purpose well in deceiving innocent children and gullible people and makes them believe in the doctrines of organic evolution. The diagram begins with the poor little *Hyracotherium* the size of a rat or a chipmunk. A skeleton of this maligned little animal in its entirety has never been found. All they have found of the Hyracotherium is a skull, then how do they know that it had five toes? Well here is the manufactured story of the horse in its several stages of development and how through the great ages it lost its toes and had them replaced by a solid hoof on each of the four feet.

Link No. One.—Hyracotherium, a harmless little animal. No one knows just how it looked or whether it had four feet or two, as they have never been seen. Yet the experts give it four feet with twenty toes.

Link No. Two.—This is called Eohippus. The manufactured instruction says: "The Eohippus is much better known and is very like the hyracotherium. The forefoot has four complete toes. The hind foot three," and it is declared that these two animals are "in the direct line of descent of the modern horse." (p. 15.) This deduction is made from a few scattered bones of an animal smaller than a squirrel.

Link No. Three.—This is called Protorohippus and was supposed to have lived one million years later. By this time it had increased in size and was larger than a tomcat, but he still had his three and four toes.

Link No. Four.—This is Mesohippus, and nearly a million and a half years have passed, and the unfortunate, or fortunate thing, as you may view it, is that the poor unstable fellow had evened up his toes.

Link No. Five.—Protohippus was still holding on to his three toes, but they were becoming useless and the middle one had grown longer than those on the sides.

Link No. Six.—By this time he had reached the age of man, the Pliocene in geological time, and by now the poor forgotten Hyracotherium had grown in size to that of a real horse and was able to walk on his middle toe which had turned into a hoof.

Believe it or not! This is the rubbish palmed off on the innocent and promulgated by the cunning, crafty, designing men bent on destroying the Bible order of creation. The fact, however, remains that this is pure unadulterated speculation, manufactured out of a few scattered bones of various animals which may have lived and evidently did contemporaneously upon the earth when the real horse roamed the prairies.

It should be remembered when examining such a diagram that the substance presented is simply an artificial table. The geological formations on the earth are not found in this uniformity. The age of the rocks have been dogmatically arranged in certain orders of age, according to the fossils which they contain. The whole scheme is man-made and is

speculative. Dr. Henry H. Howorth, in the preface to his great work, *The Mammoth and the Flood*, makes this rather caustic remark in relation to the hypotheses of geology:

The human mind cannot rest without hypotheses of some kind. The collection of facts is always followed by the formulating of laws, and to reach a rational theory about things is in fact the aim of science. In early days it was the fashion, a fashion singularly illustrated by the methods of Greek inquiry, to first formulate a law and then to bring the facts within it. In modern times it has been found more fruitful to arrange our facts first and then to see what law underlies them. The former process is considered obsolete in most sciences, not so in Geology.

With many geologists, wide-reaching a *priori* theory is first accepted on the metaphysical grounds of its simplicity and plausibility. This is made a shibboleth to test every man's scientific capacity by, and then all the facts are expected to fit into it, and if they will not fit by a natural process they are forced to do so by paradoxes and subtleties which if presented by one of Hume's "Common rabble" outside the pale of scientific orthodoxy, would be denounced as trivial and puerile. Such a theory is the scholastic one of uniformity. That nature works uniformly is as much a dogmatic creed with a large proportion of English geologists as that it "abhors a vacuum" was with the Schoolmen, and because it was propounded by a very ingenious, laborious, and eloquent writer, the Gamaliel at whose feet many of us have learned much of what we know, Sir Charles Lyall, it has acquired the same sanctity and authority among geologists as it would have done among Roman theologians if it had been inserted in the Syllabus. This, in the sense in which it is urged, I believe to be a complete mistake, and one which has done infinite harm to geological reasoning for many years past, and it is not unnatural that a revolt against it is spreading among those whose judgment cannot be questioned. 10

The deductions made by organic evolutionists are based on the dogmatic claims of geologists of uniformity. These claims are not maintained as universally today as they were in the days of William ("Strata") Smith, Georges Cuvier and Sir Charles Lyall. Uniformity, be it remembered, is still but a theory! Yet evolutionists hold to it tenaciously. Let us now continue the discussion of the origin of the horse and other animals which play such an important part in the drama of organic evolution. I now refer to a scientific treatise by Douglas Dewar, one of Britain's outstanding zoologists. The following excerpts are taken from a lecture given by this gentleman before the *Victoria Institute, or Philosophical Society of Great Britain*, April 17, 1950, the subject being *Genetics and Evolution*.

Hundreds of geneticists are now at work, and the reports of their experiments and those of their predecessors fill many volumes. Thus the question arises: are the results of these experiments favorable or unfavorable to the theory of evolution? In my view they are most unfavorable. As many biologists disagree with me, let me set forth briefly the grounds upon which my opinion is based:

1. The experimental work of geneticists and of practical breeders shows that the species are very stable and resistant to attempts to transform them, despite the phenomenon of variation.

Practical breeders have been handling our domestic animals for centuries, but no fundamental change has been made in any kind of animal. In the case of some of the

domestic animals, notably horses, cats and dogs, we have pictorial evidence that during the past six millennia they have undergone very little modification.

In the case of horses no less an authority than Lady Wentworth declares:

"The present species has walked on single hoofs and shown the same structure as far back as history can trace him." (*Horses of Britain*, 1944.) "Further, early cave and rock pictures show that in the neolithic period both the heavy-boned northern type of horse and the lighter southern type existed in Europe. The former exhibited one large and two small varieties, while the southern type is depicted in European rock pictures as a speckled pony: the pure Arabian appears only in the rock paintings of Arabia (where it is often depicted as galloping with a rider carrying a spear) and of Egypt (1800 B.C.), where it is shown both ridden and driven." (*The Ancient Arab Horse and His Descendants* (1945.)—*Transactions*, p. 154.

Similarly ancient pictorial representations show that in ancient Egypt, fully 6000 years ago, several breeds of domestic dog existed, one of which, of greyhound type, was used for hunting deer, and another breed had short legs like a dachshund, a third had pendant ears.

We know from the pictures that the oldest domestic animals were asses, oxen, sheep, goats, pigs, dogs, cats, geese and ducks.

The earliest known pictures of domestic animals show that none of them has changed much, each domesticated species was 4,000 years ago as sharply marked off from all other kinds of animals as it is today.

It is true that in the case of animals bred for amusement rather than utility many freaks have been produced by man. Darwin made much of this, asserting that if some of the pigeons bred by fanciers had been found in the wild they would have been deemed new species or even genera, and he argued that if man in a few centuries can produce by selection such forms natural selection working during millions of years could have effected vastly greater changes.

Darwin, however, knew nothing of the effect on the body of the secretions of the ductless glands, and shut his eyes to the fact that these freaks are quite incapable of maintaining themselves in nature, monstrosities resulting from gland unbalance; yet, despite their abnormality, they clearly bear the stamp of the wild ancestor. Thus fantails, pouters, jacobins, barbs, tumblers, swallows, trumpeters, etc., all bear the hallmark "pigeon." Moreover, all these breeds, when crossed or when mated with the parent form, yield fertile offspring.

The work of geneticists confirms that of the practical breeders. In the animals on which the former have experimented they have produced many freaks and monstrosities (some of these will be noticed later), but, as in the case of the domestic animal freaks, these are all clearly members of the wild species from which they have been bred. It is true that geneticists have been at work for less than fifty years, but in most cases they have experimented on animals which in the laboratory produce a number of successive broods in a year. Thus in the case of the little fruit fly *Drosophila Melanogaster*, on which the majority of geneticists have worked, 25 successive generations can be reared in a year, so that some 1,000 generations have been bred in the laboratory. Assuming that the generation time for man is twenty-five years on an average, or 40 generations in 1,000 years, it would require 25,000 years to perform this experiment on man. Nor is this all, Muller discovered in 1927, that by

irradiating this fly with X-rays the rate at which mutations occur is increased fifteen thousand per cent. Needless to say, these flies and other creatures experimented on have been freely X-rayed during the past 20 years. In consequence the number of mutations which have been produced in the laboratory has been vastly increased. *But the mutations so produced are all of the same kind as those which occur in untreated individuals.* This is true of the mutations induced by other rays and mutation-inducing chemicals, such as mustard gas. *Transactions* April 17, 1950, pp. 154-155. (My italics.)

As a little reflection should render it clear that if neither the effects of use and disuse nor acquired characters are inherited, the theory of evolution is impossible, it is surprising that the majority of geneticists in English-speaking countries seem still to accept the evolutionary theory. The attitude of these is most illogical. The French seem to realize this and in consequence few of their biologists are geneticists. It is significant that the article on genetics in the French *Encyclopedia* is by E. Guyenot, a professor of the University of Geneva. Dr. A. Labbe, a professor at the School of Medicine at Nantes, and an ardent transformist, writes:

"Genetics, which is consecrated to the study of heredity, has become a kind of religion, dogmatic, mystical, intolerant, which has its temples, its priests, its believers, its councils, and which aims at converting all the biologists in the world. For it transformism may still exist in theory, but in practice the very fact of transformism is incomprehensible. However, the geneticists still call themselves transformists; just as in politics where the left and the right parties each claim exclusively the epithet republican. Without being deliberately opposed to these genetical ideas, nevertheless I cannot accept them without many reservations, and in common with most French biologists, I cannot admit even the foundation of genetics other than as a possible, but unproved entity. Genetics ends inevitably in a more or less complete negation of evolution: at the most it can conceive of fortuitous variations. . . . We do not want this genetics which hampers us. . . . It is only when the laws of the transformation of species will be better known that we can attack the problem of heredity. Let us then set aside genetics which leads us either to the strict fixity of species or a relative variation which is not evolutionary." (*Le Conflict Transformiste* (1929), p. 140.)

To the logical biologist, there are only two alternatives, either to reject evolution, or to fly in the face of genetical evidence and believe that acquired characteristics are inherited.

Not many biologists accept the first alternative. One of the few who do is Heribert Nilsson, of Lund University, who is a botanical geneticist. He writes: "It is obvious that the investigations of the last three decades into the problem of the origin of species have not been able to show that a variational material capable of competition in the struggle for existence is formed by mutation. Further, as it has also been impossible to demonstrate a progressive adaptation by means of the transmission of acquired characters (all the numerous experiments made have yielded negative results), we are forced to this conclusion that *the theory of evolution has not been verified by experimental investigations of the origin of species.*"

He continues: "Is then biology without evolution conceivable?" He replies: "Just as affinity in Chemistry or Mineralogy need not be based on the assumption that the elements evolved from one another, from Hydrogen to Uranium, there is no more need of our basing the related series of biology on an evolution from amoeba to *Homo* and so on." (*Hereditas*, Vol. XX (1935), page 236.) 11

Dr. Richard Goldschmidt, Professor of Zoology at the University of California in his book, *The Material Basis of Evolution*, speaking of the so-called gene mutations caused by artificial means cannot account for the origin of new species. Concluding the first part of his book he says: "Micro-evolution by accumulation of micromutations—is a process which leads to diversification strictly within the species. . . . *Sub-species are actually, therefore, neither incipient species nor models for the origin of species.* [His italics.] They are more or less diversified blind alleys within the species. The decisive step in evolution, the first step towards microevolution, the step from one species to another, requires another evolutionary method than that of sheer accumulation of micromutations." 12

After all this experimentation we discover that the poor little fruit fly *Drosophila Melanogaster*, with all its mutations is still a fruit fly, notwithstanding it has gone through what would be equal to 25,000 years of experimentation if performed on man. 13

A few more words about the horse. One of the criticisms used against the authenticity of the Book of Mormon one hundred years ago was its declaration that the Nephites found on this continent many useful animals. The passage is as follows:

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of man. And we did find all manner of ore, both of gold, and of silver and of copper. 14

Again:

And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses. 15

This argument, like all other criticisms against the Book of Mormon was soon discarded of necessity, because the scientists in their researches have found the skeletal remains of horses; not only of horses but of other animals spoken of in the Book of Mormon which, formerly, were thought to have been confined to the eastern hemisphere. Of some of these we will speak later, but now we will consider the horse. It was the firm conviction of President Anthony W. Ivins that the horse was not extinct when the Europeans first came to this country. I have heard him give his reason based on what was, to him, sufficient evidence. Be that as it may, the fact remains that the horse was here in primitive times. This truth is now revealed in the skeletons which have been found. In the La Brea tar pools at Los Angeles were buried the bodies of human beings and many kinds of birds and animals. Among these have been found the bones of horses, saber-tooth tigers, giant sloths, wolves, lions, elephants, and many other animals that, according to former notions, had no business in this western world. But they were here to the amazement of many scientists who have never yet fathomed the problem as to how their presence came about. Some of the nations set forth the idea that the theory of evolution was working in a similar way on both hemispheres. Otherwise just how did they get across the oceans? Then again, it has been stated that perhaps they started here, but the same query presents itself, if so how did they get to the other side?

It has been my privilege to visit the La Brea Museum, and I remember how the guide pointed out the difference existing between the fossil horse taken from the pit and the modern horse. Their skeletal structures stood side by side. I recall that the chief difference was in relation to the jaw and teeth, and the guide spent some time discoursing on this difference. One day later in conversation with Antoine R. Ivins, who is a great lover of horses, he said: "If the guide will come to the Ivins ranch at Enterprise, Utah, I will show him horses with identical markings as the fossil horse possessed." The difference was extremely slight, no more than we see in the modern horses of different breeds.

One day when I was attending a stake conference in Reno, I was invited to visit the Nevada State Penitentiary to see the markings of ancient animals which are imbedded in the hard surface within the prison walls. Here I saw the prints of the feet of the elephant, the giant sloth, birds and the horse. The imprint of the horse made in geological times, was just as perfect as would be the print of the hoof of a modern horse. The same was true of the other animals and birds.

The Book of Ether gives us the clue to the reason why these animals were in the western world. The Lord commanded the Jaredites to gather all manner of useful seeds and animals, fish and fowl, and deseret, or the honey bee, and carry them from the Mesopotamia, from whence they started their journey, to the land of promise "choice above all other lands, where they were to be established and to multiply into a mighty people." 16 We are informed that among the animals that these colonists carried with them were:

All manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms. 17

The transporting of flocks and herds and all useful animals from the Eastern to the Western Hemisphere was not all done by the Jaredites in their barges. Later we will discuss other means by which the fauna of the Eastern Hemisphere reached the Western Hemisphere. At this point it is sufficient to give the Book of Mormon history of the coming of these useful animals.

One of the strange things about the arguments and deductions for descent of man from the lowest forms of life is the scatter-brain way in which the "evidence" is obtained. To illustrate the point: The Piltdown skull and tooth were found in or near, Piltdown, Sussex, England, and out of these the vivid imaginations of certain so-called scientists create a whole race of men; the Trinil Ape-Man, was manufactured from fragments of skull and found at Trinil, Java, clear around on the other side of the world; then one stage higher, the Neanderthal Man was manufactured from a portion of skull and a few other fragments of bones, found at the Neanderthal gorge near Westphalia, Germany; and as we approach further towards the Homo perfection the discovery is made from bones found at Cro Magnon, Dordogne, France. These poor fellows must have wandered about a good bit, from England to Java, to Germany to France, and if we carry it further to deserts of China and even to parts of the Western Hemisphere. It is too bad that these poor fellows did not keep all their bones in one place so that the evolutionists would not have to be put to the inconveniences of manufacturing the

missing parts. However, any man who can manufacture a Man from an Amoeba through countless stages covering millions of years, is capable of doing most any thing. The numerous imaginary pictures of this process published by the gentlemen in the *American Museum of Natural History* and by writers of numerous textbooks circulated and used in our public schools and colleges reveal the startling story that we have reached an age when good clear reasoning and logical deductions are entirely out of place.

It has been truthfully said that organic evolution is Satan's chief weapon in this dispensation in his attempt to destroy the divine mission of Jesus Christ. It is a contemptible plot against faith in God and to destroy the effective belief in the divine atonement of our Redeemer through which men may be saved from their sins and find place in the Kingdom of God. There is not and cannot be, any compromise between the Gospel of Jesus Christ and the theories of evolution. Were evolution true, there could be no remission of sin. In fact there could be no sin. Alma painted the picture many years before the birth of Jesus Christ when he said:

Therefore according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

And also, if there was no law given against sin men would not be afraid to sin.

And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit, if so, God would cease to be God. 18

Organic evolution tends to rob God of his mercy, his justice and his saving grace. It denies the resurrection of the dead and the gift of Jesus Christ to all men that they will live again. It denies the spiritual creation and places the earth and all of its inhabitants beyond the power of redemption. It teaches that in some unknown way and at some unknown time, life commenced in some spontaneous way in a speck of protoplasm. It cannot explain how this speck of protoplasm, or cell, happened to be. It is merely a postulate, a guess that such a thing really happened. Therefore man is beholden to no one for his existence. He is not, according to this theory, the offspring of God. He had no divine origin, no spirit in his body that is eternal. When he dies he shall return to the dust and death is the end of all. There is no other conclusion; no doctrine more hopeful than total extinction of the individual. These are the rewards offered to you and to me and to every creature through this wicked doctrine which today prevails so nearly universal, making atheists of mankind. Is there any wonder that men of renown like John Fisk can say: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carried with him." 19 Or, Sir Oliver Lodge: "As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing; and insofar as he acts wrongly or unwisely he expects to suffer. He may consciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask for the punishment to fall on someone else, nor rejoice if told that it already has so fallen." 20

This is what comes naturally out of the doctrine of organic evolution. It ridicules religion. It denies the Fatherhood of God and the Sonship of Jesus Christ. It places man as the natural kin of the animal, a descendant of a rat, a worm and an amoeba. Those who like it may have this doctrine, but they have no right to attempt to drag their fellow men, who are "begotten sons and daughters unto God," down to their level.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. 21

This is the testimony of two men who were privileged to see the glory of God and his Son Jesus Christ, not two thousand years ago, but in the dispensation of The Fulness of Times and their witness confirms the witness of the many prophets from the beginning. In the hardness of their hearts, men reject all of this evidence and blindly pursue their way to eternal damnation dragging as many as they can, through their pernicious teachings, with them. The author of it all is Satan, the deceiver and enemy of all righteousness, who swore to destroy the world and has been true to his determination through all the ages. Today, as prophetically predicted by Nephi over five hundred years before the birth of Jesus Christ, Satan rages in the hearts of the people and "cheateth their souls, and leadeth them away carefully down to hell." 22

In the spirit of fairplay we may ask WHY are these advocates privileged to teach their soul-destroying doctrines in our public schools and colleges, when the doctrines of Jesus Christ are barred? Why are so many of the textbooks adopted in these schools steeped in these theories and by these means the minds of our children poisoned and their faith destroyed? In this land of America our fathers fought for religious and political freedom and our nation is now confronted with a far more deadly sin—the destruction of their faith in the Living God! These perpetrators of this doctrine either know that they are deceivers, or else they have been completely blinded by the arch-enemy of divine truth. Why should those who believe in the creation of man, the fall and the atonement of Jesus Christ, have to submit to these dogmatic theories being promulgated and taught in the textbooks of our schools? We should take a stand for our religious freedom from this contaminating influence which dominates so much of our education.

This same practice prevails in the schools of Great Britain, but there THE VICTORIA INSTITUTE, or PHILOSOPHICAL SOCIETY OF GREAT BRITAIN, which has in its membership many noted scientists, educators, lawyers and statesmen, entered a protest. By their Secretary, they appealed to the President of the Board of Education in the following communication:

To the President of the Board of Education,

Whitehall, London, S. W. 1.

The Victoria Institute, or Philosophical Society of Great Britain, 1, Central Building,
London, S. W., 1.

October 6th, 1941

Sir,

I have the honour, by request of the Council of the Victoria Institute, or Philosophical Society of Great Britain, to bring to your notice a complaint that is being made in respect of the manner of teaching biology in schools.

Representations have been made to the Council that correct teaching of biology is prejudiced by the use, *with official sanction*, of textbooks in which the theory of organic evolution is assumed to be a fact of science and, while facts which appear to favour the theory are stressed, others which tell heavily against it are left unmentioned; are, in effect, suppressed; a method of teaching which, if employed, is unscientific and unphilosophical.

In consequence of these representations the Council have felt it desirable to appoint, from among the Fellows of the Society, a small committee of gentlemen possessing necessary scientific qualification, to examine into the matter and report to them on the allegation of unfair teaching.

A copy of this Committee's report, substantiating the original representations, is submitted herewith, for favour of perusal by the Board of Education. It embodies a few quotations only, by way of examples, but many more can be furnished, if desired.

The Council venture to hope that the Report may be given the serious consideration it merits, since, in their opinion, ill consequences are bound to result; not only from suppression of truth, but worse, from the harnessing of immature minds in advance to a theory, adoption of which in certain quarters as the basis of philosophy of life has already, they have good reason to know, served to undermine belief in God and in man's accountability to Him, with disastrous results in the moral realm.

They desire me to lay special emphasis on the point at issue in this submission, which is solely that of *unfair presentation*. They raise no objection whatever to employment of the theory, or any modification thereof, as a *mode* of teaching, a working hypothesis, *provided the facts standing against it are given equal prominence with those in its favour*, and that discussion of the subject be reserved entirely for older scholars; who should also be warned that, though at present popular with many biologists, the theory is not accredited by all, has certainly not been proved true, and to which, in point of fact, the fossils at present known are very unfavourable.

I have the honour to be, Sir

Your obedient Servant,

T. C. Skinner, *Lt.-Col.*

Honorary Secretary.

Accompanying this communication was the report of the Committee of Fellows showing their findings and calling attention to, careless and inaccurate phraseology, dogmatic statements of theories which have not been proved true, the one-sided presentation of theories and "assertions demonstrably false." It would be a timely thing if such action could be taken in the United States in fairness to all those who believe in the mission of Jesus Christ and the divine origin of man.

REFERENCES—CHAPTER EIGHT

Footnotes

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2. James 1:17.
3. Genesis 1:24-27.
4. *Documentary History of the Church*, Vol. 4, pp. 554-555.
5. Abraham 4:11-12.
6. D. & C. 88:36-39.
7. Nelson, Byron C., *After Its Kind*, pp. 19-20.
8. Acts 17:24, 26.
9. McCann, Alfred W., *God or Gorilla*, pp. 167-168.
10. Howorth, Sir Henry, *The Mammoth and the Flood*, Preface XI-XII.
11. *Journal of Transactions*, Victoria Institute, Vol. 82, pp. 152-173 (1950).
12. *Ibid.*, p. 165.
13. *Ibid.*, p. 155.
14. 1 Nephi 18:25.
15. Enos 21.
16. Ether 2:1-3.
17. *Ibid.*, 9:18-19.
18. Alma 42:13-25.
19. Fisk, John, *The Destiny of Man*, p. 103.
20. *Man and the Universe*, p. 204.
21. D. & C. 76:22-24.
22. 2 Nephi 28:20-21.

CHAPTER NINE

THE HYPOTHESIS OF ORGANIC EVOLUTION—3

IN the Third and Fourth Chapters of his *Descent of Man*, Charles Darwin indulges in a rather difficult struggle to close the gap between the mental powers of "man and those of the lower animals." He admits that there is an "immense" distance between the "highest ape," whatever that happens to be, "and the lowest savage," whatever that happens to be, "yet they have certain instincts in common." His opening paragraph (chapter 3) is as follows:

We have seen in the last two chapters that man bears in his bodily structure clear traces of his descent from some lower form; but it may be urged that, as man differs so greatly in his mental powers from all other animals, there must be some error in this conclusion. No doubt the difference in this respect is enormous, even if we compare the mind of one of the lowest savages, who has no words to express any number higher than four, and who uses hardly any abstract terms for common objects or for the affections, with that of the most highly organized ape. The difference would, no doubt, still remain immense, even if one of the higher apes had been improved or civilized as much as a dog has been in comparison with its parent-form, the wolf or jackal. The Fuegians rank amongst the lowest barbarians; but I was continually struck with surprise how closely the three natives on board H.M.S. "Beagle," who had lived some years in England, and could talk a little English, resembled us in disposition and in most of our mental faculties. If no organic being excepting man had possessed any mental power, or if his powers had been of a wholly different nature from those of the lower animals, then we should never have been able to convince ourselves that our high faculties had been gradually developed. But it can be shewn that there is no fundamental difference of this kind. We must also admit that there is a much wider interval in mental power between one of the lowest fishes, as a lamprey or lancelet, and one of the higher apes, than between an ape and man; yet this interval is filled up by numberless gradations. 1

After this introduction the honorable gentleman, who erroneously glories in the thought that he has an amoeba, or perhaps rather, "the larvae of existing Ascidiens," 2 as very distant grandparents, laboriously endeavors to show that this great dividing gulf should not be considered as beyond bridging in course of time. He states that these "lower animals" and man have certain instincts in common, "even as it is." Then he discourses on these "instincts," which are enumerated as "sexual-love, the love of mother for her new-born offspring, the desire possessed by the latter to suck, and so forth." Was this advocate of organic evolution unaware of the fact that it was written in the scriptures that the Lord "created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good?" Likewise he brought forth, "cattle, and creeping things, and beasts of the earth after his kind"; and that all of these were commanded to multiply and "fill the earth?" How could they do all of this and keep this commandment if they had not been endowed with these "instincts in common with man?" What has this to do with the organic evolution theory? Of course it is natural for a mother to have love for her young, for the Lord endowed her with it; and the poor little animal would starve to death if it did not have the "common instinct" to seek its food! In all of this these "lower animals" are faithfully performing the commandment the Lord had given them.

Then the discourse goes on to enumerate other "instincts"—and with this we have no controversy with our opponents—such as love and hate, which the animals manifest. For all I know animals may be able to count more than four, at least they have the sense to distinguish between two, three, and a herd. We freely admit that many of them, in their wild state gather in flocks and herds, and it is possible that they have some social aim in doing so, as well as considering it a means of protection. Latter-day Saints, at least, do not take the view that animals have no reason, and cannot think. We have divine knowledge that each possesses a spirit in the likeness of its body, 3 and that each was created spiritually before it was naturally, or given a body 4 on the earth. Naturally, then, there is some measure of intelligence in members of the animal kingdom. The fact remains, however, that they received their place and their bounds by divine decree, *which they cannot pass*. We admit that many have a language, or some power of communication, whether it be the elephant, the bear, the fox, the bee, the ant, or the spider. And be it remembered that the amount, or extent, of the intelligence *does not depend on the size of the brain!* Judged by performance the lowly ant manifests greater intelligence than Mr. Darwin's "highest ape." The busy bee can travel for many miles and knows where it is going and its way home. Bees are organized and live in communities and work harmoniously together; so do ants. Some animals may have some "sense of beauty," and Mr. Darwin is right in saying birds build nests without having previous instruction. The snake-like eel and the humble salmon follow the habits of their ancestors without having been taught and this is more than man can do! The eel from the streams of England, Holland or other places, finds its way to the deep waters of the Galapagos sea and back again from whence it started, if I am rightly informed. The salmon leaves the waters where it was spawned for a life in the sea and then returns to the same stream from whence it went in its youth. It comes home to spawn and die. Is this intelligence? Some call it "instinct," a debatable question.

Attention has been called to the fact that "All kingdoms have a law given. . . . And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." Man, in the beginning was given laws pertaining to his being, temporally as well as spiritually. So were the beast, the fowl, the fish—all creatures were given laws and commandments, *which they cannot pass*. Among these laws was the measure of intelligence which each possesses and beyond the bounds of this decree they cannot go. Therefore the beast of the forest and the domesticated animal remain within the bounds divinely set at the beginning. Their measure of intelligence is fixed and limited; not so with man, for he is the offspring of God and has been commanded to keep his commandments with the promise that he may become perfect, even as his Father, etc. (Matt. 5:48.)

Many animals have superlative power of smell and of hearing far beyond the power of man. The bloodhound has a keen sense of smell and is used in tracing criminals. This is a power given which men call "scent" or "spoor." Sportsmen hunting wild game endeavor to keep free from wind blowing in the direction of their game, lest the air carry evidence of their presence. So the work of nature goes on and man is called on to marvel at the powers in the so-called "lower animals." All this is true, and to use a common phrase—"So what!" There is nothing here, in any of these things, that in the least gives evidence of any relationship between beast and man. All such thinking originates in the minds of foolish, misguided men. The Almighty, however, has not placed the requirement or responsibility upon the animal world—beast, reptile, fowl or fish, to bow down and worship him. He placed each in its sphere, gave it commandments commensurate with its position. They have been commanded to multiply, not to pray. To increase *after their kind*, not pay homage, and to these

commandments they are true and faithful. They have not been commanded to believe in God or be damned. These commandments, to believe in God, to obey his commandments, to pray to him in the name of Jesus Christ *have* been given to men everywhere throughout the world. When men and nations have rebelled against his authority and his commandments, they have perished. We, the human family, have been commanded to be obedient and worship him, the Creator of the earth and all things therein, and yet we find men, otherwise intelligent, in open rebellion and offering to him the greatest insult, denying his existence, his Fatherhood, his right to command and direct, and in their open rebellion they choose to worship an amoeba, a fish, a reptile, a baboon and place them in their ancestral, or genealogical tree!

Yes, we who have faith in the Supreme Being—God the Eternal Father, whose offspring we are, are willing to concede to the animals some measure of intelligence. We are happy to know, or believe, that they have some mental powers; that they can think, that they may have a sense of beauty, that they may exercise the spirit of pleasure and happiness, that they may become angry and remember a wrong committed against them, etc. etc., but all of this does not make them the offspring of God, nor does it indicate that the Almighty had nothing to do with their being.

Speaking of the powers of animals which have not been given to man, calls to mind the following from the pen of Camille Flammarion, in his book, *The Unknown*, wherein he says:

Take the pendulum beating each second in the air. If we double its beats we obtain the following:

1 Degree	2
2 Degrees	4
3 "	8
4 "	16
5 "	32
6 "	64
7 "	128
8 "	256 Sound.
9 "	512
10 "	1,024
15 "	32,768

At the fifth degree, after the beginning to 32 vibrations in a second we enter the region where the vibration of the atmosphere is revealed to us under the name of sound. We there find the lowest musical note. If among musical notes the most solemn is chosen—for instance, the

lowest octave of the organ—it will be perceived that elementary sensations, though forming a continuous whole, which is essential that the sound may remain musical, are nevertheless distinct to a certain degree. "The lower the note is," says Helmholtz, "the better does the ear distinguish in it the successive pulsations of the air."

In the six following degrees the vibrations in each second increase from 32 to 32,768; each doubling reproduces the same note in a higher octave. The normal diapason, which gives us the note *la* (or F), is a vibration of 455 a second, and has 870 vibrations when doubled. The sharpest sound has about 56,000 vibrations, and the region of sound ends there, so far as the human ear is concerned. But probably some animals, better gifted than ourselves, may hear sound too acute for our organs—that is, sounds the rapidity of whose vibrations overpass our limits. 5

We are willing to admit all of this, and also that there are waves that we cannot hear and cannot understand without external aid and that some of these waves are, apparently, audible to the delicate hearing of animals. This does not justify anyone in saying that man belongs to the races of "lower animals," nor does it show that animals by training can be brought up to the standard even of "savage" men.

It is extremely doubtful that there have been in the past, and may be now, any people so low in the scale of intelligence that they have no sound to convey a thought of more than four. Mr. Darwin refers to the Fuegians of Tierra Del Fuego, and says, "The Fuegians rank amongst the lowest barbarians." He then adds later on, (pp. 143-144) "The Fuegians were probably compelled by other conquering hordes to settle in their inhospitable country, and they may have become in consequence somewhat more degraded; but it would be difficult to prove that they have fallen much below the Botocudos, which inhabit the finest parts of Brazil." 6 The thought here as I view it, is to convey the idea that the Fuegians, who were amongst the "lowest barbarians," and the Botocudos, who were still lower, but living in the choice land of Brazil, were primitive peoples who had not yet come out of the "Stone Age" or some other supposed geological age, and were that far behind their fellows in other parts of the "savage" or barbarian world. It is too late to say anything that will do Mr. Darwin any good—he has gone where he has the opportunity to learn of his folly—but to others who are inclined to follow his lead, permit me to say that we have the evidence that these Fuegians and the lower Botocudos, are descendants of a once white and delightful people; an intelligent people, who had the guidance of the Lord and his holy prophets among them. It was because of their wickedness and rebellion against the Living God that they were brought to this deplorable condition. The same condition came upon many other peoples because Satan came among them, after they had been taught faith in God and had been given his commandments, and told them to believe it not, and we are informed that "men began from that time forth to be carnal, sensual, and devilish." 7

In speaking of the Fuegians and other "barbarian" peoples of "primitive" times, Mr. Darwin infers that such peoples are limited in their speech to a few simple words and they are unable in extreme cases to count beyond four for lack of words to express the meaning. In this he runs afoul of the world's most distinguished philologists who maintain that it is a mistaken idea that the earliest inhabitants were forced by their ignorance to choose monosyllable words based upon the imitation of sounds such as the barking of dogs, the crowing of cocks, and like sources. Said Dr. Otto Jespersen of the University of Copenhagen, a world authority on language:

We find that the ancient languages of our family, Sanskrit, Zend, etc., abound in very long words; the further back we go, the greater the number of sesquipedalia. We have seen how the current theory, according to which every language started with monosyllable roots, fails at every point to account for actual facts and breaks down before the established truth of linguistic history. 8

Dr. J. Vendryes, Professor in the University of Paris in *Language, A Linguistic Introduction to History*, has written:

Some languages have been proved to be older than others, and certain of our modern tongues are known to us in forms more than two thousand years old. But the oldest known languages, the "parent languages," as they are sometimes called, have nothing of the primitive about them. Differ though they may from our modern tongues, they only furnish us with an indication of the changes which language has undergone, they do not tell us how language originated. 9

Mr. Darwin and his advocates speak glibly of the "numberless gradations" all ranging from amoeba, lamprey or other infinitesimal form of life up through the apes to "higher apes" and then to man. They speak as though it is a proved fact that the whale, the shark and other inhabitants of the deep, as well as all manner of life upon the land, have shown "numberless gradations," to the final state in which man finds himself today; but when challenged to show these gradations they failed to do so and beg the question. If there have been these "numberless gradations," then on the earth the missing links connecting us with the amoeba or worm, all the way up to the "higher apes," would be filling the earth today with their kind and it would not be necessary for our scientific brethren to search the deserts and the mountains and the depths of the sea to find these links which have never been produced. But when these remains are examined what do we find? A piece of a skull, a jaw bone, a tooth, etc., and these objects found in caves or gravel pits, have been dug up from distant places many yards apart. Yet they are brought together and constructed by the help of vivid imaginations into "ape-men," or "missing links." Yet the scientists have not been agreed. Some of these bones have been declared by experts not to belong to the same body and some of them have belonged to lower forms of life. In the desperation to prove a wicked cause, these deceptions have been, and are now, practiced upon the gullible and the ignorant and thus the advocates strive to destroy faith in the word of our Creator, and destroy his work which he has established upon the earth.

THE CONSCIENCE OF MAN

Let us now discuss another phase of this question which has been unanswered by organic evolutionists, although Mr. Darwin and his followers have made the futile effort to overcome the breach. I refer to the conscience of man, and his moral understanding. In the Doctrine and Covenants, Section 84, verses 44-48, the Lord revealed to his Church the following:

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

These words by revelation were given to the Prophet Joseph Smith and his brethren as they were in council, April 30, 1832. They are of the greatest import and have a vital bearing on the question which is before us, that is whether man and animals are related and have the same ancestry. The Lord revealed the same truth to Moroni and he wrote:

For behold, the *Spirit of Christ is given to every man*, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believeth not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged. 10

This is in harmony with the words of John:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not. . . .

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not. 11

Then we have the word of Jesus Christ bearing witness to this same truth:

Then spake Jesus again unto them, saying, I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life. 12

Here are passages of scripture from three sources, which should be believed and accepted by every member of the Church. The first quotation from the Doctrine and Covenants, the second from the Book of Mormon and the third, from the New Testament, the last being the

words of our Lord himself confirming the revelation to the Prophet Joseph Smith and also to Moroni. What, now, do we learn from these scriptures? That Jesus Christ is the light of the world, that there emanates from him and his Father a Spirit which is called the "Spirit of Christ"; and that *every man* born into this world is endowed with this Spirit. If every man is so endowed, then the "lowly savage" is endowed with some portion of this Spirit, otherwise it is not given to *every man*. These learned men, who have learned the philosophies and wisdom of the world, which Isaiah said will perish, have the guidance, or the right to the guidance, of this Spirit. This is not the Holy Ghost, for the Holy Ghost is *not* given to every man, but only to those who repent and are baptized for the remission of their sins and receive the gift of the Holy Ghost by the laying on of hands by those who have the authority and are appointed to bestow this gift. 13 These evolutionists then, who deny the divine creation of man, nevertheless have their minds quickened by the Spirit of Christ. We read further:

This is the light of Christ. As also he [i.e. his authority] is in the sun, and the light of the sun, and the power thereof by which it was made.

As also he is in the moon, and is the light of the moon, and the power by which it was made;

As also the is in the moon, and is the light of the moon, and the power by which it was made;

As also the light of the stars, and the power thereof by which they are made;

And the earth also, and the power thereof, even the earth upon which you stand.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space—

The light which is in all things, *which giveth life to all things*, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. 14

Therefore these men who deny Christ receive from him the power of enlightenment which they possess. Notwithstanding their rebellion it is by his grace that they exercise the measure of intelligence which they have, but in their blind stubbornness they have turned against the source of their intellectual light, for it is by the light of Christ that their understanding is quickened. 15 Therefore they have added to their ingratitude by turning away from Jesus Christ and endeavoring to put him to shame in their contempt for him and his great mission for the salvation of mankind. If they would hearken to this Spirit—and it speaks to them through their consciences—they would understand the truth which makes men free, and give praise and honor to him who by his Spirit leads them to a correct understanding of the workings of the Lord. However, they have rebelled and by doing so they have shown their contempt for the very power by which their minds are quickened. When men reject this inspiration coming from this Spirit, that inspiration is taken away, for the Lord has said: "I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth." 16 In other words, the full influence of the light which emanates from this Spirit is diminished though it is not entirely withdrawn, for if this should be the case their spiritual

existence would come to an end, for it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 17

This great gift of "conscience," which is an outward manifestation of the Spirit of Christ given to every man, which quickens their minds and gives them intelligence and leads those who hearken to it to the divine truth, *was not given to the animal world!* The Lord does not require of them repentance from sin, *for they do not sin*. It requires intelligence and a knowledge of right and wrong, in order for a man to sin. While animals prey on each other there is no violation of conscience, for they have not the gift of conscience. There is no moral obligation for a lion or a bear, or any other carnivorous animal to kill and prey on other animals, for the Lord did not give to them the light of truth, or the guidance of the Spirit of Christ, and therefore when they trespass upon the rights of other and weaker animals and kill and lay waste, there is no obligation or divine commandment that they should repent and restore that which they have taken. They have no moral obligation, no understanding of right and wrong. As Mr. Darwin has stated it, according to the rules and regulations prevailing in the animal world, it is a matter of the "survival of the strongest." So the large fish prey upon the smaller ones; the eagle swoops down and seizes the rabbit; the hawk, the slower traveling bird; the lion, the weaker sheep, and so on it goes; but there is no feeling of wrongdoing on the part of any of these. To take advantage of others, to drive them away from their food and consume it, does not enter into the mind of the large fish, the bear, lion, eagle or hawk, that they are doing wrong. There is no moral question troubling them. They have no moral sense, or understanding of justice, right or wrong. The thought of honesty, doing to others as you would be done by never enters the head of the beast. You ask why? Because the Creator did not give to him these moral commandments or make him responsible for his depredations on others. He is not directed by the "light of truth," and therefore is not morally, religiously or intellectually, responsible for his deeds.

Even the "lowest savages," of whom Mr. Darwin likes to speak, had a code of right and wrong. It may have been very defective judged by a more enlightened view, but nevertheless they were subject to some sort of laws by which the individual and the community were governed. he had a conscience, must have had, for the word of the Lord is true, for "In him was life; and the life was the light of men. . . . That was the true light, which lighteth every man that cometh into the world." 18 He may have had a code that permitted him to kill his enemy, steal his substance, drive him from his possessions, but he was, nevertheless, subject to and guided by some law recognized by him and his community. Can we say that he is far different from the so-called civilized races? They have done quite the same all down through the ages. Weak nations have had to yield to the strong, who have tried to ease their consciences by the evolutionary doctrine of the survival of the fittest. But they, as with individuals, have to come to the day of compensation in the end, for the day of retribution arrives to all those who have a conscience and violate it, whether it be men or nations.

THE POWER OF SPEECH

Another distinctive difference between all members of the animal kingdom and man is the power of spoken and written speech, expressing definite thoughts. We have said that animals have some means of communication, but they have no spoken or written language. They have not the power to converse by signs or leave a written history. The "lowly savage," whether he lived in a hut or in a cave, learned to draw pictures and by certain marks and designs tell at least a crude story. In regard to the origin of language more will be said at a

later time. Never was the "heathen" so low that he could not express himself by the use of words, and always with human beings, whether living in what some are pleased to call a "savage" state or a "civilized community" they had a spoken language and a manner of communication by words or signs. This is not the case in any community of "higher apes"—whatever is meant by that term—or fish, fowl or beast. If there were ever a time when the "higher apes" became savage men, with some sort of crude language, we would find these "missing links" living in all parts of the earth, forming crude sentences, but they are not found!

Dr. Harold C. Morton, in an article published in the *Journal of Transactions, of the Philosophical Society of Great Britain*, April 24, 1933, has shown definitely the gap between the animal world and humanity in relation to the moral and intellectual status of each. The title of this article is *The Supposed Evolutionary Origin of the Moral Imperative*. He states that "one indisputable 'urge' in human thinking has been the 'urge' to get rid of God, the Almighty Creator." In the question of "the Moral Imperative," as he states it, "evolution meets one of its 'acid tests,' and to fail here is to be discredited altogether. This tests Evolution in the realm of Life, and that is strictly its only sphere. . . . From this non-moral race Man is supposed to have come: and Man's moral nature is his distinctive human attribute."

Dr. Morton continues:

Man is man, not because he walks the world of the body, the world where mechanistic cause and effect and physico-chemical forces abound, but because he knows himself to be a citizen of a higher realm, the realm of the Spirit, the realm of moral values—where Right has authority; where Obligation, not mechanical or chemical, but Moral, reigns; where he hears a Sovereign Voice, "Thou shalt," and knows that the victory and glory of life lies in obedience to that voice. His Mind is aware that Moral Law must be obeyed because it is Moral Law and for that reason alone. . . .

It is universal in normal humanity. However much moral ideals and moral life vary (e.g., some communities even praise theft, provided it is theft from enemies) the Moral Imperative is always there. I believe it can be maintained that the great moral laws—Truth, Justice, Honesty, Industry, Kindness, and so forth—are, and have been, universally known in normal human life; and that any ignorance is to be attributed to the debasement of human nature, false training, and the sway of evil ideals. Conscience, which perceives the Law, hears the voice, feels the obligation, *may* become "seared as with a hot iron." Even if, with what is called the "New Institutionism," we had to admit that knowledge of detailed laws is not universal, we still should affirm the universal sense of Moral Obligation to follow after whatever is allowed to be "the Good." In some form or other the moral fact is always there, and generally as we know it today. How has this come to pass? How has the non-moral "tangle of apes" been transmuted into moral Man? Evolution has to tell us; and, if she cannot, her cause can only be adjudged lost. 19

Dr. Morton closes his article with the following paragraph:

Thus Emergent Evolution offers no *explanation* of the Moral Imperative, nor of any other "emergent qualities." It simply asks us to accept without explanation, without any "power that works changes," the assumption that these qualities did emerge, and in an order which

fits in with evolutionary speculation. All this we are to accept with "natural piety!" Surely it is not for us to accept with natural piety, but to reject with supernatural energy, a philosophy which gets rid of both God and Cause in order to effect its purpose. Emergent Evolution is an admission of the failure to show cause for the origin of the Moral Imperative; and still the great Imperative of our Moral Life sounds forth, unexplained and unexplainable save on this one foundation: "And God said, Let Us make Man in Our Image, After Our likeness. 20

Mr. Douglas Dewar commenting on the lecture by Dr. Morton says:

Those who delight to give rein to their imagination, especially those who suffer from Theophobia, have from time immemorial toyed with the idea of Evolution. The theories of these persons never obtained general acceptance because they do not fit in with the fact that you cannot get out of anything more than has been put into it; as Dr. Morton well says, theories of Evolution resemble the conjurer's trick of producing the required article out of nothing. . . . One of the many difficulties encountered by Evolutionists is that with which Dr. Morton has so ably dealt, viz., the origin of the Moral Imperative. Practical men, as opposed to mere theorists, attempt to discover in the lower animals the rudiments of this, and to show how this characteristic has developed to its present condition in Man. Such assert that any character tending to the preservation, vitality or happiness of a tribe or herd will tend to be preserved and passed on to subsequent generations and gradually become amplified until we arrive at the Moral Imperative. Dr. Morton has shown that this line of argument has met with little success. Sir Arthur Thompson tacitly admits this in his article entitled "Evolutionary Ethics" in the latest edition of the *Encyclopedia Britanica*. 21

Mr. George Brewer adds this comment:

Dr. Morton has, I think, shown us that the doctrine of the Evolutionary origin of the Moral Imperative has not only no foundation in fact, but is contrary to history and experience. Like similar teaching in connection with the organic and inorganic realms of nature, it is based on assumption, buttressed by speculation, and built up from fragments of human imagination.

According to Professor Alexander, man, evolved from protoplasm through a series of lower animals, will eventually emerge into Deity; so that, in place of the simple revelation given to us in His Word "that God made man in His own image," we are asked to accept with "*natural piety*" the impious proposition that man is making God. That principle of Moral Consciousness implanted in Man by God Himself, which even the corruption consequent upon the Fall has failed to obliterate, and which we call Conscience, is in evidence throughout the ages, and is certified by the Apostle Paul in his epistle to Romans (ch. 2:14, 15): "For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." . . . The great crises of life arise when this Moral Imperative called Conscience, issues one command, and self-interest, passion, or some outside authority issues another, and the individual has to decide which command is to be obeyed. What Conscience commands may be apparently against our material interests, contrary to our inclination, opposed by the advice of friends and popular judgment, and may even be contrary to the decrees of the ruling power; yet it refused to withdraw, or modify its claim.

The Utilitarian and Emergent theories, put forward to support the cause of Evolution, fail entirely to account for Conscience, for history records that men have, at the dictates of this moral force, chosen to act contrary to self-interest and inclination, and even to suffer torture and death rather than violate the judgment of Conscience. Further, when the human will is called upon to decide upon one of two courses in which a moral principle is involved, the individual becomes conscious, whether he professes to believe it or not, of his obligation to a Supreme Being, to whom he will be answerable, having power to approve a right decision and to inflict punishment for a wrong one. 22

Dr. Friedrich Paulsen, formerly professor of philosophy in the University of Berlin, in his *Introduction to Philosophy*, and who was inclined towards the theory of evolution, comes to our assistance in the discussion of the moral urge in man as a quality peculiar to mankind. I quote from his work, page 69:

That mind is to mind the object of greatest interest in the world is clearly shown by the division of scientific labor into the two spheres of reality, nature and history. If we were to banish from our libraries everything that pertains to the mental life of man, everything that belongs to history and philology, politics and morals, theology and philosophy, sociology and jurisprudence, medicine and technics, we should have left a very modest remainder. Or, suppose we should strike out of our large voluminous encyclopedias and lexica the same subjects, retaining only what pertains to astronomy and physics, chemistry and mineralogy; the remainder would fill a small thin volume. And this will most likely always be the case. The human mind will ever regard the human mind as the most important object of reality.

My second remark will consider the question concerning the consequences of materialism for morality and mode of life. The view is widely circulated that materialism has consequences dangerous to morality. In destroying religion, it is held, it also destroys morality and faith in ideals; its practical conclusion is: Virtue is an empty dream, conscience a freak, and the moral law the invention of priests; true wisdom consists in enjoying life and getting what we can get.

I do not believe that this view can be accepted, at least not in the form in which it is stated. A man's conduct is not determined by his metaphysical ideas concerning the nature of reality, but essentially by natural impulses, temperament, education and condition of life. If, however, there is any connection between theoretical and what is called practical materialism, it is brought about, not because a man's metaphysics determines his life, but because his life determines his metaphysics. An empty and low life has the immediate tendency to produce a nihilistic conception of life; its features are a low estimate of life and its destiny, a depreciation and scorn of the nobler phases of man's nature, a loss of reverence for moral and spiritual greatness, disbelief and derision as regards all ideal aspirations. And such a nihilistic view of life naturally tends to a materialistic philosophy. It will welcome the "results of science" that nature as well as history is the play of meaningless chance, the blind forces combine atoms and carelessly scatter them again at the next instant. Conversely, an active and honorable, a good and great life naturally tends to an idealistic metaphysics; it is exalted and pacified by a view that represents its highest aims and ideals as the underlying forces of reality. From the striving after great ends grows the belief in the supremacy of ideas, in the governance of Providence in the historical life of man, and this belief finds a theoretical basis in the thought that reality as a whole is founded on ideas, that the world is the work of God. 23

Alma, one of the ancient Nephite prophets, tried to teach a wayward son the futility of seeking pleasure in sinful practices, and his labors were not in vain. He taught the youth that *wickedness never was happiness* and the Lord had decreed certain fundamental principles which all should follow, for there would come a retribution and there would be restored to every man according to his works. In this discourse he said that this plan of restoration was requisite with the justice of God and if the works of men were evil then evil would be restored to them again, for the "decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved." Moreover "that restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. . . . For that which ye do send out shall return unto you again, and be restored; therefore the word restoration more fully condemneth the sinner, and justifieth him not at all." 24

How foolish it would be to teach that the beasts of the field would be subject to such law? The Almighty has not placed them under the law to observe the golden rule. They do not have the capacity of intellect nor the power of understanding; the moral code which has been given to man, and this great gulf which separated them from human beings has always existed and has never been changed. But of man, whether he believes in God or is opposed to him, the edict has gone forth that he shall be true to the law of chastity, of truth, and the practice of righteous principles; and none can escape the consequences of his acts. Never has there been a man who has not had a conscience. It may be true that it has been seared, for the impressions that come to every man are given him of God, and the Spirit of the Almighty will not always strive with rebellious men. Nevertheless every man will pay the price of his wrong-doing for he has been endowed with the guiding Spirit and with the power of understanding to know what is just and true, and if he rebels he cannot plead lack of understanding of the divine law. His conscience is his warning signal against sin and it is the Spirit of the Lord which directs him until he loses all sense of divine justice and obligation and obedience to eternal law through his sins.

We live in a day when many philosophies and hypotheses are taught in the world. The hypothesis of organic evolution is one of the most cunningly devised among the fables. It strikes at the soul of man. It denies his divine origin as a child of God, as clearly declared by Paul to the Greeks; and pronounces the eternal death of all living creatures and their assignment to everlasting oblivion. It proclaims to all who accept it that there are no rewards or punishments after death. It encourages the gratification of every urge and passion on the theory that there can come no punishment for sin. In fact, as stated by Sir Oliver Lodge, those who accept this theory are not worrying about their sins at all. This hypothesis teaches that Mercy is a fallacy, Justice a dream, and there can come no retribution or punishment for crime after death intervenes.

Organic evolution mocks at retributive justice. Its philosophy is diametrically opposed to that proclaimed by Alma (Alma Ch. 41), and Ralph Waldo Emerson who said:

The dice of God are always loaded. The world looks like a multiplication table, or a mathematical equation, which turn it how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you. Every secret is told, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears. If you see smoke,

there must be fire. If you see a hand or a limb you know that the trunk to which it belongs is there behind. 25

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (D. & C. 1:3.)

Dr. Friedrich Paulsen has also treated this phase of the matter of conscience. I quote as follows:

Whoever disregards the laws of statics will see his structure fall to ruin, he may think of these laws what he will. Whoever transgresses the laws of medicinal dietetics will pay the penalty with indisposition and disease, whether he believes in the validity of these laws or not. Similarly, whoever violates the laws of morality will pay for it with his own life's happiness, regardless of what he may think of them. Whoever disregards the duties which he owes himself, whoever abandons himself to intemperance and dissipation, destroys the fundamental conditions of his own welfare. Whoever surrenders himself to idleness and love of pleasure, expecting in this way to find his happiness, will ultimately perish in satiety and disgust; that is a biological law of human nature as well as the other law that successful activity is followed by pleasure, and that capacities grow through exercise. Finally, whoever disobeys the commands of social morality disturbs the life of others, and suffers for it himself as a social being. Whoever treats his surroundings inconsiderately, haughtily, and meanly, arouses aversion and hatred and the behavior corresponding to these feelings, his views concerning the nature of moral laws to the contrary notwithstanding. No one exists, however, to whom these things are altogether indifferent; there is not a man in the world who can do without the love and confidence of his fellows, to whom distrust and hatred are not painful in themselves and destructive in their consequences. And even if anyone should succeed in perpetrating wrong and baseness, undiscovered and with impunity, he could not escape the reactions: the fear of discovery would remain. For it is a strange fact that the man who has something to conceal always believes himself to be watched and seen by others. Consciousness of guilt makes a man lonely. And should anyone succeed in shaking off all relations with others, he would not be secure against one—the judge in his own heart. Blinded by passion, he may momentarily delude himself into the belief that he has torn out his conscience by the very roots; it will come again some day and audibly speak to him. When the passionate desire is satisfied, when recollection and reflection reawake, or when, with increasing age, strength and courage fail, then the image of past deeds arises before the soul and causes anxiety. There is perhaps no man who could look back upon a life full of emptiness and baseness, full of falsehood and cowardice, full of wickedness and depravity, with feelings of satisfaction. At any rate, it would not be advisable for anyone to make the trial. The lives of so-called men of the world and their female partners, or of blacklegs and scoundrels, little and big ones, are not apt to be described at length and openly either by themselves or others. Should it be done, and perhaps it would not be a useless task, it is not likely that anyone would lay aside the book with the feeling: that was a happy and enviable life. And if such a life had achieved an apparent success, if it had committed everything and enjoyed everything with impunity, nevertheless it would not easily strike an observer as a beautiful and desirable lot.

Hence, as long as the world is what it is and human nature remains what it has been, the moral laws will remain in force, whether we conceive reality as composed of atoms or immaterial substances or what not. 26

Our Lord declared in one of his parables, when speaking of the wicked, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from amongst the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." 27 This is to be interpreted that in that day the wicked shall feel the torment of their sins and the torment likened to fire is the torment of their minds. The most wicked man of all is the one who destroys faith in God and the keeping of his commandments, thus turning souls from the truth to partake of this eternal torment. Now we realize that the judgment the conscience will inflict will be confined to the human family. It cannot be applied to the beasts of the field, the fowl of the air or the fishes of the waters. They do not understand the Moral Commandment and the quality of right and wrong, justice and mercy. They never did and they never will while mortality endures. The Moral Commandment is another stumbling block in the path of organized evolution, a chasm that has never been crossed by any in the animal kingdom. It separated man from the beast by divine decree and it is purely imaginary thinking and wistful wishing that causes men to seek for such a bridging of the gulf.

We now come to another vital point in the discussion—the inseparable gap separating man from all other living creatures. This is the gift of intelligence which he has inherited as the offspring of God, and by which he may advance from a small degree to a higher intellectually. If faithful to the commandments given by our Eternal Father, and he endure in that faithfulness to the end of his mortal life, he will become a son of God and sit upon a throne. 28 This is in accordance with the eternal plan prepared before the foundation of this earth was laid. 29 Every human infant comes into the world more helpless and dependent than the offspring of any other creature. If left alone following birth in a few hours he would die. For the first year he is outstripped by every other newly born creature. When that length of time has elapsed most creatures in the animal kingdom are ready to take care of themselves, but their advancement after they are weaned comes to an end. They have reached the full maturity, with very few exceptions. Their parents have forsaken them; the filial love has come to an end. In that length of time the offspring are on their own. For the first year the human child is still fully dependent on its parents, but it has accomplished great things. It has learned to walk, but the animal learned to do that many months ago, even from the day, or shortly after the day, it was born. The human child has learned to express himself with a few common words and phrases. This the animal has not learned to do. This the parents before it had not learned to do, and so on as far back as the knowledge of man can go. The gift of language is inherited by the offspring of God and has been denied the animal kingdom. This bridge they have not crossed.

When the child is about five or six years old it is ready for school and from that point on for fifteen or more years, he may graduate with honors and degrees. He may become a noted engineer, architect, scientist, or skilled in some other field. He may be looked upon as being a master in his calling, having through the keenness of his intellect—and the help of the Spirit of the Lord—outstripped all who have gone before him. Thus he becomes a benefactor of the race, an inventor, a discoverer of nature's secrets; a builder of towering structures, monuments and machinery. He may have made it possible to counteract and overcome disease, and then again he may waste his life in idleness, or seek unrighteous power and dominion through greedy ambition. He may be an instructor, a religious teacher endeavoring to create faith in the hearts of his fellows—a prophet of God endowed with power from on high, or he may be one who delights in destroying faith in God, who denies the source of his intelligence. However it may be, and no matter what course he may pursue, the fact remains that his powers and intelligence which he manifests, are the gift to him from God. This he may deny

and boast in his own strength to his eternal damnation. In all of these gifts and graces man stands out preeminently. These qualities have never been given to the beast of the field or the forest, and create a mark of separation between the animal world and the human family that has not and cannot be crossed.

Sir Ambrose Fleming, a gentleman of the highest integrity and accomplishments, a scientist and mathematician of outstanding ability, in his book, *Evolution or Creation*, has given much food for thought on this question separating man from the animal kingdom. In his chapter, *The Failure of Evolution to Account for Life, Mind, and Man*, he has said:

Without aspiring to supply any definition in detail, we can note at once certain qualities in the human species not the smallest trace of which appear in the animal species. Thus no animal has ever made any weapon or tool to help its bodily endowments. It fights with teeth and claws, horns, tusks, or hoofs, but it makes no military weapon of any kind. Nor has any animal made a tool—spade, rake, knife, hatchet, axe, or saw. No animal makes itself any artificial dress, hat or coat, shoes or ornament, to improve its appearance, nor does it dress or arrange the hair on its head. But all the very earliest true human beings do these things. No animal has discovered how to produce fire, or even to maintain it.

The explorer, Du Chaillu, says he has seen monkeys sitting round a dying fire left by a hunter in a forest and warming their paws, but they have not sufficient intelligence to put sticks on the fire to keep it alive.

The animal mind or intellect is static, or limited. It never progresses beyond a certain point. Domestic animals which have been in contact with man for thousands of years are no further forward intellectually than at the beginning.

On the other hand, the human mind is extremely progressive, self-educative, and assimilative. Uncultured races of men brought in contact with more advanced races adopt quickly their achievements, customs, modes of thought, and habits, and unfortunately also their vices. Animals undoubtedly can communicate with each other, conveying information, but they have not developed the powers of speech or rational thought to anything even remotely approaching that in the case of man. 30

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CHAPTER TEN

THE HYPOTHESIS OF ORGANIC EVOLUTION—4

PAUL, in his epistle to the Corinthian saints, arguing for the resurrection of the dead, and bearing witness that Jesus Christ had risen from the dead, said, "But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:38-39.) We do not consider Paul to be an anatomist, and it may be thought by many that he was speaking about something he did not know and was merely making a guess, like evolutionists do. It is very possible that Paul *was* speaking something that he *did* know and it was not merely a guess, or by accident that he made this positive statement. If it is shown that these words are true, then it gives a final answer to organic evolution from the standpoint of anatomical construction. We will here present the findings of one of the most capable scientists in this field of research whose testimony carries great weight.

Dr. Albert Fleischmann, professor of zoology and comparative anatomy in the University of Erlangen, Germany, was trained in his school days as a believer in organic evolution on the Darwin-Wallace-Heackel plan. When he got older and began to make his own research and study of anatomy he became convinced that these evolutionary ideas were absurd speculations based on the findings of a few scattered bones, and could not be true. Therefore he forsook the evolutionary theory of the origin of man from the amoeba or slime of the ocean through countless stages, because he saw too many fallacies and surmises without any base in truth as a foundation for them. In a paper delivered before the "771st Ordinary General Meeting," of *The Victoria Institute or, Philosophical Society of Great Britain*, May 22, 1933, he delivered the following address which is here published in full by permission and courtesy of the *Victoria Institute* of Great Britain.

771ST ORDINARY GENERAL MEETING

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL, WESTMINSTER, S. W. 1,
ON MONDAY, MAY 22ND, 1933, AT 4:30 P. M.

DOUGLAS DEWAR, ESQ., B.A., F.Z.S., IN THE CHAIR.

THE DOCTRINE OF ORGANIC EVOLUTION IN THE LIGHT OF MODERN
RESEARCH

BY DR. ALBERT FLEISCHMANN, GR.

Professor of Zoology and Comparative Anatomy in the University of Erlangen.

THE OBSOLETE ROOTS OF DARWINISM

The earth, with its living creatures, is an indescribably great wonder. The more it is investigated in search of its secrets, the less comprehensible does it become. Yet our contemporaries, especially of the younger generation, have been taught to regard the riddle as solved. They believe that the animal kingdom has, by the natural selection of fortuitous little

improvements during millions of years, reached ever greater and greater perfection. Following Charles Darwin, they regard all animal groups as branches of one gigantic tree. Few of them realize that this idea of Evolution belongs to the days of our grandfathers and great-grandfathers, while its roots pertain to the middle of the eighteenth century and stretch back to G. Leibniz. It is precisely for this reason, however, that the theory suffers from grave defects, which are becoming more and more apparent as time advances. It can no longer square with practical scientific knowledge, nor does it suffice for our theoretical grasp of the facts.

The manner in which the doctrine of organic evolution has fallen behind during the progress of events may be seen if we briefly review the growth of zoological knowledge. About two hundred years ago, K. Linne gave zoology its fundamental principles. A hundred years later (1831) Charles Darwin concluded a three years' tour round the world, returning to England with a rich store of new observations, and the rudiments of his theory, which, some thirty years later (1859), roused a delirium of enthusiasm in scientific circles, and finally afforded to the wider circles of both educated and uneducated society the illusion of a revelation of natural science.

LINNAEAN CLASSIFICATION

Linne's principles of research are so simple and clear that they have unquestionably served to guide the work of all subsequent generations up to the present time. He insisted, in the first place, that statements should be limited to matters of actual fact, all play of the imagination being avoided. His second principle is implied by the title of his work (1735), named *Systema animalium*; for he held that the study of animals is facilitated by their proper arrangement—that is, by their synthesis (or grouping together) into genera, families, orders and classes, and their antithesis (or separation apart) into unlike animal groups. These two principles have served zoology throughout its great development during the last two hundred years. They have enabled the pupils of the great master to classify systematically not only the species known in his day, but also the vast numbers which have since been discovered; so that the arrangement of animals according to his system remains to this day the standard method of registering all special knowledge which we have acquired in regard to them. Anyone, who would pass judgment on the correctness or otherwise of the doctrine of Evolution, must first master the details of this arrangement. For most of the laity such a task is impossible to undertake, owing to the colossal dimensions to which this classification has now attained. The first edition of his work, compiled by the youthful Linne, dealt with 560 animal species. After a century (1830), some 30,000 were included; and now, after another century (1933), about a million species. This fundamental work underwent a sudden expansion at the close of the first hundred years, owing to the recognition of fossils which had long been known, but disregarded as *Lusus naturae*—as the remains of once living types. They then had to be inserted in their proper places, among still living types, in the Linnaean system; and this gave new work to naturalists, and led to manifold observations being made on the characters of many strange animals which once lived on this earth in countless numbers.

DARWIN'S DREAM

Charles Darwin's youth was passed during the early years of this great expansion, and he received from it a strong impression which mastered his whole thought. He expected to find

in fossil types, much information regarding the origin of living things. He regarded fossil species as the ancestors of living ones, and dreamed of a *genealogical tree* embracing all species of animals, both past and present.

This fascinating dream has not, however, been confirmed by later discoveries for the fossil fragments of extinct types are limited to their harder parts (bones, teeth, shells, etc.), while the softer parts have almost always been entirely lost. Hence the increasing mass of palaeontological discoveries has only served to multiply our problems and emphasize our ignorance during the second hundred years, at the same time that increasing knowledge of the soft parts of living species, and of their minute structure, attained unexpected dimensions, and swept away the ground from beneath the feet of the evolutionists. Charles Darwin lived in a day when few people realized the value of detailed anatomical research in regard to Linnaean groupings of creatures; he consequently acquired comparatively little knowledge of anatomy, and never heard of modern anatomical methods.

THE PROGRESS OF ANATOMICAL RESEARCH

Indeed, during the first hundred years of zoological work, anatomy had only played a subordinate part. Linne and his contemporaries had studied the outer appearance of the animals of their own and foreign countries, and arranged them according to similarities in such matters. Hence the early classifications were often based upon striking peculiarities of form, and single superficial features; study of the inner structure of the animals concerned being left severely alone. One might almost say that there was a general aversion to anatomical research at that time, although the great anatomist G. Cuvier (1769-1832) had insisted, soon after the death of Linne, that classification would be based upon internal details as well as on external ones. His chief supporters were found among students of human anatomy.

A revolution in methods during the second hundred years has succeeded in raising anatomical knowledge to the high status which it holds today. This is realized by experts, although the general public knows little about it. Hence few adherents of the doctrine of evolution realize how incompatible their shibboleths are with the leading modern concepts of animal anatomy.

A hundred and fifty years ago, detailed anatomical work was restricted to the study of the human body, and not extended to zoology in general. Instruction given to doctors of medicine was mainly in accordance with the syllabus drawn up by A. Vesalius (1514-1565) in 1543, which spoke of such organs as Bones, Ligaments, Muscles, Blood-vessels, Nerves, etc. Such a classification, based upon the structure of the human body, could not be utilized by zoologists in general, who had to deal with very different types of animals (Insecta, Crustacea, Echinodermata, Vermes, etc.). Cuvier had emphasized this fact in 1804, when he distinguished four main types or *phyla* of animals (Vertebrata, Articulata, Mollusca and Radiata). Only the first phylum (Vertebrata) contains creatures whose structure is comparable with that of man; the other three phyla differ from it fundamentally. In spite of this, for many decades, the results of research in animal anatomy were still tabulated according to Vesalius' arrangement of organs. Ultimately, the latter was abandoned; but not until a great increase in knowledge had led to seeming correspondences being better understood, and anatomical divisions being more scientifically defined—and before this could happen, the whole technique of anatomical research had to be fundamentally altered and refined.

THE NEW METHODS AND CONCEPTS

If one desires to study the inner constitution of animals, one can only do so by dissecting, or progressively dividing up their bodies, which resemble intricate shrines, until one resolves them into many separate parts, and finds that they appear to be composed of separate organs. This dissection of bodies is so essential to their study that the whole process of research work on them is briefly termed a "cutting up" (Anatomy). In place, however, of methods of dissection which have been followed from very ancient times, new processes and instruments were introduced during the second hundred years (1830-1930). At first there came the dissection of frozen bodies by means of a saw into what were still comparatively thick longitudinal and transverse sections; then followed an increased refinement whereby, with the help of a razor, very thin sections (0.5 to 0.002 mm.) of parts of bodies, and of small animals, hardened and embedded in paraffin, were obtained by the microtome invented in 1876. By this latter means the investigation of body structure was revolutionized. Instead of dealing with bodies divided crudely into thick masses, we can now examine long ribbons of sections, as thin as may be required, which expose the inner structure without materially disturbing its arrangement. This new method of cutting sections facilitated an excellent new method of dealing with anatomical material which, under the name of topographic anatomy, was first practiced by doctors in England and France. The structure of the body was no longer regarded from the standpoint of isolated organs, but from that of body regions—head, trunk, limbs, etc. By this more enlightened practice, a method of dealing with bodily dispositions was adopted which had long been known to those who had to solve architectural, geometrical and mathematical problems. Thanks to the microscopically enlarged *sections*, the eye of the research worker was also enabled to penetrate deeply into the minute structure of the body and discovered the fact, which had previously been unknown, that all animal structures are developed from special layers which recall the annual rings of trees.

The growth of knowledge of the *body layers*, affords, in fact, the most remarkable feature in the progress of zoology during the second century of that science's existence. It provided rich material for new connections of ideas, to which Darwin and his contemporaries had been strangers. Likewise, the microscope disclosed the fact that all the body layers are made up of cells—tiny little building stones from 0.07 to 0.1 mm. in length. Owing to the thorough work of talented investigators, our knowledge of histology has increased to such an extent that anatomical relationships are regarded in a very different light today from that in which they were viewed during the first half of the nineteenth century.

THE IMPORTANCE OF ONTOGENY

At the same time these facts were being revealed, other pioneers of research, headed by K. E. von Baer (1792-1876), were showing that anatomical work should not be restricted to the fully-grown body, but that it was necessary to study sections of the body during *all* the phases of its existence (adult, youth, child and egg). When this is done, an extraordinarily manifold transformation-scene is witnessed, which runs throughout the whole life of every individual, and brings about great changes in both its inner and its outer form, often accompanied by changes in its geometrical proportions. Something of this nature had been noticed, during the seventeenth and eighteenth centuries, in regard to the easily seen changing life stages (egg, caterpillar, pupa, imago) of the Lepidoptera and other insects; and most surprising changes, from simple larvae into highly complex adults, were now discovered among marine organisms.

Every year assiduous research work revealed more plainly that the course of every animal's life is, from egg to adolescence and even to death, one continual transformation, be it rapid or slow. Earlier and later life stages often seemed quite irreconcilable (e.g. tadpole—frog, etc.) so long as only a few growth stages were known, separated by considerable intervals of time. But the greater the number of stages of the building up of the body that were placed in correct series, the greater became the knowledge of their regular logical sequence. A splendid revelation was thus obtained of the progressive building up of the body, governed by laws of space and time; and the sequence of life phenomena emerged from their former obscurity like a continuous cinematograph film, the individual pictures in which follow each other in necessary order.

Many great transformations are seen to take place; a tiny double cell, the fertilized egg, from 0.5 to 0.2 mm, in diameter, grows into a great adult creature weighing many hundred kilogrammes. The investigation of this marvel is far more profitable than making unverifiable guesses regarding the genealogical changes of long-extinct animal species of former ages, which are only known to us from bits of their skeletons.

EFFECT ON THE CONCEPT OF SPECIES

The concept of the *species* also received, during the course of the second hundred years, a new far-reaching significance, much beyond Linne's conception. It no longer signifies, to us, the constant form of a pair of adult individuals, but it rather represents the ceaseless flow of a determinate change in organization which, beginning with the simple spherical form of the fertilized egg-cell, is so strictly regulated for each species that one can actually wait, watch in hand, for the appearances of the destined form conditions. At first, simple structures begin to appear within the enclosed space of the egg. Soon they emerge from this, especially after food begins to be absorbed, and the tiny mass unfolds itself like a graduated series of concentric spheres into the form of a living animal. Exhibiting, the first, only a simple lace pattern, the fertilized egg-cell becomes, by progressive segmentation, or doubling, split up into an increasing number of cells (2, 4, 8, 16 . . . 128, 256, 512, 1,024). Then the cells arrange themselves into three *basic layers*, called "germinal layers," which unfold each other. In all the animal groups (except the Protozoa) a cylinder-shaped structure then arises, which consists of an outer single-layered wall (or tube) formed by a stratum of connected cells known as the *ectoderm*, beneath (or inside) which lies a mass of densely crowded cells called the *mesoderm*, and lastly comes an innermost single layer (or tube) of cells—the endoderm. Since these three germinal layers remain distinct throughout life, we are able to trace the subsequent development, from each layer, of the structures to which it respectively gives rise.

FUNDAMENTAL DISTINCTIONS OF THE PHyla

The new view-points stimulated, on all sides, assiduous research in the wide field of animal anatomy. The resulting well-grounded knowledge soon led to a complete change in ideas, which swept aside the old widespread notion of Darwin's day that the human body supplied the pattern for all animals, or, as it used to be said, that the organs of all members of the animal kingdom correspond to those of a dissected man (L. Oken); a preconceived notion which, by encouraging talk of "the ascending scale" of animal species, has led to great confusion. In place of this notion, the clear conviction arose that the Invertebrate phyla are, throughout their history, fundamentally different from the Vertebrata (including man), just as Cuvier had, with admirable insight, pointed out between the years 1795 and 1832. Now, in

the year 1933, we actually recognize more than a dozen such groups of fundamentally different types of body structure, namely: Vertebrata, Arthropoda, Crustacea, Annelides, Rotatoria, Mollusca, Brachiopoda, Echinodermata, Tunicata, Platodes, Bryozoa, Coelenterata, Protozoa.

Had Darwin lived to witness this advance, he would have abandoned his illusion of a single great genealogical tree for all species of animals. The layman, however, could not formerly, and still cannot today, understand why the genealogical tree and the phyla conceptions are so irreconcilably opposed to each other, because he lacks the comprehensive knowledge of the development phases of all the phyla, which would make this opposition clear to him.

THE REFERENCE PLANES OF ANATOMICAL MEASUREMENTS

When once the recognition of positions in the germinal layers was realized to be the most important business of anatomical research, it became obvious that measurements of stereometric bodies had to be made with reference to the three chief planes (XX, YY, ZZ), in order to make proper comparisons of those bodies. Since the animal body has an outer and inner aspect, and a curved instead of a straight boundary surface, the outer boundary is not taken into consideration because of its extremely manifold modelling. All references are therefore made to the three chief inner planes. These are allotted definite positions in the body, in order to determine the relative distances of all points in the germinal layers, and in the numerous outgrowths from those layers. Most animals clearly bear, in their outer form, indications of the middle plane (ZZ) of the body, which is witnessed to by the mirror-like duplication of their right and left sides, so similar in shape, but developed in opposite directions. Owing to the discovery of the three germinal layers the work of measurement has been greatly lightened, because the body-complex is no longer regarded as a mass of organs, but as a co-ordinated combination of the three chief layers. One clearly sees how these germinal layer masses have developed similarly varying thicknesses on each side of the middle plane. Each layer shows a certain freedom in disposing of its mass; it may remove itself further from the three planes, or sink closer to them. In consequence of this, the layers are at times bent outwards to a greater or less extent; at other times they are bent inwards to form cavities, pouches, funnels, sometimes alternating with protuberances. There are, however, always fixed limits to their expansion in height, length and breadth.

The importance of the three chief layers has been incontrovertibly proved, particularly in cases where anatomical investigation has followed the whole course of life (egg to death), during which decisive changes of state follow one another in rapid succession. Reference to the three layers has the great advantage that the animal body is regarded as a whole, all regions and parts of it being equally observed, while the three chief planes only are taken into consideration.

MEASUREMENT FIXATIONS OF GROWTH PHENOMENA

Just as the geologist reckons the strata of the earth by stages, so does the anatomist look for layer differences which characterize successive life phases. Traces of future structures first appear as exceedingly faint indications in the three-layered complex, and gradually develop into their final forms. All this results from the multiplication, often to an incredible degree, of minute cells which—except in rare instances—never become large enough to be seen by the naked eye. Indeed, this intricate cell structure of the body is one of the chief discoveries of

the second hundred years. The more carefully we follow the developments of the three layers, with reference to the three main planes, the more clearly do we appreciate the strict order of bodily growth down even to its minor details; while, at the same time, we also begin to realize even more clearly the wonderful regularity of body structures, which had previously only been recognized in regard to the segments and appendages of Insects, Arachnoids and Crustaceans. All this has contributed to emphasize the value of the new methods of treating animal anatomy by counting, reckoning, and (above all) by measuring.

It is due to the study of the three germinal layers that the structure of nearly a million species has now been fairly well elucidated, in contrast with the darkness which covered the subject a hundred years ago. We accept those three layers today as our means for accurately estimating likenesses and differences in the animal world. The new system insists that names, often incorrectly used in a universal sense (for example, eyes, teeth, stomach, lungs) would be restricted to the particular phylum; and it endows them with their proper meaning within the same. The head of an insect, for instance, has a very different derivation from that of a vertebrate!

The limits of the phyla, in comparing body structures, are now determined by the law of situation. He who measures the distances of important surfaces and regions from the main planes, obtains a true *group-picture* of the arrangements in species of all features which either grow out of each germinal layer like peninsulas, or else are detached as independent islands and become embedded in the middle layer. The idea of local relationships has prevailed over the conception of organs, which was universal in Darwin's time. The textbooks of animal anatomy have likewise acquired a wider outlook, because the large body areas are now regarded as entities, and comprehensible pictures of the most important features of the phylum are thereby presented.

RESULTING WHOLE-LIFE VIEW OF SPECIES

As compared with the obsolete methods of procedure of 60 to 100 years ago, the modern one has the advantage that it takes into consideration not only the fully developed body, but also all the stages of its growth, from egg to adult. This comprehensive review shows us that the foundations of the ultimate structure are laid down in the earliest stages of existence, and development proceeds, as if of logical necessity, to the pre-ordained magnitude and final conditions. The same identical sequence of earlier and later life stages repeats itself, in the case of each member of the species, just as if the process of bodily development clung to a rigid track, along which the germinal layer complex was compelled to travel during life, through a definite number of fixed intermediate stages to the appointed end. The course of life of every individual within the phylum traverses a special, native and unchangeable sequence of phases, which finally produces the fully developed body with all its parts. The wonderful regularity shown by the course of this development forbids the idea that the mode of growth within the phylum ever left one track in order to follow another. It is clear that, in supposing that existing species had sprung from other species, Darwin was only taking adult structures into consideration. In any case, Darwin's followers must now suppose that the developments of the germinal layers of earlier species underwent very frequent changes! But modern knowledge of the constancy of development shown by species lends no countenance to this.

There is no ambiguity about the general results reached by the clear-cut methods of modern anatomical research. One certainly sees, the universal appearance of the three germinal layers and their regular placing with reference to the three chief planes, a general likeness in the structure of all species of animals; but we nevertheless find that those germinal layers perform different tasks in each phylum, according to the size and weight of the body and its inner and outer details. Thus the supporting structures required by the living body are formed, among insects, arachnids, and crustaceans, from the outer layer, which produces a calcareous shell; among the vertebrates, on the other hand, the outer layer is unfruitful in this respect, all the masses of cartilage and bone of their skeletons being derived from the middle layer. It is certainly true that the calcareous plates and spines found in the phylum Echinodermata are also derived from the middle layer, but they are derived in quite a different manner. Hundreds of examples are known of the incredible differences to be found among the products of the germinal layers, according to the groups concerned.

THE ADDED CERTAINTY IN CLASSIFICATION

As the result of these investigations into the details of structure and development processes of animal bodies, many new characteristics have been added to the distinctions recognized by earlier workers and have endowed the conceptions of zoological classification with an unexpected new element of certainty. Thus the hopes of Cuvier have been fulfilled during the second century of anatomical work, and Linne's efforts after classification have finally resulted in a system well grounded on anatomical facts.

Sound work on the structure and connections of the layers must begin by dealing with groups of the most closely related species. This reveals the regularity and wonderful individuality of the development of each species, and habituates the mind to think more and more in terms of anatomical group measurements. Broad facts which Cuvier outlined 130 years ago are now practically illustrated by group-pictures of the growing layer connections and chief tissue complexes during the whole life history of individual species; and such evidence affords a firm foundation on which to base our arrangements of species, each according to the wonderful shading of its common group features, into well-selected higher groups of like forms (genera to classes). The phyla thus constituted usually agree, in general, with improved groupings under the older system of classification. Every recent handbook of zoology places the classes within the phyla so delineated (for example, the Coleoptera, Diptera, Hemiptera, Hymenoptera, Lepidoptera, Orthoptera, etc., among the Insecta), and the lesser groups within the classes, down to the individual species group. If an arrangement originally based upon external adult features agrees so well (in a general way) with our later classification based on the whole developmental history of structures, inner as well as outer, it would seem to imply that those thinkers are right who regard the animal body as a *wonderful self-contained work of art*.

PHENOMENA OF LAYER-COMBINATION

Modern anatomy clearly emphasizes the indivisibility of the parts of the body at all times, past and present. Cuvier designated this the "Correlation" of the parts; E. Geoffroy St. Hilaire styled it their "Connection"; I myself have hitherto called it the "Layer-Combination" ("unlosbaren Lageverband"). This expression indicates the fact that anatomical structures cannot be regarded as results arrived at by accumulations of little accidents, but that each is a

superhuman work of art, living, regulated enigmatically by strict laws, and itself conserving and producing new life forms.

SPECIFIC CONSTANCY UNAFFECTED BY VARIATION

Study of the higher groups reveals a striking regularity, which was unknown 100 years ago, and which, in view of the rules of position and form which are obeyed down to the smallest details, lends no support to the idea that the strict laws of one species could be changed, by means of minute fortuitous variations, into the structural laws of another species. Seventy years ago, Darwin could talk as if varietal differences tended to "change the species," and such talk met with approval; but since the strict orderliness of development has been discovered the assumption of an evolution of species has encountered insuperable difficulties. No one can demonstrate that the limits of a species have ever been passed. These are the Rubicons which evolutionists cannot cross. The fact of variability, on which Darwin based his ideas of fortuitous differences linking allied species, is countered by the sobering fact of the law of variation, which expresses the fundamental agreement of measured characters among the members of a species, as known from the the Statistics of Variations during the last decade. This shows that the variations are centered round a mean value in the form of the binomial curve which represents the law of averages, and is constant and true for one species, but not for related species. The question, therefore, is not whether the species is variable or invariable. The essential point is that the concept of the species is based upon the *regular* destiny which is inscribed on the three germinal layers, and the place-form peculiarities of their complexes in the course of life of the individual. Thus accident, caprice and arbitrariness are eliminated from zoological discussion.

INCONGRUITY OF THE "GENEALOGICAL TREE" CONCEPT

In the same way, the altogether useless concept of the animal *genealogical tree* is found to disappear. It affords no satisfactory picture of the relationships between the million living species of animals and the 120,000 known extinct species. For the last 70 years evolutionists have discussed hundreds of supposed ancestral derivations, without having agreed about a single one. Attempts to blend together the characters of the fourteen different phyla into one hypothetical common stock only result in producing an opalescent pattern of body structures, which proves nothing for the common origin of those phyla.

The so-called pedigree of the animal kingdom is utterly unlike the genealogical trees of human families, because the latter deal only with members of one species, whereas the former include multitudes of different species and postulate countless purely hypothetical links between them. Even the shortened genealogical trees found in popular writings are apt to dogmatize about the derivations of whole phyla—that is, of anything from 2,000 to 100,000 species at a time.

The family genealogical tree shows a limited number of names, arranged in the semblance of a tree, of people actually known to have been related by descent. It is a compilation of facts, like a dictionary. Nothing resembling it is known regarding species connections. When we come to discuss the latter, we are no longer dealing with first-hand evidence (i.e. with verbal or written traditions) as to the connections concerned. All is hypothesis. We postulate long ancestries simply because we do not know the real ones, and because creatures have to be accounted for somehow. We note the incontrovertible fact that new creatures, born every

year, experience the same time—and form—regulated fate as their parents; hence the sequences we see are obviously links in chains or organisms of which neither the beginnings nor the ends are visible to us. But that does not justify us in supposing that, just because each individual changes in form while developing from childhood to adolescence, therefore its remote ancestors must have changed from one species into another. Again, even when we deal with the members of a single existing species, we find it impossible, on purely anatomical grounds apart from historic testimony, to demonstrate the connection between individual parents and their offspring. Among animals, the father is apt to disappear nameless among the multitude of his species, after taking his brief part in procreation, and science is powerless to re-identify him. Despite these facts, evolutionists search for "ancestors" in the graveyards of the past, and arrange fossil fragments (e.g. leg bones, teeth, or skulls) of various extinct species of horse into hypothetical series, and—in complete disregard of the rules of group-position and form-believe that these represent real ancestries. Yet the facts which they quote go no further than, for example, the science of malacology went 200 years ago, when only empty shells were examined. Malacology has long grown out of that stage, owing to our increased knowledge of the soft parts of shelled animals; but palaeontologists, whose researches are of necessity confined to the hard parts of extinct species, still know nothing about the minute cell-structure of those species.

Nothing is gained by glib talk about "ancestors," "stem-parents," "ancient progenitors," etc., as classificatory concepts of extinct species, on the supposition that evidence to prove the truth of those concepts will be found later on. Our hopes in this respect are very remote, especially in the case of the thousands of species of minute creatures whose tiny bodies rapidly decompose after death and leave no enduring hard parts.

CONCLUSION

A survey of the history of zoology thus reveals an actual situation very different from that generally claimed by the advocates of evolution. The business of classifying animal species began, in 1735, with very little knowledge. During the course of the second century since that date, however, about a million species have been mastered by means of a detailed study of their major and minor body structures throughout their development from the egg, at the same time that incontrovertible methods of measuring the degrees of likeness have been invented, and the unvarying form and time stages of the life of animals have been discovered. On the other hand, the study of palaeontology has not fulfilled the hopes that Darwins and his contemporaries placed in it. As it happened, they found themselves in much the same condition in regard to palaeontology, 100 years ago, as Linne had found himself, in regard to zoology, a century earlier. He had little knowledge to begin with, although zoological science has since so greatly expanded. But palaeontologists are still confronted by the fatal difficulty that their field of research lies in the graveyards of the buried past, instead of in the living world which continually renews its youth. While attempting to deal with similar problems, the palaeontologist has only a skeleton to work upon, while the zoologist can study the entire animal in the full vigour of its existence.

The limitation of the palaeontological field of research can obviously never be removed, and the very antiquity of the fossiliferous strata precludes our attaining certain knowledge regarding the animals which lived while they were being laid down. All that we can do is to group the fragmentary remains of these animals as best we may, after careful examination of all the available evidence, together with existing species. It is obvious that we can never

compare their minute structure with that of living things, or with that of other fossil types. In other words, we can never hope to attain adequate knowledge of the fossil world, much less can we prove its evolution.

Seventy years ago, Darwin ransacked other spheres of practical research work for idea. In particular, he borrowed his views on selection from T. R. Malthus' ideas regarding the dangers of over-population, to which he added the facts recorded by breeders regarding the variability of domestic animals, the results of artificial selection of the best pairs in herds, the pedigrees of domestic animals, and the improvements of existing races and the development of new ones, etc. In order to adapt these things to a theory of wild life, he then added the very reasonable concepts (in J. Kant's opinion) of the struggle for existence and natural selection. But his whole resulting scheme remains, to this day, foreign to scientifically established zoology, since actual changes of species by such means are still unknown. On the other hand, our greatly increased knowledge of specific anatomy throughout life, as well as the new variation statistics and our increased knowledge of Mendelian laws, have all tended—especially within the last 30 years—to accumulate evidence against Darwin's theory.

In my opinion, the most serious defect in the Darwinian school of thought is that it is not based on the knowledge of rigid law. No matter how much eloquence the advocates of evolution may pour forth, they will not cancel the facts briefly outlined above!

(Note—it is unfortunate that the word "phylum" should imply that very concept of a genealogical tree to which this paper takes exception. To substitute another another and less familiar term might, however, lead to misunderstanding, since "phylum" has now acquired such definite significance, in classification, as referring to one of those great sections of the animal kingdom whose fundamental structural designs are so distinct from each other. The term "phylum" is therefore retained in this paper; but it should be clearly understood that it is here used in the sense only of a great division of organized beings, and not as implying any doctrine of a common genetic origin. All modern research emphasizes the distinctions not only between the great divisions themselves, but also between the subdivisions of which each is composed; and it shows the absence of all factual grounds for postulating genetic connections between them.)

DISCUSSION

The CHAIRMAN (Mr. Douglas Dewar) moved that the thanks of the Institute be given to the learned author of the paper, and the same was accorded with acclamation.

Rev. Dr. H. C. MORTON said: "We have listened to a really notable paper by one of the world's great zoologists, who, especially in the light of anatomical research, finds only one course open, viz., the emphatic and unflinching denial of the "illusion" of Darwinian Evolution, and of "the fascinating dream" of the genealogical tree of the Doctrine of Descent.

I am not an anatomist, and even if I were, this occasion lends itself but little to technical discussion. But there are two things I want to say: The first is that it is worthy of note that Professor Fleischmann does not trouble to distinguish between Darwinism and Evolution in general, but evidently treats Darwinism as the one attractive and widely influential form of the evolutionary hypothesis. What applies to Darwinism applies also to any other form in which the same concept, of progress from the lower to the higher forms by long succession

of changes, may be embodied. It is this whole concept "which no longer squares with practical scientific knowledge." Just as Bateson said, in 1921, that forty years ago (that would be 1881) real scientists had ceased even to talk about evolution, so Fleischmann says that this concept belongs "to the days of our grandfathers and great-grandfathers." Not merely Darwinism but "the altogether useless concept of the animal genealogical tree" is found to disappear.

The second thing I want to say is this: that those who desire to preserve faith in the Bible have got to deal with Evolution. It is not possible for a logical mind to hold both Bible teaching and evolutionary teaching at the same time. The main cause of that failing faith which is bringing down all the levels of our life, and with them the whole structure of British power, is found in Evolution. The common practice of cramming evolutionary ideas down the throat of the youth of our schools and colleges and universities, is not only an outrage upon fairness and justice, but it is hastening that collapse which is so evidently sweeping up upon us. I believe God is giving us our call and our chance. We have got to make our choice, and a deliverance like Fleischmann's today should help us to make it.

Sir Arthur Keith has twice publicly given to the British Nation his religious experience. He began as an Evangelical Christian, then became an evolutionist, and found every belief of the Christian Faith, slowly perhaps but surely, destroyed within his mind; and he has declared that the Christian Church has no half-way house, she must accept everything or else reject everything. The Bible and Evolution represent two absolutely diverse, alien, and hostile realms of thought. No logical mind will even try to dwell in both at the same time. Some of us are not logical, but in the long run logic has a wonderful way of asserting itself. If the Bible does not kill Evolution, Evolution will kill the Bible; and the choice between the two is big with doom.

Mr. GEORGE BREWER said: Our thanks are due to Dr. Fleischmann for his clear statement of the result of modern discoveries in confirming the unscientific basis of the theory of Organic Evolution. He assures us that "modern anatomy clearly emphasizes the indivisibility of the parts of the body at all times, past and present," and that this "layer combination indicates the fact that anatomical structures cannot be regarded as results arrived at by accumulation of little accidents, but that each is a super-human work of art, regulated by strict laws, and itself conserving and producing new life forms."

Galen, a celebrated physician, who practiced in Pergamos and Rome in the second century, and the author of a large number of medical works, which formed the chief textbooks of the medical profession for several centuries, was converted as the result of his dissections, and compelled to own to a Supreme Being, as the Author of nature's wonderful handiwork. The Psalmist records a similar conviction that he is "fearfully and wonderfully made," when he declares: "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalms 139.)

There has been an utter failure on the part of evolutionists to prove their theory. The arguments from natural selection, embryology and palaeontology have completely broken down; and the feverish anxiety to find the supposed "missing link" failed, even though not one, but thousands of links would be in evidence if the theory were true, such zeal shows the natural desire of man to account for the wonders of creation, apart from the Creator.

It is refreshing to turn from evolutionary fables, based on assumption and speculation and falsely-called Science, to the inspired record in the Book of Genesis, and the statement of the Apostle Paul in 1 Cor. 15, "That all flesh is not the same flesh: but there is one kind of flesh of men, and another of beasts, and another of fishes, and another of birds." And while all flesh is as grass which withereth away, "the word of the Lord endureth for ever." (1 Peter. 1, 23.)

WRITTEN COMMUNICATIONS

THE PRESIDENT (Sir Ambrose Fleming, F.R.S.) wrote: The Members of the Victoria Institute will all, no doubt, agree with the opinion that we are fortunate in having secured from such an eminent naturalist as Dr. Albert Fleischmann, the Professor of Zoology in the University of Erlangen, a valuable criticism of the theory of Organic Evolution. We have had many papers read to us in recent years bringing to bear critical insight on the defects and tendencies of the above-mentioned hypothesis. The Darwinian theory of natural selection for the production of animal species, and its logical outcome, in the origin of the human species, is still strongly advocated by writers and speakers who can command public attention. The serious objections to that theory do not easily obtain a hearing, and hence the general public are led to believe that no forcible objections or anything but prejudice can be urged against it.

In the press, on the platform, and even in the pulpit, it is taken for granted that the human race began millions of years ago, as the product of Darwinian Natural Selection operating in animal ancestors. The grave objections to this hypothesis and its absolute failure to explain the origin of the ethical, altruistic, religious, and spiritual qualities of mankind, are not given the weight they demand, whilst its logical consequences are disastrous, in their influence on human aims and thought. But it is clear that the theory as regards the human species stands or falls by its correctness as regards animal species, and hence any scientific, learned, and valid criticism of Darwin's theory is of great importance. Even though we ourselves may not have sufficient technical knowledge to search out the valid arguments against this popular theory of Organic Evolution, we can all appreciate the very masterly survey of them which Dr. Fleischmann has given us in this paper. He has dealt fresh and powerful blows at the theory, and shown us that, at the bottom, it is in truth destitute of a solid scientific basis. In short, it is not a scientific theory or explanation in any true sense of the word, but an unverified hypothesis which has apparent strength but falls to pieces under any really searching examination. I desire, therefore, to associate myself very strongly with the thanks which will be offered to Professor Fleischmann for his powerful and useful contribution to our Proceedings.

Lt.-Col. L. M. DAVIES, F.G.S., wrote: More than 30 years have passed since Professor Fleischmann roused a storm in biological circles by throwing over his own long-standing belief in Darwinism and publishing a book, "Die Descendenztheorie" (Leipzig, 1901), in which he poured scorn upon the whole case for Evolution. What particularly stung his opponents was the fact that Fleischmann could not be dismissed as an incompetent judge; even Kellogg admitted him to be a "reputable zoologist," and a "biologist of recognized position." (*Darwinism Today*, p. 8.)

So the matter was hushed up. When, therefore, people like Bishop Barnes—who, by the way, is a mathematician, and not a biologist—declare that no competent biologist today questions the doctrine of Organic Evolution, it should be realized that they are coolly ignoring an

expert—one like Fleischmann—who has held the chair in Zoology and Comparative Anatomy at a great German University, since days before Barnes was heard of.

I am unable to judge of some of the facts which the Professor stresses in this paper; but it is useful to have the impression of so good an authority regarding the consistence (as evidenced in their development, etc.) of specific types, which the evolutionist must assume to be so mobile. Where he deals with some other points I am better able to confirm the Professor's remarks. Thus, when he stresses the importance of the regional study of structures, I recall the nonsense which people, who ignore this principle, have written about the supposed "human tail." It will be remembered that Darwin, following the old "organ" view of anatomy, tried to treat all vertebrae below the pelvic girdle as a "tail"—even though they might have no external existence or functions *as a tail*. The folly of this is seen when we examine the great apes, which are supposed to link man to the tailed monkey; for those creatures have been "less tail" (as Sir Arthur Keith admits) than man. Their coccygeal vertebrae are less developed than our own! To anyone trained to regard structures as a whole, the reason is obvious: semi-erect creatures, like the apes, require even less of a coccyx than do fully erect creatures. In other words, our supposed "hidden tail" is not a tail at all; it has functions to perform (relatively small, since the coccyx itself is small) which are purely internal, and exactly suited to the needs of an erect structure like man's.

When Professor Fleischmann turns to the subject of Geology, I am glad to see that he stresses several of the chief points which I tried to emphasize in a paper read before this Institute seven years ago. Evolution, is essentially, a doctrine of *unbroken genetic connections*: yet, from the moment that historic testimony is lacking, not a single genetic connection can be proved by any means known to science. When we deal with fossil forms, we are inevitably afloat upon a sea of hypothesis. We can believe what we please; but we can actually prove nothing for descent. Provided that a God exists who can literally create, we have no way of showing that He has not created. The evolutionist will, of course, go his own way; but it is good, occasionally, to receive such direct evidence as this paper of Professor Fleischmann's affords that (despite all assertions to the contrary) first-rate biologists do exist who, knowing all that their science can say upon this subject, still flatly disbelieve in Evolution.

CHAPTER ELEVEN

THE HYPOTHESIS OF ORGANIC EVOLUTION—5

ONE of the greatest evidences of creation is the human body. Whether it is the body of a man or a beast the evidence is overwhelming, but this discussion will be confined to man. The bones of the body may be compared to the walls and partitions of a house. Without these walls and partitions there could be no house. Without the bones there could be no human body. Muscles, tendons, cartilages, could not exist without the bony structure with which they are tied. Organic evolution says the bones came because of "expediency." They had to come because they were needed and it took several millions of years to accomplish it. In the meanwhile animals were gradually growing bones. According to this guess the first creatures had no bones, but when they became necessary they "emerged." What could be more absurd! Let us commence the study of parts of the human body by a brief consideration of the nature and purpose of the bones.

We will begin with the skull and the bones of the head. The skull is composed of a number of bones knit together which makes the bony covering for the brain. There are orifices in certain places that evidently were not placed there by any chance. These are openings for the use of the eyes and nose and mouth in the front and for ears on each side. These holes are placed there symmetrically for the protection and beneficial use of these parts. There are also other openings for nerves, each placed in its proper position according to the need. The use of the great cavity of the skull is largely for the home of the brain and for its protection against injury. The brain is the power house and central station for the entire bodily structure. The upper jaw is composed of two bones, the maxilla, situated right and left which meet in the middle. The lower jaw, or mandible, is a single bone. In these bones are sockets arranged for the teeth prepared by divine appointment. This is in general the nature of the bones of the head.

The backbone, or spine, is connected to the head by two bones, significantly named the atlas and axis enabling the individual to turn his head forward, backward and from side to side. The spine is not one bone, but a series of bones joined by cartilages. If it were one bone it would be rigid so that the individual could not bend and would have to stand or lie—if there could be any way possible for him to lie, for he could not bend. There are seven vertebrae in the neck called cervical; twelve from which the ribs extend, called dorsal, and five not attached to the ribs called lumbar, or generally the "floating ribs." The backbone is the foundation of the bony structure of the body. It extends from the base of the brain to the sacrum, a triangular-shaped bone which forms a basis of support for the body. The coccyx concludes the end of the spinal column. The fact that this spine is a series of bones joined by cartilages, or gristle, binding the bones together each in its place and making it possible for free movement of the body, definitely is by design, not by chance. Wherever a bone is joined to another bone, they are covered with a smooth portion of articular, or joined segments of cartilage. The ribs are in this manner attached to the backbone and likewise the twelve dorsal ribs to the breast bone. Thus they form a cavity in which the vital organs of the body are placed, and by this array of ribs and spine is formed a protection to heart, lungs and other vital organs.

Then the shoulder blades, or scapula bones, are plates of bone somewhat triangular on the upper part of each side of the back of the chest. This bone has an inferior angle and a superior angle, and at the site of the third or external angle there is a thickened mass of bone, on which in a shallow oval cavity, the glenoid cavity, this is for the head or ball of the humerus. In other words, this cavity is the socket in which the humerus, or upper arm bone fits. The upper end of the humerus is shaped like half a ball which fits into this cavity, thus making it possible for the arm to swing right or left, up or down, with great freedom. And they have the audacity to tell us that all of this came by chance! The scapula is a very heavy bone which greatly strengthens the shoulders and the back. The collar bone, scientifically called clavical, is the curved bone connected to the breast bone and to the shoulder. This bone also fits in a sort of shallow cavity at the shoulder and can be dislocated or easily broken. The upper arm, or humerus, is a single bone, the lower part of the arm is composed of two bones, the ulna and the radius, they are joined at the elbow. One may wonder why the upper arm, or humerus, is a single bone and the lower arm is composed of two bones. This lends to flexibility and adds strength to the wrist and hand. These two bones of the lower arm are joined to the bones of the wrist. The wrist is composed of a number of small bones which give flexibility to the wrist, and in turn these bones are connected with the bones of the hand and those of the hand to those of the fingers. There is no guesswork in the formation of the bones of the arm, wrist and hand, nor for that matter, in any other part of the skeletal structure. If the wrist were composed of one bone it would be useless. If the hand and fingers were composed of one bone each, they likewise would be useless. If the arm were one bone from the shoulder it would be useless, and so we might go on. The workmanship of the body shows definitely and beyond logical contradiction, that it was designed by the Creator.

Briefly we will consider the lower part of the bone formation. The skeleton of the lower part of the body is attached to the pelvis, a basin-shaped structure of very strong bones. These bones help to balance the body and like the ribs form a protection for certain other vital parts of the body. To the pelvis the femur, or upper bone of the leg, is attached. This bone like the bone of the upper arm is formed with a ball-shaped end that fits into a socket in the pelvis bone. This gives multiple movement of the leg as the shoulder socket does to the arm, where multiple movement is most needed, and we may be sure that this was no accident and not due to "emergent evolution," a meaningless term manufactured to bolster up a faulty theory—but the intelligent work of the Divine Creator. We might imagine—yet that would be a great stretch of the imagination—that nature might have made one joint connecting two bones but the relation between bone and bone, each part being built in a definite way to serve the definite purpose, and this occurring scores of times, we are forced to the conclusion that all of this came by design and not by "emergency," or chance. This is just too much to believe, and there is no real evidence sustaining it. We might as well say—to use a familiar comparison—that the wheels, joints and springs in a watch came by means of chance, or that the lense in a telescope just happened to grow there. It would be just as consistent! The femur, or upper leg, is joined to the fibula, or lower leg bone at the knees, and like the hand, wrist and arm, it is attached at the knee by design thus giving free movement to the leg, and this was no accident. Moreover, the lower or fibula bone is attached to the bones of the ankle and the ankle to the foot and the foot to the toes thus composing a flexible system to make walking easy. That the bones of the arm, wrist, hand and fingers correspond in large measure in their unity to the leg, ankle, foot and toes, is evidence that should be good in any court of justice that they did not reach that condition by any law of chance.

To a person who has faith in God, and believes in the mission of Jesus Christ, such child's-play is worthy of ridicule. It is astonishing how men can get so far away from the truth in their stubborn, wilful, blindness to believe that these wonderful parts of the skeleton so skilfully and artistically placed in the body, each bone having a definite part to play peculiar to itself to give to the body power and efficient service, came to that place by chance, and by a continuous change from a jelly-like creature millions of years ago. This doctrine of descent from lower forms is a trick of the devil whose self-appointed mission is to destroy the work of God and the divine mission of Jesus Christ. It is unfortunate that the devil finds so many followers.

Let us now briefly consider the functions of some of the organs of the body, taking as a start the working of the human heart. The heart starts on its mission beating regularly before the birth of the infant. It continues so to beat about 72 times a minute throughout life even if it is one hundred years or more. It is not necessary to go into much detail about the construction of the heart more than to make clear its main functions. It is normally about five inches in length, three and one-half inches in its greatest width and two and one-half inches in its greatest thickness. It is not a very large organ, but it performs a tremendous amount of work in each single day essential to the continuation of life. When it decides to stop the light of life goes out; hence it is a most vital part of the human body. It is divided by a longitudinal muscular septum into two lateral halves, those on the right side being named the right auricle and right ventricle, and those on the left, the left auricle and the left ventricle. The right side is the venus (vain) side of the heart. Blood returning from all parts of the body through the veins enters the right auricle and from this auricle it passes to the right ventricle. From here it passes through the pulmonary artery to the lungs where it is purified by its passage through the lungs and then returns to the heart on the left side through the pulmonary veins, into the left auricle then to the left ventricle and out again on its mission through the arteries and capillaries to all parts of the body and back again through the veins to the heart—one constant round. This flow of blood goes on day and night, the heart and the circulatory system being involuntary in their action over which the person has no control. In this manner the heart controls two streams of blood, one going from the heart and the other returning to the heart in separate channels. The blood goes out on its journey charged with oxygen and returns with carbon-dioxide and impurities gathered on its journey to be cleansed by the lungs. The blood is prevented from flowing in a contrary direction by valves in the heart between each auricle and ventricle. The blood is propelled from each chamber by the contracting of its muscle walls and when the muscle relaxes blood flows into the chamber which opens to receive it and then closes so that it cannot return. The capacity of each chamber of the heart in adults is about three to three and one-half ounces. If you are a good mathematician you might figure the weight of the blood pumped through the heart to all parts of the body each twenty-four hours, at 72 beats per minute. It is stated that each chamber of the heart has a brief rest period between the time it is empty and the time it fills again, which is a providential provision that must have been, as the entire action of the heart must also have been, by divine appointment. This is a very brief and incomplete treatment of the working of the heart, but it is sufficient for the purpose and reveals the truth that it had to come by divine decree through the power of the Creator. It is too marvelous and wonderful for any reasonable mind to seriously believe that the action of the heart and the circulation of the blood by which the body is built up, and torn down, and kept free from disease, could possibly have come by chance or any other cause except the will of the Divine Creator. It is just another marvelous evidence of the creation of man. Why should anyone be fooled or

turned away from faith in God by such nonsensical theories as these which prevail in the world in this supposedly enlightened age?

Wo unto the deaf that will not hear; for they shall perish.

Wo unto the blind that will not see; for they shall perish also. 2

Now a few words about the marvelous and untiring duties of the blood. The knowledge of most of us regarding the blood is that when we get cut we bleed, and that it is a red liquid pumped by the heart to all parts of the body. As to why the blood should thus flow through arteries and veins in a constant circulation we have given little thought. We have been satisfied to leave the technical knowledge to the physician, without bothering to know the cause. However, the circulation of the blood is one of the most vital actions of the body. So many are the duties performed that when we learn of them we stand overwhelmed with awe. So it is with the humble man when considering the duties and structure of every other part of the body. Should the blood decide not to flow and become stagnant we would instantly die. If for some cause it should cease to pass through the heart to the lungs and be cleansed, likewise we would die.

The carrying of oxygen from the lungs to the various tissues of the body is not the only function of the blood; nor is the gathering of the carbon dioxide in the body and delivering it to the lungs to be thrown off into the air, the only other function. Yet if the oxygen taken in by the lungs should cease to be delivered, within a few minutes we would die. So also if the poison gases gathered by the blood were not delivered to the lungs to be exhaled into the air, in a remarkably short time we would die. Nor is this all. The blood gathers other waste particles and delivers them to other organs and glands to be eliminated, and if any of these fail in their purpose, serious results are bound to follow. Now to say that all of this and the many other actions of the blood come without intelligent direction and appointment, but by chance, is just too much to ask any man to believe. If it is not by the directing hand of God, it never could have happened.

We are told that the blood is a "complex mixture." It consists of a fluid called plasma which contains many important substances in solution. Floating in the plasma are millions of red cells, or corpuscles (erythrocytes) and a smaller, but very important number of white blood cells (leucocytes), these are the soldiers and scavengers whose duty in large part is to fight our battles within the body and destroy infectuous germs. The red cells average about 5 million per cubic millimeters in men and 4.5 million per cubic millimeter in women. So we see that they are very small but they perform a wonderful work in sustaining the health of the body. These cells are formed largely in the marrow of the bones, the bones being hollow and the home of the marrow and a place for the protection of nerves. We are informed that we receive a new supply of red corpuscles about every three or four weeks. The old being delivered to the liver to be prepared for elimination. The corpuscles evidently work so hard they wear out and become old in that length of time and have to be replaced by new ones with about an equal number. Therefore a healthy condition of the blood and marrow is extremely important. The red color of the blood is due to the hemoglobin. It is this which gathers the oxygen in the lungs when we breathe and carries it to the waiting tissues to replace the wornout parts. The blood, as previously stated, gathers the carbon dioxide, the waste product of the tissues which is eliminated by the lungs. The blood is also the vehicle for food for every part of the body. Our food is digested in the stomach and intestines and the

needed juices are carried by the blood to the various parts where they are needed. Here the blood acts as if it were intelligent. It carries to the various parts and distributes the very particles required by each part. For instance, if a bone is fractured, then the required phosphates and carbonate of lime etc., needed for the mending of the fracture will be carried to the afflicted part. If it is an injury to a part as delicate as the eye, then the special nourishment will be delivered to that afflicted part. To a wound in the flesh, like a muscle, the blood as a master builder will supply the elements to make the repair. It does not make a mistake. So the blood both feeds the body, builds it up, carries off the wornout particles and deposits them where they can be eliminated from the body.

The white blood cells (leucocytes) in the blood play a very important part both in the blood and by passing through the walls of the veins to carry on their assigned duties of repair and in battling infected parts. There are in the blood about 1 white corpuscle to 500 of the red in the healthy body, or there are about 8,000 per cubic millimeter of the white. When the blood count rises considerably beyond this the physician seeks for some serious infections and the soldiers have been reinforced.

This is a very interesting study and this is a very brief and insufficient treatment, but it is enough to show us, one and all, a few of the responsibilities of the blood stream which is sufficient evidence to convince the humble of the fact that the whole plan and purpose of the blood must have come by the providence of the Lord, our Creator. It could not have been by chance.

The brain is the seat of power for the nervous system. It is divided into two sections, the larger section being divided into two halves in some respects resembling the half of an English walnut. This is called the cerebrum, and is divided into two hemispheres, right and left. Behind and almost beneath this part of the brain is the "little brain," called the cerebellum which is also separated into two halves. Connected with these divisions of the brain and running through all parts are tiny nerve fibers, nerve cells, and cavities called ventricles. These ventricles contain a fluid called the cerebro-spinal fluid which also bathes the outside of the brain, and is continuous with the central cavity of the spinal cord. The entire brain is filled with nerve fibers and nerve cells. These nerve cells, with their fibers, are the units of the nervous system. Some of the nerves carry impulses towards the nerve centers, these are called afferent nerves; in others the impulses flow in the opposite direction and these are called efferent nerves. There are other nerves which carry messages both ways.

Many of the nerves in the brain are joined in a cable of nerves called the spinal cord which extends from the lowest part of the brain downward as far as the lower border of the first lumbar vertebrae, where it ends in a blunt point. Its average length in a man is about 18 inches and its thickness about the size of the little finger. From there extending downward to the ends of the first coccygeal vertebrae is a cord known as the filum terminate. These cords serve as cables, between the brain and all parts of the body, the nerve fibers being grouped in bundles according to their special functions. The brain is divided into departments and the nerves extending from there have connection with the different parts of the body. For instance, there are twelve pairs of nerves coming from the brain with the following functions:

(1) Olfactory, subserving smell; (2) optic, nerve of vision; (3) oculomotor, supplying most of the muscles which move the eyeball and the muscle which contracts the pupil; (4) nerve supplying the muscle which turns the eyeball downwards and outwards; (5) trigeminal, nerve

supplying sensation to the face, etc., and to the muscles of mastication; (6) nerve supplying the muscle which turns the eyeballs outwards; (7) facial, nerve supplying the muscles of the face; (8) auditory, subserving hearing; (9) glossopharyngeal, a nerve of taste, also supplying sensation to the inside of the throat and activating some muscles there; (10) vagus, or wandering nerve, supplying the heart, lungs, stomach, and other viscera, etc.; (11) spinal accessory, supplying muscles in the neck; (12) hypoglossal, supplying the muscles moving the tongue. 3

In addition there are thirty-one pairs of spinal nerves, eight cervical, twelve dorsal or thoracic, five lumbar, five sacral and one coccygeal. 4 The first cervical passes out above the topmost vertebrae, the axis, the others pass between adjoining vertebrae, delivering their messages and receiving them from every part of the body. The nerves of the body, its organs and tendons, fibers and muscles and the skin are all connected by these cables to some part of the brain. When a nerve in any part is destroyed or loses its power to function, the corresponding part of the body fails to function. For instance, a serious injury to the spine may sever the connection with the lower limbs, or from the arms, or one side of the body. When that happens paralysis sets in and the afflicted parts having no connection with the brain, cease to function. A message from a burn on the hand is carried to a definite part of the brain and back again almost instantly and there comes the sensation of pain. This sensation is not in the brain but cabled to the afflicted part. Doctors are able, knowing the nature of the nerves to temporarily paralyze certain parts of the body in order to perform delicate operations. This is but a brief statement of some of the functions of the brain and the nerves which center in it. It is marvelous, and so complicated that none but a fool will think that it came by chance and not by the directing hand of the Almighty.

We have considered but a few of the parts and functions of the parts of the body. Perhaps we should mention another remarkable fact that indicates divine arrangement, and that is the fact that some of these nerves serve our bodies independently of our will. Such is the case of the heart, in a very large degree the lungs and all or most all of the vital organs of the body. These parts are said to act involuntarily. For example, we breathe unconsciously even in our sleep, the heart beats regularly in the healthy body independent of our command or will. The blood flows on its mission without our giving it a thought, our food is taken care of and digested in the stomach and intestines without our conscious thinking. We move the muscles of our arm or leg by our own free will, we may take a deep breath on purpose, but we breathe when we are not conscious of it either awake or asleep. To say that this is the result of chance is also out of reason.

Let us consider another function of the brain. The brain is the vehicle, or medium of thinking and there are those who, because of their opposition to God and their foolish theories in opposition to the revelations from the Lord, try to make us think that the brain of itself has this wonderful power. This is not true. The brain is merely the medium through which some other power acts. The mere combination of carbon, calcium, oxygen or any other physical elements, no matter how wonderfully they may be merged, can not have the power to make us think. They have no power to make us love or hate or perform any other function of the will. These elements are agencies, or conductors, through which a more subtle influence acts. The mind is not the brain. No one has, by the aid of science ever been able to discover the mind, to circumscribe it, to declare its length or breadth, or to weigh it. It has been to all most elusive and yet they know it exists, and the brain is the seat of its operations.

It is a very strange thing that men can believe that the combination of certain elements can exercise the power of thinking; that intelligence is a material thing, or the result of the physical combination of earthly elements. That the mind came by chance and "emerged" because the creature, whatever it was supposed to be, as an ancestor of man needed it, is foolish. I have read many of Anderson's and Grimm's fairy tales and enjoyed them knowing that they were fairy tales and written for amusement, but they are far more reasonable with all of their inconsistencies than these ridiculous teachings that have been accepted by worldly-minded men, as one brother stated it, "educated beyond their intelligence." The mind, or intellect, with which we do our thinking is not composed of physical matter. What is a thought? Does the scientist know from whence it comes? Can they tell us the source of our emotions, our love, one for another, or for the things that are beautiful? Can they tell us why we remember? Is it due to imprints on the brain, a sort of photographic gallery and library wherein all such things are stored? The fact remains that scientists do not know. There is no earthly way they can know, for all such things are intangible to the human faculties or any instruments yet invented that can weigh or photograph them and reveal their shape or dimensions. All they know, like all they teach about organic evolution is but a guess and nothing more. They prate about the "descent of man" but they cannot fathom the mind. They cannot tell why the heart ticks, a question that is frequently asked. They cannot tell us why the involuntary action takes place in the body—the lungs, the heart, the blood, the digestive organs, etc., keep going even when we sleep or a man may be unconscious. They may say it is due to life; but they do not know the source of that life! This is the mystery to them for which they have searched down through the ages and for which they still search and hope to find.

Well, are these questions unanswerable? Not so, if we are willing to accept the word of him who knows. Our Eternal Father has revealed them unto us, but when men reject him and treat with contempt the knowledge he has revealed they will remain in darkness. We have previously called attention to the fact that the Lord has made it known that *all* men are given the Spirit of Christ and that it is this Spirit that quickens their intellects, for the sake of clarity I repeat:

For the word of the Lord is truth, and whatsoever is truth is light, and whatever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. 5

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings. 6

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not. 7

It is from this Spirit that we obtain our understanding; it is this Spirit that quickens our mind, that helps us to think, to gain knowledge, and even with those who pervert the ways of the Lord and rebel against him, it is the light of truth or Spirit of Christ which they attempt to

prostitute and turn from its rightful channel. Where, then, do we search for the mind? It is not a part of the mortal body although the mortal body—brain—is the agency through which it works. The Mind is in the Spirit which inhabits the body, or the source from which comes our thinking, our love of knowledge, our power to know and understand. It is the *life*, for the spirit is life and is eternal, and when the spirit leaves the body, the body is dead. It may appear the same, it may weigh the same, to all appearances it has lost nothing of material substance; but from that moment the various materials of which it is composed have a tendency to separate, to decompose, the real *substance*, the intelligent part, the part that made it think and exercise its intelligence, has departed.

Why do men love darkness rather than light? The Lord has given us the answer.

REFERENCES—CHAPTER ELEVEN

Footnotes

1. *The New Modern Physician*, p. 706.
2. 2 Nephi 9:31-32.
3. *The New Modern Physician*, p. 737.
4. *Ibid.*, p. 737.
5. D. & C. 84:45-47.
6. *Ibid.*, 88:11.
7. John 1:4-5.

CHAPTER TWELVE

MAN THE OFFSPRING OF GOD

THE contaminating influence of organic evolution has found its way into every branch of education. Naturally history cannot escape because history has to deal with man and his civilization. Historical facts, however, cannot go back of written records, therefore it is customary for scientists to deal with ancient peoples through the study of geology, biology, anthropology and archaeology. These studies are young and full of surmises and guesses, and thus are based on many uncertain deductions. The first great error made by these researchers is in relation to the age of the earth. Evolution demands great periods of time for its purpose, and the advocates in the imagination of their hearts have chosen a time far beyond the knowledge and the power of research to fathom. Sociology has followed in their footsteps and these studies cannot, and rightfully should not, be considered authentic. There are many who have accepted these theoretical conclusions and thus we find the blind leading the blind and all have fallen into the ditch. It is not the purpose here to consider the age of the earth, or to enter into a discussion of this so-called scientific research. At this point it is sufficient to discuss the origin of man from the scriptural point of view. It is nevertheless necessary to refer to these theories in relation to early man for they have been published in nearly every historical textbook on ancient history since the middle of the nineteenth century. At the present day in the public schools ancient history begins with "prehistoric man," and places him many thousands of years before there were any written records. The "primitive man" according to these texts was a savage without culture, crude in his appearance, and worshiping his shadow, the sun, moon, stars, the forces of nature, animals that awed him and objects or forces which he did not understand. According to the theory he became an idol worshiper when he had advanced enough in experience to carve himself gods of wood or stone. Thus he was polytheistic in his worship. Much of this nonsense has been refuted by better research.

W. Schmidt, professor in the University of Vienna, an expert in his field on Comparative Religions, in his book, *The Origin and Growth of Religion—Facts and Theories*, maintains that the farther we go back in time the more it is discovered that the "primitive" nations were monotheistic in their worship. In this book, translated by H. J. Rose, we find the following in Chapter XVI on *The Primitive High God*:

That the Supreme Being of the primitive culture is really the god of a monotheism, and the religion which includes him is genuinely monotheistic—this is the position which is most attacked by a number of authors. To this attack we may reply that there is a sufficient number of tribes among whom the really monotheistic character of their Supreme Being is clear even to a cursory examination. This is true of the Supreme Being of most Pygmy tribes, so far as we know them; also of the Tierra del Fuegians, the primitive Bushmen, the Kurnai, Kulin and Yuin of South-East Australia, the peoples of the Arctic culture, except the Koryaks, and well-nigh all of the primitives of North America.

Among other races, the fact of their monotheistic belief has been obscured. This is partly due to crosses with later forms, partly to differentiation, partly to other causes, all of which can be discovered only by exact historical analysis. (Page 262.)

In nearly every separate area of the primitive culture the First Father plays an important part, especially in the initiation ceremonies; originally he and the First Mother were the parents of the race. Owing to the latter influence of the matrilineal cultures, he develops a lunar character, is brought into connection with the moon and not uncommonly obscures the Supreme Being or blends with him. . . . The Supreme Being is everywhere represented among them as absolutely good, having nothing to do with evil either in conduct or in the outer world. Evil therefore must have another vehicle or originator; and he, especially in the mythology of the North American primitives and of those of the Arctic, is opposed to the Supreme Being; his origin, however, remains darkly mysterious. . . . (Page 263.)

This leads us to a whole series of other races, among whom the Supreme Being is described as "shining white" "or like fire"; for example, among the North-Western Semang, the Southern Andamanese, the Wiyot and Patwin of North Central California, the Lenape, an Algonquin tribe, and the Winnebago, a Sioux tribe influenced by the Algonquin. Among the Maidu of North Central California we are assured that the whole form of the Supreme Being shines like the light of the sun, but that his face is always covered and no one has ever seen it, except the Evil Spirit, who did so once. The Kurnai and Wiradyuri teach that the Supreme Being is surrounded by an aureole of sunrays. Among the Samoyeds a shaman saw him blazing with so bright a light that he could not look at him. . . .

The name "father" is applied to the Supreme Being in every single area of the primitive culture when he is addressed or appealed to. It seems, therefore, that we may consider it primeval and proper to the oldest primitive culture. We find it in the form "father" simply, also in the individual form ("my father") and the collective ("our father"). So far, this name has not been discovered among the Central African Pygmies, but it exists among the Bushmen and the Mountain Dama. It is lacking also among the Andamanese and the Philippine Negritos, but is found, although not commonly, among the Semang. Among the Samoyeds we find the formula, "My Num-father," i.e. sky-father. In North Central California, the name occurs among the Pomo and the Patwin; all three forms of it are widely distributed among the Algonquins. It is also widely current among the two oldest Tierra del Fuegian tribes, the Yamana and the Halakwulup who use the form "my father." Among all the tribes of Southeast Australia it is in common use, in the form "our father." There it is the oldest name of all, and even the women and children know it; the oldest of the tribes, the Kurani, have no other name for him. There is no doubt possible that the name "father" is intended in this connection to denote, not physiological paternity (save in cases where the figures of the Supreme Being and the First Father have coalesced), but an attitude of the greatest reverence, of tender affection and steadfast trust on the part of man towards God. (Pages 266-268.)

From all of this it would appear that the knowledge of God had been handed down by tradition from the days of Adam and Noah. For the antediluvians knew him as shining like the sun, and the Israelites were frightened when they were given the invitation to meet him in the Mount." (Exodus 19:9-22; 33:9, 10, 11, 21, 22, 23.)

To show this modern trend here are two illustrations:

The first step towards civilization must have been uncertain and slow. No doubt these beginnings took long periods of time, but we can know little about them, for no people leaves records that the historian can use until it has advanced a long way from primitive savagery.

To be sure, there are tribes still in primitive stages; and, by comparing them with what can be gleaned from traditions, customs, words, and early records of our civilization, scholars have learned something of how our fore-fathers must have lived before Homer and before the oldest inscriptions upon Egyptian stone. . . .

Still it is well for us to remember that our imposing and varied civilization rests upon this unrecorded work of prehistoric man through slow, uncounted ages. The development of language, the invention of the bow, of making fire, of pottery to stand the fire; the domestication of the dog and cow; the learning to live together, not in droves, but in families and tribes; the rude beginnings of agriculture; the smelting of metals to replace stone tools;—these are steps any of which are infinitely more important than the discovery of electricity or the growth of federal government: but all this, and much more, had become the common property of many races before history began anywhere. 1

It has taken thousands of years for man to develop from his early state of savagery and helplessness to the condition in which we now live. In order to understand thoroughly our present life, it is necessary to study the slow growth of mankind through these past ages. This story or record of the past life and development of man is the science called history. That part of the story which is commonly called "Ancient History" covers over 4,000 years, extending from the time when first we know of men through reliable records, down to about 800 years after the birth of Christ. . . .

The prehistoric ages of man's development stretch back for unknown thousands of years. During this time, man was slowly learning by bitter experience to light fires, to cook food, and to tame and make use of some of the gentler animals, such as the dog and the horse. Then came the knowledge of the value of certain kinds of grain, and the raising of crops. This long space of time has been divided by historians into four periods, according to the material used in making hatchets, knives, spearheads, and arrow heads.

1. The Paleolithic or Rough Stone Age.
2. The Neolithic or Polished Stone Age.
3. The Bronze Age.
4. The Iron Age.

The change from savage or barbarous ways of living to what we call "civilized" life, did not take place at one time in all parts of the earth. Some tribes of the Philippine Islands, of Australia, Africa, and South America are still using tools made of bone and stone. Even now they are in the state of savagery characteristic of the Stone Age. Yet, at least 6,000 years ago, the Egyptians were a cultured people, far advanced in the civilization of the Bronze Age and to a limited extent they even used iron tools. 2

It is the purpose of this chapter to show that these conclusions are incorrectly based and are founded in imagination and speculation, influenced by the evolutionary theory. If they be true then the Bible is fiction. If they be true, the Lord never revealed himself to ancient man. If so, the story of Adam and Eve falls to the ground as a fable. If there was no "Fall" consequently there could be no Atonement, for if there had been no Fall there had been no

need of Jesus Christ who came into the world to be its Redeemer from a fallen state, and give back to mankind that which had been taken away by Adam's transgression. There is no middle ground! If these writers of history and these teachers of man's gradual progress from animal forms were correct—and that is definitely implied in all of these so-called historical conclusions in relation to "savage primitive man"—then the Christian faith would be false. On the other hand if Christ is true; if he came into the world as he proclaimed himself, to restore man to life that he might have it more abundantly, and he is verily "The Resurrection and the Life," then all of this twaddle and speculation is trash! By overwhelming evidence it is my duty to show that this modernistic teaching is false and that God is true and his Beloved Son Jesus Christ accomplished his mission as the Savior of men and Redeemer of the world!

I write to members of the Church of Jesus Christ of Latter-day Saints. You have a right to know the truth, to be endowed with an abiding testimony. You have the right to know that God lives and that Jesus Christ is his Only Begotten Son in the flesh, who came into the world, preordained to be a sacrifice for a fallen world and give to all those who repent and obey his commandments eternal life. This truth you have the means of knowing, for the promise has been made to you that—

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. 3

Also it is written:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 4

I assure you that this promise never fails the sincere, humble searcher after truth.

These advocates of evolution say there are four ages of man: 1. The Paleolithic; 2. The Neolithic; 3. The Bronze Age; 4. The Age of Iron, but these have little meaning in the Gospel of Jesus Christ, as representing four stages of man from the lowly savage to the cultured man of our day. All of this is in contradiction of the revelations of God to man. No doubt the first man on the earth had to learn by experience, line upon line and precept upon precept, but he was not left to grope in darkness from the use of a bone weapon or a stick with which to plow. Nor was he under the necessity of finding out the hard way that there were grains and vegetables, and flocks at his disposal. To cultivate the soil he was commanded; but he had a heavenly instructor and by revelation many things for his advancement were made known to him and to his children. One of the first lessons that he learned, by divine instruction, was to clothe his naked body. He was commanded to till the soil. When sons were born to him they followed the course of the father. The first man was not a savage, but a gentle god-fearing man, full of faith and understanding the Gospel for he was taught by our Eternal Father, and angels sent from his presence. He was commanded to eat the herb of the field, to cultivate it by the industry of his hands, and the sweat of his face, and prepare the grain to make his bread. Domestic animals were placed at his command. One of the first sons born to him was a "keeper of sheep" that clothing might be provided, not skins. The other was a tiller of the

soil and raised "the fruit of the ground." They were not idle roaming men, but builders of communities. They did not have to learn to domesticate "the dog and cow."

These authors delight in referring to the fact that there are "primitive" people on the face of the earth today, but their ancestors were not "primitive" in the sense in which this word is used, nor were they in "savagery." The ancient ancestors of the African savage now in the "stone age," in the third generation from the first man, were musicians and made harps and organs, and were artificers in brass and iron. 5 And mark you, this was in the morning of man's presence on the earth. Then be it remembered that the ancestors of the savage South American were men of superior intelligence who loved the Lord and kept his commandments. They were a very enlightened people. They had prophets among them and received revelation from the Lord to guide them. It was due to rebellion against the light of truth and turning from righteousness to wickedness that brought these South Americans to the pitiful plight in which they now find themselves. They were not polytheistic and worshipers who had to manufacture their religion and create their gods. The Eternal Father of us all gave them commandments and revealed to them the plan of salvation and taught them of the coming of the Son of God, even Jesus Christ, to redeem them from their fallen state. The knowledge of God was known by the first man placed on this earth. At one time he dwelt in the presence of God; was taught by him, learned his language and taught his children to worship the Father in the name of Jesus Christ his Son. The first man and his sons and daughters were not forced to develop a language, to make fires and come up through "thousands of years" from a state of savagery and helplessness, to the condition in which we now live." The Lord has revealed to us much of the history of the first man and his descendants. It is recorded in the revelations of the Lord that after Adam, the first man, had been driven from the Garden to till the ground he was commanded to worship the Father and offer sacrifice to him.

And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. 6

The knowledge of God was known among the first inhabitants of this earth. Furthermore, they were not left to struggle without divine aid in matters of language for it has been also revealed that Adam and his immediate posterity were taught in the language of God.

And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

And then began these men to call upon the name of the Lord, and the Lord blessed them;

And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God. 7

Here we are informed that man was created in the image of God. This is repeated several times in the Book of Genesis in speaking of the creation of man. 8 This is the answer to the evolutionist in relation to the descent of man, and to all religionists as well as scientists who ridicule the anthropomorphic nature of God. Man was created in the likeness of the body of God. We call him Father, we are taught that he is literally the Father of the spirits of all men, and in the spirit they were created, or begotten, sons and daughters unto him. 9 Paul declared that we are his offspring and that he has "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." 10

Members of the Church of Jesus Christ of Latter-day Saints are under obligation to accept the Bible as the word of God as far as it is translated correctly. We know that there are many errors in the translations current among the nations. There are many places where different interpretations are placed upon important passages thus causing confusion and the teaching of false doctrine. Nevertheless in regard to the relationship of man to God in practically all of these translations there is agreement. God is our Father. Adam and Eve were created in his image. Modern revelation, the scriptures which have been restored in the Book of Mormon, the Book of Moses, of Abraham, the Doctrine and Covenants, all bear witness that man is the offspring of God, and that man was created in his image. Therefore there is a challenge to all these theories of men who teach the descent of man through countless ages from lower forms of life. The revelations of the Lord being true, these theories are false.

We discover in the revelations that man was intelligent in the beginning. It is made known that Adam is none other than Michael, the Arch-angel, who was sent to this earth to stand at the head and be a prince over his posterity forever. 11 It was revealed to the Prophet Joseph Smith that Methuselah was acquainted with the heavenly bodies, and that he had it revealed unto him that Kolob is the first grand governing star and this was made known to the fathers. Moreover, it was revealed that the records of the fathers before the flood were handed down from generation to generation so that mankind could have knowledge of the dealings of God with the fathers before the flood. These records fell into the hands of Abraham who wrote about them as follows:

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me. 12

So we learn from this and from many other sources, that the art of writing and the keeping of records and knowledge of astronomy are very old. In fact this knowledge has come down from the beginning, even from Adam who was taught to read and write in a perfect language, for it was the language of God. We are informed that Enoch wrote a record, the history of the earth and its inhabitants from the beginning down to the end of time. This was done by vision and revelation, for the Lord opened to his mind and "showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy." 13 Moses also was blessed with a similar view and this is recorded:

And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.

And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

And the first man of all men have I called Adam, which is many

But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works neither to my words.

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. 14

Here we have the Lord's reason for the building of earths and the peopling of them with the sons and daughters of God. Moses was favored with a vision in which he saw all of the earth and its inhabitants. Afterwards the Lord explained to him how his works are carried on and to which there is no end. The first man on the earth was named Adam, because he was to be the father of many. This earth on which we stand is only one of many earths, numberless unto man, but numbered and known unto God. We also learn that earths are formed as habitations for his offspring, his sons and daughters. His great work and glory being to people these earths and grant unto his offspring the blessings of immortality or eternal life. In order to obtain immortality, the spirit and the body must be inseparably connected, the children of God must pass through a probation such as we are passing through on this earth. They must have a season of mortality and become familiar with all the vicissitudes of a temporal probation. Mortal life is a probationary state ¹⁵ where we are to be tried, proved, as gold is tried in the crucible, to see if we will keep all of the commandments of God. If we pass through this probation successfully we will be entitled to eternal life, if we fail we will be given immortality. Eternal life is to have the same kind of life, with its glory, that God possesses; immortality is to have the blessing of living forever, after the resurrection of the dead, but not with the same glory and blessings which are held in store for those who are just and true. We learn from these teachings given to Moses that Man is the greatest of all the creations—for he is the offspring of God. Worlds, or earths, are built as habitations for man and they too pass through a temporal probationary state corresponding to that of man. Some earths that have been built and some that are now being created are for habitations for those who receive immortality; others are to become celestial earths and the eternal abodes of those who become members of the "Church of the Firstborn," in other words, are true and faithful to every commandment, covenant and obligation required for exaltation in the Gospel of Jesus Christ. The Lord in his mercy provides eternal earths for all mankind, each individual going to his own place according to his works.

The doctrine taught by science, especially by astronomers, is that we live in a changing universe, that the heavenly bodies had a beginning in which great heat was generated, but that they are cooling and eventually will become dead cold bodies traveling their uncertain courses eternally, unless in eons of ages they disintegrate to be made over again. Some

members of the Church, in reading the words of the Lord to Moses have interpreted these words: "And as one earth shall pass away, and the heavens thereof even so shall another come" with this same understanding. This, however, is not the meaning of the Lord. He does not create anything to be destroyed. He has said that at no time has he given unto men "a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created." 16 The key to this statement is given to the Church in relation to the destiny of this earth, in the Doctrine and Covenants (88:15-20, 25-26.)

And the spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. [i.e. the earth when celestialized.]

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. . .

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

We read in the Bible where the prophets speak of this passing away, first we quote Peter who declares this will come:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This from Isaiah:

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. 17

From the Psalms:

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. 18

Our Lord himself said:

Heaven and earth shall pass away, but my words shall not pass away. 19

The passing away of the heavens has reference to the heavens which surround the earth, not the sidereal heavens. So we have a key to the meaning of one earth passing away and another coming. As our earth shall pass away and receive its resurrection, so has it been with other earths and so will it be with earths yet to come. They will be re-created, made eternal and find a place perpetually which the Lord has designed for them in the sidereal heavens. These great orbs that we see in the heavens are not "passing away." Most of them evidently have attained their state of permanency. They have filled the measure of temporal probation as this earth is now filling its probation of mortality, and when its work is finished as a temporal earth it will be exalted. Likewise will others be exalted as countless earths have been and have attained their state of immortality.

I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things.—President Brigham Young, *J. of D.*, 10:175.

This is the testimony of Elder Orson Pratt:

But there is another thing to be considered. Are the wicked to receive this earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek: None but those who receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as the earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.—Orson Pratt, *J. of D.* 1:293.

This from President Charles W. Penrose:

The destiny of this globe is to be fitted as a habitation for the righteous and "meek" of the earth, who will inherit it in their resurrected state. The Lord has revealed that "the earth abideth the law of its creation," and when it has fully filled the measure thereof, it shall be crowned with glory, "even with the presence of the Father;" that "although it shall die, it shall be quickened again" and shall be inhabited by beings clothed with the celestial glory; that "for this intent was it made and created." (See D. & C. 88:17-26.) There are many other particulars concerning the future of this planet, formed by the Eternal as a dwelling place for this branch of the great family of which he is the head, but on these we will not discourse further at present.—President Charles W. Penrose, *Liahona*, 6:999.

We now come to this vital point. My fellow believers in the mission of Jesus Christ, in Joseph Smith and the restoration of the Gospel, as I have said, you are entitled through

faithfully keeping the commandments of the Lord, to individual guidance. It is your right under these conditions to *know the truth* which makes us free. You cannot be a true member of the Church and reject Jesus Christ. You cannot be a faithful member and reject the scriptures—Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price—for these are the standards of our faith. If you accept them you *cannot* accept organic evolution, for they are diametrically opposed. We will have more to consider in relation to man, his origin and destiny, in chapters yet to come. Now let us reason together on what is here presented:

1. Worlds without number have been created.
2. They have been created as habitations for the children of God.
3. The great work and glory of our Father is to bring to pass the immortality and eternal life of man.
4. Inhabitants of other worlds are begotten sons and daughters of God.
5. When one earth passes away to its exaltation another comes.
6. The making of earths is a glorious work which has been carried on eternally.

This being true, then does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and *transplant* them from another earth as we are taught in the scriptures? Surely to any reasonable mind, the Lord would not have to start with an amoeba, pass through the stage of lower fish to higher fish to reptiles to apes and to man! When we stop to consider how perfect are the workings of God; how thorough he is and orderly, surely these theories flatten out and are without substance. Then we have this to think about. According to the revelations to Moses and Abraham, as given to us in the Pearl of Great Price in clearness, and also stated in the Bible, does it not seem rather out of harmony for a Latter-day Saint to believe that several billion years ago, according to our reckoning, there was a council held in heaven at which we shouted for joy because we were to have the opportunity of coming to the earth to receive bodies that we might become, through faithfulness, like unto our Father, God? At that time many of the great and noble spirits were chosen to become rulers. According to the theories of men, if we believe the revelation of that pre-existence, we had to wait, some say several billions of years, before that promise could be accomplished.

Also be it remembered, and all who accept the Gospel should remember it, every creature is eternal. Evolutionists do not believe in the existence of spirit, for man or animal, but we, as members of the Church do. The Lord has revealed it:

2. Q. What are we to understand by the four beasts, spoken of in the same verse [i. e. Revelation 4:6.]

A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the

fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created. (D. & C. 77:2.)

Here we are informed that God created the beasts as well as man, creeping things, the fowls of the air and placed in each a spirit in the exact likeness of its body, or more properly, created every creature in the likeness of its spirit. Therefore they are living entities entitled to the mercies of Jesus Christ and to receive the resurrection. Then again, the Lord revealed that every creature shall receive a resurrection:

And again, verily, verily, I say unto you that when the thousand years are ended [Millennium,] and men again begin to deny their God, then will I spare the earth but for a little season;

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand. 20

So we learn that all things were created by our Eternal Father, and there is nothing which has life that he did not create; moreover *every thing shall live again receiving the benefit of the resurrection*. This proves that *every thing having life*, is endowed with a spirit, and *had a fall*. In other words became mortal following the transgression of Adam. This also applies to the earth itself. It was not created a mortal, or temporal earth, but this was acquired when the curse was placed upon it after Adam's transgression. We have previously referred to the word of the Lord that—

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. (D. & C. 29:34.)

Here again we find the Gospel—the revelations from the Lord—in conflict with geological and evolutionary teachings. If there were creatures on the earth before Adam, especially men, where did they obtain their mortal life? They could not be created mortal (temporal) by our Eternal Father, for that would contradict his own word. If they were created first spiritual and partook of a fall, who brought that fall upon them? If they were originally made mortal and subject to death, then they were not entitled to a redemption from death, and since the Lord is not the author of death, how did they obtain it? Further, how are they entitled to a redemption and restoration to something that they never had? The whole thing is absurd. All life comes from God and he did not create it temporally, that was achieved through the violation of a law. There is no Redeemer other than Jesus Christ for this earth and since Adam could not have brought death on pre-Adamite life, such life could not obtain the blessings of the resurrection. Yet the Lord has declared that through the atonement all things partaking of the fall will be redeemed. So there were no pre-Adamites.

Another thing I wish to say. A man cannot serve God and mammon. Organic evolution is destructive of faith in God. It is rebellion against him. Those who accept this pernicious doctrine cannot consistently believe in the fall of Adam. If they do not believe in the fall of Adam they cannot believe in Jesus Christ, for if Adam had not transgressed the law under which he was placed on this earth, there would have been no occasion for a redemption. How could Adam be redeemed from something that never happened. We are taught that had not Adam partaken of the forbidden fruit all things would have remained in the condition in which they were before the fall. Here is the passage:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. *And all* things which were created must have remained in the same state in which they were after they were created; and they must have remained for ever and had no end. 21

Mr. Charles Darwin was first trained for the ministry. He accepted belief in God. After making his research and reaching his deductions, he forsook belief in God. 22 Sir Arthur Keith also was trained for the ministry and accepted a belief in Jesus Christ. After he joined the ranks of Darwinism, he renounced his faith and rejected the Bible. So it has been with the many scores of others. They had to renounce their faith in the atonement of Jesus Christ, for they rejected their faith in the fall of Adam. So it was with Dr. Andrew D. White who became a bitter opponent of the fall and atonement. Their theories are not compatible with faith in the God of the scriptures. They consistently have to reject the Sonship of Jesus Christ. They deny the resurrection of man, and even of Jesus Christ. Many of them say they honor him as a teacher, a wonderful advocate of truth, but they cannot receive him as the Messiah, the Savior of the world. Therefore, I appeal to all people everywhere, turn away from these destructive teachings, for if you tamper with them they will eventually destroy your soul.

REFERENCES—CHAPTER TWELVE

Footnotes

1. West, Willis Mason, *Ancient History*, pp. 1-2.
2. Westermann, William S., *The Story of Ancient Nations*, Introduction.
3. John 8:31-32.
4. *Ibid.*, 7:16-17.
5. Genesis 4:21-22.
6. Moses 5:5-8.
7. *Ibid.*, 6:3-9.
8. Genesis 1:26; 5:1-2.
9. D. & C. 76:23-24.
10. Acts 17:26-28.
11. D. & C. 107:53-56.
12. Abraham 1:31.
13. Moses 7:67.
14. *Ibid.*, 1:25-39.
15. 2 Nephi 2:20-21; 9:26-27.
16. D. & C. 29:34.
17. 2 Peter 3:9-11.
18. Isaiah 51:6.
19. Psalms 102:25-26.
20. Matthew 24:35.
21. D. & C. 29:22-25.
22. 2 Nephi 2:22.
23. Darwin, Francis, *Life of Charles Darwin*, p. 63.

CHAPTER THIRTEEN

PRE-EXISTENCE

TO begin with the origin and destiny of man we must go back to the time before the foundation of the earth was laid. Our evidence for this lies solely in the source of divine revelation. For no man can remember his pre-existence. By the decree of our Eternal Father all that we knew and all that we did in the spirit existence was taken from our memory. That we did exist as spirits we have been informed by revelation. In that world we walked by sight, for we were in the presence of God. The Lord has made it known that we have seen him, 1 and there are passages in the Bible that infer this. Why our memories of the spirit existence was blanked out, is that it was necessary in the mortal probation that we walk by faith, and not by sight. It was decreed that we should be tried to see if we would keep the commandments by faith and thus prove ourselves for a place of exaltation by obedience to commandments the Lord would give us when we were not in his presence. However, we were not sent into this world to walk blindly, for our Eternal Father sent angels to give us commandments and make known the eternal plan of salvation. He also raised up prophets unto whom he spoke and revealed his word from time to time. In the Meridian of Time, God sent his Only Begotten Son to show mankind the way and he said: "I am the way, the truth, and the life; no man cometh to the Father, but by me." In this remark he had reference to his divine mission as Redeemer of the world and the Savior of all who believe on him and keep his commandments. So mankind has not been left without necessary guidance, yet men have their agency and may choose, as an ancient prophet (Alma) said: ". . . I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction. Yea and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." (Alma 29:4-5.)

The Bible reveals in several passages the preexistence of man in the spirit. The first reference is in Genesis where we read that after all things were finished the Lord "saw every thing that he had made, and behold, it was very good."

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

All of this is said in relation to the creation of our physical earth on which we stand, and then follows this statement which is not generally understood by Bible readers as follows:

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. . . .

And the Lord God formed man [that is his physical body] of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 2

Now we are informed that the Lord formed every plant of the field and every herb of the field *before* they were placed in the earth. If we had what was originally written all of this would be perfectly clear; and this original writing we do have as the Lord revealed it to the Prophet Joseph Smith as Moses recorded it before scribes and translators altered it. Not only were the plants and herbs formed before they were in the earth, but also man and every creature. Let us read what was written in the beginning as it is given in the Book of Moses, in the Pearl of Great Price:

"Thus the heaven and the earth were finished, and all the host of them." That is, the physical creation was completed. Then the account explains, by way of interpolation, that nevertheless all things had been created spiritually before this physical creation. But hosts of the earth were not on the earth, although they had been created preparatory to coming to the earth. Where were they, then, created preparatory to their sojourn on the earth? The record informs us:

And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you, that these are the generations of the heaven and of earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, *spiritually*, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; *for in heaven created I them*; and there was not yet flesh upon the earth, neither in the water, neither in the air.

From this we learn that all the hosts of the heavens and the earth that were finished, (i.e. created.) were created in the spirit and were in heaven where they remained until the earth was prepared to receive them. From this we learn of the pre-existence, not only of plants and

herbs, but of animals and mankind, but we will continue the Lord's account of this story of the beginning:

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but *spiritually* were they created and made according to my word.

And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.

And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For *it was spiritual* in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. 3

Here we learn of the creation of the spirit of man and of the beast and of the plants of the earth in heaven preparatory to becoming *souls*, for the soul, according to the definition the Lord has given is the spirit and the body when joined together. (D. & C. 88:15.) This account is the original as it was given to Moses. Attention has been called to the fact that the ante-diluvian patriarchs, from Adam to Noah, kept records. Moreover, that these records were handed down and were in the hands of Abraham, and according to his statement it was his intention to hand them down to his posterity. It is not beyond reason for us to believe that those records reached the day of Moses. It is a mistaken notion that people could not read and write in the days of Abraham and Moses, and even that the prophets before the flood did not have this accomplishment. We have called attention to the fact that these things were well known. We have learned through Abraham's writings that these ante-diluvians were acquainted with the stars and planets.

The scoffer will scoff at all of this, but Latter-day Saints should have a personal understanding that it is true. It is true that in our day the Lord made these things known to the Prophet Joseph Smith. Do we not accept him as a Prophet? Is not that our faith? If not then, pray tell, why is anyone who denies, or rejects it, a member of the Church? If this is *your* belief, then humbly repent and go to the Lord and receive a personal testimony that these things are true. That is your privilege. The Lord revealed to Nephi and it is recorded in the Book of Mormon that forces would be at work to contaminate and corrupt the record of the Jews, and that many of the plain and precious things would be taken from those records. 4 The time would come in the latter days when many of these plain and precious things would be restored, and according to the revelation given to Joseph Smith as recorded in the Pearl of Great Price, many of these things have been restored:

And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—*among as many as shall believe.*

(These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.) 5

According to the promise the time has come for these things to be revealed. It is true that this additional knowledge has been restored in the day of unbelief; when the scholars and critics are endeavoring to tear apart and destroy the sacred writings of the prophets. It has come in a day when the learned deny that Moses wrote the books which bear his name; the day when the so-called "higher criticism," which is destructive criticism, has done all in its power to discredit the prophets and destroy faith in the sacred records of the past, and the hypothesis of organic evolution, in this regard has likewise done its part.

Not only do we have the restored writings of Moses on the spiritual creation but also the testimony of Abraham. Here again the Church is blessed with knowledge in relation to the origin of man and his pre-existence, which is not had by the world, notwithstanding the fact that the Bible even as it has come down to us with many of the plain parts taken away from the writings of the prophets, yet it contains an abundance of testimony dealing with the pre-mortal state of man. Now let us examine the testimony Abraham:

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou has seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and

they who keep their second estate shall have glory added upon their heads for ever and ever.
6

Those who profess to believe in the Bible, quite generally accept the fact that Jesus Christ existed before the time he took upon himself a tabernacle of flesh and bones but for some unaccountable reason they refuse to believe that man also had a pre-existence. It is strange, however, that many of them believe that man is a soul composed of both spirit and body, but that in some manner the spirit and the body became united at birth, and the spirit did not exist before birth. They believe that the spirit leaves the body at death and that it is eternal. The inconsistency in this they fail to understand. The spirit is not created at birth, but is eternal. A more careful reading of the Bible would show that the statement in the Pearl of Great Price which I have quoted must be true, for the Bible is replete with references to the antemortal state of man. Here is some of the evidence.

Moses wrote: (Deut. 32:7-9.)

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is his people; Jacob is the lot of his inheritance.

Here is a saying that when the inheritances of the nations were considered the Lord set their bounds according to the number of the tribes of Israel. This, evidently, was done long before there was an Israel, for Israel had not at the time this was written entered into his inheritance. It must have been a decision before the people of the nations as well as Israel were on the earth. Here are other Bible quotations confirming this doctrine:

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 7

And as Jesus passed by, he saw a man which was blind his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 8

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 9

Other evidence of the pre-existence of spirits is found in the Bible. One reference which is so interpreted is found in the Book of Job when the Lord placed that worthy sufferer under further questioning wherein he said:

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy. 10

These sons of God were the intelligences, or spirits, we read about in the Book of Abraham and in other scriptures. These were the spirits who were waiting for the opportunity to come to the earth and receive bodies of flesh and bones and pass through this mortal probation. It was for this opportunity that they sang for joy. We learn more about this pre-existence in the Book of Revelation and the writings of Peter, as well as in the Pearl of Great Price. In the twelfth chapter of Revelation we have a description of the restoration of the Gospel and the Priesthood in the days of Christ's ministry and how Satan, the dragon, made war upon the Church and drove her into the wilderness and her son, the Priesthood, was taken back into heaven unto God. This dragon drew with him a third part of the stars of heaven. The dragon was driven out and took with him one third of the spirits who refused to accept the plan of salvation and Jesus Christ as their Redeemer. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:3, 7, 8, 9.)

In a revelation to the Prophet Joseph Smith given in September 1830, at Fayette, New York, the Lord revealed the rebellion of Lucifer and his ejection from heaven in the following words:

Behold, I gave unto him [Adam] that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet.

11

Father Lehi, when instructing his son Jacob, has also given the reason why the devil is here on earth tempting man.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. 12

The penalty inflicted upon these rebellious spirits is that they are denied the blessings of this mortal life. They are known as sons of perdition because they are denied bodies and are partakers of the second death, which is eternal banishment from the presence of the Lord. Their mission in this world is to tempt mankind and try to get them to deny Jesus Christ and reject the everlasting Gospel. Having great knowledge and power, for they had great experience before their rebellion, they use all manner of cunning schemes to entice men from the path of rectitude and away from the kingdom of God. In their cunning craftiness they teach some truths, but never the whole truth. The devil is the author of false religions. He is perfectly willing that men should worship something and in some manner. He makes them think they are worshiping Jesus Christ and his Father but sees to it that many false doctrines contrary to the plan of salvation are introduced among men. He is the author of confusion and laughs at the divided condition existing among the religious denominations. He it was who brought to pass the great apostasy from the religion and Church of Jesus Christ in former days. Satan is exercising great power and has led the great majority of mankind away from the commandments of God, even while he makes them think that they are serving him. In these latter days he is extremely busy and dominates the thinking and the philosophies of the world and has led many people into "strong delusion, that they should believe a lie." 13 He knows "that he hath but a short time." 14 Nephi saw our day and how Satan, knowing that his days are numbered, would stir the people up to all manner of iniquity. He says, speaking of the last days:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For, behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Therefore, wo be unto him that is at ease in Zion!

Wo unto him that crieth: All is well:

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: We have received, and we need no more!

And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. 15

These evil spirits have great power to tempt, persuade and entice men to deny the correct origin of man. We do not see them, but we do feel their presence, and unconsciously we hearken to their whisperings. Having been denied bodies they, at times, steal them. It is a common error, especially in scientific circles to scoff at such a thing as the temptation by the devil and more especially so to ridicule the idea that these wicked spirits have power to possess living bodies and subdue the spirit within them. But all the scoffing and ridicule does not change the fact. The stories of possession as recorded in the New Testament are true. The scoffer cannot explain away successfully the casting out of devils by Jesus Christ, when they called him by name and he commanded them to hold their peace; the story of the devils asking to enter the bodies of swine; the story of the seven sons of Sceva, and numerous others listed in the scriptures. There are scores of such incidents that have occurred in this dispensation. Our missionaries can give the evidence in such cases. No, it is not always a diseased mind that disturbs the normal thinking, the possession by devils is a positive fact.

The following excerpts are taken from an editorial appearing first in the *Times and Seasons* and written by the Prophet Joseph Smith, having to do with spirits and their powers.

TRY THE SPIRITS

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

It is evident from the Apostles' writings, that many false spirits existed in their day, and had "gone forth into the world," 16 and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise? for "the things of God knoweth no man, but the Spirit of God."

The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians

were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed and great power manifested. . . .

It would have been equally as difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The mussulman will boast of his Koran, and of the divine communications that his progenitors have received. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday! Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man of society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask—all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel—or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of "glory," or "hallelujah," or some incoherent expression; but they have had "the power."

The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved as they think, by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does He recognize? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of heaven.

Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth or height of a building without a rule? Test the quality of metals without a criterion, or point out the movements of the planetary systems, without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory?—or what is the manner of his manifestation? Who can detect the spirit of the French prophets with their revelations and their visions, and power of manifestations? Or who can point out the spirit of the Irvingites, with their apostles and prophets, and visions and tongues, and interpretations, etc. Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as "no man knows the things of God, but by the Spirit of God," so no man knows the spirit of the devil, and his power and influence; but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices. Without knowing the angelic form of an angel the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings, his mysterious windings are not known.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed. . . .

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God; and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons have a communication, or a revelation from God, unfolding to them the operation of the spirit, they must eternally remain ignorant of these principles; for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of reach of the wisdom of the learned, the tongue of the eloquent, the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand anything of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets, and hence they stoned, punished, imprisoned and killed the true prophets, and these had to hide themselves "in deserts and dens, and caves of the earth," and though the most honorable men of the earth, they banished

them from their society as vagabonds, whilst they cherished, honored and supported knaves, vagabonds, hypocrites, impostors, and the basest of men. 17

No one was ever better qualified to speak about spirits, and the discerning of spirits, than the Prophet Joseph Smith. He had reason to understand the power of the devil and the influence he exerts over the souls of men and also the sweet influence of the Spirit of the Lord. He does not speak idly or without knowledge. Of course it is natural for the man with evolutionary tendencies and trained in the modern schools of learning to ridicule the possession by devils, or any manifestations from this evil source, for that is the philosophy which prevails today. For instance, Andrew D. White, a man of great renown, in Chapter XI of the first volume of his *A History of the Warfare of Science with Theology in Christendom*, and in his second volume Chapter XV, bitterly assails the doctrine of the influence of the devil and the possession of devils as recorded in the scriptures. In this thinking he sets forth the modernistic views which are accepted quite universally in the scientific world. But these articles written in ridicule and bitterness, do not change the facts. They merely call our attention more forcibly to the words of Paul:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 18

Here I wish to present in conclusion the incident of Satan's endeavor to stop the work in England, when the Gospel in this dispensation was first proclaimed there. You may laugh at it, all you Whites, Millikans, Drapers, Osborns and others who ridicule the scriptures and the power of God, but all the ridicule and contempt displayed in the world cannot destroy this testimony and the thousands of others which have been reported, but which it is not necessary to present in abundance here.

Sunday, July 30th (1837), about daybreak. Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day), who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself [Heber C. Kimball] were sleeping, and called out, "Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief."

I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed around to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the devil.

While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on the countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.

Elder Orson Hyde's supplemental description of the fearful scene is as follows, taken from a letter addressed to President Kimball:

Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you were overcome by them and had fallen, their awful rush upon me with knives, threats, imprecations and hellish grins, amply convinced me that they were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned round to me as he was going out and said, as if to apologize, and appease my determined opposition to them, "I never said anything against you!" I replied to him thus: "It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!" He immediately left, and the room was clear. That closed the scene of devils for that time. 19

Elder Orson F. Whitney, who wrote the *Life of Heber C. Kimball*, states that some time later when this incident was called to the attention of the Prophet Joseph Smith by Elder Kimball, he said: "Brother Heber, at that time you were nigh unto the Lord; there was only a veil between you and him, but you could not see him." The Prophet then related some of his own experiences in contests he had gone through with the evil power. How similar was the contest that Moses had with Lucifer as recorded in the Book of Moses, 20 and as recorded in Jude.

REFERENCES—CHAPTER THIRTEEN

Footnotes

1. D. & C. 88:50.
2. Genesis 2:1-9.
3. Moses 3:1-9.
4. 1 Nephi 13:20-42.
5. Moses 1:40-42.
6. Abraham 3:19-26.
7. Jeremiah 1:4-5.
8. John 9:1-3.
9. Heb. 12:9.
10. Job 38:3-7.
11. D. & C. 29:35-38.
12. 2 Nephi 2:16-18.
13. 2 Thess. 2:12.
14. Rev. 12:12.
15. 2 Nephi 28:19-28.
16. *D. H. C.*, Vol. 4, pp. 571-574
17. 1 Cor. 2:9-14
18. Whitney, O. F., *Life of Heber C. Kimball*, pp. 129-131.
19. Moses 1:12-26.
20. Jude 9.
21. 1 John 4:1; D. & C. 46:7-8.

CHAPTER FOURTEEN

JESUS THE ADVOCATE

HOW long Adam and Eve were in the Garden of Eden we do not know, but they were there long enough to be taught by our heavenly Father and learn his language, which we are informed was a perfect language. After Adam was driven from the Garden he taught his children to read and write. Moreover, there was nothing to prevent him from being in the presence of God his Father, who gave him commandments. After Adam's transgression he was shut out of the presence of the Father who has remained hidden from his children to this day, with few exceptions wherein righteous men have been privileged with the glorious privilege of seeing him. The withdrawal of the Father did not break the communication between men and God, for another means of approach was instituted and that is through the ministry of his Beloved Son, Jesus Christ. Since the fall all revelation and commandments from the Father have come through Jesus Christ. The people of the world do not understand this, but our Lord and Savior came on the scene as our advocate between man and the Father, and Adam was commanded to call upon God, but always in the name of Jesus Christ. This has been the divine order all through the ages. Jesus is our advocate with the Father, and in the beginning, shortly after Adam had been driven from the Garden, an angel of God came to him and commanded him saying: "Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." 1

John wrote to the members of the Church as follows:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 2

Paul also bears testimony to this fact in his epistles; here are some of those expressions:

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 3

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time. 4

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 5

Then we have the words of our Savior bearing witness to his calling as the one who pleads the cause of men, in a revelation to the Prophet Joseph Smith:

I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth;

And even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom. 6

Listen to him who is the advocate with the Father, who is pleading your cause before him—

Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thy-self might be glorified;

Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. 7

These quotations are from the Book of Mormon:

Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?

For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens. 8

Wherefore, he is the first-fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement.

For it must needs be that there is an opposition in all things. 9

All of these quotations from the scriptures bear witness to the fact that Jesus Christ is the advocate between man and his Eternal Father and he is pleading the cause of man before the Father. There has grown up during these later generations, and particularly since the introduction of the iniquitous doctrine that man has descended through animal ancestry, that anciently peoples—each nation and tribe—had a multitude of gods which they worshiped, and that the Israelites under Moses, Joshua and the later judges were not different from all other peoples of the surrounding nations. Some of these advocates prate about these "tribal gods," and say that "Jahweh" as they prefer to call Jehovah, the God of Israel, was no different from the heathen gods. In other words he was but the creation of the minds of the people and was vengeful and loved the shedding of blood. These advocates of these modern theories teach that down through the centuries the idea of God changed and gradually he became gentle, more sympathetic and merciful, until the coming of Jesus Christ who taught

that his Father was a God of love. So they "take the God of Jesus as their norm, not the God of Joshua." For instance, Dr. Robert Andrew Millikan has written:

If I can assist ever so little by presenting some of my own reflections upon the place of evolution in religion, I shall consider myself amply justified for having the temerity to speak with no sort of authority.

I shall state my conclusion at the outset when I say that religion itself is one of the most striking possible examples of evolution. In so saying I am uttering nothing that is in any way heretical, nothing that is not said in every theological seminary of importance in every denomination in the United States, nothing that is not said in every group of people who do any reflecting at all, or who have any sort of familiarity with history and its interpretation. For nothing stands out more clearly, even in Bible history, than the fact that religion, as we find it in the world today, has evolved up to its present state from the crudest sort of beginnings, and I propose to run rapidly over four stages of that evolution. 10

The eminent scientist then mentions his "four stages of evolution" to be:

(1) "Primitive man just beginning to come into consciousness of himself, to act not altogether instinctively as the lower animals for the most part do, but with a little bit of reflection."

(2) "He personifies nature. He sees a spirit in the storm, a god, very like his powerful enemy."

(3) To appease his god he offers sacrifice. Their conception of God is that he is still extraordinarily man-like. Then came the teachings through Mohammed, Buddha, and finally through Jesus who taught that 'the kingdom of heaven is within you.' Jesus struck the most mortal blow that has ever been struck at all childish literalisms, at all the ideas which underlie modern so-called fundamentalism, when he changed the realistic interpretation of the Jewish scriptures, the anthropomorphic conception of God prevalent up to his time, and saw God no longer merely as a powerful human being, but a being whose qualities transcended all human qualities; when he cried, 'It hath been written . . . *but* I say unto you'; when he saw a great benevolence behind the universe; when he taught, 'God is a spirit'; when he said, 'The kingdom of heaven is within you.'"

(4) This fourth stage is the one we are in now. "A stage that is ushered in through the growth of another sublime idea or through a new revelation from God to man, in the idea that has come in human thinking out of the utilization of Galileo's method in the study of geology, of biology, of physics, of palaeontology, of history, an idea in the development of which Darwin has been one of many outstanding figures." 11

These views show how far a man can get from the truth when he is without the inspiration of the Spirit of the Lord. Briefly let me say, that Jesus *did not* teach that the "kingdom of God is *within* you." There is one passage in Luke (17:20-21.) where the Pharisees asked the Lord when the kingdom of God would come, and he answered, according to the Authorized Version: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you"; but in the margin we have "among" which is the proper interpretation of this passage. Constantly he spoke of his kingdom and described it as a literal government. Luke also records the following, (Ch.

22:16.) at the supper of the Passover when our Lord informed his apostles that he is to leave them: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Then in the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth as it is in heaven." (Matt. 6:10.) How could the kingdom come if it was within them? Consider also the Lord's answer to Pilate's question: "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me? ..." Jesus answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate asked again, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:33-37.)

How strange it is that these great men are willing to accept the teachings of Jesus Christ when it suits them, and they laud him as a great teacher; but they inconsistently reject all of his teachings concerning his divine mission, his declaration that he *is* the Son of God, and the evidence of his death, burial and resurrection. They ridicule the doctrine that God, the Father of Jesus Christ, is an anthropomorphic being—such a thing to them is "childish" and they even accuse Christ of destroying the doctrine. Yet he taught that he was in the express image of his Father in his answer to Thomas' question. The inconsistency of these followers of Darwin is almost beyond belief. So, likewise, Dr. Andrew D. White, a bitter opponent of the Bible, teaches that the Hebrew, or Israelite nation, obtained its doctrines from the Chaldean-Babylonian sources. 12

Unfortunately there are some professed members of the Church who have had their judgment warped by these foolish theories supposed to be based on scientific research. The fact is that the true doctrines of Christianity, which were introduced to Adam in the beginning became corrupted through the apostasy of Adam's descendants. It is written by Moses that the Lord said to Adam:

And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

Therefore I give you a commandment, to teach these things freely unto your children, saying:

That by reason of transgression cometh the fall, *which fall bringeth death*, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; 13

Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. 14

To hold such views as those expressed by these men full of worldly wisdom, can only be done by a complete rejection of the plan of salvation and the revelations of God to his servants the prophets as recorded in the scriptures. Here we learn that Adam taught his children of Christ and his mission in the world in the meridian of time as their Redeemer. They were made acquainted with the plan of salvation and that same truth and Priesthood was with men in the beginning which is on the earth today through the restoration of the Gospel. The condition of retrogression which followed was not the beginning of civilization, but it came because of the rejection of civilization—the civilization established by God the Father and his Son Jesus Christ. It is written:

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. 15

It was the rejection of the principles that Adam taught and turning to doctrines of Satan that brought to pass the wickedness in the world and turned men away from the truth to the worship of forces of nature and false gods. So the "evolution" that followed instead of being what these great men claim it to be was the "evolution" of retrogression, and this is still going on because of the evolutionary theories, and instead of progress in the knowledge of God, and the proper worship, men are following theories which lead them farther and farther from the doctrines of Jesus Christ and the eternal plan of salvation given to Adam in the beginning.

It is also a misunderstanding prevalent everywhere that the God of Israel known as Jehovah was someone different from Jesus Christ. Even among members of the Church there are many who believe that it was the Father, and not Jesus who spoke to Enoch, who commanded Noah to build an ark and who talked with Abraham and the ancient prophets. In some of the more recent "translations" of the scriptures, the name of Jehovah is used instead of saying the Lord. And there is confusion because Jehovah, even among believers is thought to be God the Father. As I stated in the beginning of this chapter, the Father withdrew from having personal contact with his children and Jesus Christ as the advocate and mediator between God the Father and mankind comes upon the scene. Here is an article written by President George Q. Cannon many years ago, in answer to this question, showing clearly that it was our Redeemer who delivered messages and led Israel and the prophets in ancient times:

JESUS THE GOD OF ANCIENT ISRAEL

The following question is asked by an Ogden correspondent: In the leaflet of January 7th, subject, God—are we to understand that God the Father spoke to Moses face to face on Mt. Sinai, or are we to understand that it was Jesus Christ?

There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of His Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after His coming. Those who preceded the advent of the Messiah understood that He whom they worshiped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and others of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon. But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes, (1 Nephi 19:10.):

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos."

Here we have the testimony of Zenock, Neum and Zenos that the God of Abraham, Isaac and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who would come to His own. Nephi who himself was a Hebrew and the son of a prophet of the same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases."

A little later he says:

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him." (Mosiah 3:5, 8, 9.)

But we have the word of the Savior himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven, He first appeared to His Nephite disciples on this land, He declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: "Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled." (3 Nephi 15:4, 5.)

Should any still have a lingering doubt that the Jehovah who revealed Himself to Abraham, to Moses and to others was any other than He whom we know in the flesh as Jesus Christ, that doubt is set at rest by the revelations given in these days. In the vision seen by the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, 3rd of April, 1836, the following appears:

"We saw the Lord standing upon the breast-work of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shown above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D. & C. Sec. 110:2-4.)

Somewhat curiously an ancient Syriac manuscript has within the past few months been unearthed that is known as the Gospel of the Twelve Apostles. Whether the Twelve Apostles had anything to do with writing it has nothing to do with the point under consideration. The writing was originally in Hebrew, and what we wish to draw attention to is that whenever this manuscript was first written, the writers of the original believed that Jesus was He who spake with the ancient Israelites. It commences:

"The beginning of the Gospel of Jesus Christ, the Son of the living God, according as it was said by the Holy Ghost, I send an angel before his face, who shall prepare his way.

"It came to pass in the 309th, year of Alexander, the son of Philip the Macedonian, in the reign of Tiberius Caesar, in the government of Herod, the ruler of the Jews, that the angel Gabriel, the chief of the angels, by command of God went down to Nazareth to a virgin called Miriam, of the tribe of Judah the son of Israel (her who was betrothed to Joseph the Just), and he appeared to her and said, 'Lo! there ariseth from thee the one who spake with our fathers, and he shall be a Savior to Israel; and they who do not confess him shall perish, for his authority is in the lofty heights, and his kingdom does not pass away.'" (*Juvenile Instructor*, Vol. 35, pp. 90-91.)

In Exodus, chapter 6, verses one to three, according to the Authorized Version, we find the following:

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall be drive them out of his land.

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

This passage should be a sweet morsel to Dr. White and those who seem to delight in finding contradictions in the Bible, and this is a contradiction. He says that in the first chapter of Genesis, the Elohist account, it states that the waters brought forth the fowl, and in the second chapter, the Jehovistic account, it says that the "land animals and birds are declared to have been created not out of water, but *'out of the ground'*." Therefore the story of creation cannot be correct. 16 It seems that there is one point that the learned doctor overlooked. He did not stop to consider that we do not have an original record of the Book of Genesis and have to rely on a copy, presumably after having been copied a score of times. It is rather childish to raise a question whether the fowl came from the sea or the land, when we have to depend on faulty translations which fact is admitted by Bible scholars. So this passage in Exodus, while it confirms the doctrine that the God of Abraham, Isaac and Jacob, was Jehovah, yet it is one of the passages incorrectly translated. Correctly it should read:

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?

Yea, and I have also established my covenant with them, which I made with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 17

These evolutionists; these mightymen of renown, like those mentioned in the days before the flood, "the same became mighty men which were of old, men of renown," had one great defect, their "wickedness was great," and the "imagination of the thoughts of their hearts was only evil continually." Any man, no matter how renowned he becomes who endeavors to destroy faith in God, in Jesus Christ as the Redeemer of the world and the Savior of men—the Only Begotten Son of God—is a wicked man. I care not how well he may be received and honored by his fellow men, if he takes a course of that kind, which will tend to lead admiring persons away from the worship of the true God, Elohim, and his Beloved Son, Jesus Christ, and will ridicule the sacred writings of the scriptures, he is a wicked man. I repeat, the greatest crime of all is to destroy faith in God and in the living, unchangeable saving principles of the Gospel.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

And by this you may know they are under the bondage of sin, because they come not unto me.

For whoso cometh not unto me is under the bondage of sin.

And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now. 18

REFERENCES—CHAPTER FOURTEEN

Footnotes

1. Moses 5:8.
2. 1 John 2:1-2.
3. Romans 8:34.
4. 1 Tim. 2:5-6.
5. Heb. 7:25.
6. D. & C. 38:4-6.
7. *Ibid.*, 45:3-5.
8. *Ibid.*, 45:3-5.
9. 2 Nephi 2:9-11.
10. Millikan, Dr. R. A., *Evolution in Science and Religion*, pp. 65-66.
11. *Ibid.*, pp. 67-80.
12. White, Dr. A. D., *Warfare of Science with Theology*, Vol. 1, p. 20.
13. Moses 6:56-62
14. *Ibid.*, 5:12-13.
15. White, Dr. A. D., *Warfare of Science with Theology*, Vol. 1, p. 50.
16. D. & C. 84:43-53
17. Compare 1 John 5:4-12.
18. From the Prophet Joseph Smith's revision, Exodus 6:2.4.

CHAPTER FIFTEEN

ADAM'S PLACE IN THE EARTH'S DESTINY—1

IN the study of spiritual things and the plan of salvation members of the Church should not turn for guidance to the philosophical and scientific theories of men. Revelation is superior to science. The evolutionary writers have to attack revelation and any communication coming from God or forsake their theories. The word of the Lord through his servants the prophets is the only safe guide that man has. As I have said before, Satan dominates the thinking of the world today and he has put into the hearts of men ideas and deductions that are diametrically opposed to the revealed word that has come to us through the scriptures. Naturally the advocates of these theories will attack the revelations as recorded in the Bible, and the other standard works of the Church which sustain the teachings of the Bible. Latter-day Saints should have abiding faith in the revelations coming through the Prophet Joseph Smith. This is our duty by commandment from the Lord. We are not left in the most helpless position that our friends of the so-called Christian denominations find themselves. Not only do we have the accounts of creation and the historical records of the prophets, but we have the renewed accounts given us by the Lord in our own dispensation. The Lord has by revelation in our day confirmed the story of Moses, of Abraham and the Israelite prophets so that we have the double assurance. Moreover having received the gift of the Holy Ghost it becomes our duty not only to believe these things, but to *know* them.

We have the Book of Mormon which comes fully attested by witnesses in fulfilment of the law the Lord has given concerning witnesses. We are taught that the ways of the Lord are not man's ways. He gave the law that all things should be established in the mouths of witnesses. Two may be sufficient, more will be better. When the Savior was called in question by the Pharisees as an impostor because he claimed to be the Son of God, the Lord referred to this law and applied it. It is as follows:

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I came, and whither I go.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true: for I am not alone, but *I and the Father that sent me*.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me. 1

Here the Lord called attention to the law of witnesses. Paul also writing to the Corinthian saints said:

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2

And in the coming forth of the Book of Mormon the Lord said to Nephi:

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; *and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God.* 3

In fulfilment of this promise the Lord raised up four witnesses to bear testimony to the truth of the Book of Mormon; men who had a hand in its coming forth. Three of them are called "special witnesses," Oliver Cowdery, David Whitmer and Martin Harris. These men had the privilege of seeing the plates of Mormon. They examined them and this in the presence of the angel. They also heard the voice of God from the heavens "commanding" them that they should bear record of it; "wherefore," said they, "to be obedient unto the commandments of God, we bear testimony of these things." This makes four special witnesses. Then there were eight others, who were privileged to see and handle these plates and they likewise were commanded to bear testimony to what they had seen. This fully establishes the authenticity of the Book of Mormon. Then again, in the Book of Mormon is the promise made by Moroni (Moroni 10:4.):

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

There are legions now living who have received this testimony and know that the record is true. There are others who have also read the Book of Mormon, but without the sincere desire to know the truth, but with the object in view of opposing it. All such are under heavy condemnation and will answer for it at the judgment seat of God. Nephi warned them (2 Nephi 33.), and likewise Moroni, who sealed the record, who said:

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

And God shall show unto you, that that which I have written is true. (Moroni 10:27-29.)

Then again, whenever the Lord revealed the Priesthood, or the keys of the Priesthood, in this dispensation, there were always two witnesses to receive them, thus complying with the divine law. The testimonies of these men therefore become binding upon the world, and justly the Lord will say: "Wo be unto him that rejecteth the word of God." Having said this I will present some of the testimony concerning Father Adam, his existence and mission in the world, which testimony comes from these established witnesses. Before doing so, however, let me refer to some of the views that have grown out of organic evolution and geology particularly, and which are taught in most of the courses on science and by those who attempt to write on ancient history. It is natural for these advocates to deny that Adam existed, and to mock at the stories concerning him found in the Bible. They cannot admit that there was an Adam. They must reject the fall, and consequently they are forced to reject the atonement of Jesus Christ and his resurrection. It is fatal to their theories to admit any of these things. Therefore they reject the Bible and say that the Old Testament is based on Chaldean-Babylonian myths. 4 Such scientists as Darwin, Wallace, Huxley, Sir Arthur Keith, Andrew D. White, John W. Draper and Robert A. Millikan, and scores of others, have turned from Christianity to Darwinism and lost their faith; but none have been more bitter than Andrew Dickson White.

Dr. White treats the story of Adam and the fall with bitter contempt. Dr. John William Draper with less bitterness declares just as emphatically that it is absurd. Dr. Millikan, without bitterness, speaks of them as having originated from the "crudest beginnings." Sir David Keith treats the story of Adam as an inconsistent one, overthrown by Darwin. So the stories go, and we find this doctrine in our public schools and universities; and thus faith in the Gospel of Jesus Christ is threatened. Therefore it is necessary to protect our youth by proclaiming the truth and speaking against these theories. We, therefore, proclaim the truth and speak against these false theories and confirm the teachings of the Bible by the revelations of the present dispensation.

Nearly one century ago, President Brigham Young addressing the members of the Church made this prediction:

We take this book, the Bible, which I expect to be voted out of the so-called Christian world very soon, they are coming to it as fast as possible; I say we take this book for our guide, for our rule of action; we take it as the foundation of our faith. It points the way to salvation like a finger-board pointing to a city, or a map which designates the locality of mountains, rivers, or the latitude and longitude of any place on the face of the earth that we desire to find, as we have no better sense than to believe it; hence, I say that the Latter-day Saints have the most natural faith and belief of any people on the face of the earth. 5

The Christian world is actually coming to the point that they will dismiss the Bible from their schools; and by and by they will dismiss it from their pulpits and get one to suit themselves. They will hew out for themselves cisterns that will hold no water. 6

President Wilford Woodruff in January 1871, added his testimony as follows:

We have been true and faithful in our testimony to the inhabitants of the earth; and as the world generally has rejected our testimony the Lord has withdrawn his spirit from the people in a great measure; and the religion they once enjoyed is as nothing to many of them. Infidelity prevails throughout the world; very few, either priests or people, believe in a literal

fulfilment of the Bible. They have a theory, but as to believing in a real fulfilment of prophecy, or that the Lord meant what he said and said what he meant, that is out of the question—very few believe it. 7

Let us, therefore, confirm the Biblical account of the origin of man from the revelations in our other Standard Works. First from the Book of Mormon. When Nephi and his brothers returned with the brass plates to the tent of their father, Lehi took them and searched them carefully, and rejoiced when he discovered what they contained; for they consisted of the five books of Moses, which destructive critics of the Bible say were not written until the time of the Exile, or later, and an account of the creation. The point concerning us now is as follows:

And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.

And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents. 8

Commenting on what he discovered, Lehi wrote:

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

And they have brought forth children; yea, *even the family of all the earth.*

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents. 9

Alma in his instruction to his son Corianton also testifies of this beginning:

Now behold, my son, I will explain this thing unto thee. For behold, after the Lord sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.

And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord. 10

The words of Jesus Christ to Mormon:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. 11

The word of the Lord to Moroni:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. 12

Evidence from the Pearl of Great Price:

And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. 13

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the *first flesh upon the earth, the first man also*; nevertheless, all things were before created; but spiritually were they created and made according to my word. 14

These passages are not taken from the Bible account but from the revelation to the Prophet Joseph Smith. They confirm what is written in Genesis which the "wise" and "prudent" of the present age treat with scorn because they conflict with their theories. Perhaps a word of explanation is necessary here in relation to the expression, "*the first flesh upon the earth.*" We are taught in the accounts of creation in the Bible, the Book of Mormon and in the Book of Abraham, as well as in the Book of Moses, from which I quote, that man was the last of the creations placed upon the earth after all other things were prepared for him. This order of sequence is historically correct. Verse five of chapter three in Moses' account is but an explanation of the fact that all things were created in the spirit before they were naturally on the earth. The same is true of verse five in chapter two of Genesis. These expressions about the spirit creation are not intended to change the order of creation as placed physically on the earth as recorded in the first chapter of Genesis.

The thought that man was the first living thing upon the earth and that he was placed here in a state of desolation, before there was any vegetation or animal life on the land, in the air, or in the sea, does violence to the entire account of creation as well as to reason. Such an idea naturally causes such thoughts as these: What was the length of this desolation when he was alone? What purpose could there have been in placing him here before the earth was prepared for him? If the desolation was long or short, it must have been a very comfortless place. Certainly it was not the place the Lord called "good" and "finished." The expression, "the first flesh upon the earth," is simply a statement of the fact that Adam—*the first man on the earth*—was, by reason of his transgression the first to partake of mortality. That is to say, the *fall* brought the mortal as well as the spiritual death. "Mortality" and "flesh" are often used as synonymous terms. The account in Genesis of creation informs us that Adam and Eve were the *first* to become subject to the mortal, or temporal, death. This fall brought death into the world. We will say more of this at another time. The mortal condition was extended so that it eventually embraces every creature on the land, in the air, and in the sea. In this way all creatures became "flesh," but not until *after* man had so become. Here are a few references on this point:

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (Jer. 17:5.)

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Romans 8:12.)

Ye judge after the flesh; I judge no man. (Jesus in John 8:15.)

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. (1 Peter 4:2.)

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation. . . . (2 Nephi 2:21.)

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven. (D. & C. 38:11.)

So Adam became the "first flesh on the earth," through the fall, not that he was placed here before any other creatures.

But God hath made known unto our fathers that all men must repent.

And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

And our father Adam spake unto the Lord, and said: Why it is that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. 15

Let us now consider some of the revelations in the Doctrine and Covenants in relation to Adam's place in the destiny of the earth. In August 1830, the Lord gave a revelation to the Prophet Joseph Smith in regard to the sacrament. The circumstances were as follows: In preparation for a religious service it was discovered that the little group had no wine for the

sacrament. Thereupon the Prophet Joseph Smith set out to buy some. He was met by an angel and received a revelation in which instruction was given that they should not purchase wine from their enemies and the Lord said to the Prophet: ". . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies; Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. 16 Then the Lord continued and said that he would partake of "the fruit of the vine" when the "hour cometh," with Moroni, Elias, John, the son of Zacharias and with Elijah and other ancient prophets, and also with "Michael, or Adam, the father of all, the prince of all, the ancient of days." (D. & C. 27:2-11.)

Here Michael is identified as Adam, and he is called the ancient of days, the prince of all, indicating that he stands at the head of the human family. In the same year (September 1830) the Lord gave another revelation in which Michael, or Adam, is mentioned and his status further discussed in the following passage:

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all. 17

Then the Lord continues his instruction and refers to Adam's fall and the results thereof as follows:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not. 18

Here we have the word of the Lord in our day stating that Michael is Adam, that he was in the Garden of Eden and because of temptation he was driven out and partook of the two deaths—spiritual and mortal. This came because he yielded to the enticings of the devil who was in the beginning and because of rebellion was cast out of heaven and took with him one third of the hosts of heaven because of their agency and rebellion. All of this confirms the stories in the Bible which our friends who follow the lead of Darwin ridicule and claim came from the ancient myths and legends borrowed by Israel from the Chaldeans and Babylonians. These men who are without spiritual guidance who have been taken captive by the devil have promulgated these stories and are largely responsible in leading tens of thousands away from the path of truth and from God.

Again in Section 84, verse sixteen, the Lord informs us that the Priesthood came down to Moses, from Adam, *who was the first man*. In Section 107, we have further light in relation to Adam which is important enough for a later consideration. In Section 128, we learn further that Adam, among other prophets who held keys of Priesthood, revealed his keys to the Prophet Joseph Smith which was essential to the fulfilling of the promises in relation to the restoration of all things.

The fact revealed that Adam holds authority under Jesus Christ and that he is Michael, the archangel, we must conclude, establishes him has a most worthy character. I appeal to all members of the Church not to permit these uninspired men who are trained in the philosophies of the world to lead them astray. The Lord has promised that when he comes he will reveal all things. 19 In that day all these theories which are in conflict with the revealed word of the Lord shall perish, for nothing can remain except eternal truth and that will be established by the revelations of God.

REFERENCES—CHAPTER FIFTEEN

Footnotes

1. John 8:13-18.
2. 2 Cor. 13:1.
3. 2 Nephi 27:12-14.
4. White, Dr. A. D., *Warfare of Science and Theology*, Vol. 1, pp. 41, 96; Draper, Dr. J. W., *Conflict Between Religion and Science*, pp. 195-6; Millikan, Dr. R. A., *Evolution in Science and Religion*, p. 66.
5. *Journal of Discourses*, Vol. 13, p. 236.
6. *Ibid.*, Vol. 13, p. 213.
7. *Journal History*, Jan. 1, 1871.
8. 1 Nephi 5:10-11.
9. 2 Nephi 2:16-21.
10. Alma 42:2-11.
11. Moroni 8:8.
12. *Ibid.*, 10:3.
13. Moses 2:26-27.
14. *Ibid.*, 3:7.
15. *Ibid.*, 6:50-56.
16. D. & C. 27:2-3.
17. *Ibid.*, 29:26.
18. *Ibid.*, 29:34-44.
19. *Ibid.*, 101:32.

CHAPTER SIXTEEN

ADAM'S PLACE IN THE EARTH'S DESTINY—2

IN the Doctrine and Covenants, Section 107, we have a wonderful revelation on Priesthood. This revelation was given at the request of the recently ordained apostles. They were about to go forth on missions assigned to them and they desired some guidance by revelation, so the Lord granted this request and instructed them in matters pertaining to the Priesthood. In the course of this divine communication the Lord gave definite instruction in relation to Adam and the patriarchs living before the flood. In it we are informed that the Priesthood was first given to Adam and he in the course of years, ordained his son Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah. Be it remembered that Adam, after the fall, lived for 930 years. Seth ordained Lamech and Noah was ordained by Methuselah. This is the descent of Priesthood from the beginning to the time of the flood.

Three years before the death of Adam, or in the year 927 from the date of the fall, this great Patriarch and father of the human family called Seth, Enos, Cainan, Mahaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his faithful descendants, now numerous, into the valley of Adam-ondi-Ahman, the place where Adam dwelt, and there bestowed upon them his last blessing.

And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

These things were all written in the book of Enoch, and are to be testified of in due time. 1

Again in Section 84, we have another reference to the descent of the Priesthood, this time tracing it back from Moses, Abraham, Melchizedek, Noah, Enoch, Able to Adam, and in verses 16 and 17 we read:

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, *who was the first man—*

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

We are here informed again that Adam was the first man, and that the Priesthood held by the prophets of old came down through his lineage from him to the days of Moses, and from Moses it continued on to the days of the coming of our Lord and Savior Jesus Christ. In the Doctrine and Covenants, Section 117, we are informed that Adam dwelt in Adam-ondi-

Ahman and the plains of Olaha Shinehah, which places have been made known to have been on the western hemisphere, and in what is now known as the State of Missouri. This is well for us to remember since it is the general impression that civilization commenced on the eastern hemisphere. Then, in a revelation given to President Brigham Young at Winter Quarters, January 14, 1847, the Lord said:

For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them.

Therefore, marvel not at these things, for ye are not yet pure; ye cannot yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work. 2

I have now given testimony from the Pearl of Great Price, the Book of Mormon and the Doctrine and Covenants, all confirming what is written in the Bible in regard to Adam, his creation, his fall, his Priesthood, and indicating to us a very definite time when he lived; of his ministry and when he died in full fellowship with the Lord, honored by his righteous posterity. One other passage completes this list, that from Section 78, verses 15-16:

That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

In this scripture we receive the knowledge that Michael, who is Adam, not only stands at the head ruling over his posterity as a prince unto them forever; but also he has been appointed to hold the keys of salvation for the benefit of the people of all the world who will truly repent and receive the Gospel, and this great honor is bestowed upon him to act under the direction of Jesus Christ who is the Only Begotten Son of God and the Holy One of Israel. Therefore, all ye mockers and you mighty men take heed unto yourselves, for the day will come when you will have to face this first man who has been crowned with honor to stand next to Jesus Christ holding the keys of salvation; and you will not pass through the gates into that kingdom without his consent! When that day comes and if you are permitted to pass through those gates it will be only because you sorely repented and have humbly apologized to this great man whom you have so mercilessly maligned.

The following teachings in regard to Adam are taken from the discourses and writings of the Prophet Joseph Smith, who was better prepared to speak than any other man since the days of Jesus Christ, on the life and authority of Adam. His knowledge was not obtained from books or the writings of the worldly wise of the present day. What he learned and revealed was given him by divine revelation.

The Prophet Joseph Smith had this to say about Adam and the Priesthood:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and here is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity. Our Savior speaks of children and says, Their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

DESCENT OF PRIESTHOOD

How have we come at the Priesthood in the last days? It came down, in regular succession. Peter, James and John, had it given to them and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels . . . to God the Judge of all—the spirits of just men made perfect; to Jesus the mediator of the new covenant. (Hebrews 12:23.)

I saw Adam in the valley of Adam-on-di-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what would befall them to the latest generation.

This is why Adam blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., "whose builder and maker is God." (Hebrews 11:10.) Moses

sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. *In the first ages of the world* they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on the earth. Their bowels yearn over us. God sends down men for this reason. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matthew 13:41.) All these authoritative characters will come down and join hand in hand in bringing about this work. 3

At the October conference in Nauvoo in 1840, the Prophet gave further instruction regarding the Priesthood and in the course of his remarks had the following to say about Adam:

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; *i.e.*, the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:9-10.)

Now the purpose in himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14.)

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to his connection with man, and that glorious and perfect order which he established in himself, whereby he sent forth power, revelations, and glory.

ADAM RECEIVED COMMANDMENTS FROM GOD

God will not acknowledge that which he has not called, ordained, and chosen. In the beginning God called Adam by his own voice. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and hid myself." (Genesis 3:9-10.) Adam received commandments and instructions from God: this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner. And if they offered sacrifices they must be authorized by ordination. We read in Genesis 4:4, that Abel brought of the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And, again, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Hebrews 11:4.) How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the kingdom to the Father, which shall be at the end of the last dispensation. . . .

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed of a blessing. "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God, and he was not, for God took him." (Gen. 5:22-24.) Now this Enoch God reserved unto himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there has been little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul; therefore Jude spoke of him (14-15 verses). And Enoch, the seventh from Adam, revealed these sayings: "Behold, the Lord cometh with ten thousands of his saints." 4

In the early part of the year 1912, Elder Samuel O. Bennion, then presiding in the Central States Mission, wrote to the First Presidency for a statement answering the enemies of the Church who were falsely quoting President Brigham Young. The letter of Presidency to Elder Bennion is as follows:

Salt Lake City, Utah

February 20, 1912

Pres. Samuel O. Bennion,

Independence, Missouri.

Dear Brother:

Your question concerning Adam has not been answered because of pressure of important business. We now respond briefly but, we hope, plainly. You speak of "the assertion made by Brigham Young that Jesus was begotten of the Father in the flesh by our father Adam, and that Adam is the father of Jesus Christ and not the Holy Ghost, and you say that elders are challenged by certain critics to prove this.

If you will carefully examine the sermon to which you refer, in the *Journal of Discourses*, Vol. 1, you will discover that, while President Young denied that Jesus was "begotten by the Holy Ghost," he did not affirm, in so many words, that "Adam is the father of Jesus Christ in the flesh." He said, "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden and who is our Father in Heaven." Here is what President Young said about him, "Our Father in Heaven begat all the spirits that ever were or ever will be upon this earth and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man." Was he in the garden of Eden?

Surely; he gave commandment to Adam and Eve; he was their Father in Heaven; they worshiped him and taught their children after the fall to worship and obey him in the name of the Son who was to come.

But President Young went on to show that our father Adam—that is, our earthly father—the progenitor of the race of man, stands at the head, being "Michael the Archangel, the Ancient of Days," and that he was not fashioned from earth like an adobe, but begotten by his Father in Heaven.

Adam is called in the Bible "the son of God." (Luke 3:38.) It was our Father in Heaven who begat the spirit of him who was the Firstborn of all spirits that come to this earth and who was also his Father by the Virgin Mary, making him "the Only Begotten in the flesh." Read Luke 1:26-35. Where is Jesus called "the Only Begotten of the Holy Ghost?" He is always singled out as "the Only Begotten of the Father." (John 14:3-16-18, etc.). The Holy Ghost came upon Mary, her conception was under that influence, even of the spirit of life; our Father in Heaven was the Father of the Son of Mary, to whom the Savior prayed, as did our earthly father Adam.

When President Young asked, "Who is the father?" he was speaking of Adam as the father of our earthly bodies, who is at our head as revealed in Doctrine and Covenants, Sec. 107, verses 53-56. In that sense he is one of the Gods referred to in numerous scriptures, and particularly by Christ. (John 10:34-36.) He is the great Patriarch, the Ancient of Days, who will stand in his place as "a prince over us forever," and with whom we shall have to do," as each family will have to do with its head, according to the Holy Patriarchal order. Our father Adam, perfected and glorified as a God, will be a being who will carry out the behests of the great Elohim in relation to his posterity.

While, as Paul puts it, There be gods many and lords many (whether in heaven or in earth), unto us there is but one God the Father, of whom are all things, and one Lord Jesus Christ. Latter-day Saints worship him and him alone, who is the Father of Jesus Christ, whom he worshiped, whom Adam worshiped and who is God the Eternal Father of us all.

Your brethren,

Joseph F. Smith

Anthon H. Lund

Charles W. Penrose

First Presidency President Brigham Young has borne testimony concerning Adam and his place in the world as Michael, the Archangel, who will stand at the head of his posterity forever having jurisdiction over them under Jesus Christ. In one of his discourses he said:

We are safe in saying that from the day that Adam was created and placed in the garden of Eden to this day, the plan of salvation and the revelations of the will of God to man are unchanged, although mankind have not for many ages been favored there-with, in consequence of apostasy and wickedness. There is no evidence to be found in the Bible that the Gospel should be one thing in the days of the Israelites, and another in the days of Christ and his apostles, and another in the 19th century, but, on the contrary, we are instructed that God is the same in every age, and that his plan of saving his children is the same. The plan of salvation is one, from the beginning of the world to the end thereof. 5

Adam was as conversant with his Father who placed him upon the earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and walked with him; and the children of Adam were more or less acquainted with him; and the things that pertain to God and to heaven were as familiar among mankind in the first ages of their existence on the earth, as these mountains are to our mountain boys, as gardens are to our wives and children, or as the road to the Western Ocean is to the experienced traveler. From this source mankind received their religious traditions. 6

The youth of Israel should remember that the Prophet Joseph Smith was in communication with the heavens constantly. He was instructed by angels and by the Son of God himself. For four years he was tutored by the Angel Moroni before he was privileged to obtain the plates of the Book of Mormon and after that he was frequently visited by heavenly messengers. He and Oliver Cowdery stood in the presence of John the Baptist and under his hands received the Aaronic Priesthood, and later under the hands of Peter, James and John received the Melchizedek Priesthood and were commanded to organize the Church. The ancient prophets from Adam to Peter, James and John in the dispensation of the Meridian of Time, came and manifested the keys of their dispensations to these two men. The Prophet Joseph Smith saw Adam as well as these many other ancient prophets; he speaks by authority for he had the knowledge. He knew that Adam lived and that he is the "first man," the "Ancient of Days," so called because he was the "oldest of all." I have presented the testimonies of the Nephite prophets, the ancient prophets of the Israelites as the knowledge has come to us through revelation and recorded in the Pearl of Great Price and the writings of Abraham, all

confirming the stories related in the Bible. We discover that organic evolution mocks at all of this.

Now, my beloved brethren and sisters, and especially you younger members of the Church, is it not better to hearken to these brethren who had personal knowledge than to accept the insecure doctrines of those who reject their Redeemer and his servants and endeavor to put them to open shame?

REFERENCES—CHAPTER SIXTEEN

Footnotes

1. D. & C. 107:41-57.
2. *Ibid.*, 136:36-37.
3. *Teachings of the Prophet Joseph Smith*, pp. 157-159.
4. *Ibid.*, pp. 167-170.
5. *Journal of Discourses*, Vol. 10, p. 324.
6. *Ibid.*, Vol. 9, p. 148.

CHAPTER SEVENTEEN

ADAM'S PLACE IN THE EARTH'S DESTINY—3

THERE are other testimonies coming from our brethren, who were trained under the teachings of the Prophet Joseph Smith and who are able to speak by virtue of the inspiration of the Spirit of the Lord by which they have been led. Their teachings should be heeded by the members of the Church. The following article by the First Presidency was written for the purpose of directing our Church members in the light of revealed truth and to fortify them against the false doctrines and philosophies so prevalent in the world.

THE ORIGIN OF MAN By THE FIRST PRESIDENCY OF THE CHURCH

"God created man in his own image."

Inquiries arise from time to time respecting the attitude of the Church of Jesus Christ of Latter-day Saints upon questions which, though not vital from a doctrinal standpoint, are closely connected with the fundamental principles of salvation. The latest inquiry of this kind that has reached us is in relation to the origin of man. It is believed that a statement of the position held by the Church upon this important subject will be timely and productive of good.

In presenting the statement that follows we are not conscious of putting forth anything essentially new; neither is it our desire so to do. Truth is what we wish to present, and truth—eternal truth—is fundamentally old. A restatement of the original attitude of the Church relative to this matter is all that will be attempted here. To tell the truth as God has revealed it, and commend it to the acceptance of those who need to conform their opinions thereto, is the sole purpose of this presentation.

"God created man in his own image, in the image of God created he him; male and female created he them." In these plain and pointed words the inspired author of the book of Genesis made known to the world the truth concerning the origin of the human family. Moses, the prophet-historian, "learned," as we are told, "in all the wisdom of the Egyptians," when making this important announcement, was not voicing a mere opinion, a theory derived from his researches into the occult lore of that ancient people. He was speaking as the mouthpiece of God, and his solemn declaration was for all time and for all people. No subsequent revelator of the truth has contradicted the great leader and law-giver of Israel. All who have since spoken by divine authority upon this theme have confirmed his simple and sublime proclamation. Nor could it be otherwise. Truth has but one source, and all revelations from heaven are harmonious with each other. The omnipotent Creator, the maker of heaven and earth—had shown unto Moses everything pertaining to this planet, including the facts relating to man's origin, and the authoritative pronouncement of that mighty prophet and seer to the house of Israel, and through Israel to the whole world, is couched in the simplest clause: "God created man in his own Image." (Genesis 1:27; Pearl of Great Price—Book of Moses, 1:27-41.)

The creation was two-fold—first spiritual, secondly temporal. This truth, also, Moses plainly taught—much more plainly than it has come down to us in the imperfect translations of the

Bible that are now in use. Therein the fact of a spiritual creation, antedating the temporal creation, is strongly implied, but the proof of it is not so clear and conclusive as in other records held by the Latter-day Saints to be of equal authority with the Jewish scriptures. The partial obscurity of the latter upon the point in question is owing, no doubt, to the loss of those "plain and precious" parts of sacred writ, which, as the Book of Mormon informs us, have been taken away from the Bible during its passage down the centuries. (1 Nephi 13:24-29.) Some of these missing parts the Prophet Joseph Smith undertook to restore when he revised those scriptures by the spirit of revelation, the result being that more complete account of the creation which is found in the book of Moses, previously cited. Note the following passages:

"And now, behold I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth:

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men, and not yet a man to till the ground: for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air:

"But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

"And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word." (Pearl of Great Price—Book of Moses, 3:4-7. See also chapters 1 and 2, and compare with Genesis 1 and 2.)

These two points being established, namely, the creation of man in the image of God, and the two-fold character of the creation, let us now inquire: What was the form of man, in the spirit and in the body, as originally created? In a general way the answer is given in the words chosen as the text of this treatise. "God created man in his own image." It is more explicitly rendered in the Book of Mormon thus: "All men were created in the beginning after mine own image." (Ether 3:15.) It is the Father who is speaking. If, therefore, we can ascertain the form of the "Father of spirits," "The God of the spirits of all flesh," we shall be able to discover the form of the original man.

Jesus Christ, the Son of God, is "the express image" of his Father's person. (Hebrews 1:3.) He walked the earth as a human being, as a perfect man, and said, in answer to a question put to him: "He that hath seen me hath seen the Father." (John 14:9.) This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of his Father's person, then his Father is in the form of man; for that was the form of the Son of God, not only during his mortal life, but before his mortal birth, and after his resurrection. It was in this form that the Father and the Son, as two personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision. Then if God made man—the first man—in his own image

and likeness, he must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. That man was made in the image of Christ, is positively stated in the book of Moses: "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. . . . And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (2:26, 27.)

The Father of Jesus is our Father also, Jesus himself taught this truth, when he instructed his disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the Firstborn among all the sons of God—the first begotten in the spirit, and the Only Begotten in the flesh. He is our elder brother, and we, like him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.

"God created man in his own image." This is just as true of the spirit as it is of the body, which is only the clothing of the spirit, its complement; the two together constituting the soul. The spirit of man is in the form of man, and the spirits of all creatures are in the likeness of their bodies. This was plainly taught by the Prophet Joseph Smith. (Doctrine and Covenants, 77:2.)

Here is further evidence of the fact. More than seven hundred years before Moses was shown the things pertaining to this earth, another great prophet, known to us as the brother of Jared, was similarly favored by the Lord. He was even permitted to behold the spirit-body of the foreordained Savior, prior to his incarnation; and so like the body of a man was his spirit in form and appearance, that the prophet thought he was gazing upon a being of flesh and blood. He first saw the finger and then the entire body of the Lord—all in the spirit. The Book of Mormon says of this wonderful manifestation:

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

"And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?"

"And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

"And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this?"

"And he answered: Nay; Lord, show thyself unto me.

"And the Lord said unto him: Believest thou the words which I shall speak?"

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:6-16.)

What more is needed to convince us that man, both in spirit and in body, is the image and likeness of God, and that God himself is in the form of man?

When the divine Being whose spirit-body the brother of Jared beheld, took upon him flesh and blood, he appeared as a man, having "body, parts and passions," like other men, though vastly superior to all others, because he was God, even the Son of God, the Word made flesh: in him "dwelt the fulness of the Godhead bodily." And why should he not appear as a man? That was the form of his spirit, and it must needs have an appropriate covering, a suitable tabernacle. He came into the world as he had promised to come (3 Nephi 1:13) taking an infant tabernacle, and developing it gradually to the fulness of his spirit stature. He came as man had been coming for ages, and as man has continued to come ever since. Jesus, however, as shown, was the Only Begotten of God in the flesh.⁹

"Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence,—revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of the race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it

commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

True it is that the body of man enters upon its career as a tiny germ or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God himself is an exalted man, perfected, enthroned, and supreme. By his almighty power he organized the earth, and all that it contains, from spirit and element, which exist co-eternally with himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally—"that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual." He made the tadpole and the ape, the lion and the elephant; but he did not make them in his own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the hereafter, each class in its "distinct order or sphere," and will enjoy "eternal felicity." That fact has been made plain in this dispensation. (Doctrine and Covenants 77:3.)

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

Joseph F. Smith

John R. Winder

Anthon H. Lund,

First Presidency of the Church of Jesus Christ of Latter-day Saints. 1

The word of the Lord in the Pearl of Great Price, the Book of Abraham, and the Doctrine and Covenants, should carry enough weight with members of the Church to satisfy them and give them a firm foundation on which to stand. To all the members who have received the testimony through the Holy Ghost, these teachings supporting the Old Testament, will suffice. We do have in the Church, however, a great many members who do not have that abiding testimony, unfortunately. These are readily disturbed by the philosophies and theories taught in the colleges and other schools and it is difficult for them to see that the philosophical doctrines can be false. Many of the theories are proclaimed with such positive

finality that those weak in the faith are confused or perhaps inclined to accept the deductions of these teachers and think that the revelations must be wrong. This is a step towards apostasy. As the Lord declared, we cannot serve two masters. We cannot accept the hypotheses of science which are in conflict with that which is here set forth in clearness, at the same time. They are diametrically opposite to each other. Therefore it seems the part of wisdom to present more testimony than is obtainable in the direct word of the Lord. Therefore I shall proceed to present some of the writings of others of the members of the Church who were schooled under the Prophet Joseph Smith. Here is a saying by President Brigham Young:

It is a true saying of the Savior's . . . He came for the express purpose of dividing the righteous from the wicked. This formed as much a part of his holy ministry as any other part of the will of the Father.

We see this principle verified from days of old. It was demonstrated in the very commencement of the peopling of the earth. How soon an opposition was introduced in the morning of creation, when righteousness was proclaimed, when truth was revealed, when the light and knowledge of eternity shone with lustrous beauty upon Adam and his children. Cain must rise up and slay his brother while they were walking with the Lord. . . .

It is very true, had not sin entered into the world, and opposition been introduced, *death would not have entered*. (My italics.) From that time to this, death, opposition, selfishness, malice, anger, pride, darkness of every description that could be invented by the children of men, as they have multiplied and spread abroad in the earth, have increased. 2

How did Adam and Eve sin? Did they come out in direct opposition to God and to his government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world. . . . Then came the curse upon the fruit, upon the vegetables, and upon our mother earth; and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through Man's transgression. 3

REFERENCES—CHAPTER SEVENTEEN

Footnotes

1. *Improvement Era*, Vol. 13, pp. 75-81.
2. *Journal of Discourses*, Vol. 1, pp. 234-5
3. *Ibid.*, Vol. 10, p. 312.

CHAPTER EIGHTEEN

THE FALL AND INFINITE ATONEMENT

"THEN Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I AM THE RESURRECTION, AND THE LIFE: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:20-27.)

Every member of the Church should have the same assurance that Martha had. It is their privilege to know that Jesus Christ is the Only Begotten Son of God, and is the resurrection and the life. It is likewise their privilege to know that Adam fell and brought death into the world. 1 The resurrection is a demonstrated fact, and by faith we know that the atonement of Jesus Christ came because of the fall.

It is impossible for the carnally minded to understand the reason for the fall and likewise understand the necessity for the atonement of Jesus Christ. It is true that not all the purposes of our Eternal Father have been revealed to man and there are some things that have to be received by faith; but these great truths have been made known and we have the assurance that through the sacrifice made on the cross all mankind and every other creature, even the earth itself, are redeemed from death and shall receive the resurrection and be restored to immortal life. Men receive assurance and knowledge due to their faithfulness and adherence to the commandments of Jesus Christ. Those who reject their Redeemer and refuse to keep his commandments cannot know and comprehend these eternal truths. Alma explained this to Zeezrom in the following words:

And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. 2

Naturally the Lord cannot reveal the mysteries of his kingdom to the scoffer, neither can he to the member of the Church who is not faithful. If a man does not exercise faith why should he have the revelations concerning the kingdom of God revealed to him? They cannot understand them because they are "fallen" man, and without the enlightening influence of the Holy Spirit, they are as the Lord expressed it, "carnal, sensual and devilish." 3 It is written that when the disciples asked the Savior why he spoke in parables, he answered: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." 4 The Lord further said, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." 5 There were occasions when he instructed his disciples not to reveal certain manifestations until after his resurrection.

Of course, a man who believes that man has descended from lower forms of life, and by gradual development after an enormous length of time evolved from fish to reptile and then to ape, can never understand the fall of man and the atonement. These truths are mysteries to him and only contempt and abuse do they receive from him. Here are a few such expressions.

This from Robert Blatchford:

But no Adam, no Fall; no Fall no Atonement; no Atonement no Savior. Accepting evidence, how can we believe in a Fall? When did man fall; was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a Fall, why should there be any Atonement? (*God and My Neighbor*, p. 159, Chicago, 1917.)

This from Durant Drake:

What sort of justice is it that could be satisfied with the punishment of one innocent man and the free pardon of myriads of guilty men? The theory seems a remnant of the ancient idea that the gods need to be placated; but by the side of pagan gods, who were content with humble offerings of flesh and fruit, the Christian God, demanding the suffering and death of his own Son, appears a monster of cruelty. (*Problems of Religion*, p. 176.)

This from John Fisk:

Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him. (*The Destiny of Man*, p. 103.)

This from Dr. E. W. McBride, at the Oxford Conference of Modern Churchmen:

If mankind have been slowly developing out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out

of primitive man by processes as natural as those which gave rise to the Jews. (*The Modern Churchman*, September 1924, p. 232.)

This from Dr. H. D. A. Major, also at the Oxford Conference of Modern Churchmen:

Science has shown us that what is popularly called "original sin" . . . consists of man's inheritance from his brute ancestry. (*The Modern Churchman*, p. 206.)

This from Andrew D. White:

. . . The theory of an evolution process in the formation of the universe and of animated nature is established, and the theory of direct creation is gone forever. In place of it science has given us conceptions far more noble, and opened the way to an argument for design infinitely more, beautiful than any ever developed by theology. (*A History of the Warfare of Science with Theology in Christendom*, Vol. 1, p. 86.)

With this special attack upon geological science by means of the dogma of Adam's fall, the more general attack by the literal interpretation of the text was continued. The legendary husks and rinds of our sacred books were insisted upon as equally precious and nutritious with the great moral and religious truths which they developed. (*Ibid*, pp. 222-223.)

A belief, then, in a primeval period of innocence and perfection—moral, intellectual, and physical—from which men for some fault fell, is perfectly in accordance with what we should expect.

Among the earliest known records of our race we find this view taking shape in the Chaldean legends of war between the gods, and of a fall of man; both of which seemed necessary to explain the existence of evil. . . . But there came a "fall," caused by human curiosity. Pandora, the first woman created, received a vase which, by divine command, was to remain closed; but she was tempted to open it, and troubles, sorrow, and disease escaped into the world, hope alone remaining. So too, in Roman mythological poetry the well-known picture of Ovid is but one among the many exhibitions of this same belief in a primeval golden age—a Saturnian cycle. *Ibid*, Vol. 1, p. 286.)

In previous chapters we have shown by the revelations the Lord has given us that Adam was placed on the earth not subject to death. The Lord said to him that if he partook of the fruit of the tree of the knowledge of good and evil he should die. From the words of Lehi we learn that Adam could have lived forever and all things on the face of the earth likewise, had he not partaken of that fruit. President Brigham Young said that by partaking of that fruit, Adam and Eve "transgressed a command of the Lord, and through that transgression sin came into the world." (*Discourses*, pp. 157-158.) President Joseph F. Smith said that Adam was "immortal" before the fall. Elder Orson Pratt, in the *Times and Seasons*, 1845, and *Journal of Discourses* 1:280-284, said the same. We are also taught that, not being subject to death, Adam had no blood in his veins before the fall. Blood is the life of the mortal body. The Lord so declared it when commanding Noah after the flood. He said:

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall ye not eat.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 6

In giving the law to Moses for Israel the Lord confirmed this commandment and explained that the blood is the life of the mortal body:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for the souls: for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

For it is the life of flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be clean until the even: then shall he be clean. 7

There is no blood in an immortal body, and when Adam transgressed the law and ate the fruit that had been forbidden there came a drastic change in his body and it was transformed from the condition where there was no death to a condition where it became subject to death, or mortality, and from that time forth blood was the life-giving fluid.

Some of the clearest explanations of this change that took place and the consequences which followed are found in the Book of Mormon and the Pearl of Great Price. Lehi points out the fact that had there been no fall there could have been no fulfilment of the purposes of the Lord, that is, to people this earth with his children as he had done in other earths, and this great prophet says had there been no fall, Adam and Eve would have had no children; "wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they

might have joy." 8 This same truth was made known to Adam and Eve, and Eve, when learning that good was to come out of the fall, rejoiced and said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." 9 So we learn that the fall became a blessing to mankind. Moreover, we have been taught that this earth-life was essential to the eternal progress of man. The plan for the peopling of the earth was received with great joy by the majority of the spirit children of our Eternal Father. We lived in his presence and were acquainted with him. We beheld his glory, for he was an exalted man—"Man of Holiness is his name," 10 and he had a physical body, the tabernacle for his glorious spirit. We were promised that in coming down to the earth and proving faithful to this second estate, we could return with added glory 11 and be like him, 12 and those who fail to obtain this exaltation, yet they will be blessed with their physical tabernacles to receive blessings far in advance of what they could attain had they remained in the spirit world, for they will obtain some degree of glory, 13 the one exception being in the case of those who having had the light rebel and put Christ to open shame.

We have not had revealed to us all the purposes of the Lord, but we know by our faith, that it was essential that Adam come to this earth a son of God without being subject to mortality and that it was essential that he partake of mortality as a step on the way to eternal glory and to become like God. Moreover, we have learned, and can understand, the need of passing through a probationary state to be tried and tested to see if in this mortal estate we will be true to every commandment our Eternal Father gives us here. It is by being tried and proved that we are prepared to have glory added upon our heads for ever and ever, if we remain faithful; therefore this is a state of probation. Not only did Adam fall "that men might be," but also that men might prove themselves for an eternal reward after their resurrection. The Lord has prepared places for his children and they will receive rewards and punishments according to their works and thus find their place in the eternity to come.

Having transgressed the law under which he existed before the fall in the Garden of Eden, Adam became subject to Satan; that is to say, he, knowing good and evil, was subject to sin and temptation. This the Lord has said was essential to man's progress, "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet." 14 From Adam all of his posterity have become subject to the same conditions which came upon him, and being subject to sin and the mortal death, all men were under the dominion of Satan. Moreover, Adam and his posterity were unable to free themselves from this awful condition, for we all become subject to death without the power to redeem ourselves. Therefore without the help of someone not subject to death, when death comes we would have been separated spirit and body forever. Our bodies would have returned to the dust and our spirits would have become subject to Satan. Jacob, son of Lehi, has discoursed on this point as follows:

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came

upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself high unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. 15

This is a very clear declaration by Jacob which we all should read. It is stated in the right spirit concerning the mission of Jesus Christ. It is pitiful to know that men possessed with some degree of intelligence who should be quickened by the Spirit of Christ which is given to every man, turn from its promptings and from the mission of Jesus Christ with such wicked contempt and reviling; but, they cannot follow Satan and have faith in Jesus Christ. We have seen that in the grand council in heaven before the foundation of the earth was laid, this plan of salvation was made known, to the sons and daughters of God. It was there that

Jesus Christ volunteered to come to this earth and fulfil his mission by the shedding of his blood to redeem mankind from the fall. It was there that Adam volunteered, or was appointed, to come and fall, that man might be, and the purpose of the Father be accomplished. It is reasonable for us to believe that Adam came in the manner in which he did, and for Christ to come to redeem him and his posterity. All of this was known before the earth was formed. It is written in the Bible, we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 16 We may be sure had there been any other way to bring to pass the fall and the redemption the sacrifice by Jesus Christ would not have been required. That it was required is evident in the fact that he was chosen before the foundation of the earth was laid. When John saw Jesus coming for baptism, he said, "Behold the Lamb of God, which taketh away the sin of the world." 17

We have learned from the writings of Moses in the Pearl of Great Price that sacrifice of oxen, sheep and goats, was introduced in the days of Adam among the first commandments given to him after the fall. He was instructed that this sacrifice was "a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth," 18 and from the very beginning such sacrifice was offered. It was one of the first things done by Noah after leaving the ark, and commanded by the Lord in Israel in his word to Moses. This practice, instituted to remind them of the great sacrifice of the "Lamb of God," continued down to the time of the crucifixion of Jesus Christ when the practice was discontinued because the great Sacrifice, to which all other sacrifices pointed, had been accomplished. From that day forward the Lord instituted the sacrament, pointing back to his death upon the cross. It is unfortunate that apostates from the Church in the earliest times perverted the covenant of sacrifice and among these apostate peoples the sacrifice of human beings was offered. No longer did they remember the great sacrifice of Jesus Christ who was to come, but sacrifice was made to please and appease their false gods, whom they had substituted for the worship of our Eternal Father. The fact, however, that sacrifice was offered among people everywhere on the face of the earth, harks back to the time in which it was rightfully done by commandment of the Lord.

It was said by one distinguished writer that Jesus Christ knew nothing about the doctrine of the fall. Surely this man did not understand the scriptures. It was at the time of the coming of Nicodemus that the Savior called attention to the lifting of the brazen serpent in the camps of Israel and said that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." 19 Constantly during his ministry he called his disciples' attention to the fact that he was to lay down his life and take it again. He spoke of himself as the water of life and as the bread of life, and confounded his enemies who said, "How can this man give us his flesh to eat?" 20 This was in reference to the introduction of the sacrament which was to replace the law of animal sacrifice. All of these things were said because he knew he was to be the sacrifice for the sins of the world.

We have some excellent prophecies concerning the atonement of Jesus Christ in the teachings of the Book of Mormon prophets. Mosiah, the prophet-king, in speaking of Christ more than one hundred years before his birth said in his instructions to his people:

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven

among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.

And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

But wo, wo unto him who knoweth that he rebelleth against God! for salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. 21

Again King Benjamin continued:

I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body—

I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you. 22

Alma answering the question of Antionah, a chief ruler who asked:

What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever?

Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

Therefore he sent angels to converse with them, who caused men to behold of his glory.

And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works. 23

Here is the testimony of Samuel the Lamanite, five years before the birth of Jesus Christ:

And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

And behold, there shall a new star arise, such an one as ye never beheld; and this also shall be a sign unto you.

Samuel then gave them a sign of the crucifixion and death of the Lord:

For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness. 24

The testimony of Moroni:

Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still. 25

In our own dispensation we have the word of the Lord from his own mouth in relation to his atonement. Here are a few such statements which will suffice:

Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your suffering be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

For behold, I God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. 26

Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;

The same which knoweth all things, for all things are present before mine eyes;

I am the same which spake, and the world was made, and all things came by me.

I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them. 27

But God hath made known unto our fathers that all men must repent.

And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. 28

Before the fall Adam was in the presence of God and was not subject to death; he and Eve could have no children, and they knew not good and evil, for all their knowledge of the pre-

existence had been taken away from them. After the fall, Adam and Eve became subject to the physical or temporal death and were banished from the presence of the Lord thus partaking of both the temporal and spiritual, or second death, which is banishment from God. Through baptism and the gift of the Holy Ghost they were reclaimed from the spiritual death. Moreover, they became parents of a great posterity. They were capable of knowing good and evil and gained knowledge and were taught the everlasting Gospel. Adam also found himself in a condition under the broken law, where he could not pay the debt and repair the broken law. He could not restore either to himself or give to his children the eternal, or immortal life, that had been taken away. Justice demanded reparation and the restoration of the life that had been taken away—life free from the seeds of death.

Blood had become the life-giving fluid in Adam's body, and was inherited by his posterity. Blood was not only the life of the mortal body, but also contained in it the seed of death which bring the mortal body to its end. Previously the life force in Adam's body, which is likewise the sustaining power in every immortal body, was the spirit. In order to restore that immortal condition and destroy the power of the blood, an infinite sacrifice had to be made. No one subject to death could pay the price, for all mortal beings were under the curse of mortality. Therefore it was decreed in the heavens before the world was formed that the Only Begotten Son of God should come and pay the debt demanded by justice and give to man the blessing of immortality and eternal life. Jacob, son of Lehi, made this declaration:

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel has spoken it.

Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God. 29

So we see that the atonement of Jesus Christ not only restores man through the resurrection, uniting inseparably his spirit and his body, but it also redeems all who repent of their sins, receive the Gospel and endure in faith to the end. The atonement, therefore, is of twofold nature; it saves all men from the eternal separation of spirit and body which was inflicted upon them by the fall, and it also saves all who are willing to be obedient to the plan of salvation and gives them eternal life to become like God.

These words of our Redeemer are extremely significant in relation to his mission and atonement:

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 30

Having been born of a mortal mother and an immortal Father, Jesus had inherited the power over death. He was never subject to death; therefore, was not under the curse of Adam's transgression. On other occasions he declared that he had life in himself (John 5:24-26.), so that he could lay his life down and take it again. Being the Son of Mary, he had obtained from her his blood and the power to lay down his life and by the power coming from his Father, to take it again. Thus he became the "resurrection and the life," with power to open the door to eternity and redeem from Satan's power every living creature. It was necessary that he die by the shedding of his blood, the life-giving power of mortality, for it was by the blood that mortality came into the world, and by the atonement of Jesus Christ mortality is destroyed and the debt paid that came through Adam's fall.

REFERENCES—CHAPTER EIGHTEEN

Footnotes

1. 2 Nephi 9:5-6.
2. Alma 12:9-11.
3. Moses 3:13; Mosiah 16:3.
4. Matt. 13:11-12.
5. *Ibid.*, 7:6.
6. Gen. 9:2-6.
7. Leviticus 17:10-15.
8. 2 Nephi 2:23-25.
9. Moses 5:11.
10. *Ibid.*, 6:57.
11. Abraham 3:26
12. 1 John 3:1-3.
13. D. & C. 76:71, 89, 112.
14. *Ibid.*, 29:39; 2 Nephi 2:15-16.
15. 2 Nephi 9:6-15.
16. 1 Peter 1:19-20.
17. John 1:29.
18. Moses 5:7.
19. John 3:14-15.
20. *Ibid.*, 6:52. (Read verses 30-58.)
21. Mosiah 3:5-12.
22. *Ibid.*, 4:6-8.
23. Alma 12:20-30.

24. Helaman 14:2-5; 15-18.

25. Mormon 9:12-14.

26. D. & C. 19:15-19.

27. *Ibid.*, 38:1-4.

28. Moses 6:50-52.

29. 2 Nephi 9:21-29.

30. John 10:15-18.

CHAPTER NINETEEN

TESTIMONY OF EARLY BRETHREN

THE Tenth Article of Faith reads as follows:

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory."

We are also taught that we are living in the "Dispensation of the Fulness of Times." This is the dispensation into which all other dispensations flow. It is spoken of in the scriptures as "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." 1 If the earth is to be renewed, to what is it to be renewed? It must be to some condition which prevailed in the beginning when the Lord pronounced it "good." Isaiah, in the 65th chapter of his book gives us the story of what this restoration will be. Likewise in the Doctrine and Covenants, Section 101, verses 23 to 30, we are given a similar account, and in the same book, Section 133, the Lord reveals in some detail other things pertaining to this restoration. This work of restoration commenced many years ago, when the Lord prepared for the restoration of the Church in this dispensation, and received its impetus when the Lord commenced his "marvelous work and a wonder." 2

We learn in Section 133, that the Ten Tribes are to come to the children of Ephraim to receive their blessings and be restored; the Lamb shall come and stand on Mt. Zion, and on the Mt. of Olives and "utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people." His voice shall break down the mountains, the "great deep" shall be driven *back* into the North countries, and the islands shall become one land and Jerusalem and Zion shall be turned back to their own place, "and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh."

Some of our brethren who lived in the days of the Prophet Joseph Smith have written interesting accounts of this condition which was in the beginning and what it will be like in the restoration. First we will present parts of the story as related by Elder Parley P. Pratt, in his *Voice of Warning* and as it is re-published by John Taylor, in his *The Government of God*. President Taylor introduces the quotation from Elder Parley P. Pratt's writings with the following sentence:

Now, restoration signifies a bringing back, and must refer to something which existed before; for if it did not exist before, it could not be restored. I cannot describe this better than Parley P. Pratt has done in his *Voice of Warning*, and shall therefore make the following extract:— .

Now, we can never understand precisely what is meant by restoration, unless we understand what is lost or taken away; for instance, when we offer to restore any thing to a man, it is as much as to say he once possessed it, but had lost it, and we propose to replace or put him in possession of that which he once had; therefore, when a prophet speaks of the restoration of

all things, he means *all things* have undergone a change, and are to be again restored to their primitive order even as they first existed.

First, then, it becomes necessary for us to take a view of creation as it rolled in purity from the hand of its Creator; and if we can discover the true state in which it then existed, and understand the changes that have taken place since, then we shall be able to understand what is to be restored; and thus our minds being prepared, we shall be looking for the very things which will come, and shall be in no danger of lifting our puny arm, in ignorance, to oppose the things of God.

First, then, we will take a view of the earth, as to its surface, local situation, and productions.

When God had created the heavens and the earth, and separated the light from the darkness, his next command was to the waters, Gen. 1:9—And God said, "Let the waters under the heaven be gathered together into *one place*, and let the dry land appear: and it was so!" From this we learn a marvelous fact, which very few ever realized or believed in this benighted age; we learn that the waters, which are now divided into oceans, seas, and lakes, were then all gathered together, into one vast ocean; and, consequently, that the land, which is now torn asunder, and divided into continents and islands, almost innumerable, was then *one* vast continent or body, *not* separated as it is now.

Second, we hear the Lord God pronounce the earth, as well as every thing else, *very good*. From this we learn that there were neither deserts, barren places, stagnant swamps, rough, broken, ragged hills, nor vast mountains covered with eternal snows; and no part of it was located in the frigid zones, so as to render its climate dreary and unproductive, subject to eternal frost, or everlasting chains of ice,—

Where no sweet flowers the dreary landscape cheer,
Nor plenteous harvests crown the passing year;

but the whole earth was probably one vast plain, or interspersed with gently rising hills, and sloping vales, well calculated for cultivation; while its climate was delightfully varied with the moderate changes of heat and cold, of wet and dry, which only tended to crown the varied year, with the greater variety of productions, all for the good of man, animal, fowl, or creeping thing; while from the flowery plain, or spicy grove, sweet odors were wafted on every breeze; and all the vast creation of animated beings breathed naught but health, peace, and joy.

Next, we learn from Genesis 1:29-30, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." From these verses we learn that the earth yielded neither noxious weeds nor poisonous plants, nor useless thorns and thistles; indeed, everything that grew was just calculated for the food of man, beast, fowl, and creeping thing; and their food was all vegetable; flesh and blood were never sacrificed to glut their souls, or gratify their appetites; the beasts of the earth were all in perfect harmony with each other; the lion ate straw like the ox—the wolf dwelt with the lamb—the leopard lay down with the kid—the cow and bear fed together, in the same pasture . . . in perfect security, under the

shade of the same trees; all was peace and harmony, and nothing to hurt nor disturb, in all the holy mountain.

And to crown the whole, we behold man created in the image of God, and exalted in dignity and power, having dominion over all the vast creation of animated beings, which swarmed through the earth, while at the same time, he inhabits a beautiful and well-watered garden, in the midst of which stood the tree of life, to which he had free access; while he stood in the presence of his Maker, conversed with him face to face, and gazed upon his glory, without a dimming veil between. O reader, contemplate, for a moment, this beautiful creation, clothed with peace and plenty; the earth teeming with harmless animals, rejoicing over all the plain, the air swarming with delightful birds, whose never ceasing notes filled the air with varied melody; and all in subjection to their rightful sovereign who rejoiced over them; while, in a delightful garden—the capital of creation,—man was seated on the throne of his vast empire, swaying his scepter over all the earth, with undisputed right; while legions of angels encamped round about him, and joined their glad voices in grateful songs of praise, and shouts of joy; neither a sign nor a groan was heard, throughout the vast expanse; neither was there sorrow, tears, pain, weeping, sickness, nor death; neither contention, wars, nor bloodshed; but peace crowned the seasons as they rolled, and life, joy, and love reigned over all his works. But, O! how changed the scene.

It now becomes my painful duty, to trace some of the important changes, which have taken place, and the causes which have conspired to reduce the earth and its inhabitants to their present state.

First, man fell from his standing before God, by giving heed to temptation; and this fall affected the whole creation, as well as man, and caused various changes to take place; he was banished from the presence of his Creator, and a veil was drawn between them, and he was driven from the garden of Eden, to till the earth, which was cursed for man's sake, and should bring forth thorns and thistles; and in the sweat of his face should earn his bread, and in sorrow eat of it, all the days of his life, and finally return to dust. But as to Eve, her curse was a great multiplicity of sorrow and conception; and between her and the seed of the serpent, there was to be a constant enmity; it should bruise the serpent's head, and the serpent should bruise his heel.

Now, reader, contemplate the change. This scene, which was so beautiful a little while before, had now become the abode of sorrow and toil, of death and mourning; the earth groaned with its production of accursed thorns and thistles; man and beast at enmity; the serpent slyly creeping away, fearing lest his head should get the deadly bruise; and man starting amid the thorny path, in fear, lest the serpent's fangs should pierce his heel; while the lamb yields his blood upon the smoking altar. Soon man begins to persecute, hate, and murder his fellow; until at length the earth is filled with violence; all flesh becomes corrupt, the powers of darkness prevail; and it repented Noah that God had made man, and it grieved him at his heart, because the Lord should come out in vengeance, and cleanse the earth by water.

How far the flood may have contributed, to produce the various changes, as to the division of the earth into broken fragments, islands and continents, mountains and valleys, we have not been informed; the change must have been considerable. But after the flood, in the days of Peleg, the earth was divided.—See Gen. 10:25,—a short history, to be sure, of so great an

event; but still it will account for the mighty revolution, which rolled the sea from its own place in the north, and brought it to interpose between different portions of the earth, which were thus parted asunder, and moved into something near their present form; this, together with the earthquakes, revolutions, and commotions which have since taken place, have all contributed to reduce the face of the earth to its present state; while the great curses which have fallen upon different portions, because of the wickedness of men, will account for the stagnant swamps, the sunken lakes, the dead seas, and great deserts.

Then speaking of the restoration we have a continuation as follows:

Thus you see, every mountain being laid low, and every valley exalted, and the rough places being made plain, and the crooked straight, that these mighty revolutions will begin to restore the face of the earth to its former beauty. But all this done, we have not yet gone through our restoration; there are many more great things to be done, in order to restore all things. . . .

Thus, having cleansed the earth, and glorified it with the knowledge of God, as the waters cover the sea, and having poured out his Spirit upon all flesh, both men and beast becoming perfectly harmless, as they were in the beginning, and feeding on vegetable food only, while nothing is left to hurt or destroy in all the vast creation, the prophets then proceed to give us many glorious descriptions of the enjoyment of its inhabitants. "They shall build houses and inhabit them; they shall plant vineyards, and drink the wine of them; they shall plant gardens and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall enjoy the work of their hands. They shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their offspring with them; and it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." In this happy state of existence it seems that all people will live to the full age of a tree, and this too without pain or sorrow, and whatsoever they ask will be immediately answered, and even all their wants will be anticipated. Of course, then, none of them will sleep in the dust, for they will prefer to be translated; that is, changed in the twinkling of an eye, from mortal to immortal; after which they will continue to reign with Jesus on the earth.

A great council will then be held to adjust the affairs of the world, from the commencement, over which Father Adam will preside as head and representative of the human family. There have been, in different ages of the world, communications opened between the heavens and the earth. (*Voice of Warning and Government of God*, pages 106-115.)

TESTIMONY OF ORSON PRATT

At the funeral of Caroline Grant Smith, wife of William B. Smith, in Nauvoo, May 24, 1845, Elder Orson Pratt gave the following in his discourse:

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creations, was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful and as free from sickness and death, as they were previous to the transgression. What was that transgression? it was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. . . . His was a simple commandment; but the violation of it subjected Adam to the fall from his exalted station in the favor of God. Consequently a curse was placed upon all created things, and in the posterity of Adam were sown the seeds of dissolution. . . . That transgression subjected him to a curse and that was a fall from a state of immortality to that of mortality; consequently you see that it was through his agency that death entered the world. (*Times and Seasons*, Vol. 6, pp. 918-919.)

August 29, 1852, the First Presidency asked Orson Pratt to give a discourse on marriage. In this discourse Elder Pratt said:

The Lord himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was here. The first marriage that we have any account of, was between two immortal beings—old father Adam and old mother Eve; they were immortal beings: death had no dominion nor power over them; and they were capable of enduring forever and ever in their organization. . . .

What would you consider, my hearers, if a marriage was to be celebrated between beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract to be dissolved? Would it look reasonable and consistent? Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together could not be dissolved, and destroyed and torn asunder by any power beneath the celestial world, consequently it was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature. (*Journal of Discourses* Vol. 1, p. 58.)

Again, July 25, 1852, Elder Orson Pratt preached a wonderful discourse, designated as "A funeral sermon of all Saints and Sinners; also of the heavens and the Earth." This entire discourse which is printed in the *Millennial Star* and other publications, should be read by every member of the Church. It cannot be produced here in its fulness, but the following taken from it has to do with the subject of Adam and the fall.

I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished!"

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does

not look like a world constructed in such manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying can not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us the information, everything was perfect in its formation; that there was nothing in the air, or in the waters or in the solid elements that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence—immortality reigned in every department of creation; hence it was pronounced "very good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon the subject? He says that all the works of the Lord shall endure forever. Did not the Lord make the fish? Did he not make the fowls of the heavens? Yes. Did he not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure forever? They apparently do not; and yet David says all his works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but his power exceeds all other powers; and consequently wherever a usurper comes in and lays waste any of his works, he will repair these wastes, build up the old ruins, and make all things new: Even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. What! is the earth alive too? If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above, say the Lord, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." What! the earth and the heavens to die? Yes, the material heavens and the earth must all undergo this change which we call death; and if so, the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject: he says that by one man came death; and he tells us how it came: It was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was the sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, "I should think there is no harm in eating fruit." There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: If there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God—with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day; a person who never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruit, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, "Here are all the fruits of the garden; you may eat

of them freely except this one tree that stands in the midst of the garden; now beware for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, who never had heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of evils. But why did the Lord place man under these peculiar circumstances? Why did he not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though he constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though he had constructed men capable of living forever, yet he had an object in view in regard to that man, and the creation he inhabited. What was the object? And when shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent. He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there could be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proved whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if he had not intended the man should be tried by this commandment, he never would have planted that tree. He never would have placed it in the midst of the garden. Now the very fact that he planted it where the man could have easy access to it, shows that he intended man should be tried by it, and thus prove whether he would keep his commandments or not. The penalty of disobedience to this law was death.

But could he not give a commandment, without affixing a penalty? He could not; it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say—"Where is the principle of justice in the giver of the law? It is not here: we do not reverence him nor his law; justice does not have an existence in his bosom. He does not regard his own laws, for he suffers them to be broken with impunity, and trampled under foot by those whom he has made; therefore we care not for him or his laws; nor his pretended justice. We will rebel against it. Where would have been the use of it if there had been no penalty affixed?"

But what is the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the scepter of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominion had to feel the effects of it, the same as a father or a mother, who transgress certain laws, frequently transmit the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations? Why? Because in the first instance there was a transgression, and the children partook of the effects of it. And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of the immortal tabernacle—of the tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good; the seeds of death were introduced into it. How and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, our father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned, it was with both the body and the spirit that he sinned. It was not only the body that ate of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end, while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subject to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, "dead as to things pertaining to righteousness." (*Journal of Discourses*, Vol. 1, pp. 280-284.)

From an epistle by the Prophet to the Elders in Missouri, sent January 22, 1834, the following is taken:

Though man in his own supposed wisdom would not admit the influence of a power superior to his own, yet for wise and great purposes, for the good and happiness of his creatures, God has instructed man to form wise and wholesome laws, since he had departed from him and refused to be governed by those laws which God had given by his own voice from on high in the beginning. But notwithstanding the transgression, by which man had cut himself off from an immediate intercourse with his maker without a Mediator, it appears that the great and glorious plan of his redemption was previously provided: the sacrifice prepared; the atonement wrought out in the mind and purpose of God, even in the person of the Son, through whom man was now to look for acceptance and through whose merits he was now taught that he alone could find redemption, since the word had been pronounced, Unto dust thou shalt return.

But that man was not able himself to erect a system, or plan with power sufficient to free him from a destruction which awaited him is evident from the fact that God, as before remarked, prepared a sacrifice in the gift of his own Son who should be sent in due time, to prepare a way, or open a door through which man might enter into the Lord's presence, whence he had been cast out for disobedience. From time to time these glad tidings were sounded in the ears of men in different ages of the world down to the time of Messiah's coming. By faith in the atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith; he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding of blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted as a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not faith is sin. (*Teachings of the Prophet Joseph Smith*, pp. 57-58.)

Footnotes

1. Acts 3:21.

2. D. & C. Sec. 4.

CHAPTER TWENTY

THE HISTORICITY OF JESUS

IT is very strange that many scientists freely admit that Jesus Christ really did exist and they are willing to acknowledge the superior quality of his teachings. Notwithstanding this they studiously avoid reference to his crucifixion and resurrection. All reference to his identity, even when he spoke of himself and declared himself to be the Son of God, they carefully avoid. All the testimony given by his disciples and recorded in the epistles, is ignored, or relegated to a later century as legendary lore. Of course they realize that to admit his divinity, his resurrection, and the testimonies of Peter, John and Paul, would be a mortal blow to their organic evolutionary theories. The attitude they take is only one step removed from denying his earth existence. As it is, they look upon the Bible, as being a collection of "old wives' tales," and Dr. White in his two-volume work on the *Warfare of Science with Theology*, ridicules and denies the miraculous stories, not only of the prophets in Israel, but also the miraculous accounts in relation to the Savior himself. So, we may expect in a short time, if conditions continue as they are today, that more and more the Only Begotten Son of God will be eliminated entirely from their picture and will be as much a myth as the stories of the Greek and Roman gods.

Mr. White has taken one step in this direction in his endeavor to do away with the brilliant star which appeared at the birth of our Lord, by saying that such stories have been told of Buddha, Krishna in India, Yu, and Lao-tse in China, and in some Jewish traditions even at the birth of Abraham and Moses. Likewise Kersey Graves, in his work, *The World's Sixteen Crucified Saviors*, goes to great effort to show that this story is legendary, and the whole story of the birth and death of Jesus Christ is but the repetition of similar stories in all parts of the world. He mocks at the birth of our Messiah. It may be true that in many nations there was a story of the appearing of a great star at the birth of some outstanding religious teacher; likewise of the birth and crucifixion of a god long before the birth of Jesus Christ. Like Sir Henry H. Howorth said about the traditions of the flood, so likewise the fact that in India, China, and many other countries, long before the birth of Jesus Christ, stories of this kind were told and have crept into their mythology. Nor did they come there by chance, but from the fact that the birth of Jesus Christ was known by revelation from the days of Adam. Ancient prophets spoke of his coming, such as Enoch, Abraham, Moses, Isaiah and many others. The story of his birth, the marvelous occurrences that would take place and likewise the darkness etc. which would prevail at his death, were revealed to these ancient prophets. We know that there was written on the original records which were copied on the Brass Plates obtained by Nephi, some of the ancient prophecies, from Isaiah, Zenock, Neum, Zenos and Nephi. There can be no question that the account of the star appearing, like the sacrifice which he should make, were fully revealed in the beginning. Such accounts were recorded in the Book of Enoch, of which we have obtained a glimpse, but which we are promised will in the due time of the Lord be revealed. These stories concerning the coming of our Lord, his crucifixion and resurrection, were taught to the people of Noah and the prophets who succeeded him, and as the people turned away from the truth and scattered over the earth these stories were carried with them. In course of time the names and circumstances changed, as stories will, until they became legendary and various names were used instead of that of Messiah, or Jesus Christ. We know that the stories of Adam and Eve, the fall, the flood, etc., are found hidden in the legendary mythology of most races.

These learned men, however, not knowing these truths, accept the stories of mythology and place them in a position of contradiction to the true stories as they were revealed to the ancient prophets. There are, nevertheless, a large number of influential men, educators and scientists, who accept the story of Jesus Christ as recorded in the New Testament. There are many others who have rejected the Bible, both Old Testament and New, who deny the very existence of Jesus Christ in person on the earth. This list is gradually growing as the theories of men lend impetus to such conclusions. Knowing this condition to exist and that the number of skeptics was growing, Elder J. M. Sjodahl, a Hebrew scholar, wrote an article which was published in the *Improvement Era* in 1930, under the title: *Jesus As A Personage In History*. This was followed a short time later by another by Dr. William J. Snow, of the Brigham Young University. These articles are timely and are here reproduced in full.

"JESUS AS A PERSONAGE IN HISTORY"

"Sometimes the question is asked whether there is any historical evidence, outside the books of the New Testament, relating to the life and activity of Jesus on this earth. Such a question might seem superfluous, but the fact is that some, who consider themselves scientifically competent, have actually denied the reality of the life of our Lord in Palestine, and asserted that the biographies of the evangelists are myths.

"In a close examination of this question it is important to remember that the kingdom of Judah, at the time of the Savior, was of minor importance in the political geography of the world. Riots and executions were numerous, and the appearance on the scene of the Son of a carpenter from a village in far off Galilee, and his tragic fate, did not attract general attention at first. Judea was so insignificant immediately after the Babylonian dispersion that Greek historians hardly ever heard of it. The Macabees tried to restore it to its former importance, but what they had gained was almost entirely lost during the Roman iron rule. We cannot expect many historical references to Jesus in works from this time, except those penned by his own followers.

"There are, however, some. Thus, in the Talmud, there are more or less mythical stories concerning Ben Stada, Ben Pandera, Pappus Ben Jehuda, Miriam M'Gadd'la, Neshaya, and Yeshu, which are by some supposed to refer to Jesus of Nazareth and some of his contemporaries. The stories may be distorted, but even so, they prove that there is an historical basis.

"There is also a book, *Toledoth Yeshu* (Biography of Jesus) which possibly was circulated among the Jews as early as the fifth century of our era, and which undoubtedly contains some items from an earlier day, but the narrative is so distorted that it is worthless for historical purposes.

"Josephus is a better witness. Some have supposed that what little he says of Jesus is interpolated by early Christians, but that view is no longer generally accepted by scientific criticism. Dr. Joseph Klausner, a Jewish scholar in his history of *Jesus of Nazareth*, says of this question:

"There are not sufficient grounds for supposing this whole to be spurious. Josephus treats of the life and death of John the Baptist at fair length, and what he says does not at all correspond with the gospel account, and there is no reason, therefore, to suspect Christian

copyists of interpolating this section as well, as does Graetz. According even to Shurer, "the genuineness of this passage is only rarely open to question." It is remarkable that Josephus tries his hardest to conceal from his readers that John preached the coming of the Messiah (the reason which we have mentioned); in order to make the episode comprehensible to Greek readers he describes John the Baptist as "a good man who commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so come to baptism." Even the three Jewish parties, the Sadducees, the Pharisees and the Essenes, Josephus explains in terms of philosophic schools, all with a view of making himself understood by his Gentile readers.

"And he did precisely the same with Jesus; he described him as a "wise man" just as he described John the Baptist as "a good man"; he described Jesus as a "teacher of such men as received the truth with pleasure," just as he described John the Baptist as one who "called upon the Jews to exercise virtue, etc.," and he described Jesus as a "doer of wonderful works" (for Josephus himself was a firm believer in miracles). He could say of Jesus that "he drew after him many Jews and also Greeks," because the church contained many Greeks at the time of writing, 93 C.E., and ancient historians had the habit of judging earlier conditions from later times. It was also Josephus who wrote that "they who loved him at the first did not cease to do so even after Pilate had condemned him to crucifixion at the suggestion of the principal men among us," and that the "race" (or tribe) of Christians, so named from him, are not extinct to this day."

"The quotation from Josephus is as follows:

"Now there was about this time, Jesus, a wise man [if it be lawful to call him a man.] For he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. [He was the Messiah]; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first ceased not, [for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him]; and the race of Christians, so named from him, are not extinct even now.'

"These words with brackets are universally admitted to be interpolations, but the other words are now ascribed to Josephus, and from a powerful testimony for the historical character of Jesus, our Lord.

"In another connection, Josephus tells how Annas, the son of Annas, the high priest, brought before the Sanhedrin one by the name of James, 'the brother of Jesus who was called the Messiah,' and others whom he regards as law-breakers. This, however, cost the high priest his office. According to Josephus, he was deposed by Agrippa II, and another was appointed in his stead.

"Among other witnesses for the historical existence of Jesus is Suetonius, the Roman. He relates that the Jews were expelled from Rome on account of a tumult concerning one 'Christus.' This is supposed to have happened in the year 49 A.D."

"THE HISTORICITY OF JESUS"

By Dr. William J. Snow, of the Brigham Young University

"In the March (1930) *Improvement Era*, J. M. Sjordahl presents a rather timely and suggestive article on Jesus as an Historical Personage. Perhaps some further elaboration of this subject would be helpful to many of the readers of the *Era*. At least the question raised for discussion is one that has confronted the Christian world in recent years and aroused controversy as to the evidence in the case.

"The writer of this brief article had this matter forcibly called to his attention when, in answer to a phone call a short time ago, he received the query, 'Do you know of any proof outside the New Testament that Jesus ever lived?' Further discussion disclosed the fact that an energetic teacher of a senior class in Mutual had been challenged by this very question. Having perfect faith in the life and mission of Jesus Christ, the teacher had never entertained a thought that doubts of his historicity existed anywhere.

"However, it is generally known among students of comparative religions and of the Genesis of Christianity, that the whole gospel story has been challenged and seriously discussed for more than half a century. Fortunately, for doubting Thomases 1 and happily for those who, with faith unshaken, still desire to see their assurances confirmed by extra Biblical evidence, the scholars quite generally, both in Europe and America have reached the conclusion that the traditional story of Christ's life is essentially true, that he did actually live, and that his influence has reached down through the centuries to the present. Says Carpenter, an English scholar of great renown who still remains in the camp of the skeptics, 'Nevertheless, I need hardly remark that large and learned as the body of opinion here represented is,' (he has been quoting authorities who purport to prove the Jesus story a myth) 'a still larger (but less learned body) fight desperately for the actual historicity of Jesus.' 2

"It probably can be said that this larger body is constantly increasing. Hopkins of Yale, an Assyrian scholar and profound student of unquestioned learning, declares emphatically, 'The story of Christ is no myth.' 3 This is typical of Bible scholars whose sole desire is to set forth the truth deduced after carefully evaluating the evidence.

"It is apropos at this point to suggest the basis of the negative position. There are two grounds of attack; one growing out of and depending for its validity on the other. The basic assumption then is that since there is so little mention of Jesus outside the New Testament story the probability is that he is an invention of Christian writers. Arthur Drews, a professor in the University of Karlsruhe, 4 wrote a book in 1910 entitled, *The Christ Myth*. In this work he mentions the German, Bauer, as contending that Jesus was a pure invention of Mark's. Then follows a discussion of the legendary theory and the authorities who have given a reasoned exposition of this theory. Among them is the American, W. Benjamin Smith, author of *The Pre-Christian Jesus*. (1906).

"Briefly then, what is the theory? It is based essentially upon the fact that Christianity evolved in a world in which belief in a Savior God was general. To satisfy the longing of the people for a religion of redemption, various pre-Christian Saviors had appeared. These Savior Gods came to earth, took bodies, died and were resurrected and finally were to return to raise the dead and annihilate all evil. Such were Adonis, Osiris, Ceyble, Krishna, and Mithra. The last named was miraculously born from a rock, came with a great redeeming light like the sun, initiated devotees by lustrations of water and blood (baptism), brought his earthly career to an end in a last supper; and then ascended to heaven where he continued his

supernatural help to his devotees, and from whence he would come to resurrect and redeem them all in the last days. 5

"Now these various deities, accompanied as they were by mysterious cults and practices, were nevertheless mythical; they had no actual existence, Christianity arising in the world filled with such beliefs, must likewise have a founder, hence Christ, the Messiah, was invented. 6 Such was the argument. Case faces all these arguments fairly and estimates their value. He says, 'When all the evidence brought against Jesus' historicity is surveyed it is found to contain no elements of strength. All theories that would explain the rise of the New Testament literature by making it a purely fictitious product, fail.' 7

"Now as to the evidence of lay historians in the Roman world. It must be admitted there are but few authenticated references. This is not to be wondered at, however, as an obscure character in a remote part of the Roman empire would not arouse great interest or concern among Pagan writers. Moreover, it must be granted that our chief evidence is the gospel narratives and the writings of Paul. These, however, stand a most rigid test. Says Hopkins, 8 'Within almost a generation of his death, the words and activities of Jesus and his immediate followers were committed to writing. This account is too near the event to justify doubt as to the historicity of Jesus.'

"But there is supporting testimony worthy of consideration—extra Biblical evidence that cannot be well gainsaid. Clement of Rome, writing near the end of the first century declared, 'The apostles received the gospel for us from the Lord, Jesus Christ.' Of course the Christian tradition generally accepted Christ without question. Heretics, against whom Ignatius and others warned the followers, did not question at all the actual appearance of Jesus on earth.

"That this Christian tradition was accepted by Roman writers who at least casually mention Christ is of vital importance. Pliny in a letter to Trajan (112 A.D.) asks anxiously about his duties with reference to Christians in his province of Bithynia. He seems to think there is little danger, from them, that the superstition is dying out. He found some, he said, who offered incense to Caesar and cursed Christ. He writes as though the actuality of Christ's life is well known. He tells us nothing in particular about him, but finds that the center of Christian worship is Christ to whom they sing hymns of praise.

"Suetonius, in his lives of the Twelve Caesars (Ca. 120 A.D.) twice apparently refers to Christianity. While there is considerable vagueness about his reference to one Christus who created a disturbance among the Jews in Rome, it is fair to presume that he knew there were followers of a character named Christ.

"Be that as it may, Tacitus 9—a Roman historian of great note, refers explicitly and definitely to Christ after whom the Christians whom Nero persecuted were named. Moreover, he gives the information that Jesus (clearly the Jesus of the gospel history) was put to death by Pontius Pilate in the reign of Tiberius Caesar. Tacitus lived in the latter part of the first century and the early second century. His annals date about 115 A.D.

"Here then are three Roman writers who may be cited in support of the gospel story of the historic Jesus, viz., Pliny, Suetonius, and Tacitus. For Jewish writers—Extra Biblical—Josephus is now pretty generally accredited as a supporting witness as set forth by Elder Sjodahl in the *March Era*.

"In the face, then, of a well accredited Jesus, the labored efforts of some great scholars to give a legendary account of him falls to the ground." 10

In the September *Era* of that same year (1930) I added another article to the two previously given from which I quote the following:

"I would like to add a few reflections for the benefit of our young people who may be disturbed by this modern criticism of the historicity of Jesus Christ, for it is admitted that some distinguished scholars have advocated this astonishing, and, to us, impossible view. Evidence produced of the time of our Savior and immediately following, has been presented conclusively in the articles mentioned. It is not my purpose to cover the same ground, except to say that many who deny the divinity of Jesus Christ are convinced of his historicity. One of the most persistent and determined foes of Jesus Christ in modern times admits that the evidence is beyond reasonable dispute and that Jesus Christ lived and taught the people in Judea. Moreover, he declares Paul, the chief writer of the epistles and advocate of Jesus Christ, was a real personality who came in contact with the Christians within the first decade after the death of Christ.

"Paul . . . habitually speaks of Cephas and others who were actual companions of Jesus. We have to deny the genuineness of all the epistles to doubt this. . . . So he (Paul) joined the Christian body and mingled with them in Jerusalem, within less than ten years of the execution of Jesus. No Jew there seems to have told him that Jesus was a mere myth. In all the bitter strife of Jew and Christian the idea seems to have occurred to nobody. Setting aside the Gospels entirely, ignoring all the Latin writers are supposed to have said in the second century, we have a large and roughly organized body of Christians at the time when men were still alive who remembered events of the fourth decade of the century.

"I conclude that it is more reasonable to believe in the historicity of Jesus. There is no parallel in history to the sudden growth of a myth and its conversion into a human personage in one generation. . . . From the earliest moment that we catch sight of Christians in history the essence of their belief is that Jesus was an incarnation, in Judea, of the great God of the universe. . . . So it seems to me far more reasonable, far more scientific, far more consonant with the fact of religious history which we know, to conclude that Jesus was a man who was gradually turned into a God. 11

"The point I wish to make, however, is that we have 'a more sure word of prophecy,' as Peter might put it, 'whereunto we do well that we take heed,' by which we may know that Jesus Christ lives and is indeed the Only Begotten Son of God.

"The Book of Mormon, while an ancient record, has come to light within the knowledge of this generation. We all know how it was revealed and how it was translated, and that the Lord raised up witnesses, 'as seemeth him good,' who testified 'to the truth of the Book and the things therein.'

"Moreover the Book of Mormon was preserved as it is recorded, to come forth in the latter days to bear witness of the truth of the record of the Jews (Bible), and to bear witness 'to the convincing of the Jew and Gentile that JESUS is the CHRIST the ETERNAL GOD, manifesting himself unto all nations.' The Book of Mormon bears record of the personality and reality of Jesus Christ, both by prophecy uttered hundreds of years before he was born

and also of his personal appearance among the ancient people on this American continent. In this sacred volume we have his words recorded and the testimony of witnesses who saw him and unto whom he administered after his resurrection.

"However, we are not dependent upon the writings and testimony of those who lived and wrote in ancient times. Although we accept their sayings. We have the testimony of witnesses of our own time, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and others have borne witness to the world—as they were commanded to do—that they saw Jesus Christ, conversed with him, were ministered to by him and received from him instruction. These facts are recorded as they were written at the time. This testimony has gone forth into all the world and has been before the world for over one hundred years. Joseph Smith and Oliver Cowdery were in the presence of the Lord Jesus Christ in the Kirtland Temple, April 3, 1836, and heard his voice. Joseph Smith and Sidney Rigdon were in his presence February 16, 1832, and have given their testimony as follows:

"And now, after the many testimonies which have been given of him: this is the testimony, last of all, which we give of him, *That he lives!*

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.' 12

"This testimony has gone forth unto all the world. There are thousands who know it is true for they too have had witness borne in upon their souls. There are thousands who believe in the promise of the Lord, "That every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; And that I am the true light that lighteth every man that cometh into the world." 13

Another very remarkable prophecy concerning the attitude of the people in the world in the latter days towards Jesus Christ and the authenticity of the scriptures, is recorded in the Book of Mormon. The Lord revealed to Nephi between five and six hundreds years before the birth of Jesus Christ that there would be an apostasy in the latter days and people would be denying the predictions of the prophets, the record coming forth from the Jews, and the divine mission of the Son of God. In fact the revelations to Nephi are very plain that these conditions would arise. Moreover, the coming forth of the Book of Mormon as a new witness to the world in the dispensation of the Fulness of Times, was in large measure to bear witness of the authenticity of the Bible and to bear record to the divinity of Jesus Christ. From the great vision given him in the presence of an angel, the following is recorded:

"For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

"And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

"And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto me, saying: *These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is THE SON OF THE ETERNAL FATHER, and the Savior of the world; and that all men must come unto him, or they cannot be saved.*

"And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.

"And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last." 14

These *last records* which were to come forth to bear witness of the "book of the Lamb of God," which is the Bible, are the Book of Mormon, the Doctrine and Covenants, and the revelations of the Lord to Joseph Smith. It is evident, in this prophecy that they were to come forth in a day when people would be denying the authority and authenticity of the books of the Bible. When they would be criticizing them, taking from them all divine inspiration and declaring that Jesus Christ is not the Only Begotten Son of God! Therefore the Lord would establish his Marvelous Work, open the heavens and take out of the earth the record of his ancient people of the tribes of Joseph, which would speak "out of the dust," and bear witness for the Bible and the Son of God!

All through the history of the Nephite nation, when they were serving the Lord, they talked and wrote about the glorious day of this restoration, and the last words recorded by Moroni, who sealed the records up and buried them in the dust, dealt with this theme:

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be

destroyed—To come forth by the gift and power of God unto the interpretation thereof—
Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of
the Gentile—The interpretation thereof by the gift of God.

"An abridgment taken from the Book of Ether also, which is a record of the people of Jared,
who were scattered at the time the Lord confounded the language of the people, when they
were building a tower to get to heaven—Which is to show unto the remnant of the House of
Israel what great things the Lord hath done for their fathers; and that they may know the
covenants of the Lord, that they are not cast off forever—*And also to the convincing of the
Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto
all nations*—And now, if there are faults they are the mistakes of men; wherefore, condemn
not the things of God, that ye may be found spotless at the judgment seat of Christ." 15

REFERENCES—CHAPTER TWENTY

Footnotes

1. It has been common practice to call persons who show any spirit of doubt, "doubting Thomases." This is, of course, based on the fact that Thomas, the apostle, declared when told by his brethren that the risen Lord had appeared to them in his absence, that he would not believe their words, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days later the Lord came again and here we have one of the most touching stories in the New Testament. Thomas was with them. Jesus came, the doors being shut, and stood in the midst of them. Then said he to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

"And Thomas answered and said unto him, My Lord and my God."

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

This is unfair to say of Thomas because he was no different than the other disciples and apostles. Matthew records: "And when they saw him, they worshiped him: but some doubted." And Luke wrote: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." It seems we have been unfair to Thomas.

2. Carpenter, Edward—*Pagan and Christian Creeds—Their Origin and Meaning*, p. 210.

3. Hopkins, E. Washburn—*History of Religion*, p. 552.

4. Vide Carpenter, *op-cit.*, p. 209.

5. For an interesting discussion of this subject see Angus S., *Mystery Religions and Christianity*, passim, Cf. Case, Shirley Jackson, *Experience with the Supernatural in Early Christian Times*, Chap. IV—*Heroic Redeemers*.

6. Carpenter, *op. cit.* pp. 210-221, Cf. Case, Shirley Jackson, *The Historicity of Jesus*, Chapters II, III and IV.

7. See Case *op. cit.* pp. 130-132. Case allows the leading negative scholars to play their trump cards and then turns the trick with scholarly evidence.

8. Hopkins, E. W., *The History of Religions*, p. 552, Cf. Drake, Durant. *Problems of Religion*, pp. 63-64.

9. Tacitus, *Annal XV*—44.

10. For a thorough discussion of the whole question, see Case, S. J., *The Historicity of Jesus*.

11. McCabe, Joseph, *The Story of Religious Controversy*, p. 228.
12. D. & C. 76:22-24.
13. *Ibid.*, 93:1-2.
14. 1 Nephi 13:35-42.
15. *Title Page*, Book of Mormon.

CHAPTER TWENTY-ONE

THE FLOOD

THE story of the flood is one of the events recorded in the Bible that has met with contempt and ridicule by the "wise" and "prudent" of Isaiah's prediction, in these modern days of worldly learning. So vigorous and positive have been the attacks by these learned gentlemen, that many professed believers in the Bible have either accepted the modernistic view, or have compromised, and reached the conclusion that there was a flood, but it was only a local flood somewhere in or near the Mesopotamia valley. One writer accepting this compromise while admitting the dimensions of the ark were as great as those of a modern ocean liner, endeavors to show that Noah in the ark was carried on the crest of an exceptional flood that swept over the boundaries of Lake Van, while the people in the surrounding territory perished. I regret to say that there are some members of the Church, lacking in faith, who have taken a similar view. One local professor of geology states that torrential rain for forty days and forty nights would be required to equal twenty-five feet of rain every hour, or about six hundred fifty feet every day." ¹ This writer states that at one time—according to geological time however, antedating the time of Noah—the northern country was covered with glaciers, and while he has no "fixed" opinion in the matter, "it would be interesting to know whether the period of flooding" from the melting ice, and the Biblical flood were "identical."

He further says:

The writer can also picture the manner in which God may have brought about his purposes. In order to supply an illustration, one needs to go only to an ordinary valley and witness the conditions due to stream flooding. Almost monthly our newspapers print accounts of towns and villages having been invaded by high waters incident to so-called cloudbursts or to rapidly melting snows.

Following the flood, the writer can think of the ark as drifting down the swollen stream and perhaps out into the ocean. He can also think of the long days of waiting and the final landing. (Bible students will recall that the narrative is indefinite as to the precise country in which Noah and his associates lived in.)

The writer can readily understand how that under the simple conditions the Bible account of the flood could have been written. The interpretation suggested above is, of course hypothetical, but it does not detract from the dignity of the account; rather it heightens it, since it shows how simply and how literally God could bring about his purposes. ²

Of course, this learned gentleman had a very vague idea as to the extent and purpose of the flood. There are others in the Church, limited, we hope, in number, who reject the story of the flood entirely on the ground that it could not be an act of God; for he is a "kind Father" and "a father, even a normal, earthly father, could not command such wholesale slaughter," ³ and such doctrines as this and others regarding great destructions portrayed in the Bible, are "the doctrine of devils," which a merciful God could not do, and therefore these humanitarians "refuse to bring the God they worship into any of these bloody conflicts." ⁴ Therefore these stories cannot be sanctioned by them.

It seems to be extremely absurd to think of Noah building an ark as big as the *Queen Mary*, to sail down an unusual flood in a valley to the ocean. Moreover, why would the Lord go to the trouble of having all the animals and birds come to the ark for protection rather than to have them driven out of the afflicted valley? And why make Noah and his sons go to the trouble of building such an ark when he and they too, might move to another more peaceful valley? Evolutionary writers invariably attack the story of the flood as they do the account of the divine purpose of the creation. It interferes with their theories and therefore it must not stand! Dr. Andrew D. White has been most bitter in his denunciations of the divine creation and the fall. They have received his sharpest criticism. Likewise his writings are without mercy for believers in the story of the flood; but he is only one of the multitude of such writers. The arguments used by Dr. White and others in their attempt to refute the story of the flood are varied and unique. Among the most outstanding of these criticisms are the following: Out of the legends of the Chaldeans these stories come and have been incorporated in the Hebrew scriptures; there are too many animals on the earth to get in the ark; there are too many animals and races of men in America, Australia, and other parts of the earth that never could have reached the ark and if they could there was no hope of their ever getting back to those distant lands; the mountains are too high and no flood could cover them.

Dr. White, on these points, has this to say:

Even more and more difficult, too, became the question of the geographical distribution of animals. As new explorations were made in various parts of the world, this danger to the theological view went on increasing. The sloths of South America suggested painful questions: How could animals so sluggish have got away from the neighborhood of Mount Ararat so completely and have travelled so far?

The explorations in Australia and neighboring islands made matters still worse, for there was found in those regions a whole realm of animals differing widely from those of other parts of the earth. 5

"By the middle of the nineteenth century," says this noted gentleman, "the whole theological theory of creation—though still preached everywhere as a matter of form—was clearly seen by all thinking men to be hopelessly lost." 6

The honored Doctor is sadly mistaken; but to the many who are ignorant of the restoration of the Gospel these criticisms carry considerable weight, and may appear conclusive arguments against the belief in the universal flood, causing many defenders of the flood to admit their inability to cope with the situation. I shall endeavor, therefore, to answer these criticisms, most of which have been successfully met by others. The most difficult one to the defenders of the universal flood is this one presented by Dr. White in relation to the distribution of animals and races to all parts of the earth. There is in the Book of Mormon, Jacob, chapter five, a parable given by the revelation of the Lord that every member of the Church should read carefully. It is the story of the scattering of Israel and other peoples, to all parts of the earth. Not only did the Lord send colonies to America after the flood, but to many other lands. The Jaredites who left at the confounding of tongues, brought to this western hemisphere the elephant, ox, goat, sheep and all kinds of animals. They could have brought even the sloth. Moreover we have learned from the Book of Mormon that the Lord distributed the inhabitants of the earth and planted colonies in the islands of the sea, more

than likely in Australia, New Zealand and in all parts. To Australia colonies could have taken the kangaroo. The evidence is furnished us that colonies went forth to the islands of the Pacific from America after America had been colonized. Reason tells us that they may have taken animals with them. So the peopling of the earth, and the distributing of animals as the Lord thought good, was carried on under his direction. The Jaredites, Nephites, Mulekites, all were directed to the western hemisphere. It should also be remembered that the Lord said at the time of Babel, "So the Lord scattered them abroad from thence upon the face of all the earth." (Gen. 11:8.) And in verse 9: "and from thence did the Lord scatter them abroad upon the face of all the earth." According to his promise and decree, he had to scatter them to every land.

Again, in the days before the flood, the land surface of the earth was *all in one place*. It was not until shortly before the confusion of tongues that the land surface of the earth was divided, and following that time many colonies could have been sent just as the Jaredites were, to inhabit various parts of the earth. The time must come in the restoration of all things, for all the land to come back again to its original place, and the waters to be driven back from whence they came. (D. & C. 133:19-35.) So the *difficult* problem is easily solved when we have the truth with which to solve it. And, it is not out of order at this point, to call attention to the fact that these highly cultured gentlemen are blaming the Bible and the Church of Jesus Christ as it existed in the beginning with all the errors in theology, doctrine and practices, that crept into the apostate church and which are not believed in, and never were accepted, by the people of God in any age of the world's history. The misinterpretations of the scriptures, the mistakes that crept into them, or were deliberately placed there by scribes and priests who did not understand the truth, cannot be blamed upon the original writers—the prophets who wrote and spoke who had the inspiration of the Holy Ghost.

It has been computed by reliable persons that the ark according to the sacred cubit giving its dimensions, would be as large as one of the largest steamships ever built. Now no one, I suppose, has ever tried to put on one of these great *Leviathans* or *Queen Elizabeths* two of every species of animal and seven of the clean kind.

Paul said in truth on Mars Hill:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 7

All of the human inhabitants of the earth are descendants of Noah. It is written in the word of the Lord:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. 8

The world does not know why there are white, black, brown and reddish colored people on the earth—all descendants of Noah, but the Latter-day Saints do. The Lord placed the black skin on the descendants of Cain, and they came through the flood in the family of Ham. We know why the Lamanite is reddish in appearance, and for like reasons other races are so marked, but they had one ancestry. So in the ark was a pair of dogs, a pair of lions, a pair of elephants, and so on through all the animal and bird kingdoms. From these original pairs have come the varieties of dogs, lions, bears, horses, elephants, etc. But they are all brought into the world *after their kind*. A dog never begets a sheep, nor a horse a cow, an elephant or anything else but its own kind, and so on throughout the whole creation. Now no man has the knowledge, much less the authority, to say that all the original pairs of animals and birds could not be placed on the ark! The word of the Lord says they *were* placed there, and through the providence of God they were distributed over all the face of the earth after the flood.

We read in the word of the Lord to Moses:

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, *he set the bounds of the people according to the number of the children of Israel.*

For the Lord's portion is his people: Jacob is the lot of his inheritance. 9

Let it be remembered that the Lord set these bounds for the nations according to the number of the children of Israel, and the vast majority of the children of Israel were not yet born! From this we learn that the Lord had a controlling hand in where the nations were to locate, and it was not merely a matter of chance. We know the Jaredites were led and appointed, so were the Nephites and the Mulekites, to the western hemisphere. So likewise the "Lost Ten Tribes," and many others according to the revealed word of the Lord. So we discover that there is no great unsolved, and unsolvable mystery about the kangaroo being in Australia, the sloth in South America with the anteater and the buffalo in the United States. The Lord who gathered them to preserve them also distributed them and this by natural means. The poor sloth was not forced to make the tedious journey across continents and seas to his home in America, neither the kangaroo in Australia.

Another criticism of the universal flood is supposed to be indisputable. This is that there is not enough water in the oceans, rivers and lakes, plus what may be stored in the atmosphere and in the earth to rise and cover the mountains. The account of the flood and from whence the water came is but briefly stated. We have no extensive details. The story is as follows:

In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 10

The rain was upon the earth forty days and forty nights. No man is able to explain just what the Lord meant by the opening of the "windows of heaven." Was water brought for the occasion from some other place above the earth? We do not know; but the true believer in the scriptures having faith in the word of the Lord, has no doubt that sufficient water was supplied. It is an interesting study nevertheless, considering just the condition that exists with the amount of water in the oceans, lakes and in the atmosphere. We receive the information from government sources, gathered by scientific investigation of the following interesting facts:

The land area of the earth is 57,510,000 square miles.

The water area is 139,440,000 square miles.

Circumference at the equator is 24,902 miles.

The figure given for the height of Mt. Everest is 29,002 feet. To make the problem simple we will say Mt. Everest is six miles high and that the circumference of the earth is 25,000 miles at the equator. This would make Mt. Everest 6/25,000 of the earth's surface rising into the air. Charles Babage, the English scientist, said, "The highest ranges of mountains we have are relative to the circumference of the earth's crust infinitely smaller than the puckers on an orange-skin." 11 With nearly two and one half times more water than land, I am sure the Lord with his infinite power could manipulate this immense amount of water to cover the earth. The ocean has an average depth of 13,000 feet and the average height of the land is only about 2,300 feet. The ocean varies in depth from 300 to 400 to about 31,000 feet, so it is about 5.6 times as deep as the average land is high and the ocean area is far more than two times that of the land. Then again, we have learned that the mountains were *not* as high in the days of Noah as they now are. There were great changes that came to the surface of the earth during the flood. We know from the dynamic force of water a flood of such proportions could not occur without making great changes in the surface of the earth. This the evolutionist does not take into account. Moreover, other great changes came in the day of Peleg when the earth was divided. (Genesis 10:25.) This was the surface of the earth, not the division in relation to the habitations of the people. One fact easily overlooked in the Lord's instruction to Noah, (see Genesis 6:13,) is as follows:

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them *with the earth*.

A deluge such as that described in the Bible, it must be admitted, would make great changes in the earth. A small flood can create enormous damage, such as we occasionally have in parts of Utah. Then to think of the terrific force of the flood that would cover the earth we

must conclude that the entire face of the earth was changed, so that many of the great geological conditions ascribed by geologists to a time millions of years ago could have taken place suddenly, and evidently did. We know from the record in the Book of Mormon, that at the crucifixion of our Lord, the whole face of the land on the western hemisphere was altered. Mountains arose, others sank, and they were broken into "faults" and crags by the great earthquakes, wherein they were smooth before, and this was not millions of years ago.

Another things should be considered. There is definite evidence that at one time, and I am convinced it was in antediluvian days since the time of Adam, the climate of the earth was just as Elder Parley P. Pratt and President John Taylor have described it. Evidence is found in the Arctic that tropical, or semi-tropical plants, grew there in abundance. The frozen animals spoken of by Sir Henry H. Howorth were frozen at the time of the flood when the climatic conditions of the earth were changed. The time is drawing near when this primitive condition will be restored again. In the restitution of all things it has to be.

In this dispensation we are promised by revelation coming from the prophets "since the world began," that there is to be a restoration of the earth to its primitive condition, when the promised millennium shall come. We are led to believe, then, that in the beginning the mountains were not as high as they are now, for the prophecies declare that in that day "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." 12 When the valleys are exalted it will be the natural result of the mountains being debased or made low. In this way the earth will be restored to its primitive condition.

We are taught in the Doctrine and Covenants (Section 133:24), that the "great deep" in this day of restoration will be driven *back* to the north, "and the land of Jerusalem and the land of Zion shall be *turned back into their own place*, and the earth shall be like it was in the days before it was divided." There are several passages of prophecy in the Bible where the Lord speaking through his prophets, and having reference to the restoration of all things, declared that the mountains will be lowered and the valleys raised when the Lord comes. Here are some of the references:

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. 13

For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth,

shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 14

And every island fled away, and the mountains were not found. 15

All of this will come to pass as part of the restoration. This will happen when our Savior, Jesus Christ, comes in his power, and "he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found." 16

Sir Henry H. Howorth has written a number of wonderful books in which he endeavors to correct the mistakes of present-day scientists in relation to the geology of the earth. These books are, *The Mammoth and the Flood*, 464 closely written pages, in which he definitely proves that there is evidence in all parts of the earth of a universal flood. He disagrees emphatically with the prevailing notion that there was an "Ice Age," and on this question has published two large volumes which have the title, *The Glacial Nightmare and the Flood*; and two other large volumes, *Ice or Water*. These books are masterful presentations of the subjects under discussion; but they are too voluminous for any more than a reference to a few salient items, and I recommend their study to all who are troubled with these inconsistent theories of evolution, and if they will do so sincerely I am sure they will be greatly benefited.

One important study of these volumes having a bearing upon the flood, is the evidence that, not only the mammoth of Siberia were buried suddenly having met with violent death, but in all parts of the earth similar evidences are found in relation to other animals. This could not have happened from the freezing of ice, but it came through a sudden and violent flood of water. I quote a few paragraphs:

Not only does the frozen ground preserve the flesh deposited in it, but it is quite clear that no flesh could remain intact in this way unless it were permanently frozen, and it follows inevitably that the bodies of the mammoths, etc., which are now found intact in the Siberian tundras must have been frozen immediately after death, and have remained frozen since they were first entombed. If they had been subject to alternating congelation and melting with the intermittent seasons, they would assuredly have long since decayed. An exposure to one summer's sun, to one season's melting, would have induced putrefaction and dissipation. We are not dealing here with animal substances deposited in bogs, and changed into such organic compounds as adipocere, but of flesh so unchanged that it has all the character of that of animals which have recently died, when examined under the microscope, while it is readily eaten by the wild animals that live on the tundra. The flesh is as fresh as if recently taken out of an Esquimaux cache, or a Yakut subterranean meatsafe. There cannot be a moment's doubt that this condition was secured by one cause only, namely, that ever since the bodies were entombed they have been in a state of continuous congelation without a break.

This is assuredly the only possible conclusion. It is one which I have urged at different times before the Geological Society and the British Association, in the pages of *Nature* and the *Geological Magazine*, and personally to several of my most distinguished scientific friends with a much wider experience of such problems than my own, and on all occasions there has been a consensus of opinion that what is here urged is inevitable, nor is the opinion, so far as I know, contested. . . .:

This view seems incontrovertible, but it involves as a simple necessary corollary a conclusion from which Lyall and his followers have continually shrunk, namely, that this change of climate must have been sudden and must also have been continual. To avoid this conclusion some desperate efforts have been made. 17

Again, as I have said, the instance of the soft parts of the great pachyderms being preserved are not mere local and sporadic ones, but they form a chain of examples along the whole of Siberia, from the Urals to the land of the Chukchis, so that we have to do here with a condition of things which prevails, and with meteorological conditions that extend over a continent.

When we find such a series ranging so widely preserved in the same perfect way, and all evidencing a sudden change of climate from a comparatively temperate one to one of great rigor, we cannot help concluding that they all bear witness to a common event. We cannot postulate a separate climatic cataclysm for each individual case and each individual locality, but we are forced to the conclusion that the now permanently frozen zone in Asia became frozen at the same time from the same causes. 18

At the risk of being burdensome I feel it necessary to present other quotations in regard to the sudden and violent deaths seen everywhere on the earth, where myriads of animals and fish perished together. All the evidence points to the fact that death came upon them suddenly.

Again, in the pleistocene beds we are arrested by the large number of young animals which occur. When Nature puts a term to an animal's life in her normal way, it is exceedingly seldom she does so when the animal is young. Animals do not die naturally in crowds when young, and yet we find remains of quite young animals abounding in all classes from mammoths to mice. How are we to account for this fact, save by summoning an abnormal cause? How, again, can we account for the fact that the mummied animals found in Siberia seem to have been in robust health, stout and strong? Is this, again, consistent with a natural death? Again, if the death was natural, and in an area where we know hyaenas and other carnivorous animals abound, would the corpses be left to the useless duties of decay, as they must have been, since the bones are ungnawed, and (where the flesh is preserved) the flesh is uneaten? One cause, no doubt, of the scarcity of remains of animals which are dying at present where animal life abounds, is the diligence of the scavengers. What were they doing in pleistocene times to pass by those myriads of corpses, and in so many cases not to leave a tooth-mark anywhere, and in fact to leave their own bones with the rest? Surely the point is clearly and unmistakably to the fact that the animals, or the greater part of them died together. If the remains were the silent chronicles of centuries of time and generations of life, we would assuredly have found that some or a large portion of the bones would have been broken and gnawed, but this is not the case, and it points strongly to their death having been more or less simultaneous.

The most obvious cause we can appeal to as occasionally producing mortality in a wide scale among animals is a murrain or pestilence, but what murrain or pestilence is so completely unbiased in its action as to sweep away all forms of terrestrial life, including man as we shall see presently, the fowls of the air and the beasts of the field, elephants and mice, rhinoceroses and frogs, bisons and snakes, tigers and land-snails, and this is not one corner only, but, so far as we know, over the whole length of two continents, irrespective of latitude or longitude? The problem has only to be stated thus to make it obvious that a murrain or a

pestilence is quite incompetent to meet our difficulties. Such a pestilence, again, would not collect herds of incongruous animals in the same places, and kill them all together, and then bury them; and if it did so, we should assuredly have some evidence of its work in the remains themselves, where we find none, but rather that the animals died in full health, with their bodies strong and hearty.

Another cause of wide-spread death sometimes, is the occurrence of unusual drought. A fierce summer may dry up the streams and destroy the means of life, but how can we invoke such a cause operating not only in Siberia, but in the Mediterranean borders, and, as we shall presently see, from one end of America to the other? The same reason precludes our appealing to a wide-spread burning of forests or a sudden succession of cold, etc. In Siberia, as we have seen, the death of the mammoth and its companions was immediately followed by a sudden declension in temperature, which if itself and in the absence of other causes made that area incompatible with the life conditions of the mammoth, but this was a correlative occurrence, and not the immediate cause of the great destruction, since it only operates over a very small portion of the area from which the mammoth and its companions disappeared. Nor, again, is it likely that the cold would have killed the bear, and glutton, the musk-sheep and reindeer, the snowy owl and ptarmigan, which we know were in many instances overwhelmed by the same cause, whatever it was that destroyed the mammoth.

The fact that great bones occurring in great caches or deposits, in which various species are mixed pell-mell, is very important. If animals die occasionally from natural causes when they become toothless and old, different species do not come together to do so, nor does the lion come to take his last sleep with the lamb. The fact of finding masses of animal remains of mixed species, all showing the same state of preservation, not only points to a more or less contemporary death, but is quite fatal to the theory that they ended their days peaceably by purely normal causes.

Bones, again wither and decay very fast, if exposed to the air. And consequently when we find bones, with their fine and delicate angles and muscular attachments preserved intact, in many cases lying together as when articulated, over the wide area of a whole continent, and for the most part, so far as we can judge, in the same mineral condition and state of decay, we must conclude that these facts are only consistent with the animals having died together, and been together protected from decay. . . .

We must next inquire what the nature of this catastrophe was. Let us, then, focus the necessary conditions. We want a cause that should kill the animals, and yet not break to pieces their bodies, or even mutilate them, a cause which would in some cases disintegrate the skeletons without weathering the bones. We want a cause that would not merely do this as a wide-spread murrain or plague might, but one which would bury the bodies as well as kill the animals, which could take up gravel and clay and lay them down again, and which could sweep together animals of different sizes and species, and mix them with trees and other debris of vegetation. What cause competent to do this is known to us, except rushing water on a great scale? Water would drown the animals, and yet would not mutilate the bodies. It would kill them all with complete impartiality, irrespective of their length, age, or size. It would take up clay and earth, and cover the bodies with it. This is the very work it is doing daily on a small scale. Not only could it do this, but it is the only cause known to me capable of doing the work on a scale commensurate with the effects we see in Siberia. What direct evidence, then, have we that it was in fact a great flood of water?

The first piece of evidence I would quote is of a singularly direct kind, and we owe it to the experienced skill of Professor Brandt. Speaking of the famous rhinoceros found on the Wilui by Pallas, he says, "On a careful examination of the head of the *Rhinoceros Tichorinus* from the Wilui, it was further remarkable that the blood-vessels and even the fine capillaries were seen to be filled with brown coagulated blood, which, in many places still preserved its red color." This is exactly the kind of evidence we look for when we want to know whether an animal has been drowned or suffocated. Asphyxia is always accompanied by the gorging of the capillaries with blood, and the facts justify at all events a probable inference that this particular rhinoceros was the victim of drowning.

Brandt goes on to tell us how, in conjunction with Hedenstrom, he made a careful microscopic examination of the earth which was attached to these rhinoceros remains, and found it to consist of two kinds, the most important being mould containing vegetable fragments, and which he took for remains of fresh-water plants, and the soil from a fresh-water deposit. . . .

To continue: The occurrence of immense caches in which the remains of many species of wild animals are incongruously mixed together pell-mell, often on high ground, seems unaccountable, save on the theory that they were driven to take shelter together on some point of vantage, in view of an advancing flood of water, a position which is paralleled by the great floods which occur occasionally in the tropics, where we find the tiger and its victims all collecting together on some dry place, and reduced to a common condition of timidity and helplessness by a flood which has overwhelmed the flat country. . . . In the present case all were overtaken by the water, tossed and tumbled together in a common destruction, and then covered quickly with a mantle of clay or gravel,—a mantle, be it remembered, spread over immense areas, without a break external or internal, and in which we can find no traces of local disturbance, such as would be caused by any process of subsequent burying, and showing the bones and covering were laid down together. 19

Sir Henry H. Howorth continues his story and gives indisputable evidence that these evidences of the universal flood are in many parts of the world. It was not confined to Siberia, but evidence shows it prevailed in America and in the caves all over the world. He also continues his study and shows by positive evidence, "That man was a contemporary of the extinct animals." 20 Not Neanderthal or any other kind of manufactured man, but real human beings. Near the close of the book, *The Mammoth and the Flood*, the author gives evidence that the tradition of the flood is found in countries in all parts of the globe, and of this he says (pages 412-413), "But a few words remain to be said about another class of evidence than that which I have hitherto adduced, and which supports the same conclusion; namely, the evidence of human tradition. It is in itself not improbable that if such a catastrophe really occurred it would leave such an impression on the survivors that it would be recorded in their traditions, and if such tradition occurred in various isolated localities it would no doubt strengthen its force. In many places such a reminiscence would die out as the traditions of the direst disasters are apt to die out, but the fact of its existence in several localities would, as I have said, be an element of singular cogency in the general argument."

He then records the traditions of people in many lands from Egypt, Israel, Chaldea, Syria, Phrygia, India, Persia, Greece, China, Mexico, Peru, Brazil, Tahiti, and Polynesian islands, Fuegian, Philippine and other lands. The fact that such traditions are found in all parts of the world cannot be lightly ignored.

After presenting all of this by way of argument, the thought is still impressed on my mind, why should time be spent in argument to prove true what the Lord has so definitely declared by the words of his own mouth? There are, however, so many possessed with skeptical minds that it seems that more than the direct word from the Lord is required to convince them. The real reason for the covering of the earth by a flood thus far has not been mentioned. All the Lord had to say to Noah about the corruption of all things on the face of the earth is true, but there was another reason for such a flood. We have called attention to the fact that the earth itself had become corrupt: "And God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted his way upon the earth." 21 We learn from the revelations given to the Prophet Joseph Smith, that the earth is a living being. It is obedient to every command, therefore it is entitled to be sanctified, just as human beings who keep the commandments of the Lord are to be sanctified. "And again," said the Lord, "the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law— Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." 22 Therefore, in order to sanctify the earth and cleanse it, it had to pass through the water of baptism, and by water be cleansed. Then, at a later day, it will be baptized with the fire and the Holy Ghost, just the same for the earth as for humanity who will possess it forever. Now we begin to see why there had to be a flood. It had to be a complete immersion, just the same as any other baptism, so the Lord did two things, first, he cleansed the earth of all of its corruption brought upon it by the wickedness of "all flesh," and second, the earth having reached the age for such an ordinance, was cleansed from all the sin upon its face.

Moreover, we, the members of the Church, do not have to rely on the record in the Bible alone. We have also the word of the Lord and his servants in the Book of Mormon and the Pearl of Great Price, and in these records we find the confirmation of the story of the flood as recorded by Moses, and also by the antediluvians in the record which was handed down to Abraham. We will conclude our evidence by quoting the words of our brethren in relation to the baptism of the earth.

TESTIMONY OF PRESIDENT BRIGHAM YOUNG

Here are the earth and the inhabitants upon its face, organized for the express purpose of a glorious resurrection. The terra firma on which we walk, is looking forth for the morning of the resurrection, and will get a resurrection, and be cleansed from the filthiness that has gone forth out of her. This is Bible doctrine. What filthiness has gone forth out of her? You and I, and all the inhabitants of the earth; the human body, and all earthly bodies, both animal and vegetable; are composed of the native element that we breathe, that we drink, and that we walk upon, we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state; what for? To be exalted, to get a glorious resurrection. We are of the earth, earthy, and not only will the portion of mother earth which composes these bodies get a resurrection but the earth itself. *It has already been baptized.* [My italics.] You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not stated in the same words that I use, it is none the less true that it was baptized for the remission of sins. The Lord said, "I will deluge (or immerse) the earth in water for the remission of the sins of the people"; or if you will allow me to express myself in a familiar style, to kill the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as some of our people ought to soak. The Lord baptized the earth for the remission of sins, and

it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face. 23

The following is from a sermon by President Brigham Young spoken in Ogden, June 12, 1860:

Brethren and sisters, I wish you to continue in your ways of well doing; I desire that your minds may be opened more and more to see and understand things as they are. This earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon. 24

This is from a discourse by Elder Orson Pratt:

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of this first creation. As men cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself. 25

Following is an excerpt from an article entitled, "Leaves From the Tree of Life," by President Charles W. Penrose:

Thus the inhabitants of earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit, purified by fire from the corruption that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining, "like a sea of glass mingled with fire," every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it; the highest beings of the ancient orbs will visit it; the garden of God will again adorn it; the heavenly government will prevail in every part; Jesus will reign as its King; the river of life will flow out from the regal throne; the tree of life, whose leaves were for the healing of the nations, will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throng, that they may eat and live forever. This perfected Earth and its saved inhabitants will then be presented to the Eternal Father as the finished work of Christ, and all things will be subject unto the Great Patriarch, Architect, Creator, Ruler, the Almighty, to whom be obedience and reverence and praise in all the countless worlds that shine as jewels in His universal Crown. 26

This is the testimony of President John Taylor:

The earth, as part of the creation of God, has fulfilled and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and

become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have abode a celestial law, and of none other, after it has become purified, and made celestial. 27

Testimony of Elder Orson F. Whitney:

Of Noah's day, it is written: "As the days of Noe were, so shall also the coming of the Son of Man be." And it was the Son of Man—though I prefer to call him the Son of God—who said it. Baptized with water in the days of Noah, the earth will yet be baptized with fire and with the Holy Ghost. 28

REFERENCES—CHAPTER TWENTY-ONE

Footnotes

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4. *Ibid.*, p. 80.
5. White, Dr. A. D., *History of Warfare of Science with Theology*, Vol. 1. p. 48.
6. *Ibid.*, Vol. 1, p. 49.
7. Acts 17:24-28.
8. D. & C. 76:22-24.
9. Deut. 32:7-9.
10. Gen. 7:11.
11. Howorth, Sir Henry H., *Glacial Nightmare and the Flood*, Preface XVI.
12. Isaiah 40:4.
13. *Ibid.*, 54:8-10.
14. Ezekiel 38:19-20.
15. Rev. 16:20.
16. D. & C. 133:21.
17. Howorth, Sir Henry H., *The Mammoth and the Flood*, pp. 93-94.
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19. *Ibid.*, p. 229.
20. *Ibid.*, p. 229.
21. Genesis 6:12; Moses 8:28.
22. D. & C. 88:25-26.
23. *Journal of Discourses*, Vol. 1, p. 274.

24. *Ibid.*, Vol. 8, p. 83.
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28. *Conferences Reports*, April, 1927.

CHAPTER TWENTY-TWO

THE CONFUSION OF TONGUES

"AND the whole earth was of one language, and of one speech.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

"And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"And the Lord came down to see the city and the tower, which the children of men builded.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

"Go to, let us go down, and there confound their language, and they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. 1

In the revision by the Prophet Joseph Smith it reads as follows:

And the whole earth was of the same language, and of the same speech. And it came to pass, that many journeyed from the east, and as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there in the plain of Shinar.

And they said one to another, Come, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and they had slime for mortar.

And they said, Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down, beholding the city and the tower which the children of men were building;

And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, and now, nothing will be restrained from them, which they

have imagined, except I, the Lord, confound their language, that they may not understand one another's speech. So, I, the Lord, will scatter them abroad from thence, upon all the face of the land, and unto every quarter of the earth.

And they were confounded, and left off to build the city, and they hearkened not unto the Lord, therefore, is the name of it called Babel, because the Lord was displeased with their works, and did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face thereof. 2

This story of the confounding of tongues and the building of the tower, is today almost universally disbelieved. It is classed among the folklore and mythology of the ancient peoples. Textbooks on sociology, all linguistic studies and history, ridicule, or ignore entirely, this history of the confounding of tongues. There are many theories in the world as to the origin of speech. Some of these have been mentioned previously and will not be enlarged upon at this point. 3 Out of this interesting account of the confounding of speech opponents of the Bible and its scientific critics think they have given the Holy Scriptures a vital blow, and from this story they get great amusement. For instance, Dr. Andrew D. White seems greatly amused that "God came down" to see what men were doing, for the God of the Old Testament could not know what was going on among mankind without coming down to see it. Moreover, he attempts to refute the story on the ground that "the Egyptian language had even before the invention of this story been developed in all essential particulars to the highest point it ever attained," 4 and Dr. John W. Draper treats this subject in the same spirit of unbelief. 5 It is unnecessary to go into details in relation to the criticisms and countless comments that have been published in ridicule of the story of the confounding of tongues. As previously stated this Bible account is almost universally rejected, and there is not to be found today a textbook on sociology or ancient history that does not treat the origin of man and the gradual development of his language from the evolutionary point of view; and the story of the confusion of tongues is regarded as a fable or ignored with silent contempt. We will therefore present the evidence as revealed to the Church of Jesus Christ of Latter-day Saints.

In the translation, or divine revision, of the Book of Genesis by the Prophet Joseph Smith, the story of the flood and the confusion of tongues are recorded with some corrections of the Bible account. In other words, many of the parts that originally were in the writings of Moses and which were eliminated in course of time, have been restored. The Lord, in these restorations, placed the stamp of approval on the story of Babel and the scattering of the people after the confusion of their language. We have the evidence that this story of Babel is true and is written in the history of the Jaredites as recorded in the Book of Mormon.

On the title page of every copy of the Book of Mormon are two brief paragraphs that were written by Moroni as he closed the abridgment on the plates of Mormon. He says:

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations.

Fortunately we have the abridged record of these ancient Jaredites and the account of their departure from the valley of Shinar at the time of the confusion of tongues. The members of the Church are, therefore, not left to flounder, criticize, and perhaps be led astray, by the modern philosophies and criticisms of sacred things which is so prevalent in the world today. We are highly favored of the Lord in that he has given us many things for our eternal benefit and to strengthen our faith in his divine purposes. All of this the people of the world may receive if they will repent. They have hardened their hearts and with the exception of a few, have refused to believe the pleadings and instruction which has been offered them. They, seemingly, prefer to believe the uninspired notions of men.

Ether was the last of the historians of the Jaredite race. His position was very similar to that of Moroni. Each was left to record the final destruction of his people. It fell to the lot of Moroni to give us an abridgment of the writings of Ether. The finding of the record of the Jaredites is given in the writings of Omni (Omni 20-23.) as follows:

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.

And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.

And it also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.

The finding of Coriantumr is the only human contact recorded between the Jaredites and their successors, and this was in fulfillment of the prophecy Ether made to Coriantumr who was the Jaredite king, which is as follows:

And in the second year the word of the Lord came to Ether, that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr. 6

Coriantumr did not repent and all that Ether predicted came upon him. During his nine months sojourn among the people of Mulek evidently he learned to converse with them and inform them of some of the history of the Jaredites. However, that may be, in the Book of Mormon we have all of the necessary information to confirm the story of the confounding of tongues as given in the Bible and the scattering of the people. There is another record, far more important than the one written on the stone. This is the record of Ether written on gold plates, twenty-four in number. They were discovered by a group of forty-three men sent out by the colony of Nephites that had gone forth to live in Lamanite territory where they were sorely oppressed. These men were sent to get help from the main body of Nephites in

Zarahemla. They lost their way and traveled many days, without doubt the Lord leading them. They came to a place covered with bones and weapons of war that were partly destroyed by the elements and while there they discovered the plates of Ether. They were brought back and eventually were placed in the hands of King Mosiah, who was a prophet and seer, who translated them. It is from these plates that Moroni made his abridgment.

The story as recorded by Moroni is an interesting one in full accord with the account of the story of Babel in the Bible. While this interesting story is given in the Book of Ether, it will not be out of place to state a portion of it in this writing:

And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.

And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews—

Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.

And on this wise do I give the account. He that wrote this record was Ether, and he was a descendant of Coriantor. 7

Then follows the genealogical record of Ether, the last prophet of the Jaredites, from Coriantor back to Jared who with his brother, their families and friends, came from Babel at the time of the confounding of tongues, and the record continues:

Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded.

Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him:

Go to and gather together thy flocks, both male and female of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. 8

The record continues to say that all of this was accomplished. They also "laid snares" and caught fowls of the air, and in vessels they carried fish, and they also carried swarms of bees which they called "deseret." Thus fully equipped they made their journey, crossing the ocean in barges which they built according to the plan the Lord had given them.

These ancient records which were given to the Prophet Joseph Smith are true. We should be very grateful to the Lord for them, for in them is given confirmation of many of the prophecies and historical records of the far distant past. They confirm the Bible story of the creation, the story of Adam and Eve, their fall and banishment from the garden, and the doctrine of the atonement of Jesus Christ and his resurrection from the dead, far more clearly than it is found in the Bible.

One of the grand purposes of the Book of Mormon is to be a witness for the Bible. The Lord informed Nephi that it would come forth as "one crying from the dust," as a witness for Christ and for the record of the Jews—the Bible; and that it would come forth in a day when men would be denying the prophecies of the Hebrew scriptures. We are able to see the fulfillment of those promises and the Book of Mormon and the Doctrine and Covenants,—the "other books, which should come forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." 9

The fact that the traditions in relation to our first parents, the fall of man, the Garden of Eden, the destruction of mankind in the flood and the building of the tower of Babel are found in the traditional stories of most all nations is strong presumptive evidence that such events at a very early time actually occurred. In June 1842, the Prophet Joseph Smith, who was editor of the *Times and Seasons*, published the following with the title:

TRAITS OF THE MOSAIC HISTORY FOUND AMONG THE AZTECA NATIONS

The tradition commences with an account of the deluge, as they had preserved it in books made from the buffalo and deerskin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

They begin by painting, or as we would say by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel? A *dove* from the top of a tree distributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with the leaf in her mouth, as related in Genesis? They say that on this *raft*, besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis?

When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a *vulture*, which never returned, on account of the great quantities of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent out birds one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove? Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind were infinitely varied; which when received, they immediately dispersed. But among them there were 15 *heads* or *chiefs* of families, which were permitted to speak the same language, and these were the Taltecs, the Aculhucans and Azteca nations who embodied themselves together, which was very natural, and traveled they knew not where, but at length arrived in the country of Aztalan, or the lake country of America.

The plate or engraving presented here is a surprising representation of the deluge of Noah; and of the confusion of the ancient languages at the building of the tower of Babel, as related in the Book of Genesis, (see chapters vii and xi).

We have derived the subject of this plate from Baron Humboldt's volume of *Researches in Mexico*, who found it painted on a manuscript book, made of the leaves of some kind of tree, suitable for the purpose, after the manner of the ancient nations of the sultry parts of Asia around the Mediterranean.

Among the vast multitude of painted representations found by this author on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman by the means of the serpent, the first murder as perpetrated by Cain on the person of his brother Abel.

The plate, however, here presented shows no more than a picture of the flood, with Noah afloat on a raft, or as the traditions of some of the nations say on a tree, a canoe and some say in a vessel of huge dimensions. It also shows by the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which

flutters in the branches of the tree, while she presents the languages to the mute throng, by bestowing upon each individual a leaf of the tree, which is shown in the form of small commas suspended from its beak.

Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, or flood of Tezpi. . . .

The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters laying on his back. The mountain, the summit of which is crowned by a tree and rises above the waters is the peak of Colhuacan, the Ararat of the Mexicans. At the foot of the mountain on each side appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree with a human hand pointing to it, is the character representing a mountain and the head of a bird placed above the head of Tezpi or Noah, shows the vulture which the Mexicans say Tezpi sent out of his *acalli* or boat to see if the waters had subsided.

In the figure of the bird with the leaves of a tree in his beak, is shown the circumstance of the dove returning to the ark, when it had been sent out the second time bringing a branch of the olive in its mouth; but in their tradition it had to become misplaced, and is made the author of the languages. That birds have a language was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge; who say that Noah embarked in a spacious *acalli* or boat, with his wife, his children, several animals, and grain, the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi or Noah sent out from his boat a vulture. But the bird's natural food was that of dead carcasses with which the earth now dried in some places abounded.

Tezpi sent out other birds one of which was the humming bird; this bird alone returned again to the boat, holding in its beak a branch covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Colhuacan or Ararat. A tradition of the same fact, the deluge is also found among the Indians of the Northwest. I received, says a late traveler, the following account from a chief of one of the tribes in his own words, in the English. "An old man live great while ago, he very good man, he have three sons. The Great Spirit tell him go make a raft—build wigwam on top; for he make it rain very much. When this done, Great Spirit say, put in two of all the creatures, then take sun moon—all the stars, put them in—get in himself with his Equa, (wife) children, shut door, all dark inside. Then it rain much, hard many days. When they stay there long time—Great Spirit say, old man go out. So he take, diving animal, sao gy see if find the earth; so he went, come back, not find any thing. Then he wait few days—send out mushquash see what he find. When he come back brought some mud in his paw; old man very glad; he tell mush-quash he wary good, long this world stand be plenty mushquash, no man ever kill you all. Then few days more he take wary pretty bird send him out see what it find; that bird no come back; so he sent out one white bird that come back, have grass in he mouth. So old man know water going down. The Great Spirit say, old man, let sun, moon, stars go out, old man too. He go out, raft on much big mountain when he see pretty bird he sent out first, eating dead things—he say, bird you do no right, which me send you no come back, you must be black, you no pretty bird any more—you always eat bad things. So it was black."

There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Mosaic history. The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of languages, that we insert the following:

(Then is recorded from the Book of Ether the story of the departure of the Jaredites from the building of the tower of Babel and the story continues):

Here, then, we have two records found upon this continent, that go to support the word of eternal truth—the Bible; and whilst these records, both of them, sanction the testimony of the scriptures in regard to the flood, the tower of Babel, and the confusion of languages; the tradition and hieroglyphics of the Zaltees, the Colhuacans, and the Azteca nations, in regard to the confusion of languages and their travels to this land, is so like that contained in the Book of Mormon, that the striking analogy must be seen by every superficial observer.

In regard to the confusion of languages it is said of the above nations, that there were "fifteen heads, or chiefs of families, that were permitted to speak the same language." The Book of Mormon, concerning the same event, says: "And it came to pass that the brother of Jared did cry unto the Lord; and the Lord had compassion on Jared, therefore he did not confound the language of Jared"—and it further states that Jared's brother's language was not confounded; and they then prayed for their families and friends also, and the Lord heard them in their behalf; and their language was not confounded. These accounts then, precisely agree, one of which was found in Ontario County, N. Y., and the other in Mexico.

Again, those nations, or families, embodied themselves together and traveled *they knew not where*, but at length arrived in the country of Aztalan, or the lake country of America. The Book of Mormon says, that the brother of Jared cried unto the Lord, that he would give them another land; the Lord heard him, and told him to go to a certain place, "and there I will meet thee and go before thee into a land which is choice above all the lands of the earth." This it further speaks is the land of America. The coincidence is so striking that further comment is unnecessary.

Distorted accounts of Adam and Eve, the Garden of Eden, the fall, flood and confusion of languages, are found among people all over the earth. They must have come originally from the same source, before the people were scattered.

REFERENCES—CHAPTER TWENTY-TWO

Footnotes

1. Genesis 11:1-9.
2. I. S. Gen. 11:1-6.
3. White, Dr. A. D., *A History of the Ware of Science with Theology*, pp. 96, 262.
4. Draper, Dr. J. W., *Conflict Between Religion and Science*, pp. 185-186.
5. Ether 13:20-21.
6. *Ibid.*, 1:2-6.
7. *Ibid.*, 1:33-41. *See also Mosiah*, Chapters 8, 21, 28.
8. 1 Nephi 13:29, 39, 40.
9. For the origin of language, see "The Language of Adam," *The Way to Perfection*, Chapter 10.

CHAPTER TWENTY-THREE

THE SCATTERING OF THE PEOPLE

"SO the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." 1

The organic evolutionists assume the position that man has descended through millions of years from the very lowest forms of life through countless "missing links," the fossils of which for a century, they have been seeking. In scattered places on the earth parts of skeletal remains have been discovered which these advocates maintain were parts of bodies of human, or semi-human beings. They have not, however, maintained a solid front. Many of these bones are believed by some of the experts to be bones of apes or other animals. The manner in which they were found also throws doubt upon their origin. Evidence has previously been given in relation to these bones dug up in divers places, yet brought together with the assumption that they were all of the same bodily structure. Considering the great ages which they maintain these structural changes have been going on, it is astonishing that so much difficulty is encountered in finding the evidences which they seek. Nothing so far has been discovered that has not carried with it grave doubt even among the experts. The discoveries are too few and too widely scattered, yet a few bones of a skull, a jaw, a tooth, or a part of an arm or leg, seem to be sufficient on which to build an imaginary individual, and to these imaginary beings such names are given as *Pitheconthropus*, *Trinil Man*, *Neanderthal Man*, *Dawn Man* and so forth. There are many eminent scientists who maintain that these bones, if human at all, do not present evidence that they constitute a criterion by which a whole race of intermediary creatures between the ape and *Homo Sapiens*, or modern man, can be shown.

If there were any truth in this hypothesis, then we should find all forms of life in the multitudinous stages from the amoeba, or worm, through the "higher apes" to man. Not only would they be found in the fossils but occupying places on the face of the earth which would be teeming with them. It would be impossible *not* to find them in animate existence. We would then find these "higher apes," just short of emerging into men, burying their dead, making fire, and possessing some of the simple knowledge which these theorists ascribe to "primitive man." No such creatures can be found on the earth. Our friends frequently refer to the Fuegians of South America, the Botocudos of Brazil, the American Indian and other peoples including the South African, or Negro 2 as having developed far enough to be in the "stone age." Every member of the Church knows, or should know, that the Fuegians, the Botocudos and the American Indians (Lamanites) are descendants of a very superior race of people. A people who had the Gospel of Jesus Christ and who were enlightened by its principles so that they were intelligent enough to live together in peace and harmony, without "envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness," for nearly two hundred years. 3 Then they ceased to serve the Lord and turned to wickedness. This resulted in a very short time in their spiritual light going out. From their exalted state they fell to the pitiable condition in which Mr. Darwin and others found them. Bible students know that the African is descended from an enlightened ancestry, men who were skilled in the arts, in mechanics and music. 4 It was sin that brought them to the sad condition of degradation. The natives of the Congo, "who pounds his tomtom to scare away the god that he fears," and the American Indian, "with the incantations, the totem poles,

and the medicine man," are not "primitive" in the sense in which Dr. Millikan pictures them. 5 The original man was not a savage. He did not evolve out of lower forms of life. He was a son of God! This has been previously discussed. He and his children in the beginning were intelligent and worshipers of the living God, and were made acquainted with the mission of Jesus Christ, who was to come. They were not savages, they were not "primitive" except in the sense of being the earth's first inhabitants. To confound the term "primitive" with savagery and ignorance, is a display of ignorance, and is not justified.

If the story of evolution were true, then, I repeat, the earth today would be filled with living creatures in all these stages of evolutionary development. We would not be able to travel a mile without discovering some of them, for if the factor of increase was as great as these scientists tell us it was, in the millions of years the earth would have been over-populated. Under such circumstances, were this hypothesis true, scientists could save their time searching from one end of the earth to the other to find in fossils the evidence which they seek. It would be before them constantly in living forms inhabiting the earth in great abundance.

Sir Ambrose Fleming, British scientist and mathematician, has presented some very interesting figures on this question. In his very excellent work, *The Origin of Man*, pages 84-86, he has given us the following important information:

If the population at any place always increases by the same percentage of its amount at the time, then it grows according to the same law by which money increases when invested at compound interest—that is, when the interest as it accrues is added to the capital. Under this law the money doubles itself in a certain time. Thus if a certain sum, say (1)100, is deposited at 5 per cent interest per annum in a bank and left to accumulate at compound interest, it would become (1)200 in about fourteen years. Approximately some such law governs the growth of population, only the annual rate of increase in percentage is not constant. Thus from the article "Population" in *The Encyclopaedia Britannica*, 14th edition, we learn that in A.D. 1928 the world population was estimated at 1879 millions. In A.D. 1920, it was 1811 millions, and in A.D. 1845 it was 1009 millions. It is now, A.D. 1945, probably near to 1940 millions. It has therefore nearly doubled in ninety years. We have no exact data for the world population 1900 years ago, but certain not improbable reckonings would make it about 70 to 80 millions. It has therefore doubled several times over in the last 1900 years. But the span of time in which it has doubled in that past 1900 years has been much larger than at present. If we take it as likely that the world population at the present time is doubling in 100 years, then it can be shown that on the average the time of doubling has been four or five times as long in the period of time between, say, A.D. 45 and A.D. 1845.

In order to give time for the evolution of the human race from animal progenitors, the evolutionists are obliged to suppose an immense time period, a million years or more, for the process. The animal brain or the monkey-like paw cannot be changed by natural selection into the human brain or hand in a few generations. It must take vast ages, and hence each fragment of fossil "man" that is found is declared to be of great age, reckoned in hundreds of thousands of years. But there is an insuperable difficulty connected with such suppositions.

Supposing that the human race has been on this earth even for a period of a hundred thousand years and multiplying only at such a slow rate that the human population took 1000 years to double, then it can easily be shown that the progeny of even one single pair of human beings

in the course of the hundred thousand years would have amounted to a number only expressed by 30 digits. It would be a million million billion at least. There would not be standing room for them on the earth at present. To produce the present population of 2000 million from one couple in 100,000 years it would be necessary for the rate to increase to be so slow that it took on the average 3,330 years to double in number. Still more slowly would it have to increase if we take the space of human existence to be a million years. But if this very slow average rate of increase is to take place it invariably implies that the birthrate must be very small or the death-rate very large. But both these conditions are antagonistic to evolutionary progress.

The Darwinian natural selection demands a copious birth-rate, because it is not every germ or embryo which possesses by chance some advantageous improvement fitting it more perfectly to live in its environment. Moreover, if it has such evolutionary improvement it must have a large chance to live and propagate its advance, because it cannot procreate in infancy. But a high death-rate is not favorable to such survival of the fittest. Accordingly the evolutionists are in this position:

The conditions they demand in order that some form of anthropoid ape or other mammal may be transformed into a man by Darwinian natural selection are quite inconsistent with the state of the world at present as regards human population. We have no justification for assuming some vague process called Evolution if the definite conditions required for Darwinian natural selection do not hold good. The outcome therefore of the inquiry as made in this chapter must be that the evolution of man from an ape-like or other animal ancestor is not proven. An increasing number of quite competent naturalists are adopting this opinion.

The lay reader need not, therefore, have his or her faith in the Creative origin of mankind disturbed by over-confident assertions that all scientific men now accept the evolution of mankind from an animal stock as definitely proved.

This argument and evidence is simple and complete and a thorough refutation of the organic evolutionary theories. Moreover, it is an historical fact that every historian knows, life is traced back to the Mesopotamia as the starting point. The story in the Book of Genesis states that the "ark rested in the seventh month, on the seventeenth day of the month, upon the mountain of Ararat." From there Noah and his sons made their way towards the fertile valley to the south where their descendants began to build cities and cultivate the land. The oldest cities known were located in the Mesopotamia and are mentioned in Genesis as Babel, Erech, Accad, Calneh, Nineveh, Hur, or Ur, the home of Abraham's father. It was at, or near, Babel that the confusion of the language of the people took place and from that place the Lord scattered them to all parts of the earth. One of the earliest countries beyond these borders where settlers immigrated was Egypt and this land was first settled by the daughter of Ham, so the time of its settlement goes back close to the days when Noah came forth from the ark. We read in the Book of Abraham:

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden.

When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

Now the first government of Egypt was established by Pharaoh, the oldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry. 6

This information which we have received from the writings of Abraham, throws a great deal of light on ancient history. Nearly all ancient histories begin with Egypt as being, perhaps, the oldest of the nations. This comes to pass through the discoveries which in the early part of the nineteenth century, made it possible for the savants to learn the Egyptian writings and thus interpret much of their history and traditions. In the days of Abraham, communications between Chaldea, the former home of Abraham, and Egypt was common, in fact they were under the same governing power at the time. It is also a conceded fact that civilization in ancient times spread from the valleys of the Mesopotamia, which by interpretation means, the land between the two rivers. These two regions, the Mesopotamia and Egypt, were two of the most fertile spots of ancient times. And here two civilizations were established. All known history centers in the Mesopotamia and it was from here the Lord scattered the nations. Professor Willis Mason West, in his *Ancient History*, says: "The first homes of civilization were in the lower valley of the Nile and the Euphrates. In each of these regions a cheap food supply made possible at an early date a dense population, with a leisure and military class supported by the agricultural masses. In both districts, too, at a still earlier time, the marvelously fertile soil attracted enterprising tribes from different sources, and so brought about a mixture of races—apparently a condition favorable to progress."

George Rawlinson wrote:

That the great alluvial plain at the mouth of the Euphrates and Tigris was among the countries first occupied by man after the Deluge, is affirmed by Scripture, and generally allowed by writers upon ancient history. Scripture places the original occupation at a time when language had not yet broken up into its different forms, and when, consequently, races, as we now understand the term, can scarcely have existed. It is not, however, into the character of these primeval inhabitants that we have here to inquire, but into the ethnic affinities and characteristics of that race, whatever it was, which first established an

important kingdom in the lower part of the plain—a kingdom which eventually became an empire. 7

Both history and revelation confirm the fact that it was from this point that mankind began to spread over the face of the earth following the days of Noah. Contrary to the general view in the world, Noah built his ark and commenced his voyage in the flood from that part of the earth which is now known as the United States of America. All the land surface of the earth at that time was in one place and it was not until some time after the flood that the land surface of the earth was divided. However, the journey from the western part of the world as we know it today to Armenia was a very great journey. The first and oldest civilization was destroyed and it was very largely occupying this western hemisphere. The peopling of the earth commenced anew through the family of Noah about 1600 years from the fall of Adam. The history of nations reveals the fact that 3000 years ago the earth was sparsely inhabited. At the time of the Revolutionary War, there were, perhaps, less inhabitants in all of Europe and western Asia than are within the borders of the United States today.

REFERENCES—CHAPTER TWENTY-THREE

Footnotes

1. Gen. 11:8.
2. Darwin, Charles, *Descent of Man*, pp. 143-144.
3. 4 Nephi 16.
4. Gen. 4:21-22.
5. Millikan, Dr. R. A., *Evolution in Science and Religion*, p. 66.
6. Abraham 1:21-27.
7. Rawlinson, George, *The Seven Great Monarchies*, Vol. 1, p. 28.

CHAPTER TWENTY-FOUR

THE EARTH'S TEMPORAL EXISTENCE

"FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." 1

So said the Lord through Isaiah to faltering and wayward Israel. The conditions and attitude of mankind today are no different from those of Israel in the days of Isaiah. The wise men of the earth still boast in their own strength. We have reached an age when the wisdom of God is no longer needed in the scientific world, or, for that matter, hardly anywhere else. Through their research and from their deductions many of the learned attempt to tell us when and how this earth came into existence billions of years ago; how long, presumably, it will last before it will wear out and become cold and useless. This, however, is not according to the wisdom and thinking of the Lord. He has other plans and has revealed them to his servants, the prophets. This earth is destined to follow the course of the millions of other earths which have gone on before it to fill their final destiny. They were created as this earth was created, passed through a fall and a temporal existence, just as our earth has fallen and is now passing through a temporal existence, and have gone on to their appointed places to endure forever as the habitations of the resurrected children of God. To accomplish this he has said worlds are created, and it is his work and his glory "to bring to pass the immortality and eternal life of man." 2

When this earth on which we dwell was created it was according to the eternal plan of the Father, and likewise in accordance with his reckoning. This he has definitely declared to the knowledge and understanding of all those who are, through their faith, willing to accept what he has given by revelation to his prophets. Abraham was among other things an astronomer. He knew more about the heavens, when they were created, and the purpose of their creation, than all the astronomers in the world today put together. The Lord revealed these things to him by Urim and Thummim and also talked to him, "face to face, as one man talketh with another," and told him "of the works which his hands had made," and they were multiplied before Abraham's eyes and he could not see the end thereof. 3

The Lord made known to him the following facts: That Kolob is the first creation, and is nearest to the celestial, or the residence of God. It is the first in government, the last pertaining to the measurement of time. This measurement is according to celestial time. One day in Kolob is equal to a thousand years according to the measurement of this earth, which by the Egyptians was called Jah-oh-eh. Oliblish, so called by the Egyptians, stands next to Kolob in the grand governing creation near the celestial, or place where God resides. This great star is also a governing star and is equal to Kolob in its revolutions and in its measuring of time. 4 Other grand governing stars were also revealed to Abraham, and the Lord said to him:

These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.

Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.

And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God. 5

From this revelation given to Abraham in relation to the heavenly bodies, we have discovered that the governing star of the universe is Kolob, "the first creation," and the Lord's time is the time of Kolob, "which is celestial time."

We also learn that Peter understood this fact when he said: "But, beloved, 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." 6 Here is the information which throws light upon the days of creation, and again the Lord revealed to Abraham that the creation was according to God's time, and he wrote regarding the commandment given to Adam:

But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning. 7

Here again we have the information that the creation of this earth was according to Kolob's time, which is celestial time.

We learn from the Book of Genesis and also from the Book of Moses in the Pearl of Great Price, that when the earth and its heavens were finished, the Father declared that "all things that I had made were very good," and on the seventh day, he ended his work. If the work when finished was "very good," then in it was no imperfection, and it, like man, and "all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end," if Adam had not fallen. 8

When Adam fell, the earth and all things upon it partook of the fall, and were henceforth subject to mortal, or temporal, conditions. The Lord said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life"; 9 and so the earth became suited to Adam's condition and became a temporal earth, or subject to all the conditions of mortality and death. After it has filled the measure of its temporal existence it will die and since it and all creatures upon it have been redeemed through the blood of Jesus Christ, it will rise again, receiving the resurrection and will become a glorious celestial habitation for the righteous. 10

Early in March 1832, while the Prophet Joseph Smith was revising the scriptures by revelation, the Lord gave him answers concerning certain things in the Revelation of John. Among these questions and answers are the following:

6. Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A. We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth *during the seven thousand years of its continuance, or its temporal existence.* (My italics.)

Question Twelve and answer are as follows:

Q. What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming. 11

This revelation confirms the fact that the days of creation were celestial days, and this earth is passing through *one week of temporal (mortal) existence*, after which it will die and receive its resurrection.

The vision to John of the opening of the seven seals is extremely interesting when we get this understanding. This vision is recorded in the Book of Revelation in chapters five to ten, and

is confirmed in the Doctrine and Covenants, Section 88, verses 92 to 114. Each angel shall sound his trumpet and reveal the acts of men during each of the six thousand years, or six days of the temporal existence of the earth, and the seventh angel, who is Michael, will gather his armies and the devil will gather his armies, "And then will come the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all."

Here is a very interesting statement by the Prophet Joseph Smith which has a bearing on this important subject:

". . . the Lord shall be King over the whole earth," and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was" ". . . the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. *The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself.* (My italics.) "He whose right it is, will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer: "Shall there be evil in a city and the Lord hath not done it?"

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of his hiding place, as he said he would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "beheld till the thrones were cast down, and the Ancient of Days did sit;" and one was brought before him like unto the Son of Man; and all nations, kindred, tongues, and peoples, did serve and obey him. It is for us to be righteous, that we may be wise and understand; for none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever. 12

REFERENCES—CHAPTER TWENTY-FOUR

Footnotes

1. Isaiah 55:8-9.
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3. Abraham 3:1-10.
4. *Ibid.* of cut, Book of Abraham.
5. *Ibid.*, 3:3-10.
6. 2 Peter 3:8.
7. Abraham 5:13.
8. 2 Nephi 2:22.
9. Gen. 3:17; Moses 4:23.
10. D. & C. 88:15-28.
11. *Ibid.*, 77:6, 12; *D. H. C.*, Vol. 1, pp. 253-4.
12. *Teachings of the Prophet Joseph Smith*, pp. 252-253.

CHAPTER TWENTY-FIVE

AUTHENTICITY OF THE SCRIPTURES (Old Testament—Part One)

IT appears to be a habit with critics of the Christian religion to blame the Lord and the Bible for all the mistakes that have been made during the days of spiritual darkness, known as the "dark ages," which came upon the Christian world following the death of the apostles. Such doctrines were taught by the catholic Church and some of the "early fathers," as part of orthodox Christianity, which had been taken from the pagan world. Every Latter-day Saint knows that following the death of the apostles, Paul's prophecy was fulfilled, for there were many "grievous wolves" that entered the flock, and men arose "speaking perverse things," so that the doctrines were changed and the true Church of Jesus Christ ceased to be on the earth. 1 For this reason there had to come a restoration of the Church and a new revelation and bestowal of divine authority. The Church of Jesus Christ and the Holy Scriptures are, therefore, not responsible for the changed doctrines and unscientific teachings of those times, when uninspired ecclesiastics controlled the thinking of the people. The Bible is *not* in conflict with authenticated principles taught in science. It should not be forgotten that the false doctrines concerning science in those days of spiritual darkness were not peculiar to the church that then existed. These doctrines were just as much the views of the advocates of science until some inspired individual arose to correct the errors. For men of science to point the finger of accusation at the uninspired ecclesiastics is hardly fair; for they were merely following the scientific teachings of their day. It was not the corrupted church that was responsible for these false theories, for they had borrowed them from those who were teaching, supposedly, scientific truth. The great fault of the ecclesiastics was that they maintained, falsely, that the prevailing notions of their time were doctrines in harmony with the scriptures. In their ignorance they punished any who denied their cherished theories.

It was the universal idea of the "dark ages" that the earth was flat and the center of the universe; the firmament, or sky, a solid dome. It was argued that if the earth was round everything would fall off on the under side, and if they, by some means, were able to remain they would be standing top-side down. Such a thing was to them scientifically sound. I repeat, it is unfair to ascribe this doctrine solely to the church of that day, for it was equally the doctrine of the teachers of science, until someone, not always a man of science, and most always a member of the church, took steps to demonstrate the falsity of those notions. Yet many writers who deny the Bible to be the divine work of God, and who bitterly oppose its teachings, attempt to lay the blame for these false doctrines upon the scriptures. In doing so these scientific men also make many mistakes. It should be remembered that the theories of science have been undergoing radical changes ever since man became scientifically minded. In this present age, many of the scientific theories that have stood the test apparently for centuries, are threatened with radical change. Many others that are comparatively new, that is, that have been advanced within the past one hundred years, are finding their way into the discard.

Dr. John William Draper, one of the leading critics of religious teachings, has said:

A divine revelation of science admits of no improvement, no change, no advance. It discourages as needless, and indeed as presumptuous, all new discovery, considering it as an unlawful prying into things which it was the intention of God to conceal.

What, then, is that sacred, that revealed them from those who were teaching, supposedly, scientific knowledge?

It likened all phenomena, natural and spiritual, to human acts. It saw in the Almighty, the Eternal, only a gigantic man.

As to the earth, it affirmed that it is a flat surface, over which the sky is spread like a dome, or, as St. Augustine tells us, is stretched like a skin. In this the sun and moon and stars move, so that they may give light by day and by night to man. The earth was made of matter created by God out of nothing, and, with all the tribes of animals and plants inhabiting it, was finished in six days. Above the sky or firmament is heaven; in the dark and fiery space beneath the earth is hell. The earth is the central and most important body of the universe, all other things being intended for and subservient to it. 2

It is hard to see how a man could make more mistakes in so brief a space. Yet this is typical of the attacks that are made by these critics of religion and the sacred scriptures. Dr. Andrew D. White also gloats over what he thinks are the mistakes of revelation and the inspiration of the Biblical prophets. In a similar trend of thought this eminent scholar has said:

We have already noted that there are generally three periods or phases in a theological attack upon any science. The first of these is marked by the general use of scriptural texts and statements against the new scientific doctrine; the third by attempts at compromise by means of far-fetched reconciliations of textual statements with ascertained fact; but the second or intermediate period between these two is frequently marked by the pitting against science of some great doctrine in theology. 3

These gentlemen, we repeat, have fallen into the error of confusing divine revelation with the doctrines of the Catholic popes and priests. Naturally opinion and interpretations of uninspired priests and ministers cannot be taken as the criterion by which the revelations and doctrines of the holy scriptures are to be tried. Permit me to offer a correction of some of the conclusions reached by these great men.

It is true that a divine revelation admits of no change, but it may admit of additional knowledge or development and information. It may, in fact, for cause, be revoked. The Lord does not always reveal the fulness of a principle at first and he certainly has the right to reserve to himself other and greater knowledge. His word to man comes in steps, piecemeal, as his servants are prepared to receive it. But there will be no conflict between the part first revealed, and the latter part revealed, they will harmonize. The revelation of some scientific truth does not preclude any "new discovery," or addition to what went before. The Church of Jesus Christ is not now, and never was, bound by the uninspired utterances of the "fathers," who were relying on their own judgment, after the falling away from the Gospel. Nor is the Church of Jesus Christ bound by any statement in the scriptures, bearing a false interpretation and translation by uninspired men. The true Church does not "liken all phenomena, natural and spiritual, to human acts." It does accept God the Father as an "exalted man," but not a "gigantic man." The Church of Jesus Christ does not now, and never did, accept or believe,

that the earth is flat, the sky a dome, or that matter was "created out of nothing." No such thing is declared in the scriptures. These are nonsensical views that crept into apostate Christianity. No such thing is recorded in the Bible. From this point let us pay attention to some of the specific charges hurled against the Church and its revelations.

1. *The flat earth.* Attention has already been called to the fact revealed to the Prophet Joseph Smith that Methuselah, through the gift of God, was an astronomer and was acquainted with the heavenly bodies. Kolob's position among them was known to him, and that it is a "fixed" star and one of the governing bodies. 4 From the Book of Abraham we discover that Abraham taught astronomy to the Egyptians, and that he was acquainted with the shape of the earth and the heavenly bodies. We know from the writings of Mormon that the Nephites were acquainted with the heavenly bodies and knew that the earth revolved around the sun. 5 The great calendar stone of Mexico is evidence that the ancient peoples on this continent were acquainted with the stars and the revolutions of the earth and knew that the earth is not flat. The enemies of truth have to stretch a point to find in the Bible any evidence pointing to a flat earth. When the Psalmist wrote: "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" And again, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." These sayings imply an understanding of the nature of the stars and planets. Then in Job 9:8: "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south," indicates that in that ancient day there was an understanding of the heavens. And then in the same book, the words of the Lord to Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" convinces us that in that day they were not ignorant of the heavenly bodies and astronomy.

Dr. Andrew D. White ridicules sayings in the Bible such as the "four corners of the earth," and an angel holding the "four winds of the earth" (Rev. 7:1; Dan. 7:2.), "the pillars of heaven," the "doors of heaven," "windows of heaven." 6 Such criticisms are childish in the extreme, and show a profound ignorance of the poetical nature of the Hebrew mind. Should we cut out of modern poetry and classical literature all the figures of speech, there would be only the wooden remains left, inert and lifeless. We find in our scriptures some of the most expressive and meaningful language that was ever written. Our modern translators through their tampering with these writings, have robbed them of their beauty and color. Do we take literally the words of the Psalmist when he says, "The fool hath said in his heart, there is no God?" Does he say it in his heart? Change the expression and half the meaning is lost. Again: "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Do we not comprehend the meaning without taking every word with a literal meaning? So what is wrong, or what conveys a false impression in speaking of the "four winds of heaven," or of the "pillars of heaven," or of the "doors of heaven?" Do any of these sayings convey to an intelligent person the idea that these ancient poets were speaking literally? Do we not speak today the same way, and are we misunderstood? Yet so bitter is Mr. White that he can see nothing but ignorance in the facts clothed in such expressions. We also speak of the four corners of the earth, and we are not confused into thinking that the earth is a square body with four corners. Today we say, "the sun sets; the moon rises." We know that both are wrong. Let us try to be fair with these beautiful sayings.

2. *The firmament of heaven.* Writes Mr. White: "In both accounts (i.e. Chaldean and Hebrew) there is placed over the whole creation a solid, concave firmament; in both, light is created first, and the heavenly bodies are afterwards placed 'for signs and for seasons,' and this is said in ridicule of the term *firmament* as used in the Bible." 7 Ecclesiastical writers as well as scientists may have believed this condition to have been true, and it may have been the opinion of the translators of some manuscripts; but it is an unwarranted fallacy to proclaim that the ancient Hebrews believed that the earth was covered by "a solid, concave firmament," or dome. No such statement is found in the ancient Hebrew, and certainly such thoughts were not entertained by the prophets of old. The word "firmament" has appeared in various printed editions of the Bible for so many years that we have come to look upon this word with no misunderstanding of the fact which it represents. Even our dictionaries recognize the word "firmament" as referring to "the expanse of heaven." Not one word in the Bible can be pointed out as declaring that the heaven above the earth is a solid dome. One passage called in question by these over-zealous critics is as follows:

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." (Gen. 1:6-7.)

Then in verse 20: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the *open firmament* of heaven." How could they fly in a solid dome? Dr. Adam Clark in his *Commentary* says of this translation:

And God said, Let there be a firmament] Our translators, by following the firmamentum of the Vulgate, which is a translation of the Septuagint, have deprived this passage of all sense of meaning. The Hebrew word *rakeed* from *Raka*, to *spread out as the curtains of a tent or pavillion*, simply signifies an expanse of space, and consequently, the circumambient space or expansion, separating the clouds which are in the higher regions of it, from the seas, etc., which are below it. This we call the *atmosphere*, the orb of atoms, or inconclusively small particles; but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole solar system.

Dr. D. E. Hart-Davies, in an article published in the *Journal of Transactions* of The Victoria Institute, discussing the word firmament has this to say:

But, as a matter of fact, the idea expressed by the English word "firmament" from the Latin *firmamentum*, which does denote something strong and solid, is not found in the original Hebrew. The word there is (*raqia*), which means that which is stretched out, attenuated, or extended. The verbal form of the root was used to describe the beating-out of gold into thin wires or threads fine enough to be sewn into the priestly garment. The extremely thin gold-leaf which remains after the goldsmith has finished his task represents the *raqia* of the piece of pure metal with which he began. The noun, therefore, denotes extension. Hence the R. V. rendering is "expanse," which is correct. The Hebrew is a strictly accurate term. The word "firmament" is a mistranslation due to the false astronomy of Alexandria in the third century B.C. The Greeks believed that the sky was a solid crystalline sphere. Hence the *raqia* of the Hebrew was rendered in the Greek Septuagint version by the word *stereoma*, which was

again translated in the Latin Vulgate by *Firmamentum*, from which the A. V. word "Firmament" was derived. 8

3. *And God came down.* Another saying in the scriptures that meets with the hilarious merriment of our critics is the saying in various parts of the scriptures, that "God came down." He came down "in the cool of the day" to rebuke Adam. He came down to see the building of Babel. He came down to destroy Sodom and Gomorrah, and the Lord said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." He came down to talk to Moses and give him commandments, and spoke to the ancient prophets. Of such things Dr. Andrew D. White has this to say:

Myths having this geographical idea as their germ developed in luxuriance through thousands of years. Ascensions to heaven and descents from it, "translations," "assumptions," "annunciations," mortals "caught up" into it and returning, angels flying between it and the earth, thunderbolts hurled down from it, mighty winds issuing from its corners, voices speaking from the upper floor to men on the lower, temporary openings of the floor of heaven to reveal the blessedness of the good, "signs and wonders" hung out from it to warn the wicked, interventions of every kind—from the heathen gods coming down on every sort of errand, and Jehovah coming down to walk in Eden in the cool of the day, to St. Mark swooping down into the market-place of Venice to break the shackles of a slave—all these are but features in a vast evolution of myths arising largely from the geographical germ. 9

To these men who laugh at the thought of an anthropomorphic God, one who can descend and ascend after communing with his prophets, such a thing is extremely absurd. Such thoughts as God coming down, angels descending from heaven and returning again, holy men having visions such as was given to Stephen, is all too much for their scientific minds to understand. How can a god who is ethereal and who fills the immensity of space, or a god who is merely a thought dwelling in the human mind, come down from heaven and return again? Of course their god could do no such thing; but the God of Israel could and did. He came down and met Moses on the top of Sinai and gave him the commandments for Israel. He came down and rebuked Aaron and Miriam. It is written: "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed." 10

The Lord came down and dwelt among men for some 33 years, and was then taken and crucified by wicked men and thus redeemed all mankind from death and gave them the blessing of the resurrection. Both the Father and the Son came down to a boy in the year 1820, and gave him commandments and made it known to him that all the ideas prevailing about God, and which, unfortunately persist that he is an ethereal, intangible, immaterial force which fills the immensity of space, is a false conception without any warrant in scripture and utterly beyond the realm of reason. Moreover, this same God sent from time to time from his presence angels who also came down to his servants the prophets and conversed with them. The evidence of this fact has been given to us repeatedly in this

dispensation of the Fulness of Times. Moroni, a resurrected being, appeared to the Prophet Joseph Smith, to Oliver Cowdery, David Whitmer and Martin Harris and others, Peter, James and John, the apostles of Jesus Christ, came down and gave to Joseph Smith and Oliver Cowdery the holy Melchizedek Priesthood, and John the Baptist came down and restored his authority and thus was established among men that which had been taken away because of corruption, the plan of salvation, even the fulness of the Gospel with all of its powers and authority. Men may laugh about God coming down, angels descending and men "being caught up" to heaven, but their scoffing and smug superior intelligence does not change the fact.

4. *Jesus ignorant of the Fall.* "A belief, then, in a primeval period of innocence and perfection—moral, intellectual, and physical—from which men for some fault fell, is perfectly in accordance with what we should expect. Among the earliest known records of our race we find this view taking shape in the Chaldean legends of war between the gods, and of a fall of man; both of which seemed necessary to explain the existence of evil. . . .

"This view, growing out of the myths, legends, and theologies of earlier peoples, we also find embodied in the sacred tradition of the Jews, and especially in one of the documents which form the impressive poem beginning the books attributed to Moses. As to the Christian Church, no word of its Blessed Founder indicates that it was committed by him to this theory, or that he even thought it worthy of his attention. How like so many other dogmas never dreamed of by Jesus of Nazareth and those who knew him best, it was developed, it does not lie within the province of this chapter to point out; nor is it worth our while to dwell upon its evolution in the early church, in the Middle Ages, at the Reformation, and in various branches of the Protestant Church; suffice it that, though among English-speaking nations by far the most important influence in its favor has come from Milton's inspiration rather than from that of older sacred books, no doctrine has been more universally accepted, 'always everywhere, and by all,' from the earliest fathers of the church down to the present hour.

"On the other hand appeared at an early period the opposite view—that mankind, instead of having fallen from a high intellectual, moral, and religious condition, has slowly risen from low and brutal beginnings." 11

Of course, all of this is untrue. This writer, like the apostles of old before the Lord inspired them following his resurrection, is ignorant of the mission of Jesus Christ in this world. When he says that our Lord was ignorant of Adam's fall, and that this was a myth, a legend, that crept into the theologies of the Jews and early Christians, he speaks without authority and of that which he did not know. He was blinded by the foolish doctrines of the modern world in relation to the beginning of things. Our Savior understood fully and perfectly why he came into this world. He tried to impress this fact upon the minds of his disciples, but they failed in the beginning to understand. It is sufficient to refute this ignorant attack by a reference to a few of the expressions of our Lord.

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord. (Luke 4:16-19.)

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (John 3:14-18.)

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27.)

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:25-26.)

And I, if I be lifted up from the earth, will draw all men unto me.

This he said, signifying what death he should die.

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? (John 12:32-34.)

These are a few sayings of Jesus as they are recorded in the New Testament. Each of these and many more of like import, testify to the fact that Jesus knew of Adam's fall, and that his mission was to repair the broken law and restore mankind through his death on the cross

from death unto life everlasting. It is in the darkness of unbelief that these scholars fail to see and understand the truth that Jesus was fully aware of his mission and spoke frequently of it to his disciples and pointed out to them the fact, as on occasions he did to the Jews, that he was to die on the cross in order to "draw all men unto him," or, in other words, give unto them through his sacrifice the resurrection and power over the physical, or mortal death. There is one other passage from his lips uttered in this dispensation that should be presented here:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children, of men. (D. & C. 19:16-19.)

5. *The Gospel preached in all the world.* Another doctrine that is ridiculed by the critics is the saying as found in the 19th Psalm, verses 3 and 4, and Romans 9:17 and 10:18. These passages declare that the word of the Lord had been proclaimed throughout all the earth. I quote from Paul, Romans 10:18:

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Our critics strike at the scriptures by referring to the doctrines taught by some of the "early fathers," principally St. Augustine. Here, again, they blame the Church for the interpretations of Paul's sayings and those in the Psalms, by St. Augustine and priests of the Catholic Church, the inference being that these men were the rightful interpreters of the holy scriptures, for the Church of Jesus Christ. Since the general view in the day of the "fathers," from about the third century to the days of the Protestant revolution, was that the whole world was that portion of Europe, Asia and Africa known to them; then there could not be peoples living in other far distant lands unknown to them. Therefore, these wise men ridicule the doctrine, so universally taught at that time, which came in conflict with knowledge revealed by the explorers beginning with Columbus. So, Dr. White and Dr. Draper, as leaders in this controversy, chuckle at the discomfiture of the Catholic Church when its leaders were forced to reconstruct their thinking and their interpretations of the scriptures, and they, the critics, have to switch their erroneous doctrines from these uninspired ecclesiastics, to the inspired writers of the holy scriptures.

It is reasonable to believe that the writer of the 19th Psalm, St. Paul and St. Peter, knew what they were talking about by the inspiration of the Lord. It is also a fact that what they wrote is verily true.

Dr. White writes: "In summing up the action of the Church upon geography, we must say, then, that the dogmas developed in strict adherence to scripture and the conceptions held in

the Church, during many centuries "always, everywhere, and by all," were, on the whole, steadily hostile to truth; but it is only just to make a distinction here between the religious and the theological spirit." 12 Then in defense of the religious spirit, he commends Columbus, Prince John of Portugal and many of the explorers who were religiously devout; but the theological leaders, even those who wrote the scriptures, were universally ignorant of the truth. Again attention is called to the fact that these men who had partaken of the spirit of apostasy from the teachings of Jesus Christ and the prophets, cannot be referred to as authorized servants of the Lord to proclaim his doctrine. The statement that they were only teaching with "strict adherence with the scriptures," we justly challenge. The prophets spoke the truth. This Gospel had been proclaimed in all the earth. It was the Lord who scattered the people in the beginning. We have the evidence of this in the Book of Mormon. It was at the building of the tower when the Lord decreed the scattering of the people "abroad upon the face of *all* the earth." (Gen. 11:9.) One of these colonies was led by the Lord to the western hemisphere and was known as Jaredites. From the writings of the prophets, we learn the Lord fulfilled his promise and scattered the people as he said he would to all parts of the earth. Other colonies were also sent forth by divine direction. It should be remembered also that it was not until several hundred years after the flood when the earth was divided. Before that time, and while men were being divinely scattered, all the land surface of the earth *was in one place*. (Gen. 1:9.)

Jacob, brother of Nephi, in his parable of the Olive Tree, has shown how the Lord scattered the people to all parts of the earth. Moreover, the Lord gave to many of these people, if not all, prophets. (Alma 29:8 and 3 Nephi ch. 16). It is not hard therefore for a member of the Church to understand that the Lord kept this promise made at Babel.

In a discourse preached unto the Jews but a short time before his final meeting with the apostles, Jesus called attention to the nature of his mission. He declared that he was the door of the sheep, and all who came before him claiming Messiahship were "thieves and robbers: but the sheep did not hear them." Continuing he said:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:9-16.)

When Christ visited the Nephites on the American continent he said:

And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them." (3 Nephi 16:1-3.)

He also declared that it was of the Nephites and other peoples that had been scattered of whom he spoke as recorded in John 10:16. He revealed to the Nephites the fulness of the Gospel, and informed them that to other peoples he would go that they also should hear his words. So Christ himself carried the message to all the world and this is in harmony with what Paul declared.

6. *The miracles of the scriptures.* In the attacks made upon the Bible many of the darts of criticism have been hurled at the miracles related in the scriptures. Whether it has been the healing of the sick, causing the lame to walk, the filling of the widow's vessels with oil, the calling down fire from heaven, or whatever it may be, there has been a full measure of unbelief, argument and ridicule to the contrary. When the apostles came to the Lord and said unto him, "Increase our faith," he answered them, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." The scoffers say, it would not obey you! Only on natural and known principles in accordance with law can anything be accomplished. Disease may be cured by the aid of medical skill and science, but not by faith and prayers. So they speak and write. They say these wonderful stories recorded in the Bible of mighty deeds, where the dead were raised by faith, where fire came down through prayer to consume Elijah's sacrifice, and to destroy cities, where waters were turned out of their course, mouths of lions closed, men thrown into a fiery furnace coming out unharmed, are all part and parcel of the myths which crept into the record through the aid of fertile brains.

Andrew D. White has written: "Legends of miracles have thus grown about the lives of all great benefactors of humanity in early ages, and about saints and devotees. Throughout human history the lives of such personages, almost without exception, have been accompanied or followed by a literature in which legends of miraculous powers form a very important part—a part constantly increasing until a different mode of looking at nature and of weighing testimony causes miracles to disappear. While modern thought holds the testimony to the vast mass of such legends in all ages as worthless, it is very widely acknowledged that great and gifted beings who endow the earth with higher religious ideas, gaining the deepest hold upon the hearts and minds of multitudes, may at times exercise such influence upon those about them that the sick in mind or body are helped or healed." 13

This is an age when faith and the power of God should be greatly increased, but to the contrary it is diminished and men boast in their own strength; yet we see every day of our lives, the greatest of miracles. The flying of the airplane, the voice on the radio, the picture on the screen and television. There are thousands of miracles performed today, wonders that would astound our grandfathers could they suddenly see them. These miracles are as great as turning water into wine, raising the dead or anything else. A miracle is not, as many believe, the setting aside or overruling natural laws. Every miracle performed in Biblical days or now, is done on natural principles and in obedience to natural law. The healing of the sick, the raising of the dead, giving eyesight to the blind, whatever it may be that is done by the power of God, is in accordance with natural law. Because we do not understand how it is done, does not argue for the impossibility of it. Our Father in heaven knows many laws that are hidden from us. Man today has learned of many laws that our grandfathers did not understand. It is small business for the critics to condemn the miracles in scriptures as though all the laws of God have been revealed, and there could be no powers which they do not understand. Moroni has spoken by inspiration in relation to these things:

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. . . .

And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought.

And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth. (Mormon 9:7-12; 15-21.)

7. Evil spirits and spirit-possession. Dr. Howard W. Haggard has written: "The early and mediaeval Christians accepted the doctrine of the power of demons in the lives of men; they saw this power particularly in the demoniac production of disease. They believe in miracles and especially in the miraculous healing of disease. The demonological belief of the Christians was inherited from the doctrine of the Jews, who were firm believers in demons and the 'possession by devils.' Thus the logical cure of disease consisted in the exorcism of devils." 14

Andrew D. White in his fight against the belief in evil spirits and possession made this remark: "Nothing is more simple and natural, in the early stages of civilization, than belief in occult, self-conscious powers of evil. Troubles and calamities come upon man; his ignorance of physical laws forbids him to attribute them to physical causes; he therefore attributes them sometimes to the wrath of a good being, but more frequently to the malice of an evil being.

"Especially is this the case with diseases. The real causes of disease are so intricate that they are reached only after ages of scientific labor; hence they, above all, have been attributed to the influence of evil spirits." 15

We are aware of the fact that among many peoples and especially in the dark ages there existed strange doctrines regarding devils, witches and belief in magic. These doctrines continued even in the United States in its infancy and innocent persons were accused and punished as witches, but this should not cause these scientific men to class all cases of illness and derangement to the physical conditions of the body. We all realize that there are diseases of the mind as well as of the organs and other parts of the human body, and it may be that at times mankind have ascribed many if not all of these to the possession or influence of evil spirits. The fact remains however, that the cases of spirit-possession as recorded in the New Testament, are true. It is also true that under some conditions Satan has bound the bodies of individuals by his power. This is not only true of such conditions in the days of our Savior and his apostles, but we have the evidence of such being true in this dispensation in which we now live. We must not discount the power of the adversary of all righteousness. There are scores of cases, fully attested in our own day of demon influence and possession. Cases which were not caused by derangement of the mind, but by actual overpowering of the individual and taking possession of his body. One of the most outstanding was the case where Satan and his cohorts endeavored to destroy the work of the Lord when it was opened

in Great Britain. The story is recorded in the *Life of Heber C. Kimball*, and occurred in the presence of at least four individuals. The reader is referred to Chapter 13, pages 300 to 303, wherein this incident is related.

In the Book of Moses (Pearl of Great Price) we find recorded the encounters that Moses had with Lucifer, and it is foolish for any man to argue that the stories told in the New Testament of the casting out of devils by our Lord and his apostles are not true. These same sort of things have occurred scores of times in the present day.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt. 10:1.)

And as you go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matt. 10:7-8.)

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (Luke 9:1.)

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. (Luke 10:1.)

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (Luke 10:17.)

REFERENCES—CHAPTER TWENTY-FIVE

Footnotes

1. Acts 20:29-30; 1 Tim. 4:1-3.
2. Draper, Dr. J. W., *Conflict Between Religion and Science*, pp. 62-63.
3. White, Dr. A. D., *History of the Warfare of Science with Theology*, Vol. 1, p. 218.
4. *Egyptian Alphabet*, Historian's Office.
5. Helaman 12:12-15.
6. White, Dr. A. D., *History of Warfare of Science with Theology*, Vol. 1, p. 90.
7. *Ibid.*, p. 324.
8. *Journal of the Transactions—Victoria Institute*, Vol. 70, p. 57.
9. White, Dr. A. D., *History of the Warfare of Science with Theology*, Vol. 1, p. 96.
10. Numbers 12:5-9.
11. White, Dr. A. D., *History of the Warfare of Science with Theology*, Vol. 1, pp. 285-286.
12. *Ibid.*, Vol. 1, p. 113.
13. White, Dr. A. D., *History of the Warfare of Science with Theology*, Vol. 2, p. 5.
14. Haggard, Dr. Howard W., *Devils, Drugs and Doctors*, p. 297.
15. White, Dr. A. D., *History of the Warfare of Science with Theology*, Vol. 2, p. 97.

CHAPTER TWENTY-SIX

AUTHENTICITY OF THE SCRIPTURES (Old Testament—Part Two)

DURING the second half of the nineteenth century there was a determined effort launched on the part of certain scholars to tear asunder and destroy the authenticity of the holy scriptures. They were influenced by the same spirit which prompted the organic evolutionists. This plan has been called "Higher Criticism," but in reality it should be called "destructive criticism." The advocates of this theory assumed to have the wisdom by which they could discover, without Urim or Thummim, but by their own wisdom, a difference in style in the various books of the Bible. This difference they proclaimed was discovered within paragraphs as well as in chapters of the various books. Moreover, they taught that in many of the books, particularly the five books of Moses and Joshua, Isaiah and others, there was evidence that indicated that parts could not have been written at the time indicated by these books, but at some later date. In this manner of criticism unknown writers had to be provided to take care of these theories. Some of the passages, like that dealing with Isaiah's prophecy naming Cyrus (Isaiah 44:28 and 45:1-4), they maintained were written by authors after the prophetic events had taken place. To their way of thinking even God could not predict the birth of a man over one hundred years before he was born. In the Book of Genesis they thought they discovered combinations of writers, and that the account of the creation and of Adam's advent in the Garden of Eden was in conflict with itself. These critics were not like the prophets of old of whom Peter speaks: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.) These learned men do not claim to have the guidance of the Holy Ghost, but by their scientific training they have spoken and given utterance.

In their contention, through their uninspired skill, they maintain that they were able to discover that the five books of Moses were not the works of Moses. So they concluded to give these books to several authors living at various times. Genesis, said they, was compiled by some enterprising scribes hundreds of years later. So the Pentateuch and the Book of Joshua had to be assigned to writers of various and later times. Moreover, their doctrine was that the stories of creation, the Garden of Eden, Adam's fall, recorded in Genesis, were taken from the myths and legends of the Assyrians and Babylonians. It was the accepted view at that time that "the Mosaic age was outside the scope of written records." 1

In addition to this severe criticism of the Pentateuch these critics assigned the Book of Isaiah to three, at least, different writers. The entire study was, of course, speculative, and could be nothing more. Examples have been given where some of these experts who claim to decipher these ancient writings, have failed to find the line of demarkation in the writings of men in our own day. Sir Charles Marston, a renowned archaeologist, illustrates this in his most excellent work, *New Bible Evidence*. He says that the work of various writers of *The New York Times* which are doubtless amended by editors and subeditors, yet so far as he is aware, "No textual critic ever pretended to be able to distinguish one writer from another, nor to identify the amendations of the editorial staff. If methods of textual criticism are powerless to analyze contemporary press composition, how can they correctly analyze documents

composed more than two thousand years ago, and written in a dead language? Yet it is the very fact that the documents are so ancient and the language so old, that *seems to be responsible for the supposition that the critic can do so*, and to sustain their supreme confidence." (pp. 232-233.)

He further says that "the so-called textual criticism of the Old Testament is an endeavor to extract internal evidence from a sacred text. Such a method cannot be applied to contemporary literature. He relates how a case of plagiarism of a modern book led to the investigation of "Higher Criticism," in a Canadian law court in 1931. The judge called it "solemn nonsense." Then the case was taken to the Appellate Division of the Supreme Court of Ontario, and the "Higher Criticism" was there called by Justice Riddell, "almost an insult to common sense." Then finally the case was taken to the Judicial Committee of the Privy Council of England, which is the highest tribunal of England, or the British Empire, in October 1832. Judge Atkin, the presiding judge, described "Higher Criticism" as "fantastic hypotheses." In addition to this attempt to find multiple authors for the scriptures, this "research" has also resulted in these advocates classing many of the earlier stories in the realm of fiction and myths, which they have claimed were current for many years antecedent to the days of Adam. The story of creation, the temptation and the fall had to go into the discard as having no divine sanction, but came out of the Assyrio-Babylonian myths. This also, they say, is true of the flood and the story of the confusion of tongues. One of these writers upholding this theory has said: "The events covered in Genesis are pre-history," 2 and many others are relegated to the category of "pure romance," and as such are not to be accepted as true. The following will explain this view:

In the childhood of the human race, many thousand years ago, there came a time when men began to feel the need of help against unfriendly things around them. The world was filled with forces they could not understand. In their efforts to range these powers on their side and so find life and happiness, men originated and continued to practice ways of behavior which strike us as strange, if not irrational. In this way *magic* was developed and out of it, possibly, *ethic religion*. Some of the behavior patterns from the period the student will already have heard about—sympathetic magic, the worship of idols, animal sacrifice, necromancy, circumcision, religious rites and observances of many kinds. We know a great deal—through archaeology, history, and the study of primitive tribes on the earth today—about these old practices. 3

Their search led these scholars to divide the books of Moses into four grand divisions: the "J" (Jehovistic), the "E" (Elohistic), the "P" (Priestly), and "D" (Deuteronomistic). These writings were made at different times, according to this story, and by enterprising scribes, who compiled and placed them in the books as we have them now. They maintain that in the first chapters of Genesis there are contradictions. This conclusion is reached, in part at least, due to the fact that in the translations as the world has them of Genesis, these great men do not have the knowledge that there were two creations. First, the spiritual and second, the physical. Again, they have no correct understanding that Jehovah and Elohim are separate personages, one being the Father and the other the Son. There is no contradiction and it is a case where the things of God are not understood by the spirit of man, and this great truth was made clear by Paul. 4

These four accounts, according to the theory, run concurrently throughout most of the Old Testament. Therefore they have the "J," the "E," the "P" and the "D" authors of these

chapters in Genesis and many other parts of the Bible. 5 Isaiah, say they, was composed by "First," "Second" and "Third" Isaiah. In other words there were three writers who made the book, perhaps there were four. One of these is supposed to be a writer of the fifth century, or later of the pre-Christian era. He is supposed to have lived in Babylon and furthermore, he it was who wrote of Cyrus, for, as noticed before, God could not predict the coming of Cyrus to be a deliverer of Israel. This story will be told in another place. And so these modernistic critics have cut the book of Isaiah up and thrown it to the four winds. The book of Deuteronomy is also relegated to this later date. 6

My purpose is not, however, to present these theories, but to give expert testimony by other learned men who are competent to speak, who contradict all of these speculative conclusions, which have, within the last part of this century, been proved to be false. First we will give the testimony of Dr. A. S. Yahuda, one of the outstanding students and researchers of ancient records:

A. S. YAHUDA

Destructive Methods of Biblical Criticism.—No one, and the present writer least of all, would make the slightest attempt to belittle the great merits and achievements of Biblical criticism. But it must be said that, so long as moderate views prevailed, there was a sane and sound method of Biblical research. Unfortunately this method has since deteriorated through the more radical views adopted by the modern school of High Criticism, especially under Wellhausen and his followers.

The whole system has degenerated into a mass of far-fetched hypotheses and haphazard theories, which only fitted with a frame of preconceived ideas about the history, the development and the composition of the scriptures. In the long run it became customary to consider it as highly scientific to challenge everything Biblical and to alter the texts to one's heart's desire.

The whole Pentateuch is represented as a conglomeration of various sources. In many cases one chapter is attributed to two, three, or more sources. Even in each one of these sources two or more underlayers are discerned. Thus, taking the whole Pentateuch as it is made to appear, the impression is left of a patchwork stuck together by stupid authors and ignorant scribes, the result being a most disproportionate and inharmonious composition.

Indeed, the mania of seeing everywhere a wrong text and detecting all kinds of interpolations, glosses and anachronisms, and likewise the zeal to heap emendations upon corrections resulted in creating a new speciality for speculative 'experts' to exert themselves in the art of text alterations and source-hunting. (Introduction—*The Accuracy of the Bible*, p. xxi.)

This also occurs in the *Introduction*:

In taking up the task of proving the Hebrew-Egyptian relationship from a wider and broader angle than has ever been done hitherto, it is not intended to substitute the pan-Babylonistic method of deriving everything Biblical from Assyro-Babylonian sources—a method which was so much in vogue and is still dominating Biblical research—by a similar one-sided pan-Egyptianism."

Doubting Biblical statements became a standard of scientific method in Biblical research, and critics practicing that method earned recognition and acquired great authority. The greater the doubts raised the more was appreciation expected; and the more numerous the hypotheses brought forward to discredit Biblical statements, the more credit was granted to the scientific soundness and critical sagacity of the sceptics. All these methods and arguments only betray the superficiality with which the Biblical documents are treated by Biblical critics, and indicate their embarrassment in attempting to maintain arbitrary theories which can be proved neither documentary evidence nor by logical reasoning. 7

A still more radical standpoint was adopted with regard to the early history of Israel, especially that of the Patriarchs and the sojourn of Israel in Egypt. Indeed the whole story of the Patriarchs was declared as more or less legendary, and that of the sojourn of Israel in Egypt was represented as the product of much later periods containing only very pale reminiscences of vague old memories of the Egyptian epoch, and episodes invented with the object of substantiating later conceptions by earlier supposed events, which according to those sceptics had never occurred.

The notable finds yielded by the excavations in Assyria and Babylonia, which confirm the Biblical records, have been employed rather to shake the authority of the Bible than to uphold it. Because some of the Genesis stories bear a remarkable resemblance to Assyro-Babylonian myths, of which the story of the Great Flood is the best example, it was assumed that they were written during the Babylonian exile, in the sixth century B.C., and that only certain portions were of two or three centuries earlier. Yet, on closer examination of the Genesis stories from a linguistic point of view, I have found that the Assyro-Babylonian traces were much fewer than was supposed, and that these stories can by no means have been composed in the Babylonian exile nor in the ninth or eighth century B.C., but that they must belong to the time of the great civilization of Ur, in the time of the Patriarchs. 8

This distinguished scientist declares that the same tactics have been employed by these destructive critics in other parts of the Bible history. The Joseph-Exodus narratives were twisted to "prove exactly the opposite of that which should actually be proved, and were employed rather to obscure the Egyptian background of the narratives. It was asserted that their author or authors had very little knowledge or none at all of Egyptian matters, and that even such features which, according to their views, still preserve certain Egyptian coloring, had been supplied by tourists or Hebrew mercenaries in Pharaoh's army who happened to be in Egypt! These people have just snatched a few things from Egyptian life, picked up a few words from the Egyptian language and brought them home for the benefit of scribes who utilized them for literary exercises." 9 He most emphatically declares that the archaeological and linguistic evidence, of these narratives bear all the evidence of "information and confirmation" upholding the Biblical account. The more recent excavations by Mr. Leonard Wooley in Ur also present fresh evidence of the truth of the flood story in the Pentateuch and these have been further confirmed by the Biblical data discovered by Professor Garstang at Jericho, where the walls disclosed the secret which remained for "thousands of years buried in their cracks—the secret, namely, that the fall of the walls, hitherto looked upon as a mere legend, *was a real historical event.*"

Dr. Yahuda further declares that the Hebrew language shows evidence likewise of the accuracy of the Biblical history and this evidence can be traced through the years of their contact with other races. "All this will contribute to demonstrate that the presence of

Egyptian elements in the Pentateuch is the best indication that the Books of Moses have actually been composed in the epoch, in which the Hebrews were still under the immediate influence of their connections with the Egyptians, just as it is stated in the Pentateuch itself."

10

The story of Pharaoh's dream, says Dr. Yahuda, could not fit in any other place except in Egypt. It was in Egypt where the goddess Hathor was worshiped in the form of a cow. There are pictures in the monuments of Egypt of the seven kine. This is seen in the tomb of Nefretiry. There were seven districts each having its *Hathor cow*. This is shown in the Book of the Dead in mural reliefs of the temple of Hatshepsut in Dair-al-Bahri. The author of the Joseph narrative was acquainted with the Egyptian customs of the time. "Joseph was the sole 'vizier' over the whole country of the 'two lands.' This is of historical interest from the fact that before the 'New Kingdom' there was only one vizier for both territories, but in the New Kingdom two viziers came upon the scene, one for Upper Egypt with the title 'Vizier of the South,' and the other for Lower Egypt, 'Vizier of the North.' When Joseph was made sole vizier over the whole country it is written over the 'two lands'." And says the Doctor, if the narrative had been written without the narrator knowing this fact, he would have said merely that Joseph was "installed as vizier of Egypt, without emphasizing on every occasion that the *whole* country of the 'two lands,' were under his rule." It is consequently not possible to admit that Joseph's appointment for him is a mere legend. On the contrary he records "it as a positive historical fact, illustrated by such features as could only be rightly understood and appreciated in the light of changes introduced in state institutions much later than the Joseph period." 11

On page 116 of his work, *The Accuracy of the Bible*, Dr. Yahuda says that the Exodus account is treated with the same "distrust" by these modernistic Bible critics, and a "few Egyptologists," who seem to find in it legendary and mythical details. Of course anything that borders on the miraculous, such as the dividing of the Red Sea, the cloud that led the Israelites, the plagues in Egypt, and other marvelous stories, will appear to these skeptics as being legendary and mythical. Dr. Yahuda says this same method is not applied by those same scholars to non-Biblical documents, "even when permeated with mythical details. The discrimination against the Joseph and Exodus stories, perfectly fits within the attitude pursued by scholars adhering to Biblical criticism when they write the history of Israel, or of the literature of the Bible, but thoroughly differs from true and sound scientific methods of historiography. Unprejudiced writers of ancient history base their views on the documents transmitted by the people themselves, and as a whole, accept ancient records as the essential foundation for historical reconstruction."

EDOUARD NAVILLE

Dr. Edouard Naville, recent Professor of Archaeology at the University of Geneva, Switzerland, is considered to be one of the most outstanding scholars in the archaeological field. He did considerable research in Egypt and other places and was honored by his associates and his wisdom and learning were sought by others in his chosen field. He added much to the present knowledge by his researches. These are his views in relation to this modernistic criticism. Speaking of the many records that have been found:

Their bearing on the books of the Bible has not been adequately shown, the reason being that most Biblical scholars are still tied down to the methods of the destructive criticism. A book

of scripture is taken, a minute philological analysis is made of it, with often a great amount of scholarship, but this analysis necessarily leads to the discovery of apparent inconsistencies, of disconnections, of repetitions, which have been interpreted as showing the hands of different writers. The whole process has been disintegration of the books, resulting in the creation of a great number of authors, for the existence of whom no historical proofs whatever can be adduced. 12

SIR CHARLES MARSTON

Another leading archaeologist of great renown, Sir Charles Marston, adds his testimony to the accuracy of the scriptures. He was with Professor John Garstang at the excavations at Jericho, where evidence was found confirming dates of many of the great events of Israelite history, contrary to the destructive criticism which became so popular and is related to the theories of organic evolution. Dr. Marston, in the *Preface* to his very excellent work, *New Bible Evidence*, makes the following comment:

. . . George Bernard Shaw calls the Bible an old collection of myths and fairy tales, and there appears to be quite an impression abroad that this is the case. But if only because the description cuts right across the whole course of American history, it is unacceptable to us. Mr. Shaw would have us believe that the Pilgrim Fathers and the great makers of America *believed a lie!* It seems incredible that the civilization of the United States was begun and built up on mere myths and fairy tales.

Once again: The Old Testament largely concerns the history and religion of the Jewish people. In the countless vicissitudes through which this race has come during the past eighteen centuries, had it succumbed, or ceased to exist, or sunk into obscurity, it might be said, with some reason, that faith in the truth of the Book was unfounded. But the contrary was proved to be the case—the continued existence and present prosperity of the Jewish race constitute a living witness to a reality which must underlie the Old Testament.

These considerations call for an examination of the Old Testament in the light of recent archaeological discoveries.

No matter what attitude (conservative or advanced) a man may adopt, he has to face the fact that there are sentences in the Bible which do not make sense. On the other hand such examples serve to demonstrate its great age. The same characteristics occur in less ancient writings—even in the works of Shakespeare, composed only some three centuries or so ago, and in the English language. But the Bible, so far as the New Testament is concerned, was written down more than eighteen hundred years ago in the colloquial Greek of that time; while the Old Testament was composed from 2500 to 3500 years ago, in the ancient Hebrew language.

There is abundant evidence that, in course of ages, little mistakes have been made by scribes in copying the sacred texts. But in no instance has it been proven to have effected the fundamental sense and harmony of the truth. 13 In the case of the Old Testament those acquainted with the Hebrew alphabet will be aware that it has no vowel sounds. Some of the letters so closely resemble others that mistakes in transmission are easy; and a comparison with the Septuagint, or Greek translation of the Hebrew text made three centuries before Christ, suggests that such mistakes have occurred even since that time. Such considerations

weigh against the assumption of the word-for-word and letter-for-letter correctness of the English Bible. 14

Those who employ critical methods in the study of the Bible, have got into the habit of representing those who advance proofs to the contrary, of being prejudiced. Is there any reason why those who are led by evidence to adopt an orthodox attitude to the Bible, should be more prejudiced than those who describe it as a collection of fairy tales? . . .

There is another class of prejudice which the archaeologist has to face; it comes from those who cannot disentangle themselves from their past academic environment. Thus, when Schliemann uncovered the remains of Troy in 1870, the scholars laughed him to scorn. Or, again; so bewildered were German professors when Dr. Hilprecht, on behalf of the University of Pennsylvania, laid bare a great temple platform at Nippur in Mesopotamia, built of blocks inscribed with the name of a monarch which the critics had treated as mythical that the excavator was positively accused of perpetrating the forgery of a whole Babylonian temple platform. 15

Dr. Marston has this to say about the attempt to dissect the Bible, by Cannon Samuel R. Driver in respect to the first six books of the Old Testament. Driver said: "The two earliest narratives are doubtedly those by J. and E.; these are based upon the oral traditions current in the eighth and ninth centuries." 16

The statement that purports to be made by Moses five or six centuries earlier, were oral traditions of the eighth and ninth centuries; and, in order to complete the critical diagnosis of dates, were first committed to writing B.C. 621. Dr. Marston then launches on a defense of the Bible. At this point all we need to do is to refer to the words of the Lord in the Book of Mormon and the Pearl of Great Price which fully and completely refute these fancy imaginary stories. We have the sure word of the Lord revealed to us in these two standard works, that the accounts in Genesis and the history of the first six books of the Bible are true and that these accounts were written by Moses in the first five books, from revelations given to him, and without a doubt from records which had been handed down from the fathers to Abraham who declared that he would hand them down to his posterity. Moreover, Lehi had these books in his possession on the Brass Plates, before there could have been any "imaginary prophet of the exile" to write them.

Dr. Marston also pays his respects to the part that evolution has played in the twisting of the Bible accounts of things in the beginning. It is needless to consider every foolish criticism brought against the Bible coming from this destructive source. However, there are many statements of importance in Dr. Marston's writings. I commend to every member of the Church the study of his book, *New Bible Evidence*. Here are other important statements:

The alternative of following the guidance and authority of critics and commentators in the light of recent knowledge can but bewilder the issues and lead us all astray. It is quite obvious that the complete assurance, with which many have written, is entirely unjustified, even as it is out of harmony with the scientific outlook of the present day. Yet the mass of people are not aware of this fact, and the erroneous belief that scholars and scientists knew all there was to be known about the Old Testament, has had a blighting effect upon Christianity.

The vast archaeological discoveries of the past eight years, resemble the fragments of some immense jig-saw puzzle; they need a guide to fit them together. The Old Testament has proved an excellent guide to the geography of the Holy Land; may it not also be of service in elucidating its history? . . .

Men are still trying to weigh and measure the Bible by imperfect historical evidence, and by materialistic conceptions of the unseen, which science has already discarded. 17

Dr. Marston pays his respects to our historians who waste their time with "primitive man," according to evolutionary doctrine, which is all conjecture. "If all the time wasted, he says, "on minute dissection of the Bible text—on straining at gnats and swallowing camels—had been spent in learning to read cuneiform tablets, there would be a far clearer knowledge of ancient history today, than at present is the case." He says also, "what is the use of teaching students an ancient history of the world, still largely based on conjecture, when there are in existence original contemporary documents to tell us what the people of Abraham's day studied, or the people of Moses' time believed; what were their customs; how they bought and sold; what laws their rulers made, how long they reigned, and what they did."

Dr. Marston was with Dr. John Garstang at the excavation of the old city of Jericho, and was also at the excavations of other parts of Palestine, where ancient cities were uncovered, in which new evidence was discovered. For instance, in the city of Jericho the excavations revealed the truth of the Bible story. That city was destroyed suddenly by an earthquake which threw down the walls. Moreover, these scientists found in the pottery evidence which had not been known in the first quarter of this century. They found numerous Egyptian scarabs which fixed the dates, and thus they discovered the time of the destruction of Jericho and other settlements, which forced the scientists to correct their chronology in relation to the time the Israelites were in Egypt, the time they left and when they arrived in the promised land. These scarabs, or seals, had inscribed upon them the names of Pharaohs whose dates were known which confirmed the stories in the Books of Moses. These recent discoveries have revealed that alphabetical writing was in existence in Sinai long before the time of Moses, and the keeping of records in the wilderness by Moses is assured, 18 and that worship of one God is as old as historical knowledge goes. The best and most reliable archaeologists now affirm that the oldest worship was the worship of one Supreme Being, not many gods which so many of our imaginary historians are pleased to tell us.

In connection with these discoveries I present here an article taken from the San Francisco Chronicle of March 16, 1937, near the time that these other great discoveries were made.

JERUSALEM, March 15—(Palcor Agency)

Twelve pieces of broken pottery found on the site of ancient Lachish destroy the very foundation of Biblical "Higher Criticism," Dr. E. L. Sukenik, professor of archaeology at the Hebrew University of Jerusalem, said today.

Professor Henry Toreznyer, expert on Semitic languages at the university, definitely ascribed the potsherds, with their inscriptions in the ancient Hebrew language, to the time of Jeremiah, 2,500 years ago.

Professor Toreznyer called it "the most valuable find ever made in the period of the first temple (Solomon's)" and Dr. Sukenik termed the potsherds the greatest discovery since the Siloam inscriptions in 1890. 19

A remarkable feature of these writings, Professor Toreznyer asserted, is the fact that they appear to be written in ordinary ink. Dr. Sukenik declared their most amazing characteristic the fact that many of the words and names used are spelled exactly as they are in the traditional Masoretic text of the Pentateuch. (The Masoretic text is the form of the Hebrew used today by Jews through the world.)

That the spelling found at Tel Adduweir corresponds exactly with that in use today would indicate, Dr. Sukenik declared, that the Bible was written by scribes during the time in which the events in Chronicles actually occurred, and that the scribes were eyewitnesses of the incidents they reported.

"This would tend to destroy the theory of 'Higher Criticism' that the narrative was written many centuries later," he said.

DR. ARCHIBALD C. SAYCE

Dr. Archibald C. Sayce was one of England's outstanding archaeologists with a natural ability to learn and master ancient languages. In his younger days he was denied the position of professor of Hebrew at Oxford, although considered eminently qualified, except that he had a tendency towards the Assyrian-Babylonian theories of "Higher Criticism," and Dr. Samuel Driver who received the chair was considered to be orthodox. In denying the position to Dr. Sayce, although he had been recommended by Dr. Pusey who held the chair for some 64 years, Prime Minister Gladstone said he recognized the ability of Dr. Sayce but because he was a leader in the German critical theology, therefore he was considered not to be "safe." The result was, in the end, that Dr. Driver became the advocate of the destructive criticism, and Dr. Sayce repented of the evil and returned to the defense of the Bible.

Dr. Andrew D. White, the persistent enemy of the Bible and Christianity as he knew it, in his two volumes, *A History of the Warfare of Science with Theology in Christendom*, on several pages refers to Dr. Sayce in glowing terms as a great advocate of Biblical criticism and as an outstanding archaeologist. One page 51, Vol. 1, for instance, he says this:

The Rev. Prof. Sayce, of Oxford, than whom no English-speaking scholar carries more weight in a matter of this kind, has recently declared his belief that the Chaldaeo-Babylonian theory was the undoubted source of the similar theory propounded by the Ionic philosopher Anaximander—the Greek thinkers deriving this view from Babylonians through the Phoenicians; he also allows that from the same source its main features were adopted into both the accounts given in the first of the sacred books, and in the general view that most eminent Christian Assyriologists concur.

It is true that these sacred accounts of ours contradict each other. In the part of the first or Elohist account given in the first chapter of Genesis the *waters* bring forth fishes, marine animals, and birds (Genesis 1:20.), but in that part of the second or Jehovistic account given in the second chapter of Genesis both the land animals and the birds are declared to have been created not out of the water, *but out of the ground*. (Genesis 2:19.)

Considering the fact that we do not have any original documents, it is rather childish for Dr. White to raise the question whether the fowl came from the sea or the land, when we have to depend on faulty translations which is admitted by all Bible scholars. There are two matters, however, in this statement by Dr. White in relation to Dr. Sayce that I cannot permit to pass unnoticed. The first is that the scholarly and efficient Professor Sayce who was, as all admit, a keen Bible student and archaeologist, discounted the Bible account and agreed that the Hebrew story of the creation came from Chaldaeo-Babylonian sources. The second is that in the Bible we have the Elohist and Jehovistic accounts which do not agree. Let us consider the case of Dr. Sayce first.

It is true that he was led astray by his earlier research and joined the Chaldaeo-Babylonian group who based their conclusions, not on evidence, but false deductions. But Dr. Sayce was big enough when he discovered his error to openly forsake it and return to his defense of the Bible. It was before he entered Queen's College, Oxford, in 1865, that he took up with what he called the "German theories." It was after "Hupfeld had published his dissection of Genesis," and Sayce was impressed by it, and "Colenso had issued his first volume criticizing the Pentateuch." In later years when Dr. Sayce had made further research, had done some excavating and had translated other records, he began to change his views. Then came the discovery of the Tel El-Amarna tablets from the Nile, the Siloam Pool manuscripts, and other discoveries which gave a flood of light upon the ancient records which convinced him that the Bible records were anterior to any Babylonian or Assyrian legends. He was convinced that the art of writing and the making of written records antedated anything previously believed to be known and that the records of Moses were ancient workmanship and evidently written at the time of the occurrence of the events. He wrote: "The only winter which I did not spend on the Nile was the one when the famous cuneiform tablets were found by the fellahin at Tel El-Amarna." Some of these fell into his hands, others he had the privilege of examining. About one third of them had been carelessly destroyed. He said: "Next to the historical books of the Old Testament, the Tel El-Amarna tablets have proved to be the most valuable records which the ancient civilized world of the East has bequeathed to us. What we now have is an index of what we should have possessed had the collection been preserved uninjured and intact." Higher criticism had determined that there could have been no Semitic literature before the epoch of King David. The study of these tablets became the turning point with Dr. Sayce and revolutionized his thinking, or turned him back again from the "German theories." He learned that in the Mosaic age people were educated. 20

Dr. Sayce and Dr. Pinches translated some of the Babylonian Dynastic Tablets where they discovered that the view that Belshazzar could not be discovered in profane history was false. It had been the idea that the Book of Daniel was wrong in mentioning him and therefore that the book could not be correct. I quote from an article by T. W. Fawthrop, entitled, *The Stones Cry Out: Scriptural Confirmation Often Overlooked*. This was published in the *Transactions of the Victoria Institute*, Vol. 72, pages 137-148.

When certain professors were unable to find Belshazzar in profane history, they discarded the Book of Daniel. Dean Farrar said, "History knows of no such king." But foundation-cycles from Ur contain prayers of King Nabonidus for Belshazzar, his son. Other inscriptions record Belshazzar's business transactions, and his death when the Persians entered Babylon. Professors Sayce and Pinches show that as Solomon was co-king with David, so Belshazzar reigned with Nabonidus, his father; one captained the troops in the field, the other defended the city. So Belshazzar is found. Professor Sayce declared, "The higher criticism is now

bankrupt"; and Professor Pinches wrote, "I am glad to think, in the face of archaeology, with regard to the Book of Daniel, that the higher criticism is, in fact, buried." Dr. Orr adds, "So Professor McFadyen's apparent revellings in the inaccuracies of Daniel are all out-worn and answered. Daniel's history is authentic. He knew Belshazzar because they both dwelt in Babylon. Herodotus and Zenophone did not know him because they lived far away." (*Transactions*, Vol. 72, p. 146.)

SIR FREDERICK KENYON

In 1882 Dr. Kenyon became assistant in the Department of Manuscripts in the British Museum and later became director and principal librarian. He was the author of numerous books and articles on the Bible and archaeology and kindred subjects. He succeeded Sir Charles Marston as the president of the Victoria Institute. He was a firm defender of the Bible against the attacks of destructive criticism, yet liberal in his views that the Bible, having passed through many hands, having been transcribed numerous times naturally would contain some errors. On this point he said: "It is clear that the Bible records have not reached us without some corruption in passing through human hands. There are in the first place variations and not unimportant variations in which they have reached different peoples. The Jew has them in the Masoretic Old Testament; the Greek Church in the Septuagint Old Testament, and the New Testament which is often not in accordance with the oldest MSS.; the Roman Church in the Vulgate; the Abyssinian in the Ethiopic version; we ourselves both in our Authorized and in the Revised Version; and all of these are dependent upon hundreds of manuscripts, no two of which have an absolutely identical text. Which of these is the authoritative form of the Divine Revelation?" 21 This is the natural conclusion that a scholar of the Bible would have to take. It is in perfect harmony with the doctrine of the Church: "We believe the Bible to be the word of God as far as it is translated correctly." Moreover, the angel informed Nephi that many changes would be made before it should reach our day, and that important doctrines would be eliminated. And so Sir Frederick George Kenyon has said, this is an insurmountable difficulty that the destructive critics have to face when they endeavor to tell us which passages and even sentences are placed there by which author. It is regrettable to us, one and all, that the Holy Scriptures have come down to us with many corruptions, but for men of learning to examine them and by their natural ability, without the aid of the Divine Spirit, which they do not have, and do not profess to have, dissect them into fragments and assign each fragment to a certain time and writer is too much to believe.

Sir Frederick, however, believes the Bible to be the word of God expressed in his language just as members of the Church do—as far as it is correctly translated. In his mild manner he has come to the defense of the Holy Scriptures. In an address given May 22, 1950, in Claxton Hall, Westminster, he said:

In the latter years of the nineteenth century the champions of Christianity were mainly on the defensive. Natural Science was in the heyday of its progress which took rise in the discoveries and doctrines of Darwin, and there were many who believed that Natural Science held the key to all the problems of existence and that the day of religious belief was over. At the same time, within the sphere of religious study itself, a school of thought asserted itself which questioned the authenticity and trust-worthiness of the fundamental documents of Christianity and applied the utmost freedom of scepticism to the narratives. "Advanced" thought, as it called itself, flourished rampantly, and orthodoxy was pushed aside as an outworn tradition, discredited by modern science and by modern scholarship. And against

this attitude the state of our knowledge of biblical archaeology did not supply arguments which could effectively convince those who did not wish to be convinced. The advocate of the Christian faith fought at a disadvantage and on the defensive.

Now all this is changed, and the point which I wish to make is that we are no longer on the defensive. It is no longer the Christian scholar that is out of date. The up-to-date scholars are now those who recognize the authenticity and authority of the Christian literature; it is the critics who formerly claimed to be "advanced" who are now belated and behind the time. The last half-century has been a period of wonderful, almost sensational, advance in our knowledge of the conditions under which our religion took its form and in which the books which contain its credentials were produced; and discovery after discovery has tended to establish the essential soundness of the traditions which from the point of human scholarship, are the title-deeds of our faith." 22

This renowned scientist continues and says that this great change came, in regard to the Old Testament, "in the years lying around the turn of the century. Previously our knowledge of the area lying between the Euphrates and the Nile was, except for the books of the Old Testament, practically a blank. It was the accepted view that writing was unknown in all that part of the world before the beginning of the first millennium." Grote, for Greece, put its origin as late as the seventh century. Wellhausen, for the Hebrews, had it not earlier than the ninth. "The Mosaic age was supposed to be far outside the scope of written records." Then came the discovery of the Tel El-Amarna tablets in Egypt in 1887. These tablets proved that writing was "habitual" as far back as the fourteenth century B.C., "but far more decisive were the discoveries made in Babylonia where sites such as Telloh, Nippur, Ur, Kish, Warka and others yielded thousands of tablets dating back as far as the third millennium B.C., or even earlier." These, said Sir Frederick Kenyon, contain many literary and semi-literary works, including the story of the flood. These records, "established beyond question two things of vital importance for Old Testament scholarship—the early use of writing and the existence of elaborate codes of laws far beyond the age of Moses."

"All of these discoveries have thrown a flood of light on the Old Testament literature, and particularly on that part of it which was considered as historically the least reliable, namely, the Pentateuch. . . . The boot is now, in fact, on the other leg. Instead of the Mosaic legislation being whittled down to a few verses and regarding all the rest as later accretions, the presumption now must be in favor of the antiquity and authenticity of the Mosaic legislation."

This distinguished scholar also refers to the Dead Sea manuscripts and says of them: "Still more recently we have received illuminating evidence which strengthens our confidence in the reliability of the Old Testament as it has come down to us. I refer, of course, to the discovery of Hebrew manuscripts in a cave near the Dead Sea. These include a nearly complete copy of the Book of Isaiah, which is assigned by those who have studied it to the late second or early part of the first century B.C. Hitherto the pedigree of the Hebrew text could be carried back no further than the so-called Synod of Jamnia, in the last years of the first century A.D." 23

There are scores of other scientists, archaeologists and educators today who bear this same kind of testimony, but it is needless and beyond the scope of this writing to attempt to include

them all. However, from the competent advocates of Biblical authenticity, we may make a brief summary. We have learned:

That writing and record keeping, from the archaeological discoveries were long anterior to Abraham.

That many parts of the Bible formerly considered legendary and mythical, have been confirmed by archaeological research.

That many events recorded in Genesis, previously viewed skeptically, are now confirmed by records that have been discovered.

That Moses did not get the accounts of the Garden of Eden, the fall, the flood, from Assyrian or Babylonian sources.

That the "four accounts," J., E., P. and D., are without any foundation in fact.

That there is no sound and justifiable reason for dividing the Book of Isaiah among two or three authors, and placing a great part of it as late as the sixth or fifth centuries B.C.

That the earliest religion known was not worshipping multiple gods. The worship of idols and multiple gods came later, contrary to what is written in every school textbook on ancient history at the present day. The earliest religion was the worship of one God.

That the so-called "higher criticism," which is destructive criticism, is based on "unsound assumptions," that are unreliable. 24

Above all of this, members of the Church have double assurance. We have the word of the Lord that Isaiah wrote the book that bears his name. Chapters called in question by these critics are found, or quoted in part, in the Book of Mormon. The Five Books of Moses were in possession of the Nephites on this continent, and therefore Deuteronomy or any other part could not have been written after Lehi left Jerusalem.

Our Savior quoted constantly from Isaiah, and the books of Moses and other parts of the Old Testament. In his conflict with the devil in the wilderness the Savior gave all three quotations from Deuteronomy. After his resurrection, when talking with the two disciples on the way to Emmaus, it is written: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27.) Later when he met with the disciples in an upper room, it is written: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the psalms concerning me." (Luke 24:44.) This quotation the destructive critics should memorize:

And it came to pass, that the begger died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:22-31.)

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Footnotes

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2. *Ibid.*, p. 47.
3. 1 Cor. 2:10-12.
4. Snell, Dr. H. C., *Ancient Israel, Its Story and Meaning*, pp. 5, 6, 24.
5. *Ibid.*, Footnote, p. 24.
6. Yahuda, Dr. A. S., *Accuracy of the Bible*, Introduction xxii
7. *Ibid.*, p. xxiii.
8. *Ibid.*, p. xxv.
9. *Ibid.*, p. xxxii.
10. *Ibid.*, p. 23.
11. Cobern, Dr. Camden M., *Introduction to the New Archaeological Discovery, Introduction* xv.
12. Marston, Sir Charles, *New Bible Evidences, Preface*, p. 1-6.
13. *Ibid.*, Preface, p. 9.
14. *Ibid.*, pp. 24-25.
15. *Ibid.*, p. 178.
16. *Transactions, Victoria Institute*, Vol. 72:137-149; 77:104-111.
17. *Ibid.*, Vol. 79, p. 222.
18. *Ibid.*, Vol. 82, p. 224.
19. *Ibid.*, Vol. 82, 227-228.
20. Marston, Sir Charles, *New Bible Evidences*, p. 232.
21. Kenyon, Sir Frederick G., *Victoria Transactions*, Vol. 82 (1950), page 225.

22. In addition to what Dr. Marston has said, which none can successfully deny, we have the word of the Lord to Nephi that by design many of the "plain and precious things" were taken away from the book of the "Lamb of God." (1 Nephi 13:24-29.)

23. Dr. Marston wrote to President Rudger Clawson, from New York, Dec. 27, 1934, as follows:

"Rev. Rudger Clawson

47 E. South Temple

Salt Lake City,

"Dear Sir:

"I am constrained to write a message for this New Year on the eve of my departure to Palestine. It has become my mission in life to ascertain the reality or otherwise of the Bible. For the past ten years I have been spending money on excavations in Bible lands. The time has now come when the work already accomplished, and the results already attained, must be made known. I invite your cooperation.

"You will have noticed the rapid advance of modern knowledge, and remarked how it has overturned a great deal of what had previously been taught as assured truth. For example, textbooks on the science of Physics have been rendered obsolete by the discovery of Relativity. Now a similar fate has overtaken the so-called 'Scientific' criticism of the Old Testament. The conjectures and speculations on which this criticism was based have proved to be unsound, and incapable of sustaining the shocks of recent archaeological discoveries in Bible lands. For details see my book, *New Bible Evidence*, published by Fleming H. Revel Company, of this city.

"The far reaching effect of the critical collapse can be better imagined than described in a brief communication, such as this letter. The discoveries do not so far prove that the Old Testament, as we understand it, is correct, word for word, or letter for letter; yet they tend to satisfy the suggestion that it is substantially true. And the existing 'scientific' Bible criticism, even as applied to the New Testament, must be regarded with grave suspicion.

"In face of the now recognized fact of the Reality of the Unseen, the bogy which has been made of Bible miracles, is also being dissipated. The new science of Physical Research is throwing a good deal of light on such happenings, and leaders of thought are recognizing we do not yet fully understand.

"As you are aware, the Bible has been the basis on which the great civilization of this country was reared. For years a materialistic school of speculative thought has been allowed to confuse our minds as to the substantial reality of its contents. My message—a layman's message—to America today is that this darkness is passing away, and that the evidence of things 'unseen' is no longer to be relegated entirely to the region of Faith."

"Yours very truly,

Charles Marston."

24. The discovery of the writings at the Pool of Siloam, near Jerusalem, was made in 1880, by some boys who were playing in a tunnel adjacent to the pool. This incident came to the attention of Dr. Schick of Jerusalem, but he was incapable of reading them. Dr. A. C. Sayce was in Jerusalem in 1881 and learning of these writings went to the Pool of Siloam, and by a lighted candle and in the mud and water, made a copy of some of the writings cut in a stone which he translated. It proved to be the oldest example of Hebrew writing up to that time discovered. Through him these inscriptions, found by the boys, became known to the world. It gave the record how the rock beneath Zion was tunneled simultaneously from the two ends in order to bring the waters from the spring outside the city within the walls. The workmen from the opposite ends exhibited great engineering skill in meeting "pick to pick." This discovery confirms the story in 2nd Chronicles 32:20, which occurred in the reign of Hezekiah. The passage is as follows:

"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."

This discovery was another sad blow to the destructive criticism.

CHAPTER TWENTY-SEVEN

AUTHENTICITY OF THE SCRIPTURES (New Testament)

THE New Testament, although much nearer our day than the Old Testament, has been subjected to the same sort of criticism that has been given to the older records. Some of the critics have maintained that many of the books composing the New Testament were not written until the second or even the third century of the Christian Era. Doubt has been thrown on the authorship of the Synoptic Gospels, and by some even on the Gospel of John, notwithstanding the declaration in the closing verses that the author is "the disciple whom Jesus loved," and the one of whom Peter said, "What shall this man do?" As a part of the argument throwing doubt on the authorship of the Synoptic Gospels, particularly Matthew and Mark, it is said that they are "anonymous," but "ancient and commonly-held tradition has connected them with Matthew and Mark." This tradition goes back as far as the second century. The same doubt as to the authorship of the epistles of John and the Apocalypse has likewise persisted to this day. One reason for the doubt in relation to the two Gospels is that there is in them no reference to the authorship. The book of Luke is more readily accepted.

Another criticism that prevailed in the nineteenth century, but which has lost its force through recent discoveries, is the *time* when these Gospels and epistles were written. It was the custom of critics in the second half of the nineteenth century to conclude that in them were found words that were not in use until the second or third century. The notion also prevailed that the authors wrote in classical language, or the language of the educated. Therefore, since words were found in these gospels and some epistles which the scholars thought were not coined until the later centuries, it was claimed that these books could not have been written before these words were in current use. We can illustrate this by giving this example: If there should be handed to us a document purporting to come from the hands of the Prophet Joseph Smith which contained in it such words as airplane, automobile, refrigerator, or referring to electric sewing machines, we would know that it was not written in his day. It was on similar ground that these critics worked. The great difficulty with their system, however, was that they were comparing the writings of the authors of the Gospels and some of the epistles with the classical Greek and not with the vernacular.

Great discoveries were made about the close of the nineteenth century, and have continued to be made since that time which have thrown a great flood of light upon these scripural writings, and these discoveries have greatly altered, or destroyed, those former views. In 1897, two young scientists, B. P. Grenfell and Arthur S. Hunt, working for the Egyptian Exploring Fund, excavating at Behnesa, the ancient Oxyrhynchus in the Nile Valley, some 120 miles south of Cairo, made what Dr. Camden M. Cobern says was a discovery that in one thousand years had not been equalled. Almost by accident they discovered tons of Greek papyri, great quantities of which were written in the language of the New Testament. Dr. Cobern says: "When it is remembered that no one previous to this time had ever read even one autograph manuscript which had been written by a scribe of the first century in the language which the common people of Palestine and Egypt used in that era, the sensational nature of this discovery may be more easily realized." Other papyri were discovered at various times but none equal to the great discovery by Grenfell and Hunt. Up to 1915 only

about twenty of these documents had been deciphered. When they were examined it was discovered that they had a wonderful bearing on the New Testament. Dr. Adolf Deissmann in examining these papyri discovered that they were written exactly in the language of the New Testament, which was not to be "any longer regarded as an esoteric, sacred language, or a language to any considerable degree Hebraized by its Jewish authors."

"How it ought to curb the pride of specialists to find that the original discovery which opened to the world the Egyptian language, the Babylonian language, and the New Testament language, was in each case made not by a world-renowned expert, but by a shrewd young man of good sense and insight unbiased by the trammels of scholarly tradition." 1

Dr. Deissmann declared that, with perhaps the exception of two or three books of the New Testament, "they were written to working men in the tongue of the working man, the Bible authors freely using the colloquialisms and even the solecisms of the market-place. This was a theory which at first seemed too good to be true. It means that Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity from its beginning spoke the tongue of the peasant. Its crooked grammar and missed orthography and peculiar syntax, upon which have been built so many theological castles in the air, are all found paralleled exactly in the letters and other familiar documents of the first century. This common Greek was spoken everywhere throughout the entire Roman empire, and even our early church titles, such as 'bishop,' 'presbyter,' 'deacon,' etc. were well-known official names used in the trade unions and other corporations, religious and civil, of that era. This contention, which seemed at first utterly unbelievable, has now inside of twenty years gained the adhesion of almost every great living Greek scholar and has caused the re-writing of the New Testament lexicon and grammar." 2 Dr. Deissmann discovered that most of the "alleged Hebraisms of the Septuagint were probably merely popular Greek expressions common in the vernacular." Moreover, it is discovered that the books of the New Testament came out of "the very generation in which the apostles lived, and by one noble effort interpreting results in such a way that those who have followed him have done little more than supplement his results, notwithstanding the enormous increase in the material now at the disposal of Greek scholars." 3

Many of these manuscripts found by Doctors Grenfell and Hunt dated back to the first and second centuries, and in them were found the expressions which the scholars declared were unknown in that day. These explorers and archaeologists declare that among these discoveries are some coming from the two centuries before Christ, and from the first, second and third centuries following. It is well known today that in the life of our Savior there was a widespread habit of writing. All classes of the people were able to read and write, and there is no doubt, "the leading facts were written down and circulated almost as soon as they took place—though doubtless at first in fragmentary form—so that probably the first account of the death of Jesus, must be presumed to be written in the year he died.

"As soon as the converts became so many that the original apostles could not easily carry authoritative facts personally to all Christian communities, a need of records would be felt which, because of this general habit of note taking and writing could be supplied." 4 And on the testimony of Dr. Edouard Naville, "these finds in the closing years of the nineteenth century and the fore-part of the twentieth century, compel us, to place the authors of its different parts (of the New Testament) in the time when they were said to have lived, among their readers or their hearers to whom they spoke. This seems to the present writer the best

answer to the radical criticism and the most telling way of showing how insufficient and often misleading are its results, which are generally brought forward as being above discussion."

"If we put side by side the gospels, the epistles of Paul, and the writings which have been discovered of the first century, we shall find in those 'as it were a new autographic commentary,' the explanation of many expressions showing that 'the New Testament writings were not theological treatises, but were mostly composed in the non-technical and rather careless language of the street and home.' This comparative study led Dr. Milligan to declare that 'in view of all the new light coming upon the question from recent discovery, it is safe to conclude that with the probable exception of 2 Peter, all our New Testament writings may now be placed within the first century, though the collection called the New Testament may be of a later date.'

"This goes a long way to disprove many of the critical theories, attributing parts of a book like the gospel of John to a later epoch, and cutting it up between various authors, some of them quite unknown and mere literary creations.

"Archaeology has already done a great deal to modify the ideas or systems based on mere literary or philological evidence." 5 Dr. Camden M. Cobern says, "The text of no other ancient book is so certain as that of the New Testament. . . . Aramaic was the native language of the Jews in Palestine in the first century. It has long been noticed that our Lord, at least in times of excitement, spoke his native tongue. Delman and others have made this perfectly clear. 6 It is very likely that all the disciples were not only bi-lingual but also tri-lingual just as the modern Palestinians are. Syriac was a dialect of Aramaic and 'the first language into which the New Testament was translated; and as the Greek text itself was written by men who habitually taught in Syriac, the early versions in this tongue have a clearer affinity with the original text than those of any other can possibly have, not excepting the Old Latin.'" So says Dr. Cobern, quoting Dr. Agnes Smith Lewis. 7

Dr. Cobern says that two generations had not passed from the death of the last of the apostles that four Gospels, "just these four and no others," although they were written by different persons and in different countries had long been in use and recognized as Christian scriptures, and were used by heretics as well as orthodox believers. "Thus many of the most scholarly and weighty arguments ever formulated against the Christian faith have been rendered obsolete." 8 At this present time there are more than 4,200 Greek manuscripts that "have been collated, and they all confirm the integrity and purity of the New Testament text." 9 In addition to these documents there has been collected from these early centuries a great deal of apocryphal writings. While they are filled with errors and are distorted, nevertheless they do possess some value. Evidently these stories and attempts to quote the Savior and his apostles have been handed down from those who were eyewitnesses of many incidents that really occurred, but in the repeating have been distorted just as the stories current in most all countries of Adam and Eve, the fall, the flood, etc., have been distorted. Many of these stories, says Dr. Cobern, were not told maliciously. To illustrate: "The man born blind would have a story to tell his posterity, likewise many of the multitude who were healed, blessed or who witnessed the crucifixion. It is true that there arose many foolish stories coming largely from over-zealous priests like we find in the Apocrypha, such as the Savior making clay birds that flew away when he clapped his hands, stretching boards that his foster-father

Joseph cut too short, showing anger and cursing a boy who accidentally bumped into him. These, however, are all of a more recent date, coming centuries later."

In regard to which of the Evangelists wrote his Gospel first, we need have little concern. It is a point which in the end is immaterial. Many of the intellectuals have centered on Mark, endeavoring to show that Matthew and Luke borrowed from him. They have advanced a very ingenious argument in support of this, but after all, it is speculative. There are other distinguished writers who maintain that the books were placed in their proper order and that Matthew was better qualified to write than either of the other synoptic writers. We learn from the scriptures that Matthew was a tax-gatherer and as such would have to be competent, not only in reading and writing but in the law. We are informed by very competent authority that in the days of our Lord, and for that matter centuries before, writing was common among the people. Especially was this the case in the days of our Savior's ministry. The discoveries at Oxyrhynchus by Doctors Grenfell and Hunt have revealed that writing was almost as common among all classes of people as it is today. Moreover, we have learned that as far back as the days of Adam there was a divine command that records be kept and Adam's children, "were taught to read and write, having a language which was pure and undefiled," 10 and in the opening of the dispensation of the Fulness of Times, one of the first commandments given to the Church was that records should be kept, 11 and "a regular history" should be maintained and an historian was appointed. 12 The same counsel was given to the Nephites and when the Lord visited them, he was concerned because some important things had not been recorded.

All of this being true we may well believe that the Lord did not fail to have scribes appointed to keep a record of his travels and ministry. For this purpose we know that John, who was so constantly with the Lord, received such an appointment. 13 What would be more natural than that a man like Matthew also received such an appointment? Mark and Luke did not have the close association with the Lord that was given to Matthew and John. This being true, the question arises, why should Matthew, the close companion of the Lord, who was competent to make and keep a record of the Lord's sayings, have to depend upon one who obtained his information from another?

Dr. B. F. C. Atkinson in an article with the title: *The Composition of the Matthew Gospel*, published in Vol. 83 (1951) *Journal of Transactions of the Victoria Institute*, has presented a very clear argument favoring Matthew as the first writer of the Evangelists, and giving intelligent internal evidence that Matthew, the apostle, was indeed the writer of the book which bears his name. It was either a matter of modesty that prevented these writers of the Gospel from placing their names to their manuscripts, or their names, if attached, were not continued in the numerous copies. Dr. Atkinson shows that there are events which point to Matthew as the author, moreover, that the very nature of the work, emphasis being given particularly to matters which could concern Matthew above his fellows, enter into this Gospel. I merely call attention to this defense, which I think conclusive, but feel that it is unnecessary to present a defense, because we have the assurance coming from the Lord to Joseph Smith that this story of the ministry of our Redeemer was written by Matthew, and the Lord called upon the Prophet to give us a more complete account of some things which Matthew wrote and which appear in his writings as they have come down to us. This is found in the Pearl of Great Price.

It is commonly believed that Mark obtained his record at the feet of Peter. In part this may be true. Let us not lose sight of the fact, however, that there were manuscripts written and records kept from the very days of Christ's ministry. The scholars are of a mind that there was another account which they called "Q" from which each of the writers obtained inspiration. I repeat, if the Lord was so particular with Adam's descendants and with the Jaredites and Nephites, that a history be kept of all their doings, it is unreasonable for us to believe that he paid no thought to record keeping when he was here in his ministry, and that men who wrote the Gospels had to rely on memory and tradition many years later, to obtain the Savior's words and acts in the most important period of the world's history.

It is more reasonable to believe that there was at least one recorder, perhaps several, among the apostles who wrote and preserved the important sayings and events of the Lord's ministry. That we have obtained but a fragmentary part of this history and his counsels is very apparent, and so declared John. Moreover, those things that were preserved in some measure have been lost to us by faulty transcribing of records, misinterpretations by scribes and translators.

Quite generally scholars are content to give Mark and Luke credit for the books which bear their names. Such criticism as is brought against them is negligible, but in relation to the writings of John, the story is quite different. The professors and students of the New Testament are greatly confused and have been led astray, because in the epistles of John and in the Apocalypse, John the apostle is not named. In the second and third epistles of John he is spoken of as the *elder*. They cannot feature John the apostle as an elder, so they have created an imaginary author of these epistles, and as for the Apocalypse, it is so different in style there are many who maintain that the author of it could not possibly be the author of the Fourth Gospel. So we find them in great confusion. With some exceptions the Gospel of John is ascribed to the Apostle John due to the fact that in the concluding paragraphs the author identifies himself as the disciple, "whom Jesus loved," and which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?" No other John can possibly fit into this picture. Strange it is, however, that there are some critics who are willing to assign this glorious story to some other John.

Sir Frederick Kenyon, the British archaeologist, has written: "The question of the authorship and date of the Fourth Gospel has been one of the storm-points of New Testament criticism for over a century. The Tubingen School, which took its rise with F. C. Baur in 1831, assigned it to the second half of the second century (about A.D. 170), and P. W. Schmiedel at the beginning of the present century maintained that about A.D. 140 was the earliest possible date for it. Such things exclude not only the authorship of the Apostle St. John, but also that of any eyewitness of the events recorded, such as John the Elder, mentioned by Papias. It was presented as a pseudonymous work, produced more than a century later than our Lord's life, quite unreliable for historical detail, and embodying a theology of post-apostolic profoundly tinged with Gnosticism. Other scholars have assigned other dates and they ascribe the book to the Elder John, such is the case with Dr. Streeter. Others among English scholars, such as Lightfoot, Wescott and others are firm in the belief that it was written by the Apostle John, and between A.D. 85 and 95. It is quite generally accepted that the Apostle John is the author."

In relation to the second and third epistles of John and the Apocalypse there is profound ignorance. These two epistles commence by stating that they were written—the first by "the

elder unto the elect lady and her children," and the second, by "the elder unto the well beloved Gaius." Therefore since Papias speaks of "John the Elder," and Papias was a companion of Polycarp, the tradition arose that some greatly favored person who went by the name of "John the Elder," wrote these epistles and likewise the Apocalypse. Throughout the years this controversy goes on, some critics claiming that it is the work of John, the brother of James and son of Zebedee, and others proclaiming it to be the work of some other John who was known as the Elder.

Here, again, we see how we are blessed through the restoration of the Gospel. There was no character called "John the Elder," except John the brother of James and an apostle. The Lord has made this perfectly clear and it can be understood by every member of the Church who wishes to know. John who calls himself an elder is the Apostle John. The Lord said to the Church when defining the officers and their duties at the time of the organization of the Church that an apostle is an elder. It is recorded in Section 20, verses 38 to 45:

The duty of the elders, priests, teachers, deacons, and members of the Church of Christ—An apostle is an elder, and it is his calling to baptize;

And to ordain other elders, priests, teachers, and deacons;

And to administer bread and wine—the emblems of the flesh and blood of Christ—

And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;

And to teach, expound, exhort, baptize, and watch over the church;

And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost;

And to take the lead of all meetings.

Since the restoration of the Gospel the apostles in the Church are called elders. It is by that title that they greet each other, and so they greet all the men holding the Melchizedek Priesthood. It is an honorable title. John respected it and as an elder of the Church he wrote his epistles. This was fully understood in his day. Without doubt the brethren in the dispensation of the Meridian of Time likewise used this term. This is evident also from the fact that Peter, as well as John, so refers to himself in one of his own epistles. Writing to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," he said: "The elders which are among you I exhort, *who am also an elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." So there is no mystery, and no unknown prophet called "The Elder," who wrote the Apocalypse, neither the epistles of John.

The main argument against John writing the Apocalypse and the Gospel, is centered in the fact that they are quite dissimilar. Why this should be such a problem is difficult to see. The Gospel account by John the Beloved, is a narrative. It deals with historical facts, relating the life and ministry of Jesus Christ. It is written in a spirit of tenderness and love showing in every sentence, the great love that this disciple had for the Master. He was recounting events with which he was distinctly familiar. No one was quite as closely intimate with the Lord as

was he. Peter, James and John, the brother of James, were chosen as a presidency among the twelve. They shared the Lord's confidence on occasions when the others were not present. John particularly, was near to him, and in writing of him he expressed himself in tenderness and love. In writing the Apocalypse it was in vision. Events of great moment were before him and overwhelmed him. They depicted scenes from the beginning of time to the end of time, covering the periods of temporal existence of the earth, and recording what was to come to pass. This was the great privilege of John above his fellows.

His mission as the writer of the Gospel and of the Book of Revelation was assigned to him hundreds of years before he was born. This knowledge was revealed to Nephi nearly six hundred years before the birth of Christ, when he, Nephi, also saw the visions of heaven and had revealed to him the great events that were to come. Some of these he was commanded to write, others he was told not to write, for that privilege had been assigned to another. That other was John.

Nephi writes:

And it came to pass that the angel spake unto me, saying: Look!

And I looked and beheld a man, and he was dressed in a white robe.

And the angel said unto me: Behold one of the twelve apostles of the Lamb.

Behold, he shall see and write the remainder of these things; yea, and also many things which have been.

And he shall also write concerning the end of the world.

Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel. 14

If the learned men of the world would only hearken to the elders of the Church and heed the revealed word of the Lord, it would save them from their errors and they would have a knowledge of the things which so greatly trouble them and over which they stumble.

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4. *Ibid.*, p. 99.
5. *Ibid.*, Preface xxiii.
6. *Ibid.*, p. 174.
7. *Ibid.*, p. 208.
8. *Ibid.*, p. 209.
9. Moses 6:6.
10. D. & C. 21:1.
11. *Ibid.*, 47:1, 3, 4; 85:21.
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13. *Ibid.*, 14:18-27.
14. See *The Words of Jesus*, C. H. Delman (1902.)

CHAPTER TWENTY-EIGHT

IMMORTALITY AND ETERNAL LIFE

THE Lord informed Moses that his work and his glory are "to bring to pass the immortality and eternal life of man." In these words our eternal Father reveals the final destiny of man. It is his great pleasure that man may prove himself obedient to the divine laws which govern his celestial kingdom and by doing so obtain a fulness of joy. Lehi, in giving counsel to his son Jacob, said:

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. 1

This mortal life is a probationary state allotted to man to prove him to see if through the experiences obtained here he will abide in the laws and commandments which pertain to the exaltation. 2 Our contacts in this mortal life, their pleasure and pains, temptations and resistance to temptations and sin, all count towards our final destiny. If we are willing to abide in divine law as it has been revealed from heaven by messengers from the Father and the Son, we shall receive the highest reward. This reward is eternal life, "which gift is the greatest gift of God." 3 He who obtains eternal life will become a son of God, a joint heir with Jesus Christ, 4 and the Father promises him the fulness of the blessings of his kingdom. 5

Our Savior made these truths clear in his discourses and instructions to the Jews. Here are a few quotations:

He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 6

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 7

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 8

In saying that those who believe and obey him will pass from death unto life, and shall never die, he had no reference to the separation of the spirit and the body in the temporal death, but that they will never partake of the second death. The second death, which will be pronounced on the wicked, is banishment from the presence of God. 9 This is spiritual death in which those who par-take of it are denied any guidance of the Holy Spirit, and are placed in outer darkness.

In the resurrection the spirit and body of every creature will be united again, never to be divided, thus they become immortal. This immortality will come to all, both the wicked and the righteous; but only those who overcome their sins and accept and keep all of the commandments, will receive eternal life. The Lord said to the disciples whom he chose among the Nephites:

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. 10

The exaltation to the celestial kingdom is so great that the Father is fully justified in making it dependent upon strict obedience to *all* of his commandments. The celestial kingdom is a kingdom of perfection. All who enter there must be thoroughly tried and proved and become perfect to inherit it. The Lord has said that through their obedience those who enter must be sanctified from all unrighteousness. Every law governing it must be obeyed. There can be no opposition to divine law, nor could any one receiving this reward have any desire to change or disagree with anything prevailing there, for these laws are perfect. As well may a man in the mortal world object to the law of gravity or any of the other fixed laws of nature, as to object to the laws of the celestial kingdom. They have been tried, proved and are eternal. This being the fact there can be nothing but peace and joy in that kingdom.

Exalted beings, because they have proved themselves by obedience to "every word that proceedeth forth from the mouth of God," will become perfect and be like him, and as heirs will become gods themselves. The history of mankind has revealed most clearly, that from the beginning men have been rebellious, with few exceptions, disobeying the laws of God that would bring them to perfection. The words of the Savior in the Sermon on the Mount are full of meaning; but they have been ignored and in many instances misunderstood. As an example, when he said to those who were present on the memorable occasion, "Be ye therefore perfect, even as your Father which is in heaven is perfect," some argue that he did not mean just what he said. It has been maintained by some members of the Church that he meant this relatively, for we cannot be perfect as God is perfect. The fact is, however, that he intended it to mean just what he said—for those who believe on him to seek the same kind of perfection which his Father has. He was not speaking as pertaining to mortality, but with the larger view embracing eternity itself. We well understand that mortal man cannot be perfect, but the immortal man can. To reach that condition will take time and we have eternity for it, for we are destined to live forever. In the revelations given to the Church in this last dispensation this matter of perfection, yet to come, is made very clear. One of the most profound thoughts ever given by revelation is this given to the Prophet Joseph Smith:

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. 11

It is here made perfectly plain that it is possible for man, *if he will continue in God*, to obtain eventually the fulness of light and this light is knowledge and wisdom. But this will not come in the few years allotted to man in mortality. Again the Lord said:

And this greater priesthood [i.e. Melchizedek Priesthood] administereth the gospel and holdeth the keys of the mysteries of the kingdom, even the keys of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live. 12

Once again the Lord said:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He receiveth a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. 13

In these scriptures the Lord most emphatically declared that it is impossible for man to become like God without the Priesthood and obedience to his commandments. Man has the power to know all things, to become perfect and be bathed in light, knowledge and wisdom, if he will only humble himself and walk in the light and truth. The man who refuses and lives bound within his own wisdom can never attain to these great blessings of exaltation and progression. A man must have, and be obedient to, the power of the Priesthood; he must be in full harmony and fellowship with God from whom all knowledge, wisdom and power come. No matter how much knowledge a man may gain, in this life or in the life to come, he cannot obtain the fulness unless he holds and magnifies the Priesthood and *continueth in God!* The power, knowledge and wisdom in their fulness, will never be exercised by those who reject the counsels and covenants of the Gospel of Jesus Christ. These are the possessions to be given to the just and true, who become members of the Church of the Firstborn.

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the Church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, was was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's.

And they shall overcome all things. 14

Salvation in the kingdom of God requires far more than the mere confessing him with the lips, or believing in him with the mouth. It requires a constant and faithful adherence to his commandments. There are many commandments, but they are not difficult to bear. He said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Moreover he said:

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me. 15

We learn from the words of the Lord, that in order to obtain a celestial glory we must live a celestial law. Nothing short of this will suffice, and also we must endure in faith to the end of our lives. The Prophet Joseph Smith has given the world some valuable advice in relation to their salvation. Some of his sayings are here given:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at the point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. 16

Add to your faith knowledge, etc. This principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ. 17

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door to heaven by saying, "So far God may reveal and I will believe."

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. 18

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful. 19

The question is frequently asked, "Can we not be saved without going through with all these ordinances?" I would answer, No, not the fulness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the saints are slow to understand. 20

There is throughout the Christian world the prevailing thought that heaven where the righteous will go is some place far off on some glorious sphere which is the home of our Eternal Father. He revealed to Abraham that his throne is near to Kolob, the great governing star of our universe. The heaven to which the righteous will go who dwell upon this earth, will be right here upon this earth, for the Lord said, "Blessed are the meek: for they shall inherit the earth." The meek are those who have kept his commandments and have never been permitted to inherit much of this earth during the six thousand years that it has been ruled by man since the fall of Adam. They will inherit it during the one thousand years of its regeneration which is referred to quite generally as the Millennium. That will be the time when Jesus will sit on his throne and his apostles will sit on thrones and judge the twelve tribes of Israel. 21 That will be the day when the earth will be renewed as spoken of by Isaiah: a new heaven and a new earth in the day of this restoration. 22 This, however, is not the final glory of our earth. After the Millennium it will die and then be raised in the resurrection, purified and celestialized. This will be the time that it will become the eternal abode of the righteous.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which the might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. 23

When this celestialized earth comes, then only those of the celestial kingdom will inherit it. Those who have lived a terrestrial law will be assigned to a terrestrial kingdom on some other globe. Those who have lived a telestial law will have to go to a telestial sphere suited to their condition. Where these worlds are the Lord has not revealed to us, however they are spheres now being prepared for them. Justice demands that every man shall receive a reward according to his works. Those who do not attain to eternal life, which is to become sons and daughters of God and joint heirs with Jesus Christ, will receive the gift of immortality. Immortality means that they will live forever. The bodies of all the children of men, both the righteous and the unrighteous, even sons of perdition, will come forth in the resurrection, their spirits and bodies being united inseparably, and they shall live forever. Eternal life has a deeper meaning than immortality, and all those who receive it become like God. 24 They will inherit the fulness of the Father's kingdom, 25 all things will be given to them and they become sons and daughters of God. 26 In the celestial kingdom those who receive the exaltation will remain husbands and wives. The family organization will not be broken and will endure forever and they will have eternal increase.

In the terrestrial and telestial kingdoms, there will be no marriage, hence no continuation of the lives, 27 for they remain in these kingdoms separately and singly through all eternity. This the Lord calls "the deaths," 28 because there is no increase. The question frequently arises: "If men and women live singly in the terrestrial and the telestial kingdoms, then what

will prevent them from living promiscuously?" The Lord has given us the answer to that question. They will be quickened by different kind of bodies. They shall receive back their natural body, but they will be terrestrial bodies and telestial bodies and their bodies will be suited to the conditions prevailing in those kingdoms. Elder Orson Pratt has given an excellent explanation as follows:

In every species of animals and plants there are many resemblances in the general outlines, and many specific differences characterizing the individuals of each species. So in the resurrection: There will be several classes of resurrected bodies; some celestial, some terrestrial, some telestial, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; yet in each, considered by itself, there will be found many resemblances as well as distinctions. There will be some physical peculiarity by which each individual in every class can be identified. 29

Those who inherit the terrestrial kingdom and the telestial kingdom do not go into the presence of God our Eternal Father. Those who inherit the telestial kingdom will be ministered to by those of the terrestrial, and those of the terrestrial by those of the celestial. The inhabitants of the terrestrial will have visitations from Jesus Christ, but not the Father. This kingdom will be inhabited by those who have lived good moral lives, who have been honest, honorable and just, but who would not receive the Gospel with its covenants. The telestial kingdom will be the place for the wicked, those "who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work; When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God." 30

There is still another group, comparatively few, who, after receiving the fulness of the Gospel and the testimony of Jesus, then deny him and put him to open shame by turning against his work and denying his power. These are called sons of perdition and they go away into outer darkness. 31

So the Lord in his great mercy does for all men just the best that he can. Even the wicked, after they pay the price, and they will have to pay a dreadful price, will be placed in a kingdom where they can be made as happy as circumstances will permit. Through their intense suffering while they wait for the resurrection at the end of the earth's temporal existence, they will have learned to be obedient to law, for this will be a requirement in each of the kingdoms, but where God and Christ are they cannot come worlds without end. 32

REFERENCES—CHAPTER TWENTY-EIGHT

Footnotes

1. 2 Nephi 2:24-27.
2. *Ibid.*, 2:21; 9:27.
3. D. & C. 14:7.
4. Romans 8:13-17; 1 John 3:1-3; Moses 6:66-68.
5. Rev. 21:7; D. & C. 76:53-59; 84:38.
6. John 5:23-24.
7. *Ibid.*, 6:47-51.
8. *Ibid.*, 17:1-3.
9. D. & C. 29:40-41.
10. 3 Nephi 27:14-19.
11. D. & C. 50:23-24.
12. *Ibid.*, 84:19-22.
13. *Ibid.*, 93:26-28.
14. *Ibid.*, 76:53-60.
15. Matt. 10:37-40.
16. *Teachings of the Prophet Joseph Smith*, p. 51.
17. *Ibid.*, p. 297.
18. *Ibid.*, p. 309.
19. *Ibid.*, p. 324-425.
20. *Ibid.*, p. 331.
21. Matt. 19:28.
22. Isaiah 65:17-25; D. & C. 101:23-32.
23. D. & C. 88:17-20, 33.

24. 1 John 3:1-3.
25. D. & C. 76:53-60; 84:37-38; Rev. 21:7.
26. Romans 8:19-20.
27. D. & C. 132:19-20.
28. *Ibid.*, 132:25.
29. Pratt, Orson, *The Seer*, p. 274.
30. D. & C. 76:103-107.
31. *Ibid.*, 76:31-33.
32. *Ibid.*, 76:112.