

He obtained it in the Creation, before the world was. He is Michael the Archangel, spoken of in the scriptures. History of the Church 3:38

"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 all the human family and presides over the spirits of all men, and all that have had keys must stand before him in his grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there 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." History of the Church, 3:386-7.

TESTIMONY OF 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 his 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. From that time to this death, opposition, selfishness, malice, anger, pride, darkness and wickedness of every description that could be invented by the children of men, as they have multiplied and spread abroad on the earth have increased." -- J. of D. 1:234-5.

"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." J. of D. 10:312.

TESTIMONY OF PRESIDENT JOHN TAYLOR AND

ELDER PARLEY P. PRATT

Elder John Taylor, in 1852, published a very excellent little work called "The Government of God." In it he quotes at some length from the writings of Elder Parley P. Pratt, and incorporated them in his theme. I quote from both of these authors from this work that we may have before us their united testimony, which is as follows:

EXCERPTS FROM PRESIDENT JOHN TAYLOR'S

"THE GOVERNMENT OF GOD"

"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. * * * page 106.

"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 anything 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 that 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 great command was to the waters, Gen. 1:9—"And God said, let the waters under the heavens 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 have ever realized 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.

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"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, rugged hills, nor vast mountains covered with eternal snow; and no part of it was located in the frigid zone, 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 being breathed nought but health, and peace, and joy.

"Next we learn from Gen. 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, every thing 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, while their young ones reposed, 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 swarm 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 capitol 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

ound about him, and joined their glad voices in grateful songs of praise, and shouts of joy; neither a sigh nor groan was heard, throughout the vast expanse; neither was there sorrow, tears, pain, weeping, sickness, nor death; neither contentions, 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. * * * .

"First, man fell from his standing before God, by giving heed to temptation; and this fall effected 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 then cursed for man's sake, and should begin to bring forth thorns and thistles; and with 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. * * * .

"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 groaning 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 startling amid the thorny path, in fear, lest the serpent's fangs should pierce his heel, * * * all flesh becomes corrupt, the powers of darkness prevail, and it repented Noah that God had made man. * * * .

"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
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 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 places
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 man and beast becoming perfectly harm-
less, 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. * * * .

"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. (The Government of God.) pages 107-115.

The greater part of this which I have read was first published in The Voice of Warning, in the year 1837. A second edition was published in 1839, and one other edition was published, perhaps two were published, before the death of the Prophet Joseph Smith. Five editions were placed before the people before the close of 1846. The Prophet Joseph Smith saw this work and commented favorably upon it in his journal. You will discover from this beautiful story told at least seven years before the death of the Prophet, and many times repeated, endorsed in full by an Apostle who became a President of the Church, that the story of creation and life on the earth as told by Elder Roberts' scientific witnesses is far afield from the story told by the Lord in revelation. Suppose you should say to one of these world-wise intellectuals that about six thousand years ago all the land surface was in one place. There were no islands and continents; the sea was in one place and in the north; suppose you should tell them that the mountains were not so very high, that they have been thrown up to their greater heights since; suppose you should tell them that in the near future, all the physical divisions of the earth shall go back again to their primitive condition and be restored? Would they

believe you? Would they not think any one claiming such a thing a fool? Well, this is what prophecy and revelation teach us concerning the physical surface of this earth. Read Isaiah, John's Revelation, section 133 of the Doctrine and Covenants. These testimonies, I believe to be a sufficient answer to all the learned witnesses of geology and biology the world can produce.

In this same work, The Government of God, President Taylor further says: "If Satan be indeed the God of this world, and rules in the hearts of the children of disobedience, he is only an usurper. It is not his rightful dominion, for all things were created by Christ, and for Christ, whether they be principalities, or powers, or thrones, or dominions, all these were created by him, and for him, and he only has a right to rule; but Satan has subverted the ways of God, deceived the human family, introduced misery, and confusion, and blighted this beautiful creation with his contaminating curse." -- page

TESTIMONIES OF ELDER ORSON PRATT

At the funeral of Caroline G. Smith, wife of William Smith, in Nauvoo, May 24, 1845, Elder Orson Pratt said:

"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 creation 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 6:918-19.

August 29, 1852, the First Presidency made known to the people generally, the revelation on plural marriage. Elder Orson Pratt was appointed by President Young to preach a discourse preparing the way. In the course of his remarks, 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, no power over them; and they were capable of enduring for ever and ever in their organization. * * * .