

## CHAPTER TWENTY-ONE

### THE FLOOD

THE story of the flood is one of the events recorded in the Bible that has met with contempt and ridicule by the "wise" and "prudent" of Isaiah's prediction, in these modern days of worldly learning. So vigorous and positive have been the attacks by these learned gentlemen, that many professed believers in the Bible have either accepted the modernistic view, or have compromised, and reached the conclusion that there was a flood, but it was only a local flood somewhere in or near the Mesopotamia valley. One writer accepting this compromise while admitting the dimensions of the ark were as great as those of a modern ocean liner, endeavors to show that Noah in the ark was carried on the crest of an exceptional flood that swept over the boundaries of Lake Van, while the people in the surrounding territory perished. I regret to say that there are some members of the Church, lacking in faith, who have taken a similar view. One local professor of geology states that torrential rain for forty days and forty nights would be required to equal twenty-five feet of rain every hour, or about six hundred fifty feet every day.<sup>1</sup> This writer states that at one time—according to geological time however, antedating the time of Noah—the northern country was covered with glaciers, and while he has no "fixed" opinion in the matter, "it would be interesting to know whether the period of flooding" from the melting ice, and the Biblical flood were "identical."

He further says:

The writer can also picture the manner in which God may have brought about his purposes. In order to supply an illustration, one needs to go only to an

ordinary valley and witness the conditions due to stream flooding. Almost monthly our newspapers print accounts of towns and villages having been invaded by high waters incident to so-called cloud-bursts or to rapidly melting snows.

Following the flood, the writer can think of the ark as drifting down the swollen stream and perhaps out into the ocean. He can also think of the long days of waiting and the final landing. (Bible students will recall that the narrative is indefinite as to the precise country in which Noah and his associates lived in.)

The writer can readily understand how that under the simple conditions the Bible account of the flood could have been written. The interpretation suggested above is, of course hypothetical, but it does not detract from the dignity of the account; rather it heightens it, since it shows how simply and how literally God could bring about his purposes.<sup>2</sup>

Of course, this learned gentleman had a very vague idea as to the extent and purpose of the flood. There are others in the Church, limited, we hope, in number, who reject the story of the flood entirely on the ground that it could not be an act of God; for he is a "kind Father" and "a father, even a normal, earthly father, could not command such wholesale slaughter,"<sup>3</sup> and such doctrines as this and others regarding great destructions portrayed in the Bible, are "the doctrine of devils," which a merciful God could not do, and therefore these humanitarians "refuse to bring the God they worship into any of these bloody conflicts."<sup>4</sup> Therefore these stories cannot be sanctioned by them.

It seems to be extremely absurd to think of Noah building an ark as big as the *Queen Mary*, to sail down an unusual flood in a valley to the ocean. Moreover, why would the Lord go to the trouble of having all the animals and birds come to the ark for protection rather than to have them driven out of the afflicted valley? And why make Noah and his sons go to the trouble of building

such an ark when he and they too, might move to another more peaceful valley? Evolutionary writers invariably attack the story of the flood as they do the account of the divine purpose of the creation. It interferes with their theories and therefore it must not stand! Dr. Andrew D. White has been most bitter in his denunciations of the divine creation and the fall. They have received his sharpest criticism. Likewise his writings are without mercy for believers in the story of the flood; but he is only one of the multitude of such writers. The arguments used by Dr. White and others in their attempt to refute the story of the flood are varied and unique. Among the most outstanding of these criticisms are the following: Out of the legends of the Chaldeans these stories come and have been incorporated in the Hebrew scriptures; there are too many animals on the earth to get in the ark; there are too many animals and races of men in America, Australia, and other parts of the earth that never could have reached the ark and if they could there was no hope of their ever getting back to those distant lands; the mountains are too high and no flood could cover them.

Dr. White, on these points, has this to say:

Even more and more difficult, too, became the question of the geographical distribution of animals. As new explorations were made in various parts of the world, this danger to the theological view went on increasing. The sloths of South America suggested painful questions: How could animals so sluggish have got away from the neighborhood of Mount Ararat so completely and have travelled so far?

The explorations in Australia and neighboring islands made matters still worse, for there was found in those regions a whole realm of animals differing widely from those of other parts of the earth.<sup>5</sup>

"By the middle of the nineteenth century," says this noted gentleman, "the whole theological theory of crea-

tion—though still preached everywhere as a matter of form—was clearly seen by all thinking men to be hopelessly lost."<sup>6</sup>

The honored Doctor is sadly mistaken; but to the many who are ignorant of the restoration of the Gospel these criticisms carry considerable weight, and may appear conclusive arguments against the belief in the universal flood, causing many defenders of the flood to admit their inability to cope with the situation. I shall endeavor, therefore, to answer these criticisms, most of which have been successfully met by others. The most difficult one to the defenders of the universal flood is this one presented by Dr. White in relation to the distribution of animals and races to all parts of the earth. There is in the Book of Mormon, Jacob, chapter five, a parable given by the revelation of the Lord that every member of the Church should read carefully. It is the story of the scattering of Israel and other peoples, to all parts of the earth. Not only did the Lord send colonies to America after the flood, but to many other lands. The Jaredites who left at the confounding of tongues, brought to this western hemisphere the elephant, ox, goat, sheep and all kinds of animals. They could have brought even the sloth. Moreover we have learned from the Book of Mormon that the Lord distributed the inhabitants of the earth and planted colonies in the islands of the sea, more than likely in Australia, New Zealand and in all parts. To Australia colonies could have taken the kangaroo. The evidence is furnished us that colonies went forth to the islands of the Pacific from America after America had been colonized. Reason tells us that they may have taken animals with them. So the peopling of the earth, and the distributing of animals as the Lord thought good, was carried on under his direction. The Jaredites, Nephites, Mulekites, all were directed to the western hemisphere. It should also be remembered that the Lord said at the time of Babel, "So the Lord scattered them abroad from thence upon the face of all the earth." (Gen. 11:8.) And in verse 9: "and from thence did the Lord scatter them abroad upon the face of all the earth." According

to his promise and decree, he had to scatter them to every land.

Again, in the days before the flood, the land surface of the earth was *all in one place*. It was not until shortly before the confusion of tongues that the land surface of the earth was divided, and following that time many colonies could have been sent just as the Jaredites were, to inhabit various parts of the earth. The time must come in the restoration of all things, for all the land to come back again to its original place, and the waters to be driven back from whence they came. (D. & C. 133:19-35.) So the *difficult* problem is easily solved when we have the truth with which to solve it. And, it is not out of order at this point, to call attention to the fact that these highly cultured gentlemen are blaming the Bible and the Church of Jesus Christ as it existed in the beginning with all the errors in theology, doctrine and practices, that crept into the apostate church and which are not believed in, and never were accepted, by the people of God in any age of the world's history. The misinterpretations of the scriptures, the mistakes that crept into them, or were deliberately placed there by scribes and priests who did not understand the truth, cannot be blamed upon the original writers—the prophets who wrote and spoke who had the inspiration of the Holy Ghost.

It has been computed by reliable persons that the ark according to the sacred cubit giving its dimensions, would be as large as one of the largest steamships ever built. Now no one, I suppose, has ever tried to put on one of these great *Leviathans* or *Queen Elizabeths* two of every species of animal and seven of the clean kind.

Paul said in truth on Mars Hill:

God that made the world and all things therein,  
seeing that he is Lord of heaven and earth, dwelleth  
not in temples made with hands;

Neither is worshiped with men's hands, as  
though he needed any thing, seeing he giveth to all  
life, and breath, and all things;

And hath made of one blood all nations of men

for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said,  
For we are also his offspring.<sup>7</sup>

All of the human inhabitants of the earth are descendants of Noah. It is written in the word of the Lord:

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

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

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.<sup>8</sup>

The world does not know why there are white, black, brown and reddish colored people on the earth—all descendants of Noah, but the Latter-day Saints do. The Lord placed the black skin on the descendants of Cain, and they came through the flood in the family of Ham. We know why the Lamanite is reddish in appearance, and for like reasons other races are so marked, but they had one ancestry. So in the ark was a pair of dogs, a pair of lions, a pair of elephants, and so on through all the animal and bird kingdoms. From these original pairs have come the varieties of dogs, lions, bears, horses, elephants, etc. But they are all brought into the world *after their kind*. A dog never begets a sheep, nor a horse a cow, an elephant or anything else but its own kind, and so on throughout the whole creation. Now no man has the knowledge, much less the authority, to say that all the original pairs of animals and birds could not be placed on the ark! The word of the Lord says



they *were* placed there, and through the providence of God they were distributed over all the face of the earth after the flood.

We read in the word of the Lord to Moses:

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, *he set the bounds of the people according to the number of the children of Israel.*

For the Lord's portion is his people: Jacob is the lot of his inheritance.<sup>9</sup>

Let it be remembered that the Lord set these bounds for the nations according to the number of the children of Israel, and the vast majority of the children of Israel were not yet born! From this we learn that the Lord had a controlling hand in where the nations were to locate, and it was not merely a matter of chance. We know the Jaredites were led and appointed, so were the Nephites and the Mulekites, to the western hemisphere. So likewise the "Lost Ten Tribes," and many others according to the revealed word of the Lord. So we discover that there is no great unsolved, and unsolvable mystery about the kangaroo being in Australia, the sloth in South America with the anteater and the buffalo in the United States. The Lord who gathered them to preserve them also distributed them and this by natural means. The poor sloth was not forced to make the tedious journey across continents and seas to his home in America, neither the kangaroo in Australia.

Another criticism of the universal flood is supposed to be indisputable. This is that there is not enough water in the oceans, rivers and lakes, plus what may be stored in the atmosphere and in the earth to rise and cover the mountains. The account of the flood and from whence the water came is but briefly stated. We have no extensive details. The story is as follows:

In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.<sup>10</sup>

The rain was upon the earth forty days and forty nights. No man is able to explain just what the Lord meant by the opening of the "windows of heaven." Was water brought for the occasion from some other place above the earth? We do not know; but the true believer in the scriptures having faith in the word of the Lord, has no doubt that sufficient water was supplied. It is an interesting study nevertheless, considering just the condition that exists with the amount of water in the oceans, lakes and in the atmosphere. We receive the information from government sources, gathered by scientific investigation of the following interesting facts:

The land area of the earth is 57,510,000 square miles.

The water area is 139,440,000 square miles.

Circumference at the equator is 24,902 miles.

The figure given for the height of Mt. Everest is 29,002 feet. To make the problem simple we will say Mt. Everest is six miles high and that the circumference of the earth is 25,000 miles at the equator. This would make Mt. Everest  $\frac{6}{25,000}$  of the earth's surface rising into the air. Charles Babage, the English scientist, said, "The highest ranges of mountains we have are relative to the circumference of the earth's crust infinitely smaller than the puckers on an orange-skin."<sup>11</sup> With nearly two and one half times more water than land, I am sure the Lord with his infinite power could manipulate this immense amount of water to cover the earth. The ocean has an average depth of 13,000 feet and the average height of the land is only about 2,300 feet. The ocean varies in depth from 300 to 400 to about 31,000 feet, so it is about 5.6 times as deep as the average land is high and the ocean area is far more than two times that of the land. Then again, we have learned that the mountains were *not*



as high in the days of Noah as they now are. There were great changes that came to the surface of the earth during the flood. We know from the dynamic force of water a flood of such proportions could not occur without making great changes in the surface of the earth. This the evolutionist does not take into account. Moreover, other great changes came in the day of Peleg when the earth was divided. (Genesis 10:25.) This was the surface of the earth, not the division in relation to the habitations of the people. One fact easily overlooked in the Lord's instruction to Noah, (see Genesis 6:13,) is as follows:

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them *with the earth*.

A deluge such as that described in the Bible, it must be admitted, would make great changes in the earth. A small flood can create enormous damage, such as we occasionally have in parts of Utah. Then to think of the terrific force of the flood that would cover the earth we must conclude that the entire face of the earth was changed, so that many of the great geological conditions ascribed by geologists to a time millions of years ago could have taken place suddenly, and evidently did. We know from the record in the Book of Mormon, that at the crucifixion of our Lord, the whole face of the land on the western hemisphere was altered. Mountains arose, others sank, and they were broken into "faults" and crags by the great earthquakes, wherein they were smooth before, and this was not millions of years ago.

Another thing should be considered. There is definite evidence that at one time, and I am convinced it was in antediluvian days since the time of Adam, the climate of the earth was just as Elder Parley P. Pratt and President John Taylor have described it. Evidence is found in the Arctic that tropical, or semi-tropical plants, grew there in abundance. The frozen animals spoken of by Sir Henry H. Howorth were frozen at the time of the flood when the climatic conditions of the earth were

changed. The time is drawing near when this primitive condition will be restored again. In the restitution of all things it has to be.

In this dispensation we are promised by revelation coming from the prophets "since the world began," that there is to be a restoration of the earth to its primitive condition, when the promised millennium shall come. We are led to believe, then, that in the beginning the mountains were not as high as they are now, for the prophecies declare that in that day "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."<sup>12</sup> When the valleys are exalted it will be the natural result of the mountains being debased or made low. In this way the earth will be restored to its primitive condition.

We are taught in the Doctrine and Covenants (Section 133:24), that the "great deep" in this day of restoration will be driven *back* to the north, "and the land of Jerusalem and the land of Zion shall be *turned back into their own place*, and the earth shall be like it was in the days before it was divided." There are several passages of prophecy in the Bible where the Lord speaking through his prophets, and having reference to the restoration of all things, declared that the mountains will be lowered and the valleys raised when the Lord comes. Here are some of the references:

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee,

neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.<sup>13</sup>

For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.<sup>14</sup>

And every island fled away, and the mountains were not found.<sup>15</sup>

All of this will come to pass as part of the restoration. This will happen when our Savior, Jesus Christ, comes in his power, and "he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found."<sup>16</sup>

Sir Henry H. Howorth has written a number of wonderful books in which he endeavors to correct the mistakes of present-day scientists in relation to the geology of the earth. These books are, *The Mammoth and the Flood*, 464 closely written pages, in which he definitely proves that there is evidence in all parts of the earth of a universal flood. He disagrees emphatically with the prevailing notion that there was an "Ice Age," and on this question has published two large volumes which have the title, *The Glacial Nightmare and the Flood*; and two other large volumes, *Ice or Water*. These books are masterful presentations of the subjects under discussion; but they are too voluminous for any more than a reference to a few salient items, and I recommend their study to all who are troubled with these inconsistent theories of evolution, and if they will do so sincerely I

am sure they will be greatly benefited.

One important study of these volumes having a bearing upon the flood, is the evidence that, not only the mammoths of Siberia were buried suddenly having met with violent death, but in all parts of the earth similar evidences are found in relation to other animals. This could not have happened from the freezing of ice, but it came through a sudden and violent flood of water. I quote a few paragraphs:

Not only does the frozen ground preserve the flesh deposited in it, but it is quite clear that no flesh could remain intact in this way unless it were permanently frozen, and it follows inevitably that the bodies of the mammoths, etc., which are now found intact in the Siberian tundras must have been frozen immediately after death, and have remained frozen since they were first entombed. If they had been subject to alternating congelation and melting with the intermittent seasons, they would assuredly have long since decayed. An exposure to one summer's sun, to one season's melting, would have induced putrefaction and dissipation. We are not dealing here with animal substances deposited in bogs, and changed into such organic compounds as adipocere, but of flesh so unchanged that it has all the character of that of animals which have recently died, when examined under the microscope, while it is readily eaten by the wild animals that live on the tundra. The flesh is as fresh as if recently taken out of an Esquimaux cache, or a Yakut subterranean meat-safe. There cannot be a moment's doubt that this condition was secured by one cause only, namely, that ever since the bodies were entombed they have been in a state of continuous congelation without a break.

This is assuredly the only possible conclusion. It is one which I have urged at different times before the Geological Society and the British Association, in the pages of *Nature* and the *Geological Magazine*,

and personally to several of my most distinguished scientific friends with a much wider experience of such problems than my own, and on all occasions there has been a consensus of opinion that what is here urged is inevitable, nor is the opinion, so far as I know, contested. . . .:

This view seems incontrovertible, but it involves as a simple necessary corollary a conclusion from which Lyall and his followers have continually shrunk, namely, that this change of climate must have been sudden and must also have been continual. To avoid this conclusion some desperate efforts have been made.<sup>17</sup>

Again, as I have said, the instance of the soft parts of the great pachyderms being preserved are not mere local and sporadic ones, but they form a chain of examples along the whole of Siberia, from the Urals to the land of the Chukchis, so that we have to do here with a condition of things which prevails, and with meteorological conditions that extend over a continent.

When we find such a series ranging so widely preserved in the same perfect way, and all evidencing a sudden change of climate from a comparatively temperate one to one of great rigor, we cannot help concluding that they all bear witness to a common event. We cannot postulate a separate climatic cataclysm for each individual case and each individual locality, but we are forced to the conclusion that the now permanently frozen zone in Asia became frozen at the same time from the same causes.<sup>18</sup>

At the risk of being burdensome I feel it necessary to present other quotations in regard to the sudden and violent deaths seen everywhere on the earth, where myriads of animals and fish perished together. All the evidence points to the fact that death came upon them suddenly.

Again, in the pleistocene beds we are arrested

by the large number of young animals which occur. When Nature puts a term to an animal's life in her normal way, it is exceedingly seldom she does so when the animal is young. Animals do not die naturally in crowds when young, and yet we find remains of quite young animals abounding in all classes from mammoths to mice. How are we to account for this fact, save by summoning an abnormal cause? How, again, can we account for the fact that the mummied animals found in Siberia seem to have been in robust health, stout and strong? Is this, again, consistent with a natural death? Again, if the death was natural, and in an area where we know hyaenas and other carnivorous animals abound, would the corpses be left to the useless duties of decay, as they must have been, since the bones are ungnawed, and (where the flesh is preserved) the flesh is uneaten? One cause, no doubt, of the scarcity of remains of animals which are dying at present where animal life abounds, is the diligence of the scavengers. What were they doing in pleistocene times to pass by those myriads of corpses, and in so many cases not to leave a tooth-mark anywhere, and in fact to leave their own bones with the rest? Surely the point is clearly and unmistakably to the fact that the animals, or the greater part of them died together. If the remains were the silent chronicles of centuries of time and generations of life, we would assuredly have found that some or a large portion of the bones would have been broken and gnawed, but this is not the case, and it points strongly to their death having been more or less simultaneous.

The most obvious cause we can appeal to as occasionally producing mortality in a wide scale among animals is a murrain or pestilence, but what murrain or pestilence is so completely unbiased in its action as to sweep away all forms of terrestrial life, including man as we shall see presently, the fowls of the air and the beasts of the field, elephants and mice, rhinoceroses and frogs, bisons and snakes, tigers



and land-snails, and this is not one corner only, but, so far as we know, over the whole length of two continents, irrespective of latitude or longitude? The problem has only to be stated thus to make it obvious that a murrain or a pestilence is quite incompetent to meet our difficulties. Such a pestilence, again, would not collect herds of incongruous animals in the same places, and kill them all together, and then bury them; and if it did so, we should assuredly have some evidence of its work in the remains themselves, where we find none, but rather that the animals died in full health, with their bodies strong and hearty.

Another cause of wide-spread death sometimes, is the occurrence of unusual drought. A fierce summer may dry up the streams and destroy the means of life, but how can we invoke such a cause operating not only in Siberia, but in the Mediterranean borders, and, as we shall presently see, from one end of America to the other? The same reason precludes our appealing to a wide-spread burning of forests or a sudden succession of cold, etc. In Siberia, as we have seen, the death of the mammoth and its companions was immediately followed by a sudden declension in temperature, which if itself and in the absence of other causes made that area incompatible with the life conditions of the mammoth, but this was a correlative occurrence, and not the immediate cause of the great destruction, since it only operates over a very small portion of the area from which the mammoth and its companions disappeared. Nor, again, is it likely that the cold would have killed the bear, and glutton, the musk-sheep and reindeer, the snowy owl and ptarmigan, which we know were in many instances overwhelmed by the same cause, whatever it was that destroyed the mammoth.

The fact that great bones occurring in great caches or deposits, in which various species are mixed pell-mell, is very important. If animals die occasionally from natural causes when they become

toothless and old, different species do not come together to do so, nor does the lion come to take his last sleep with the lamb. The fact of finding masses of animal remains of mixed species, all showing the same state of preservation, not only points to a more or less contemporary death, but is quite fatal to the theory that they ended their days peaceably by purely normal causes.

Bones, again wither and decay very fast, if exposed to the air. And consequently when we find bones, with their fine and delicate angles and muscular attachments preserved intact, in many cases lying together as when articulated, over the wide area of a whole continent, and for the most part, so far as we can judge, in the same mineral condition and state of decay, we must conclude that these facts are only consistent with the animals having died together, and been together protected from decay. . . .

We must next inquire what the nature of this catastrophe was. Let us, then, focus the necessary conditions. We want a cause that should kill the animals, and yet not break to pieces their bodies, or even mutilate them, a cause which would in some cases disintegrate the skeletons without weathering the bones. We want a cause that would not merely do this as a wide-spread murrain or plague might, but one which would bury the bodies as well as kill the animals, which could take up gravel and clay and lay them down again, and which could sweep together animals of different sizes and species, and mix them with trees and other debris of vegetation. What cause competent to do this is known to us, except rushing water on a great scale? Water would drown the animals, and yet would not mutilate the bodies. It would kill them all with complete impartiality, irrespective of their length, age, or size. It would take up clay and earth, and cover the bodies with it. This is the very work it is doing daily on a small scale. Not only could it do this, but it is the only cause known to me capable of doing the work

on a scale commensurate with the effects we see in Siberia. What direct evidence, then, have we that it was in fact a great flood of water?

The first piece of evidence I would quote is of a singularly direct kind, and we owe it to the experienced skill of Professor Brandt. Speaking of the famous rhinoceros found on the Wilui by Pallas, he says, "On a careful examination of the head of the *Rhinoceros Tichorinus* from the Wilui, it was further remarkable that the blood-vessels and even the fine capillaries were seen to be filled with brown coagulated blood, which, in many places still preserved its red color." This is exactly the kind of evidence we look for when we want to know whether an animal has been drowned or suffocated. Asphyxia is always accompanied by the gorging of the capillaries with blood, and the facts justify at all events a probable inference that this particular rhinoceros was the victim of drowning.

Brandt goes on to tell us how, in conjunction with Hedenstrom, he made a careful microscopic examination of the earth which was attached to these rhinoceros remains, and found it to consist of two kinds, the most important being mould containing vegetable fragments, and which he took for remains of fresh-water plants, and the soil from a fresh-water deposit. . . .

To continue: The occurrence of immense caches in which the remains of many species of wild animals are incongruously mixed together pell-mell, often on high ground, seems unaccountable, save on the theory that they were driven to take shelter together on some point of vantage, in view of an advancing flood of water, a position which is paralleled by the great floods which occur occasionally in the tropics, where we find the tiger and its victims all collecting together on some dry place, and reduced to a common condition of timidity and helplessness by a flood which has overwhelmed the

flat country. . . . In the present case all were overtaken by the water, tossed and tumbled together in a common destruction, and then covered quickly with a mantle of clay or gravel,—a mantle, be it remembered, spread over immense areas, without a break external or internal, and in which we can find no traces of local disturbance, such as would be caused by any process of subsequent burying, and showing the bones and covering were laid down together.<sup>19</sup>

Sir Henry H. Howorth continues his story and gives indisputable evidence that these evidences of the universal flood are in many parts of the world. It was not confined to Siberia, but evidence shows it prevailed in America and in the caves all over the world. He also continues his study and shows by positive evidence, "That man was a contemporary of the extinct animals."<sup>20</sup> Not Neanderthal or any other kind of manufactured man, but real human beings. Near the close of the book, *The Mammoth and the Flood*, the author gives evidence that the tradition of the flood is found in countries in all parts of the globe, and of this he says (pages 412-413), "But a few words remain to be said about another class of evidence than that which I have hitherto adduced, and which supports the same conclusion; namely, the evidence of human tradition. It is in itself not improbable that if such a catastrophe really occurred it would leave such an impression on the survivors that it would be recorded in their traditions, and if such tradition occurred in various isolated localities it would no doubt strengthen its force. In many places such a reminiscence would die out as the traditions of the direst disasters are apt to die out, but the fact of its existence in several localities would, as I have said, be an element of singular cogency in the general argument."

He then records the traditions of people in many lands from Egypt, Israel, Chaldea, Syria, Phrygia, India, Persia, Greece, China, Mexico, Peru, Brazil, Tahiti, and Polynesian islands, Fuegian, Philippine and other lands.

The fact that such traditions are found in all parts of the world cannot be lightly ignored.

After presenting all of this by way of argument, the thought is still impressed on my mind, why should time be spent in argument to prove true what the Lord has so definitely declared by the words of his own mouth? There are, however, so many possessed with skeptical minds that it seems that more than the direct word from the Lord is required to convince them. The real reason for the covering of the earth by a flood thus far has not been mentioned. All the Lord had to say to Noah about the corruption of all things on the face of the earth is true, but there was another reason for such a flood. We have called attention to the fact that the earth itself had become corrupt: "And God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted his way upon the earth."<sup>21</sup> We learn from the revelations given to the Prophet Joseph Smith, that the earth is a living being. It is obedient to every command, therefore it is entitled to be sanctified, just as human beings who keep the commandments of the Lord are to be sanctified. "And again," said the Lord, "the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it."<sup>22</sup> Therefore, in order to sanctify the earth and cleanse it, it had to pass through the water of baptism, and by water be cleansed. Then, at a later day, it will be baptized with the fire and the Holy Ghost, just the same for the earth as for humanity who will possess it forever. Now we begin to see why there had to be a flood. It had to be a complete immersion, just the same as any other baptism, so the Lord did two things, first, he cleansed the earth of all of its corruption brought upon it by the wickedness of "all flesh," and second, the earth having reached the age for such an ordinance, was cleansed from all the sin upon its face.

Moreover, we, the members of the Church, do not

have to rely on the record in the Bible alone. We have also the word of the Lord and his servants in the Book of Mormon and the Pearl of Great Price, and in these records we find the confirmation of the story of the flood as recorded by Moses, and also by the antediluvians in the record which was handed down to Abraham. We will conclude our evidence by quoting the words of our brethren in relation to the baptism of the earth.

#### TESTIMONY OF PRESIDENT BRIGHAM YOUNG

Here are the earth and the inhabitants upon its face, organized for the express purpose of a glorious resurrection. The terra firma on which we walk, is looking forth for the morning of the resurrection, and will get a resurrection, and be cleansed from the filthiness that has gone forth out of her. This is Bible doctrine. What filthiness has gone forth out of her? You and I, and all the inhabitants of the earth; the human body, and all earthly bodies, both animal and vegetable; are composed of the native element that we breathe, that we drink, and that we walk upon, we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state; what for? To be exalted, to get a glorious resurrection. We are of the earth, earthy, and not only will the portion of mother earth which composes these bodies get a resurrection but the earth itself. *It has already been baptized.* [My italics.] You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not stated in the same words that I use, it is none the less true that it was baptized for the remission of sins. The Lord said, "I will deluge (or immerse) the earth in water for the remission of the sins of the people"; or if you will allow me to express myself in a familiar style, to kill the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as



some of our people ought to soak. The Lord baptized the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face.<sup>23</sup>

The following is from a sermon by President Brigham Young spoken in Ogden, June 12, 1860:

Brethren and sisters, I wish you to continue in your ways of well doing; I desire that your minds may be opened more and more to see and understand things as they are. This earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon.<sup>24</sup>

This is from a discourse by Elder Orson Pratt:

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocence of this first creation. As men cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.<sup>25</sup>

Following is an excerpt from an article entitled, "Leaves From the Tree of Life," by President Charles W. Penrose:

Thus the inhabitants of earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit, purified by fire from the corruption that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining, "like a sea of glass mingled with fire," every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it; the highest beings of the ancient orbs will visit it; the garden of God will again adorn it; the heavenly government will prevail in every part; Jesus will reign as its King; the river of life will flow out from the regal throne; the tree of life, whose leaves were for the healing of the nations, will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throng, that they may eat and live forever. This perfected Earth and its saved inhabitants will then be presented to the Eternal Father as the finished work of Christ, and all things will be subject unto the Great Patriarch, Architect, Creator, Ruler, the Almighty, to whom be obedience and reverence and praise in all the countless worlds that shine as jewels in His universal Crown.<sup>26</sup>

This is the testimony of President John Taylor:

The earth, as part of the creation of God, has fulfilled and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have abode a celestial

law, and of none other, after it has become purified, and made celestial.<sup>27</sup>

### Testimony of Elder Orson F. Whitney:

Of Noah's day, it is written: "As the days of Noe were, so shall also the coming of the Son of Man be." And it was the Son of Man—though I prefer to call him the Son of God—who said it. Baptized with water in the days of Noah, the earth will yet be baptized with fire and with the Holy Ghost.<sup>28</sup>

### REFERENCES—CHAPTER TWENTY-ONE

1. Pack, Dr. F. J., *Science and Belief in God*, p. 213.
2. *Ibid.*, pp. 123-4.
3. Smith, J. F., *Signs of Times*, pp. 78-79.
4. *Ibid.*, p. 80.
5. White, Dr. A. D., *History of Warfare of Science with Theology*, Vol. 1, p. 48.
6. *Ibid.*, Vol. 1, p. 49.
7. Acts 17:24-28.
8. D. & C. 76:22-24.
9. Deut. 32:7-9.
10. Gen. 7:11.
11. Howorth, Sir Henry H., *Glacial Nightmare and the Flood*, Preface XVI.
12. Isaiah 40:4.
13. *Ibid.*, 54:8-10.
14. Ezekiel 38:19-20.
15. Rev. 16:20.
16. D. & C. 133:21.
17. Howorth, Sir Henry H., *The Mammoth and the Flood*, pp. 93-94.
18. *Ibid.*, p. 96.
19. *Ibid.*, p. 229.
20. *Ibid.*, p. 229.
21. Genesis 6:12; Moses 8:28.
22. D. & C. 88:25-26.
23. *Journal of Discourses*, Vol. 1, p. 274.
24. *Ibid.*, Vol. 8, p. 83.
25. *Ibid.*, Vol. 12, p. 364.
26. *Contributor*, Vol. 2, p. 364.
27. *Journal of Discourses*, Vol. 5, pp. 408-9.
28. *Conferences Reports*, April, 1927.

EX  
8633  
Smb13m  
COPY 5

# MAN

## HIS ORIGIN AND DESTINY

By  
PRESIDENT  
JOSEPH FIELDING SMITH  
of the Council of the Twelve  
Church of Jesus Christ  
of Latter-day Saints

DESERET BOOK COMPANY  
Salt Lake City, Utah  
1954