

"The question asked has taken the following shape: If the Cambrian and the Ordovician forms of life are not actually older than the Cretaceous and the Tertiary, might we not reasonably expect to find some localities where the Cretaceous or Tertiary animals and plants were buried first, and the Cambrian and the other Paleozoic laid down afterwards? Certainly; and I have pointed to the famous area in Alberta and Montana, where, over an area some 500 miles long and 40 to 50 miles wide, Cretaceous beds are below and Cambrian and other Paleozoic rocks on top, with every physical evidence that they were actually laid down in this relative order. In the Salt Range of India, Tertiary beds were manifestly laid down before the Cambrian.

"From these and many similar examples found in various parts of the world, I have drawn the conclusion—surprising, but seemingly inevitable—that intrinsically, and as of necessity, no particular type of fossil life is older or younger than any other. In other words, what we have in the rocks as the geological formations are merely the buried floras and faunas of the world before the great world-cataclysm of the Deluge, all of which were once living contemporaneously together. It is a purely arbitrary and artificial scheme by which the evolutionary geologists have arranged these buried floras and faunas, found in widely scattered localities such that no possible stratigraphical relationship can be made out of them, in an alleged chronological sequence. In a word, there are absolutely no solid scientific facts to hinder us from believing that these buried floras and faunas really represent the life of the Antediluvian world, which was destroyed and buried by this great world-cataclysm." Journal of Transactions, Victoria Institute Vol. 57.

OUR OWN MOUNTAIN RANGES

Before leaving this subject I desire to call your attention to the conditions to be seen in our own mountain ranges. Today they are broken up into cracks and seams, geological "faults" are discovered in many places, and the mountains are distorted. Our geological friends, while admitting that these ranges are "young" from the standpoint of geological time, yet declare that they have been in this broken and fragmentary condition for untold ages. In the Book of Mormon we have the story how they were so broken up and the time is fixed, less than two thousand years ago!

I realize that this discussion is largely foreign to the points of issue, but that being so, my only excuse for including it is that the greater part of the other paper dealt solely with the opinions and conclusions of man, who disregard aid of revelation from the Lord. I shall leave this question, therefore, of man's geological lore and after we will consider it from the word of the Lord, and let Him speak through his prophets.

REVELATION SUPERIOR TO SCIENCE

So far as the philosophy and wisdom of the world is concerned, it means nothing to me, unless it conforms to the revealed word of the Lord. I repeat my words: "Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, that is in conflict with the revelations of the Lord, will fail. It may appear to be very plausible; it may be put before you in such a way that you cannot answer it; it may appear to be established by evidence that cannot be controverted, but all you need to do is to abide your time

Time will level all things. You will find that every doctrine, theory, principle, no matter how great it may appear; no matter how universally it may be believed, if it is not in accord with the word of the Lord, it will perish. Nor is it necessary for us to try to stretch the word of the Lord to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled." I say this dogmatically because it is gospel truth! Truth is dogmatic. Revelation from God is dogmatic. Others, better qualified than I, have said it dogmatically.

Rather than to follow the "wisdom" and "prudence" of the wise and learned men of the world, we have a more sure word of prophecy whereupon we do well that we take heed, "as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts," and that is the voice of prophecy and revelation. And unto this authority I shall now turn, trusting that I may not place upon any private interpretation. Perhaps I should have started here, ignoring all the world made wisdom.

President Joseph F. Smith has 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. * * *

"The truth persists, but the theories of philosophy change and are overthrown. What men use today as a scaffold for scientific purposes from which to reach out into the unknown for truth, may be torn down tomorrow, having served their purpose; but faith is an eternal principle through which the humble believer may secure everlasting solace. It is the only way to find God." (Esa 14:549-551.)

PRE-ADAMITE THEORY NOT A DOCTRINE OF THE CHURCH

I am called in question because I have been bold to declare dogmatically that the "pre-Adamite theory is not a doctrine of the Church," and to tell the members of the Church they are to understand it is not a doctrine of the Church. Moreover, because I said the Lord had declared that Adam was the "First man of ALL men, upon the earth, and that there was no death in the earth before the fall of Adam. In defense of his position, Elder Roberts proclaims that an Apostle far more capable and able to discuss the question than I am, has proclaimed the contrary. He then quotes from a discourse delivered by Elder Orson Hyde, October 6, 1854, in which Elder Hyde declares that there were races on the earth before the days of Adam. Elder Roberts then affirms that President Brigham Young endorsed that doctrine as taught by Elder Hyde. That the brethren may have a clearer understanding of this matter, let me say, Orson Hyde was speaking on the question of marriage. Incidentally in his remarks he dwelt on the meaning of the word "replenish" and said there were races of men on this earth before the days of Adam. His deduction was based upon his interpretation of the meaning of the word "replenish." I

hesitate most seriously in accepting the statement that President Brigham Young endorsed this incidental remark. It is true that President Young followed Orson Hyde and bore testimony to what he had said, but all that President Young commented on was the other part of the sermon. He did not mention pre-Adamite doctrine on this or any other occasion. If we are forced to conclude that this fragment of Elder Hyde's discourse was included in the general statement of President Young, then we are face to face with the proposition that President Young had to contradict himself. Not only that, but he is placed in opposition to the revelations of the Lord and the expressed views of many of his brethren of the General Authorities, including one entire Presidency, who spoke officially. Therefore I regret that President Young has been mentioned as an advocate of this theory.

THE WORD "REPLENISH"

Elder Hyde made the word "replenish" the basis for his unfortunate remark. It is true that the primary meaning of the word is to fill again. But the word, as Elder Roberts was kind enough to show, has other meanings. I need not discuss them here. I may be pardoned for expressing the thought however, how would Elder Hyde who was linguist, have explained the use of the word "firmament" as used in the Scriptures? The Prophet Joseph Smith uses this word as well as "replenish" but surely we cannot accept the primary meaning. We often hear of a man having his appendix removed. Does that mean that it was moved once before?

Elder Hyde should have stated what the word "replenish" was translated from. Had he done so his whole argument would have fallen

the ground. The Hebrew verb $\lambda\text{פ}\text{ל}$ (male) which is the word in the 28 verse and also the 22 verse of the first chapter of Genesis, does not mean replenish, or refill or to make full after once being made empty. Elsewhere in the scriptures it is translated fill according to the meaning of the word. Why the translators of the King James Bible translated this verb in verse 22, "fill" and then in verse 28 "replenish" would be an interesting thing to know. The same word is used in Isaiah 27:6, 56:12, Jer. 13:13, Ezek. 3:3 and 9:7, and in two score other places in the Bible, but not in the sense of making full again. Moreover, in the Douay version, the word is translated fill, properly, in the 28th verse in reference to man: "And God blessed them saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth."

I very greatly regret that I am forced to impeach the testimony of Elder Orson Hyde, who was neither in harmony with the Hebrew meaning of this word or with his brethren, as subsequent testimony will show.

THE PLACE OF MAN IN THE ORDER OF CREATION

We have been given four accounts of the order of creation and in all material points these four agree. They are: Genesis, Chapters 1 and 2. Moses, Chapters 2 and 3; Abraham, Chapters 4 and 5; and the revelation given through the Prophet Joseph Smith and which is had in the Temple. One of our brethren recently remarked that the latter story is the measuring rod by which we are to be governed. With this I fully agree. The ordinances of the Temple are intended for members

of the Church who have proved themselves worthy of increased knowledge and blessings. In the house of the Lord we are taught the order of creation. We are given to understand that this instruction is to teach us how this world was formed and the purposes of its creation. That we may be more fully instructed and impressed, the scenes are enacted. I do not feel at liberty, however, to go into the details as there portrayed. The brethren are acquainted with this story. We are taught that there was no death in any of earth's creations, neither plant, fish, fowl, beast or man. The instructions given here are very clear and positive and it surely is a deception if there were other races preceding Adam. If this story is not true, then there can be little real purpose in these ordinances in the Temple. They are futile, meaningless, and not worthy of the place we give them.

The four narratives we have of creation teach us that man was the last of the creations on the earth, he having been placed here after all things were prepared for him. The order of sequence as related in the first chapter of Genesis, the second chapter of Moses and the fourth chapter of Abraham agree and are historically correct. Verse five of chapter three of Moses is but an explanation of the fact that all things were created in the spirit before they were naturally in the earth. The same is true of verse five, chapter two in Genesis. These expressions about the spirit creation are not intended to change the order of creation physically on the earth as recorded in the first chapter of Genesis. The reference to the heaven is a reference to the expanse surrounding the earth and has nothing to do with the sidereal heavens. This is evident from the statement in regard to the heavens and the earth passing away:

"And then shall the end 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 fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea." D. and C. 29:23-24.

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 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" or "finished."

The idea that man was the first physical creature on the earth is based on the expression in the Book of Moses 3:7:

"And 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."

The clause "the first flesh upon the earth," is interpreted to mean the first living creature. The expression must be capable of other and more consistent meaning to make it harmonize with the scriptures. I will say that this expression at one time was a great mystery to me, and I therefore made inquiry of a former President of the Church, and received this explanation which clears up all the mystery. It is simply a statement of the fact that Adam—the first man on the earth—was, by reason of transgression the first to partake of mortality. That is, the fall brought upon him 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 death. This fall brought death into the world, also sorrow and sin, and this mortal condition was extended so that it eventually embraced every creature on the land, in the air, or in the sea. In this way all creatures became "flesh," but not until after man had so become. To show that the word "flesh" is used in this sense in the scriptures I will give a few examples:

"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" — John 8:15.

"That he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God. — 1 Pet. 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 host of heaven" — D. and C. 38:11.

ADAM THE FIRST MAN OF ALL MEN ON THE EARTH

There is not one word of evidence in the scriptures that any race of people ever inhabited this earth before the advent of Adam. The doctrine of "pre-Adamites" appears in opposition to the entire plan of creation. This teaching that there were races here before the time of Adam is only an hypothesis. It cannot be anything more, and the result of such teaching will end in uncertainty, confusion and disagreement, for there is no revelation supporting it.

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It is very strange that the Lord would reveal to Moses important knowledge regarding all of his creations and then, with some detail, recount to him the history of the genesis of this earth, going back to the beginning and explaining the development step by step on land, in the sea, in the air,—and yet, not one word of any former races of people. The Lord revealed to Abraham knowledge of the council in heaven, and spoke of the intelligences there organized, and how they were chosen to come to this earth, but not one word of any peoples preceding Adam. In that story given to Abraham, the Savior is represented as having said:

"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 their second estate shall have glory added upon their heads for ever and ever."

Abraham was one of these spirits chosen before he was born. However, in all the knowledge the Lord gave to him of other worlds and their inhabitants, and the detail concerning the creation of this earth, there is not one thought concerning any race before Adam. It certainly seems reasonable to believe if there had been earlier races here the Lord would have been willing to at least inform Abraham and Moses and Joseph Smith of that fact, by some definite indisputable expression, but not a word! These great prophets all received information regarding the children of God on other worlds, and Joseph Smith and Sidney Rigdon were made aware of the fact that they are all—no matter what part of the universe they may inhabit—"begotten sons and daughters unto God."

