

Creation and Evolution; A Witness of Prophets

The following are direct printed quotes from the Prophetic leadership of the Church of Jesus Christ of Latter-day Saints involving the concepts of organic evolution. They were compiled by James Stoddard and shared with his permission.

It is hoped that this information will help give insight and perspective on the teaching of evolution being done at nearly every university, college, and public high school across our nation to our most precious treasure, our children.

For more detailed information presented in a historical context that provides tremendous understanding of the origins and growth of the theory of evolution and what it's being taught means to us today and the terrible results it has already produced in this nation and around the world, please see the brand new film "Creation and Evolution; A witness of Prophets" by Zionvision. You can now order your own copy of this amazing video online at <http://www.bookofmormonevidence.org/shop.php>.

1. The First Presidency of the Church of Jesus Christ of Latter-day Saints

President Joseph F. Smith, President John R. Winder, and President Anthon H. Lund
(First Presidency, "The Origin of Man", *Ensign*, Feb., 2002, p. 26)

Excerpts from the formal pronouncement: "The Origin of Man", November, 1909

"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.

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.”

2. The First Presidency of the Church of Jesus Christ of Latter-day Saints

President Heber J. Grant, President Anthony W. Ivins, and President Charles W. Nibley

Formal Pronouncement: "Mormon View of Evolution", Editor's Table, September 1925
(*Improvement Era*, 28:1090–1091)

“‘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, who was "learned" we are told, "in all the wisdom of the Egyptians," when making this important announcement, was not voicing a mere opinion. 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 one with the other. 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. It was in this form that the Father and the Son, as two distinct personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision...

...All men and women are in the similitude of the universal Father and Mother, and are literally sons and daughters of Deity.

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 pre-existence pours 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.

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. By his Almighty power God organized the earth, and all that it contains, from spirit and element, which exist co-eternally with himself.

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."

3. Joseph Smith

"God has made certain decrees which are fixed and immovable; 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."
(Joseph Smith, *Teachings of the Prophet Joseph Smith*, 198)

"If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly.
(Joseph Smith, *Teachings of the Prophet Joseph Smith*, 373)

"[Joseph Smith] taught us that God was the great head of human procreation--was really and truly the father of both our spirits and our bodies."
(Joseph Smith, Letter of Benjamin F. Johnson to George S. Gibbs, 1903)

"John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them. Says one, "I cannot believe in the salvation of beasts." Any man who would tell you that this could not be, would tell you that the revelations are not true...The four beasts [that John saw in heaven] were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere...Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven, but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority."
(Joseph Smith, *Teachings of the Prophet Joseph Smith*, 291)

It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lion's mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

. . . without power there could be no creation nor existence!

(Joseph Smith, *Lectures on Faith*, p. 5)

4. Brigham Young

“We have enough and to spare, at present in these mountains, of schools where young infidels are made because the teachers are so tender-footed that they dare not mention the principles of the gospel to their pupils, but have no hesitancy in introducing into the classroom the theories of Huxley, of **Darwin**, or of Miall. . . this course I am resolutely and uncompromisingly opposed to, and I hope to see the day when the doctrines of the gospel will be taught in all our schools, when the revelation of the Lord will be our texts, and our books will be written and manufactured by ourselves and in our own midst.”

(Brigham Young, *Letters of Brigham Young to His Sons*, p. 200.)

“Numerous are the scriptures which I might bring to bear upon the subject of the personality of God. I shall not take time to quote them on this occasion, but will content myself by quoting two passages in the 1st chapter of Genesis, 26th and 27th verses. ‘And God said, let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them.’ I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works and given them the same attributes which He Himself possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be.”

(Brigham Young, *Journal of Discourses*, 11:122-123).

“Thus you may continue and trace the human family back to Adam and Eve, and ask, “are we of the same species with Adam and Eve?” Yes, every person acknowledges this; this comes within the scope of our understanding. But when we arrive at that point, a veil is dropt, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are.”

(Brigham Young, *Journal of Discourses*, 4:217-218)

“Man is the offspring of God.... We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in His veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God.”

(Brigham Young, *Journal of Discourses*, 9:283)

“Some say, ‘We are the children of Adam and Eve.’ So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they are the offspring of him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of.”

(Brigham Young, *Journal of Discourses*, 13:310)

“Adam...was made as you and I are made, and no person was ever made upon any other principle.”

(Brigham Young, *Journal of Discourses*, 3:319)

Here let me state to all philosophers of every class upon the earth, when you tell me that Father Adam was made as we make adobes from the earth, you tell me what I deem as an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents . . .

(Brigham Young, *Journal of Discourses*, 7: 285-286)

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.

(Brigham Young, *Journal of Discourses*, 10:312)

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 of every description that could be invented by the children of men, as they have multiplied and spread abroad in the earth, have increased.

(Brigham Young, *Journal of Discourses*, 1:235)

[God] told Noah to [build an ark] for the salvation of those who would go into it; and after he had built it, and had preached righteousness for a long space of time, warning the people of the coming judgments of the Almighty, how many believed his testimony? Only eight souls, and they were members of his own family. All the rest were swept from the face of the earth. This is according to the account given to us in the Old Testament which we believe. I know that there are a great many in the world who are so wise in their own eyes that they are not disposed to believe the account contained in the Bible of the Creation, of Adam and Eve in the Garden of Eden, the antediluvian world and other things, but we profess to believe, and we do or should believe these things.

(Brigham Young, *Journal of Discourses*, 13: 314.)

5. John Taylor

“All the works of God connected with the world which we inhabit, and with all other worlds, are strictly governed by law...the animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beasts, fowls, fish and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features, each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

These principles do not change, as represented by evolutionists of the **Darwinian** school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the

violation of the laws of procreation receives a check, and its operations can go no further. Similar compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc.; and if we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God; and being His son, he is, of course, His offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryotic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father—a God; being indeed His offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate His.

(John Taylor, *Mediation and Atonement*, 163-165.)

Now, restoration signifies a bringing back, and must refer to something which existed before . . . 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

. . . 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 . . . all was peace and harmony, and nothing to hurt nor disturb, in all the holy mountain.

. . . 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

[Man] stood in the presence of his Maker, conversed with him face to face, and gazed upon his glory, without a dimming veil between.

Now, reader, contemplate the change. This scene, which was so beautiful a little 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 . . . 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 . . .

But men have degenerated, and greatly changed, as well as the earth. The sins, the abominations, and the many evil habits of the latter ages, have added to the miseries, toils, and sufferings of human life. The idleness, extravagance, pride, covetousness, drunkenness, and other abominations, which are characteristics of the latter times, have all combined to sink mankind to the lowest state of wretchedness and degradation (John Taylor, *The Government of God* [Liverpool: S. W. Richards, 1852], 105.)

6. Wilford Woodruff

"We acknowledge that through Adam all have died, that death through the fall must pass upon the whole human family, also upon the beasts of the field, the fishes of the sea and the

fowls of the air and all the works of God, as far as this earth is concerned. It is a law that is unchangeable and irrevocable. . . The Savior himself tasted of death; He died to redeem the world; His body was laid in the tomb, but it did not see corruption; and after three days it arose from the grave and put on immortality. He was the first fruit of the resurrection.”
(*Teachings of Presidents of the Church: Wilford Woodruff*, 2000, p. 20.)

7. Joseph F. Smith

See President Smith’s teachings in the official First Presidency Pronouncement entitled “The Origin of Man” published in 1909. This is shown above in this section. In addition, President Smith has taught the following:

“God the Father and Jesus Christ the Son...cannot be any other than themselves. They cannot be changed; they are from everlasting to everlasting, eternally the same; so it will be with us. We will progress and develop and grow in wisdom and understanding, but our identity can never change. We did not spring from spawn. Our spirits existed from the beginning, have existed always, and will continue forever. We did not pass through the ordeals of embodiment in the lesser animals in order to reach the perfection to which we have attained in manhood and womanhood, in the image and likeness of God. God was and is our Father, and his children were begotten in the flesh of his own image and likeness, male and female. There may have been times when they did not possess the same intelligence that they possessed at other times. There are periods in the history of the world when men have dwindled into ignorance and barbarism, and then there were other times when they have grown in intelligence, developed in understanding, enlarged in spirit and comprehension, approaching nearer to the condition and likeness of their Father and God.” (Joseph F. Smith, *Gospel Doctrine*, 25)

“Our father Adam—that is our earthly father—the progenitor of the human race of man, stands at the head being 'Michael the Archangel, the Ancient of Days,' and...was not fashioned from earth like an adobe but begotten by his Father in Heaven.”
— President Joseph F. Smith, President Anthon H. Lund, and President Charles W. Penrose.
(The First Presidency, Letter to Samuel O. Bennion, February 26, 1912)
(Quoted in Melvin A. Cook and M. Garfield Cook, *Science and Mormonism*, p. 156.)

“I know that God is a being with body, parts and passions and that His Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, His Father, grow and develop to the Supreme Being that He now is. Christ the Savior, was born of woman; and God, the Father, was born of woman. Adam, our earthly parent, was also born of woman into this world, the same as Jesus and you and I.”
(*Deseret Evening News*, December 27, 1913, Sec. III, p. 7)

“Adam and his posterity...continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death was the penalty of the law transgressed, which man was powerless to avert, that fiat of God being, "In the day that thou eatest thereof, thou shalt surely die," and this penalty was to follow upon all flesh, all being as helpless and dependent as he was in this matter. Their only hope of redemption from the grave and the power of death was in the Savior whom God had promised.”
(Joseph F. Smith, *Gospel Doctrine*, 202)

“Recently there was some trouble...in one of the leading Church schools—the training college of the Brigham Young University—where three of the professors advanced certain theories on evolution as applied to the origin of man, and certain opinions on "higher criticism," as conclusive and demonstrated truths. This was done although it is well known that evolution and the "higher criticism"...are in conflict on some matters with the scriptures, including some modern revelation...The Church, on the contrary, holds to the definite authority of divine revelation which must be the standard; and that, as 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 and doctrines...as teachers in a Church school they could not be given opportunity to inculcate theories that were out of harmony with the recognized doctrines of the Church, and hence [they were] required to refrain from so doing...The trustees of the Brigham Young University...unanimously resolved, "that no doctrine should be taught in the Brigham Young University not in harmony with the revealed word of God as interpreted and construed by the Presidency and Apostles of the Church; and that the power and authority of determining whether any professor or other instructor of the institution is out of harmony with the doctrines and attitude of the Church, be delegated to the presidency of the university"...Philosophic theories of life have their place and use, but it is not in the classes of the Church schools, and particularly are they out of place here or anywhere else when they seek to supplant the revelations of God. The ordinary student cannot delve into these subjects deep enough to make them of any practical use to him, and a smattering of knowledge in this line only tends to upset his simple faith in the gospel, which is of more value to him in life than all the learning of the world without it.”

(Joseph F. Smith, “Theory and Divine Revelation”, Editor's Table., *Improvement Era*, 1911, Vol. Xiv. April, 1911. No. 6)

Some . . . limit the power of God to the power of men, and we have some of these among us and they have been among our school teachers. They would have you disbelieve the inspired accounts of the Scriptures . . . but we know better And I say, beware of men who come to you with heresies that things come by laws of nature of themselves, and that God is without power. —Logan Journal, April 7, 1914.

(Joseph F. Smith, *Gospel Doctrine*, 372.)

Any man who will . . . deny the so-called miracles of the scriptures is unfit to be a teacher of Latter-day Saint children. (*Improvement Era* Vol. 21, p. 104)

Note: The following quote may or may not have come from President Joseph F. Smith directly, but it was published in the Priesthood manual when he was President of the Church. Also, it closely aligns with the First Presidency pronouncement given a year earlier:

“Man has descended from God: In fact, he is of the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. **This is not only true of the spirit of man, but of his body also.**”

(*Course of Study For Priests*, 1910, under the subject, "The Creation of Man")

8. Heber J. Grant

See President Grant's teachings in the official First Presidency Pronouncement entitled "Mormon View of Evolution" published in 1925. This is shown above in this section.

In addition, President Grant taught the following at the October 1925 general conference of the Church, shortly after Scopes Trial and debate about organic evolution. During that trial, a heated debate ensued between Clarence Darrow, who advocated the teaching of evolution, and William Jennings Bryan, who was a prominent public figure and a conservative Christian who staunchly opposed organic evolution. The debate lasted so long in the hot weather that Bryan passed away from heat exposure shortly thereafter. This debate caused a great deal of discussion in the country and in the Church, which prompted the second First Presidency pronouncement described above. Here is what President Grant said about William Jennings Bryan in general conference, after Bryan had already passed away:

"At one of our general conferences some years ago we were honored with the presence of Senator Owen from Oklahoma and the Honorable William Jennings Bryan. These gentlemen remained until after the conference session, when an informal organ recital was given in their honor. Perhaps a hundred or a hundred and fifty people were present and, following the recital, requests came from different parts of the small audience that Senator Owen and Mr. Bryan make some remarks. They did so and from the press reports of the occasion we read the following:

Mr. Bryan said the truths he had heard expounded there that day he should endeavor to carry with him throughout life, and he believed that through him many people might hear the truth concerning Mormonism, for he would endeavor to give an exposition of what he had heard, in plain truth, to the people with whom he associated. Mr. Bryan said he had been undecided about coming to Salt Lake. He had been asked to speak in Los Angeles, Monday, but he had obeyed a whim almost and had come to Salt Lake. He did not know why, but now he said he believed it was providential. At any rate he said he had heard truths uttered that impressed him deeply, and he knows that he is better equipped to perform his work in the world for having heard Mormonism expounded. Particularly was he impressed, Mr. Bryan said, with the Mormon belief in the personality of God. It is a beautiful belief, he said, and one by which the world might profit. He referred to the application of the gospel in the lives of the Mormon people, and said such principles applied to the problems of the world would in very deed solve the difficulties with which the world is beset. He referred to the single standard of morality, as expounded by one of the speakers, and said that in very truth that is a principle that might well be applied to the lives of all men.

President Grant then continues: The publishing house of Revell & Co. have published a book containing the last address of William Jennings Bryan, which address was prepared for the celebrated [Scopes] **evolution** case in Tennessee, but was never delivered. I have had the privilege of reading and re-reading the book. It shows that he had perfect faith in God our Heavenly Father, and in my judgment it is a very strong defense of the divinity of Christ and of the Godhood of our Father in heaven.

I had the pleasure of visiting with Mr. Bryan after his remarks following our conference. He said that he was expected to deliver three speeches in California before leaving, but that he believed the world at large would get more benefit from what he had learned in our conference than the people would have received had he remained in California and delivered those three speeches. He promised to send me a little pamphlet containing his ideas about God. After reading it I remember saying to my family that William Jennings Bryan ought to be a Latter-day Saint, because many of his views were in perfect harmony with our faith.

(Heber J. Grant, *Conference Report*, October 1925, 3-4)

9. George Albert Smith

Note: This first quote was given by President Smith at the General Conference in October 1925. As described above, this immediately followed the Scopes Trial and President Smith's remarks accompanied the things President Heber J. Grant said in the same conference about William Jennings Bryan above. Here is what President Smith taught:

"Man did not come from a lower order of life. I am grateful that in the midst of the confusion of our Father's children there has been given to the members of this great organization a sure knowledge of the origin of man, that we came from the spirit world where our spirits were begotten by our Father in Heaven, that he formed our first parents from the dust of the earth, and that their spirits were placed in their bodies, and that man came, not as some have believed, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our Heavenly Father. I am grateful that we are not laboring under a handicap such as I feel that some men are who feel that they have grown up and evolved from some unknown condition; but, on the contrary, standing as we do, facing the problems of life, believing as we do that we were first created in the image of God."

(George Albert Smith, *Conference Reports*, October 1925, p. 33.)

(see also George Albert Smith, *The Teachings of George Albert Smith*, 14)

"Man is the offspring of God. The Latter-day Saints are believers in the words contained in the Holy Scriptures. We believe that God created the heavens and the earth; and the same God that created the heavens and the earth declared that he made man in his own image; male and female created he them. No matter if scientists and great men of the world shall proclaim that we have evolved from the lower order of animals, the witness of the Spirit to you, my brethren and sisters, is that you are the offspring of the Lord, that the spirits which inhabit your bodies are immortal, and that in due time, if you are faithful, you will go back to the presence of that God who gave you life."

(George Albert Smith, *Conference Report*, April 1905, p. 61.)

"I said to a man one day, 'You can find out all about your ancestors if you will go with me to the Genealogical Library.' He said, 'I don't want to know anything about them.' I wouldn't either if I thought my ancestors could be traced back to an orangutan or a baboon. But like William Jennings Bryan [stated], 'Those who have any pride in that kind of ancestry will not connect me with their family tree.'" (President George Albert Smith, *Conference Report*, April 1946, p. 183.)

11. David O. McKay

What is the Gospel? Why do we have it? And what is its purpose? In the foregoing statement (Romans 1:15-17), Paul says that the Gospel is the "power of God unto salvation." Salvation from what? From what does the world need to be saved?

The world needs to be saved, first, from the dominating influences of animal instincts, of passions, of appetites. Is it not true that men generally are still pretty close to the animal world? What is the propelling influence of animal life? It is self-preservation, the first law of nature!...

There is not a faithful young man nor young woman in the Church who is not looking forward to the building of a happy home. Then, young people, choose a mate who is striving to save himself or herself through the power of Christ, the saving power of the Gospel, from the dominant passion of animal life....

The second thing from which the world needs to be saved is ignorance of its relationship to God. In their lack of knowledge of the existence of Deity, many men agnostically say, "I don't know." Others bombastically say, "There is no God; life came to earth by chance and man was developed through evolutionary processes of ten or fifteen millions or billions, of years." Paul, James, Cephas, John, and Joseph Smith, and a host of others knew, and so have testified, that we are sons and daughters of our Father in heaven. He is our God, and Jesus Christ came to the world to prove that great truth. From the very beginning He established our relationship with Deity; namely, that we are sons and daughters of God.

Oh, what that truth means to young people, particularly, who, in moments of discouragement, wonder what they are going to do and how they are going to live, to be inspired with the idea that they are truly of divine origin! Being of divine heritage, there is no limit to their achievement. ("The World Needs to Be Saved from Dominating Animal Instincts," *Instructor* 97:181-82, June 1962)

10. Joseph Fielding Smith

Note: President Joseph Fielding Smith was opposed to organic evolution and vocalized such opposition more than any other prophet of this dispensation. In fact, President Smith wrote an entire book that teaches against the theory, and he was asked to do so by members of the Quorum of the Twelve Apostles. Obviously, the entire book is too long to include here. This book, entitled *Man, His Origin and Destiny*, was highly recommended by President Ezra Taft Benson.

President Joseph Fielding Smith has been condemned and criticized for the publishing of his book and for his other writings and sermons in which he denounces the false theory of organic evolution. Some critics insinuate that President Smith went against the First Presidency in publishing his views and that he became silent when he became the president of the Church. This is demonstrably false given that he himself became the Lord's mouthpiece. The Lord does not call men who have a habit of disregarding counsel to preside over His Church. This also runs counter to the testimony of President David O. McKay, who was the President of the Church at this time.

His [Joseph Fielding Smith's] loyalty to the leadership of the Church has been uncompromising. He has supported his brethren in every endeavor. No man has ever been more loyal to the President of the Church. (*Improvement Era*, July **1966**, p.613)

Note that *Man, His Origin and Destiny* was published in 1954. President Heber J. Grant also added his feelings about Joseph Fielding Smith's qualifications to speak on doctrinal matters. In a letter to Elder Smith he noted.

I don't want to flatter you, Joseph, but I want you to know that I consider you the best posted man on the scriptures of the General Authorities of the Church that we have. I want you to prolong your life, I want you to make a business of trying to take care of yourself.

Your affectionate relative,
HEBER J. GRANT

(Advice from a Prophet: Take Time Out, BYU Studies copyright 1976, Richard O. Cowan)

These insinuations made by President Smith's detractors are also proven to be false by the inspired testimony of President Smith himself in the October 1970 general conference of the Church. At that time, when he spoke as the Lord's mouthpiece and as president of the Church, he said:

"For more than sixty years I have preached the gospel in the stakes and missions of the Church—pleading with the Saints to keep the commandments, inviting our Father's other children to accept the truth of salvation which has come to us by revelation in this present dispensation. All my days I have studied the scriptures and have sought the guidance of the Spirit of the Lord in coming to an understanding of their true meaning. The Lord has been good to me, and I rejoice in the knowledge he has given me and in the privilege that has been and is mine to teach his saving principles. As I ponder the principles of the gospel, I am struck forcibly by the uniform manner in which I...have taught them over the years. The truths of the gospel are everlastingly the same. Like God himself, they are the same yesterday, today, and forever. **What I have taught and written in the past I would teach and write again under the same circumstances.**" (President Joseph Fielding Smith, *Conference Report*, October 1970, 5.)

The following are only a few of President Smith's many teachings that denounce the false theory of organic evolution.

"GOD: FIRST OF THE HUMAN FAMILY. Let me comment first upon the expression that God is the "first of the human family." This same doctrine was taught by Joseph Smith. **It is a fundamental doctrine of the Church of Jesus Christ of Latter-day Saints.** According to the teachings of Joseph Smith, he beheld the Father and the Son in his glorious vision, and he taught that each had a body of flesh and bones. He also taught that, literally, God is our Father; that men are of the same race—the race called humans; and that **God, the Progenitor, or Creator, is the Father of the human race.** "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. **It is a doctrine common to the Latter-day Saints, that God, the Great Elohim, is the First, or Creator, of the human family.**"

(Joseph Fielding Smith, *Doctrines of Salvation*, volume 1, p. 102.)

"**NO DEATH ON EARTH BEFORE FALL.** The Lord pronounced the earth good when it was finished. Everything upon its face was called good. There was no death in the earth before the fall of Adam. I do not care what the scientists say in regard to dinosaurs and other creatures upon the earth millions of years ago, that lived and died and fought and struggled for existence. When the earth was created and was declared good, peace was upon its face among all its creatures. Strife and wickedness were not found here, neither was there any corruption."

(Joseph Fielding Smith, *Doctrines of Salvation*, Volume 1, p. 108.)

“If death was always here, then Adam did not bring it, and he could not be punished for it. If Adam did not fall, there was no Christ, because the atonement of Jesus Christ is based on the fall of Adam. And so we face these problems. If there is anybody here that believes that death has always been going on, and that sin was always here, he will have a difficult time to explain Adam and the fall, or the atonement. You see from these writings what a dreadful state these men get in when they do not believe in the fall and the introduction of sin into the world.”

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:119-120.)

“THEORY OF EVOLUTION DENIES CHRIST. Then Adam, and by that I mean the first man, was not capable of sin. He could not transgress, and by doing so bring death into the world; for, according to this theory, death had always been in the world. If, therefore, there was no fall, there was no need of an atonement, hence the coming into the world of the Son of God as the Savior of the world is a contradiction, a thing impossible. Are you prepared to believe such a thing as that? Do you believe that the first man was a savage? That he lacked in the power of intelligence? That he has been on the constant road of progression? These are the teachings of such theorists.”

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:142.)

“CANNOT BELIEVE BOTH GOSPEL AND EVOLUTION. I say most emphatically, you cannot believe in this theory of the origin of man, and at the same time accept the plan of salvation as set forth by the Lord our God. You must choose the one and reject the other, for they are in direct conflict and there is a gulf separating them which is so great that it cannot be bridged, no matter how much one may try to do so. If you believe in the doctrine of the evolutionist, then you must accept the view that man has evolved through countless ages from the very lowest forms of life up through various stages of animal life, finally into the human form. The first man, according to this hypothesis known as the "cave man," was a creature absolutely ignorant and devoid of any marked intelligence over the beasts of the field.”

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:141.)

“These theories [of organic evolution] 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.”

(Joseph Fielding Smith, *Man, His Origin and Destiny*, 5.)

“IF EVOLUTION IS TRUE, THE CHURCH IS FALSE. If life began on the earth, as advocated by Darwin, Huxley, Haeckel (who has been caught openhanded perpetrating a fraud), and others of this school, whether by chance or by some designing hand, then the doctrines of the Church are false. Then there was no Garden of Eden, no Adam and Eve, and no fall. If there was no fall; if death did not come into the world as the scriptures declared that it did—and to be consistent, if you are an evolutionist, this view you must assume—then there was no need for a redemption, and Jesus Christ is not the Son of God, and he did not die for the transgression of Adam, nor for the sins of the world. Then there

has been no resurrection from the dead! Consistently, logically, there is no other view, no alternative that can be taken. Now, my brethren and sisters, are you prepared to take this view?"

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:143.)

"EVOLUTIONISTS REJECT FATHERHOOD OF GOD. The modern world is fulfilling the scriptures which say that in the last days men would be "ever learning, and never able to come to the knowledge of the truth." Today the world has discarded the great truth concerning the Fatherhood of God and has turned to fables. It has adopted and is promulgating in textbooks and schools the debasing doctrine that man is not the offspring of God, but a natural development through countless ages from the lowest forms of physical life to his present form and intelligence. Such a doctrine is an insult to our Father in whose Image we were created, and yet in this teaching vast multitudes seem to glory. Paul saw our day and by prophetic vision declared that such conditions would prevail in this dispensation and the Lord should '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'."

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:143.)

"These modernists, who are instructing and leading astray the people of this and other lands, reject the doctrine of the atonement of Christ; they reject the resurrection of the Son of God and consequently the resurrection of all mankind. They have discarded entirely the miracles of the scriptures and make light of the saving ordinances of the gospel which the Lord declared to be so essential to our salvation; and in the stead thereof they have accepted the theories and notions advanced by modern scientists which are evidently false, and have taken to their hearts and hugged to their bosoms the falsehoods set forth in the theories of evolution and of higher criticism of the scriptures. And why have they done this thing? Because the simple truth, which is understood by the Spirit of God and not understood and comprehended by the spirit of man, does not appeal to their reason."

(Joseph Fielding Smith, *Doctrines of Salvation*, 3:289-290.)

"Darwin...lost his religion when he lost confidence in [William] 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 Brazilian 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. 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!"

(Joseph Fielding Smith, *Man, His Origin and Destiny*, p. 83.)

"Question asked of Joseph Fielding Smith: "Since reading your book, Man: His Origin, and Destiny, I have been troubled by your difference in view of organic evolution and the age of man and the teachings of some of our most outstanding scientists who maintain that scientific evidence prove the earth and man to be much older than you claim. Your statements are contrary to what I have been taught and believe."

President Smith's Answer: If what I have written is in criticism of the present theories in relation to organic evolution and the age of man upon the earth, in which you believe, then I can readily see why you disagree with what I have taught. I will state frankly and positively that I am opposed to the present biological theories and the doctrine that man has been on the earth for millions of years. I am opposed to the present teachings in relation to the age of the earth which declare that the earth is millions of years old. Some modern scientists even claim that it is a billion years old. Naturally, since I believe in modern revelation, I cannot accept these so-called scientific teachings, for I believe them to be in conflict with the simple and direct word of the Lord that has come to us by divine revelation."

(Joseph Fielding Smith, *Answers to Gospel Questions*, 5: 112.)

"EVOLUTIONARY THEORY FALSE. This idea that everything commenced from a small beginning, from the scum upon the surface of the sea, and has gradually developed until all forms of life, the beasts of the field, the fowls of the air, the fishes of the sea, and the plants upon the face of the earth, have all sprung from that one source, is a falsehood absolutely. There is no truth in it, for God has given us his word by which we may know, and all who are led by the Spirit of God can understand through that Holy Spirit, the truth of these things."

(Joseph Fielding Smith, *Doctrines of Salvation*, 1:140.)

"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."

(Joseph Fielding Smith, *Man, His Origin and Destiny*, 184-185)

Again, as President of the Church of Jesus Christ of Latter-day Saints, President Joseph Fielding Smith said:

"What I have taught and written in the past I would teach and write again under the same circumstances."

(President Joseph Fielding Smith, *Conference Report*, October 1970, 5.)

11. Harold B. Lee

President Harold B. Lee was a strong supporter of Joseph Fielding Smith's book *Man, His Origin and Destiny*. President Lee also taught the following in a First Presidency Message as the President of the Church:

"I was somewhat sorrowed recently to hear someone, a sister who comes from a church family, ask, 'What about the pre-Adamic people?' Here was someone who I thought was fully grounded in the faith. I asked, 'What about the pre-Adamic people?' She replied, 'Well, aren't there evidences that people preceded the Adamic period of the earth?' I said, 'Have you forgotten the scripture that says, '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...' ' (Moses 3:7.) I asked, 'Do you believe that?' She wondered about the creation because she had read the theories of the scientists, and the question that she was really asking was: How do you reconcile science with religion? The answer must be, If science is not true, you cannot reconcile truth with error." (Harold B. Lee, "First Presidency Message: Find the Answers in the Scriptures," *Ensign*, Dec. 1972, 2.)

This additional statement on the Fall was placed in the *Teachings of Presidents of the Church: Harold B. Lee*, manual in 2000.

Adam and Eve ... exercised their agency and of their own volition had partaken of the fruit, of which they were commanded not to eat; thus they had become subject to the law of Satan. In that disobedience, God was now free to visit upon them a judgment. They were to learn that besides God being a merciful Father, he is also a just Father, and when they broke the law they were subject to the receiving of a penalty and so they were cast out of that beautiful garden. They were visited by all the vicissitudes to which mortals from that time since have been heir. They were to learn that by their disobedience they received the penalty of a just judgment. They were forced to earn their bread by the sweat of their brow, for now they had become mortals...Pain, misery, death, all now came in their wake, but with that pain, quite like our own experiences from that time to this, there came knowledge and understanding that could never have been gained except by pain...Besides the Fall having had to do with Adam and Eve, causing a change to come over them, that change affected all human nature, all of the natural creations, all of the creation of animals, plants—all kinds of life were changed. The earth itself became subject to death. ... How it took place no one can explain, and anyone who would attempt to make an explanation would be going far beyond anything the Lord has told us. But a change was wrought over the whole face of the creation, which up to that time had not been subject to death. From that time henceforth all in nature was in a state of gradual dissolution until mortal death was to come, after which there would be required a restoration in a resurrected state.

(Harold B. Lee, *Teachings of Presidents of the Church: Harold B. Lee*, 2000, p. 20.)

12. Spencer W. Kimball

"The Gods organized the earth of materials at hand, over which they had control and power. This truth is absolute. A million educated folk might speculate and determine in their minds that the earth came into being by chance. The truth remains. The earth was made by the Gods...opinions do not change that. The Gods organized and gave life to man and placed him on the earth. This is absolute. It cannot be disproved. A million brilliant minds might conjecture otherwise, but it is still true."

(Spencer W. Kimball, "Absolute Truth", *Ensign*, September 1978, p. 3)

“God has given us a plan. He has sent us all to earth to obtain bodies and to gain experience and growth. He anticipated the fall of Adam and Eve and the consequent change in their mortal condition and provided his Son Jesus Christ to redeem man from the effects of the fall.”

(Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 25.)

“Our first parents, Adam and Eve, disobeyed God. **By eating the forbidden fruit, they became mortal.** Consequently, they and all of their descendants became subject to both mortal and spiritual death (mortal death, the separation of body and spirit; and spiritual death the separation of the spirit from the presence of God and death as pertaining to the things of the spirit). In order for Adam to regain his original state (to be in the presence of God), an atonement for this disobedience was necessary. In God's divine plan, provision was made for a redeemer to break the bonds of death and, through the resurrection, make possible the reunion of the spirits and bodies of all persons who had dwelt on earth... "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22.)”

(Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 15.)

“As in Adam all die, so in Christ shall all be made alive. Adam and Eve transgressed a law and were responsible for a **change that came to all their posterity, that of mortality.** Could it have been the different food which made the change? Somehow **blood**, the life-giving element in our bodies, replaced the finer substance which coursed through their bodies before. They and we became mortal, subject to illness, pains, and even the physical dissolution called death.”

(Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 44.)

See also: (Spencer W. Kimball, “Absolute Truth”, *Ensign*, September 1978, p. 3)

“When Adam intentionally and wisely partook of the forbidden fruit in the Garden of Eden, he brought upon all of us, his descendants, two deaths-the physical or "mortal death," and the spiritual death or the banishment from the presence of the Lord.”

(Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 68.)

In addition to President Kimball’s teachings above, which clearly show that the fall of Adam brought death into the world, it is also worth noting that he was asked to assist in the editing of the second edition of *Mormon Doctrine*, a book written by Elder Bruce R. McConkie that is directly opposed to organic evolution. The following excerpts from the biography of Bruce R. McConkie show the role that President Kimball had in mentoring Elder McConkie. It is interesting to note, as shown in this excerpt, that President Kimball, who was given his assignment from the First Presidency, did not suggest any major changes to Elder McConkie’s writings about organic evolution. It is also interesting to note that the topic of organic evolution is the longest entry in *Mormon Doctrine*. Here are the excerpts from Elder McConkie’s biography:

Question: Is it true that President David O. McKay banned the [first edition of *Mormon Doctrine*]?

Response (from Joseph Fielding McConkie): In January 1960, President McKay asked Elder Bruce R. McConkie not to have the book reprinted.

Question: How is it, then, that the book was reissued?

Response: On July 5, 1966, President McKay invited Elder McConkie into his office and gave approval for the book to be reprinted if appropriate changes were made and approved.

Elder Spencer W. Kimball was assigned to be Elder McConkie's mentor in making those changes.

Question: Is this generally known?

Response: I don't think so. I don't know how people would be expected to know this.

Question: How do you know President McKay directed your father to reprint *Mormon Doctrine*?

Response: My father told me that President McKay had so directed him. In addition to that, I am in possession of handwritten papers by my father affirming that direction.

Question: How extensive was Elder Kimball's list of things that needed changing?

Response: There were about fifty items that Elder Kimball wanted Elder McConkie to revisit.

Question: Were these doctrinal matters in which he differed with Elder McConkie?

Response: No. They dealt with tone and with the wisdom of including particular things.

Question: How did Elder McConkie feel about the suggestions made by Elder Kimball?

Response: He was very appreciative. Elder Kimball was a wise mentor who taught him the difference between being right and being appropriate. The fact that something is true does not necessarily mean one ought to say it.

Question: Elder Kimball's list of things that needed changing sounds much less extensive than the changes that were made in the second edition. Does this suggest that a wiser Bruce McConkie did a lot of rewriting on his own?

Response: Yes, it does.

Question: What did he say about evolution in the first edition that he was directed to change in the second edition?

Response: Changes between the two editions involve only a couple of sentences. The discussion on evolution is the longest single entry in the book, and it includes a lengthy quotation by President John Taylor against Darwin and his theory of evolution...The conclusion to this section in both editions is "There is no harmony between the truths of revealed religion and the theories of organic evolution."

Question: Elder McConkie was never without his critics, both in and out of the Church. To what extent do you see that criticism growing out of his uncompromising stand on evolution?

Response: It is, in my judgment, directly related...Elder McConkie's very certainty on this issue raised the ire of disciples of the theories of organic evolution within the Church. The controversy surrounding *Mormon Doctrine* thus provided a forum that some of them have used to marginalize one of their most outspoken critics."

(Joseph Fielding McConkie, *The Bruce R. McConkie Story: Reflections of a Son*, p. 183-193)

13. Ezra Taft Benson

"Recently one of our Church educators published what he purports to be a history of the Church's stand on the question of organic evolution. His thesis challenges the integrity of a

prophet of God. He suggests that Joseph Fielding Smith published his work *Man: His Origin and Destiny* against the counsel of the First Presidency and his own brethren. This writer's interpretation is not only inaccurate, but it runs counter to the testimony of Elder Mark E. Petersen, who wrote this foreword to President Smith's book, a book I would encourage all of you to read:

"Some of us [members of the Council of the Twelve] urged [Elder Joseph Fielding Smith] to write a book on the creation of the world and the origin of man...the present volume is the result. It is a most remarkable presentation of material from both sources [science and religion] 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."
(Mark E. Petersen, Quoted in Joseph Fielding Smith, *Man: His Origin and Destiny*, Foreword)

"When one understands that the author to whom I allude is an exponent for the theory of organic evolution, his motive in disparaging President Joseph Fielding Smith becomes apparent. To hold to a private opinion on such matters is one thing, but when one undertakes to publish his views to discredit the work of a prophet, it is a very serious matter. It is also apparent to all who have the Spirit of God in them that Joseph Fielding Smith's writings will stand the test of time."
(Ezra Taft Benson, *This Nation Shall Endure*, 26.)

"I know one noble father who reviews with his children regularly what they have been taught, and if they have been taught any falsehoods; then the children and the father together research out the truth...If your children are taught untruths on evolution in the public schools or even in our Church schools, provide them with a copy of President Joseph Fielding Smith's excellent rebuttal in his book *Man, His Origin and Destiny*."
(Ezra Taft Benson, *God, Family, Country: Our Three Great Loyalties*, p. 227.)

"We have not been using the Book of Mormon as we should. Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose and combat the falsehoods in socialism, organic evolution, rationalism, humanism, and so forth."
(Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, 60-61.)

"As a watchman on the tower, I feel to warn you that one of the chief means of misleading our youth and destroying the family unit is our educational institutions. There is more than one reason why the Church is advising our youth to attend colleges close to their homes where institutes of religion are available. It gives the parents the opportunity to stay close to their children, and if they become alerted and informed, these parents can help expose some of the deceptions of men like Sigmund Freud, Charles Darwin, John Dewey, John Keynes, and others. Today there are much worse things that can happen to a child than not getting a full education. In fact, some of the worst things have happened to our children while attending colleges led by administrators who wink at subversion and amorality."
(Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, 307.)

"But it is the living prophet who really upsets the world. "Even in the Church," said President Spencer W. Kimball, "many are prone to garnish the sepulchres of yesterday's prophets and mentally stone the living ones" (Instructor, 95:257). Why? Because the living prophet gets at what we need to know now, and the world prefers that prophets either be

dead or mind their own business. Some so-called experts of political science want the prophet to keep still on politics. Some would-be authorities on evolution want the prophet to keep still on evolution. And so the list goes on and on. How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness.”

(Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, p. 140.)

14. Howard W. Hunter

“The Old Testament unfolds the story of the creation of the earth and mankind by God. Should we now disregard this account and modernize the creation according to the theories of the modernists? Can we say there was no Garden of Eden or an Adam and Eve? Because modernists now declare the story of the flood is unreasonable and impossible, should we disbelieve the account of Noah and the flood as related in the Old Testament? Let us examine what the Master said when the disciples came to him as he sat on the Mount of Olives. They asked him to tell them of the time of his coming and of the end of the world. Jesus answered: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:36-39.) In this statement the Master confirmed the story of the flood without modernizing it. Can we accept some of the statements of the Lord as being true and at the same time reject others as being false? When Martha heard that Jesus was coming, she went out to meet him, and they discussed the matter of the death of her brother and the resurrection. Jesus said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.) Both of these statements, the one regarding Noah and the fact of the flood and the one in which he declared himself to be the resurrection and the life, were made by the Lord. How can we believe one and not the other? How can we modernize the story of the flood, or refer to it as a myth, and yet cling to the truth of the other? How can we modernize the Bible and still have it be a guiding light to us and a vital influence in our beliefs? There are those who declare it is old-fashioned to believe in the Bible. Is it old-fashioned to believe in Jesus Christ, the Son of the Living God? Is it old-fashioned to believe in his atoning sacrifice and the resurrection? If it is, I declare myself to be old-fashioned and the Church to be old-fashioned. In great simplicity, the Master taught the principles of life eternal and lessons that bring happiness to those with the faith to believe.”

(Howard W. Hunter, *That We Might Have Joy*, p. 23.)

15. Gordon B. Hinckley

“When I was a college student there were many discussions on the question of organic evolution. I took classes in geology and biology and heard the whole story of Darwinism as it was then taught. I wondered about it. I thought much about it. But I did not let it sway me, for I read what the scriptures said about our origins and our relationship to God.”

(Gordon B. Hinckley, *Faith: The Essence of True Religion*, p. 18.)

“None of us . . . knows enough. The learning process is an endless process. We must read, we must observe, we must assimilate, and we must ponder that to which we expose our

minds. I believe in evolution, not organic evolution, as it is called, but in the evolution of the mind, the heart, and the soul of man. I believe in improvement. I believe in growth.”
(Gordon B. Hinckley, *Teachings of Gordon B. Hinckley*, p. 298.)