

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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Don't Whine

I don't mind the man with a red-blooded kick
At a real or a fancied wrong;
I can stand for the chap with a grouch if he's quick
To drop it when joy comes along.

I have praise for the fellow who says what he
thinks
Though his thoughts may not fit in with mine,
But spare me from having to mix with the ginks
Who go through the world with a whine.

I am willing to listen to sinner or saint
Who's willing to fight for his rights,
And there's something sometimes in an honest com-
plaint
That the soul of me really delights.

For kickers are useful and grouchers are wise,
For their purpose is frequently fine;
But spare me from having to mix with the guys
Who go through the world with a whine.

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ZION'S ADVOCATE

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Editorial

"THE SURE WORD OF PROPHECY"

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19, 21.

"For, whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

These texts of scripture were doubtless the basis for the outstanding statements made by various of the reformers when they discussed the setting up of God's kingdom anew in these latter days, especially the declaration of Sir Isaac Newton that, "About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." Totten's Our Race News Leaflet, No. 90, pp. 325, 326.

For over a hundred years the elders of the restoration have been fulfilling the above prediction of Sir Isaac Newton, and since it was because there was a "more sure" word of prophecy, and not subject to "private interpretation," there would be no division nor misconstruction possible, if the interpretation was by the gift and power of the Holy Ghost, because the thing that produced the "sure word," of prophecy was that "holy men of God spake as they were moved by the Holy Ghost," and further, since the restoration of latter days would include a return of the same gift and power of the Holy Ghost that produced prophecy, it would naturally follow that there would be no occasion for "private interpretation," and the unity in interpretation of prophecy that has followed the ministry of the restoration through the years is ample proof that the restora-

tion is a reality. True, in recent years we have witnessed a propensity even among restoration ministers to try to explain away some of the most fundamental prophecies in relation to the work of restoration, on the plea that such application of prophecy is not essential to salvation. It is granted that individual salvation is solely dependent upon obedience to the principles of the gospel that are designed to bring about that condition. For instance, I may hear and understand what is necessary for me, as an individual, to do, in order to be saved, and when I have complied with the requirements, my personal salvation is assured, whether there is a church organization of the Church of Christ on earth or not, or whether there be any living apostles on earth or not, if there happens to be one man on earth who holds priesthood authority, to induct me into the kingdom of God, I should personally have no worries about anything else. But the restoration of the gospel in these latter days was to be a "restitution of ALL things, which God hath spoken by the mouth of ALL his holy prophets since the world began." (Emphasis mine. B. C. F.) So a group of definite fundamentals were enunciated as being component parts of the great restoration of latter days, because that was to be in the "fullness of times." In other words, the angel's message proposes the following: First, the return of the gospel with all of its ordinances, that man may obey and be saved; Second, the establishment of the church of Christ anew with all of its component parts and officials as established by Christ; Third, The manifestation of the spiritual gifts, in the church as evidence of its being divinely restored; Fourth, The renewal of contact between God and man in the giving of present day revelations, or a reopening of scriptures; Fifth, Angelic ministrations; Sixth, The return of the scriptures of the ancient Americans, in the Book of Mormon; Seventh, The final restoration of the House of Israel; Eighth, The Identifying of the American Continent as Joseph's land as promised in Genesis 49:22-26, and Deuteronomy 33:13-16; Ninth, The identifying of the line through which the restoration was to be brought about, as being the fulfillment of the promise God made to Ephraim, the son of Joseph, that after his dispersion and becoming lost among the nations (Gentiles) the record (stick) of Joseph was to be found in the hand of Ephraim.

There may be even more fundamental truths than those mentioned above that might be presented, but the above will serve our purpose in indicating what is included in the restoration of the gospel in these latter days. All of the above were taught by the prophet Joseph Smith and his associates, and have been successfully maintained by the elders down through the years, to the present day, and it truly has been "in the midst of much clamor and opposition," yet the passing of time has broken down most of this opposition. And NOW there are many others who are assuming to stand as interpreters of these same outstanding prophecies, and whole organizations have been built up around them, but the latter day restoration pioneered in the teaching of the "more sure word of prophecy."

What, then, is our amazement and shock when we hear some of the restoration ministry strike our colors, and deny the need of still proclaiming these essential

details that marks our identity as being the restoration we claim to be, especially now that so many of these things have been vindicated by the passing of time and others are flocking to our standard.

Recently we heard a minister assert that he never did believe that Ephraim was outstandingly represented in the coming forth of the restoration movement. His argument being that if that were true then there never was a dispensation of the Gentiles, because this would place Israel as being the only recipients of the gospel of Christ. Have we forgotten that Christ has said, "I am not sent but unto the lost sheep of the house of Israel?" Matthew 15:24. Have we forgotten that when God himself made a boundary line of nations it is recorded as follows, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, (all mankind, B. C. F.) he set the bounds of the people according to the number of the children of Israel?" Deuteronomy 32:8. Joseph Smith claims that both the Father and the Son appeared to him, yet we are told in the Book of Mormon by Christ himself that, "and they understood me not that the Gentiles should **not** AT ANY TIME hear my voice." Page 642, par. 22. (Emphasis mine.—B. C. F.)

Of course, it is agreed that there was to be a dispensation of the Gentiles, but what is a Gentile? THERE IS NO SUCH THING in existence as a specific Gentile race. The word gentile means nations, or more primarily a family, because it springs from the latin word "gentes," which means family, and since families eventually became nations, the whole world are of the family of Abraham who was to be the father of the nations. Hence, since this last hour dispensation was to the time when the gospel was to go to all nations as a witness, it must of necessity be a "gentile dispensation." And since God's boundary line of nations was to be based on the house or children of Israel, and since in Jeremiah 31:9 God says, "Ephraim is my first born," and Ephraim was to be scattered and lost among the nations, (Gentiles), it is not only strictly scriptural but logical that it would be in the day of Ephraim's return to the knowledge of men, and he, as God's first-born, should take his rightful place. In proof of what we have said about Gentiles not being a distinctive and specific people or race, note what Paul says to the Ephesians, in the second chapter and verses 11 to 13, "Wherefore remember, that ye being in TIME PAST Gentiles in the flesh, who were called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that AT THAT TOME ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world; but NOW, in Christ Jesus ye who SOMETIME were afar off are made nigh by the blood of Christ." (Emphasis mine.—B. C. F.) Now here were some people who WERE Gentiles but NOW are something else, and what else are they? Israelites, through the blood of Christ, because the word Israel means "a prince of God, or chosen of God." Genesis 32:28.

So, since the coming forth of the latter day restoration was to be the time of the restitution of "all things," which God hath spoken by the mouth of all of his holy

prophets since the world began, it would of necessity be the time for the fulfillment of the promise made to Ephraim through Jacob, when he, Jacob, (Israel) bestowed his name Israel upon the two sons of Joseph, and that Ephraim should be the foremost at the time of the fulfillment of the "all things," and would be revealed in the time of the Gentile dispensation. Because NEVEN before this time has there been any evidence of such fulfillment of that promise, nor has there been any indication as to when Ephraim should become God's firstborn, as mentioned in the 31st chapter of Jeremiah. True, Ephraim occupied quite prominently in the Northern kingdom of Israel after the division of the kingdom and down to the dispersion of the tribes, but after that he became lost, scattered among the nations (Gentiles) and as such became Gentile, because he became the leading race among the nations in their development, as was indicated that he would do. The whole book of Hosea makes this very clear, but the promise to him of becoming a multitude of nations, and of being Israel, or prince of God would not be until he became the leading figure in the restoration of the gospel in the latter day dispensation when the gospel is to eventually go to all nations, (Gentiles). So we find that the "stick of Joseph," the Book of Mormon was to be found in the hand of Ephraim, and it would be the first time since the dispersion that Ephraim would become known again or his identity established. There is also another prophecy that actually clinches this, found in Ezra 2:62, 63, where the members of the house of Israel who were lost and have no priesthood rights, were to be in that condition until a priest stood up with Urim and Thummim. Well, Joseph Smith stood up with the Urim and Thummim and with them translated the Book of Mormon, and THEN and NOT UNTIL then did the priesthood authority return to the earth and it was given to Ephraim in whose hand was found the "stick of Joseph." And Joseph Smith, by this means, became the prophet of this dispensation. Could anything be plainer? Do we not have a "more sure word of prophecy?"

That this has always been the understanding of this phase of the restoration, and that it did not come into being AFTER the Reorganized church began to revive the practice of giving Patriarchal Blessings, as some allege, note the following:

"The reason that Ephraim is not known is because he had been 'broken,' has been 'sown among the people,' has 'mixed himself among the people,' become 'wanderers among the nations,' and thus lost his national identity. His genealogy is lost, and he does not even know himself. But 'in the last days' his posterity are to be made known, and they are to 'be among the people,' as is witnessed by the following: 'But ye shall be named the priests of the Lord: men shall call you the Ministers of our God. . . . I will make an everlasting covenant with them and their seed shall be **known among the Gentiles**, and their offspring **among the people.**' Isaiah 61:6, 8, 9.

"This of course is spoken of all Israel; but it is to be in the day when God shall make an 'everlasting covenant' with them, that they 'shall be known among the Gentiles,' and as Ephraim is to be the 'firstborn' in this 'everlasting covenant,' his seed will be the first to

be made known 'among the people.' How they are to be made known is not so plain. But as God is the 'same yesterday, today, and forever,' it is to be presumed that he will always act like himself; and if he does, he will 'cause to stand up,' in the gathering of Israel, 'a priest with Urim and Thummim' through whom the genealogy, not only of Ephraim but all of the tribes of Israel, shall be made known. 'These (children of certain priests) sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha (governor) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.' Ezra 2:63; Nehemiah 7:64, 65.

"From this we see that a priest with the Urim and Thummim was the means which the genealogy of the priests was made known in ancient times. And, as the children of Israel are to be 'named the priests of the Lord' in the last days, and are to be 'among the Gentiles,' and their 'offspring among the people'; and, as Ephraim is to be the 'firstborn,' he will be the 'chief priest,' hence the first whose seed shall be 'known among the Gentiles'; and this to be in harmony with God's dealings with his people in the past, will be done by someone standing up 'with Urim and with Thummim.' As already stated, the bringing forth of the Book of Mormon and the work connected with it—organizing the church and preaching the gospel—claims to be the 'short work,' the 'strange work,' the 'marvelous work,' that the Lord is to do in the gathering of Israel. Now if this claim is true, the 'firstborn' into this work, this new covenant—the gospel covenant, must be of the tribe of Ephraim." Book of Mormon Vindicated, by Elder I. M. Smith, pages 51 and 52.

The author then goes on to show that THROUGH THE URIM AND THUMMIM, Joseph Smith and Oliver Cowdery were told to go to the water and baptize each other, and that priesthood was conferred upon them, and that since the only way that anyone can become "firstborn" of God is by being inducted into the kingdom of God through obedience to the principles of gospel, by being baptized into Christ. So here we see Ephraim in the persons of Joseph Smith and Oliver Cowdery, becoming the "firstborn" of God in this manner, and since which time not only Ephraim is no longer lost, but by becoming the "priests of God," in the latter day, we can see the beginning of the fulfillment of the promise made to Ephraim and Manasseh, by their grandfather Israel (Jacob) that their blessings should prevail above the blessings given to Abraham, Isaac, and Jacob, through their progenitors to the "utmost bounds of the everlasting hills." In other words, Joseph's land, America. Truly a "sure word of prophecy."

B. C. FLINT.

NOTICE

To Whomspever May Be Concerned:

We herewith desire to call attention to the rule and law of the Church of Christ, Temple Lot, and also to enactments by conferences and quorums, together with

the articles of Faith and Practice, in said church relative to ordinations.

Both by Conference and Quorum (of Twelve enactment, it is provided that no man may be ordained an elder in territory where there is no organized local of the church without the consent of the Missionary in charge of the field in which ordination is to take place. In the State of Michigan, Apostle J. E. Bozarth has general charge and William Postma, is his assistant.

Covering the matter of responsibilities of general officers of the church the Articles of Faith read as follows: "We believe that local churches should govern their own affairs, and that General Church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety give counsel and assistance. LOCAL CONGREGATIONS ARE SUBJECT TO THE ARTICLES OF FAITH AND PRACTICE AND MUST BE GOVERNED THEREBY." (Capitals mine.—J. E. B.)

The above should also be understood to mean that STATE OFFICIALS, (where there are such) should not dominate nor interfere with local affairs either.

In view of the above, and the conditions now prevailing in Muskegon, Michigan, there can be no ordination to the office of elder there without my consent.

That local ceased to exist as a regular local, when they set aside the presiding elder there as their pastor, because our Articles of Faith specifically states that where there are six members ONE OF WHOM IS AN ELDER, there the Church of Christ exists with full power of church extension. So with the disorganization of that local its power of church extension ceases, until properly reorganized, and in which case the missionary in charge is in charge.

J. E. BOZARTH.

Letters

Ontario, California, April 12, 1945.

Dear Brother Flint:

I am sending you some verses that I composed. Thought they might find room in our little Advocate.

We never see any members of the Church of Christ, and we are very homesick, but our Father knows his sheep and is taking care of us and will gather all home in his own good time.

I want to ask the prayers of the saints as I am not well.

Your sister in Christ, EMMA HARPER.
1108 E. California St., Ontario, Calif.

BEAUTIFUL GEMS

Faith looks up and sees a crown,
And longs to claim it for her own.
The assurance of things she hopes to win
The evidence of things not seen.

To faith add virtue, sweet and pure,
An ornament that will endure.
'Tis said in His most holy word
The pure in heart should see the Lord.

To virtue knowledge we will add,
To know the truth 'twill make us glad,
This ornament with quiet grace,
Belongs to all, who seek His face.

Another gem so bright and fair
We'll add to this collection rare,
For "temperance" we will practice too,
We know this is the thing to do.

Now patience next is on the list,
If we would seek eternal bliss
To all who would not try to shirk
Let patience have her perfect work.

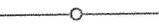
Now godliness we all agree,
A gem so beautiful to see,
We'll wear this jewel every day
And let it shine along the way.

And brotherly kindness lovely gem,
We'll place upon our diadem
A kindly word, a kindly deed,
Will bear good fruit if we sow good seed.

Now charity, greatest of them all,
Who wears this gem will never fall.
It suffers long, is kind always,
And will endure through endless days.

Now if these jewels we put on,
They'll shine much brighter than the sun.
Then when the Lord invites His guests,
He'll bid us welcome with the rest.

BY MRS. EMMA HARPER.



OBITUARY

Sister Mattie DeLong

Mattie May Morgan, daughter of John J. and Elizabeth Morgan, was born at Bevier, Missouri May 27, 1883, and was thus in her sixty-second year.

She lived in her childhood and school period at Bevier, Missouri, and Ottumwa, Iowa. She graduated from the Bevier public schools in 1902, and came to Cleveland, Iowa, that same year to teach in their public schools. Here she met and was married to Fred DeLong on September 15, 1903. To this union six children were born, Boyd of Independence, Missouri; Dot of Lamoni, Iowa; Frederick who died at Casper, Wyoming, June 23, 1926; Bessie of Marysville, Indiana; Pauline and Jane of Sacramento, California. All of the living children were present at the funeral.

Sister DeLong obeyed the gospel early in life and was a conscientious believer in living the gospel, rather than just believing it. Her many friends will remember her as one who wanted to be of service to others.

She was in poor health for many years. About 10 p. m. Tuesday, April 3, she was stricken with a cerebral hemorrhage; the doctor was called and she was taken at once to the Decatur County Hospital at Leon, Iowa, where she passed away on the following Tuesday at 4:30 p. m., without regaining consciousness.

She has three sisters living, Mrs. Mamie Powell, of

Macon, Missouri; Mrs. Sarah Price, of Des Moines, Iowa, and Elizabeth Morgan of Kansas City, Missouri; also a sister-in-law, Mrs. Nellie Morgan of Kansas City, Missouri. These with their families and her many friends mourn her passing.

The funeral was from the Lamoni Funeral Chapel. Sermon by Elder Charles Ballantyne. Interment in Rose Hill Cemetery, Lamoni, Iowa.

TO MOTHER'S MEMORY

By Ollie Derry DeLong

Mother is gone;
She is free again
In a world where she'll find
Neither sorrow nor pain.

God, knowing best,
Has taken her there
Away from earth's sorrows,
Heartache, and care.

She was faithful in life,
Not to one—but to all
Who needed her kindness,
Each friend will recall.

Her expressions of sympathy,
Her mission was love,
And now she's been called
To bright realms above.

We will miss her, who wouldn't?
Knowing her life,
A dear loving mother,
A dear faithful wife.

But let us not question,
In this sorrowing hour,
The wisdom of God;
His mercy, His power.

He knows what he's doing,
'Tis all for the best—
For mother has earned
This long peaceful rest.

So, sleep on, beloved.
May your light shine afar
And may memories linger
As a bright shining star,

To bless all who knew her,
To guide them each day,
And some day they'll meet her
At the end of the way.

So, let us live lives
Such as mother was living—
A life filled with love,
A life filled with giving.

Her memory, hold sacred
Day after day—
That some day we'll meet her
At the End of the Way.

The Standard Bearers

STORIES OF THE RESTORATION

The City of Zion

With this issue we resume the Stories of the Restoration that has been interrupted by other matter in the last two issues of the Advocate.

In our last story we found the saints established in the State of Missouri, and we also read of the sad chapter of persecution that had already burst in fury over their heads. In this issue we will take a little different glance at the saints assembled in Missouri, which had been pointed out as the place for Zion, or the New Jerusalem.

Some years ago the author of these stories was placed on a committee charged with the task of rewriting the Book of Commandments, or the revelations that had been given, with a view to not only segregating the revelations into their proper place, but also to seek the historical background for the various revelations, because it has been discovered that many revelations were local in character, and were not of general interest.

One thing that this study revealed was that the background of some of the revelations were based upon opinions already held by the early leaders, and may have been the outgrowth of their ideas, rather than being the direct command of God. One such is that known as Chapter 44 in the Book of Commandments, which indicates by its language that it was given for the purpose of building a City of Zion. This revelation has been the cause of much controversy and debate because it contains the so-called "Consecration Law." In verse 9 of this revelation we are given the key to its purpose. It says: "And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you, from on high, when the city of the new Jerusalem shall be prepared that ye may be gathered in one, that ye may be my people and I will be your God." This revelation was given to twelve elders at Kirtland, Ohio, and was directly connected with Sidney Rigdon's early active participation in the work of the restoration. And here, in order that we get the full benefit of this background, it is necessary to go briefly into the life and teachings of Sidney Rigdon. We first find him as a local Baptist preacher in Trumbull County, Ohio, where shortly his eloquence and logic brought him into the public eye and he was solicited to become the pastor of the First Baptist church in Pittsburgh, Pennsylvania. Becoming dissatisfied with the doctrines of the Baptist church, we next find him again in Ohio, where later he became associated with Alexander Campbell and Walter Scott, in the new movement that they jointly established. Still later we find him and thirteen other families near Kirtland, Ohio, establishing a community organization, with "all things common," and along the lines outlined in the so-called Consecration Law. In fact, chapter 44, was first of all an elaboration of the Kirtland community life idea. Of

course, when Rigdon joined the Saints, and became a leader among them, one of his first endeavors was to commit the new restoration church to the same type of communal life, as of his earlier connection, and the revelation given in February 1831 (chapter 44), is the first evidence of it. This new plan was to be much more elaborate in form and was to have its beginning in the land of Missouri, which was indicated as the land of Zion, and the place for the City of Zion, or New Jerusalem; so now that the saints are established in Missouri, the outline for this city is presented, and we will let Sidney Rigdon tell us the story as he wrote it for the First Presidency of which he had recently become a member, and is as follows: It was dated Monday, June 24, 1833, at Westfield where there was a conference of the elders, and the following plat of the city of Zion was adopted and ordered sent to the brethren in Zion: "This plat contains one mile square, all the squares of the plat contains ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

"The painted squares in the middle are for public buildings. The one without any figures is for storehouses for the bishop, and to be devoted to his use. Figure first is for temples for the Presidency; the circles inside of the square are the places for the temples. You will see that it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plat is supposed to contain from fifteen to twenty thousand people; you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plat where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these must be laid off according to wisdom.

"On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plat; and if it cannot be laid off without going too great a distance from the city, there must

be also some laid off on the east and west.

"When this square is thus laid off and supplied, lay another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. All the streets are of one width, being eight perches wide. Also the space round the outer edge of the painted squares is to be eight perches between the temple and the street, on every side."—Times and Seasons Vol. 6, page 786. Reorganized Church History Vol. 1, pages 297, 298.

Then in connection with this we find a letter from the First Presidency, addressed to Edward Partridge, explaining the provisions as outlined in Chapter 44, Book of Commandments. It is as follows: "Brother Edward Partridge; Sir:—I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this too, without constraint; and unless he does this he cannot be acknowledged before the Lord, on the church book; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

"The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power between the bishop and the people; and thus harmony and good will, be preserved among you.

"Therefore those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them. . . .

"We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the bishop. This is conduct which we highly disapprove. . . .

Signed, Joseph Smith, Jr.
Sidney Rigdon.
Frederick G. Williams."

The language and composition of the above letter is evidently that of Sidney Rigdon, writing for the First Presidency.

In a postscript to the above letter we learn something about the type of bishopric that was to be in the city of Zion. It says: "In relation to the size of the bishopric: when Zion is once properly regulated there will

be a bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart and of one mind, in doing the will of the Lord. There should exist the greatest freedom and familiarity among the rulers in Zion. . . .

"When we direct letters to Zion, to any of the high priests, which pertains to the regulation thereof, we always design that they should be laid before the bishop, so as to enable him to perform his duty."

"Yours as ever"

Times and Seasons vol. 6, pp. 800, 802, Reorganized Church History vol. 1, pp. 301, 302.

From the above it will be seen that the idea which has been advanced as the reason the saints were driven out of Missouri being because they failed to put into operation the so-called consecration law, is without foundation, and furthermore in the light of the stories told by the mobbers themselves, it is just possible that the saints did over-do their claims to divine direction in establishing a material Zion.

At any rate their experience should be a lesson to all saints today. God wants his people, first of all, to be a God-fearing, law-abiding people; but this of course, in no way excuses the mobbers for their cold blooded persecution of an innocent faithful people, even though they may have been considered misguided in some things. Zion will eventually be a reality, and in God's own way too.

A TRIBUTE TO FATHERS

During the month of June we honor our fathers. We have two fathers, our Heavenly Father and our earthly father.

God has given us many blessings which we need.

He gave us our Heavenly Father, who is His son, Jesus Christ, our greatest blessing. Jesus came to earth to save us from Satan's destruction so we could live again after we die. Jesus is our friend but Satan is our enemy and a curse, because his purpose is to destroy all mankind.

Our earthly father was sent to help Jesus save us. I think that he, with our mother, is our next greatest blessing, if they teach us to keep our Heavenly Father's commandments, so he can save us from Satan. Our Heavenly Father has said: "If ye love me ye will keep my commandments." That is how we must prove that we love him. God has also said that because He loved us He sent His only begotten Son to save us. That is how he proved His love for us. We prove our love for our earthly parents by honoring them and obeying them. Our earthly parents prove that they love us by teaching us how to follow Jesus.

Every child has a Heavenly Father, but not every child have their earthly parents. I am thankful that I have my mother and father, because they prove their love by the way they teach me. I am thankful for my Heavenly Father, because He will give me eternal life if I follow him, which is more precious than anything on earth.

I hope to prove by the life that I live that my earthly father's and mother's love was not in vain. I hope to make use of all that they have taught me, and I know if I do Jesus will save me and I will have eternal life.

JOYCE SPRAGUE, age 10.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

IS THERE A CONTRADICTION?—NO. 2

By Isaac M. Smith

The Second Death

The Prophet Samuel, in the same chapter from which we have just been reading, speaks of the coming of the Christ, of his death and resurrection, and of the redemption of man. And, referring to the death of the Savior, he says:

"Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual."—Helaman 5:43.

The first death was a spiritual death; it was death to "temporal things," and it was also death to "spiritual things." It was banishment "from the presence of God," it came "by the fall of Adam," and it was "for all mankind." And the death of Christ "bringeth to pass the resurrection, and"—"and" what? "and the redemption of all mankind from the first death," that is, from death both spiritual and temporal. And the next verse further explains:—

"But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Paul says that God "will have all men to be saved and to come unto the knowledge of the truth," and Samuel says they shall all be redeemed and brought "back into the presence of the Lord." Jesus said to his disciples, "I am with you alway" (Matt. 28:20); "and we will come unto him, and make our abode with him" (John 14:23); and John says "we are in him that is true, even his Son Jesus Christ." They were not in his **personal** presence, but as the church was "builded together for a habitation of God through the Spirit" (Eph. 2:22), (and the Spirit is one with the Father and the Son, 1 John 5:7), men are certainly brought into the presence and communion of God's Spirit when they obey the gospel, receive the Holy Spirit, and are brought unto the knowledge of the truth. But the end is not yet; the promise is to those who continue faithful "unto the end"; and hence the Prophet Samuel goes on to tell the people that the resurrection of Christ "bringeth to pass the conditions of repentance" and that "whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them **again** a spiritual death, yea, a second death, for they are cut off **again** as to things pertaining to righteousness." But how can a man be cut off **again** as to things pertaining to righteousness when he has never been made alive to righteousness? How can a man die "a second

death," be cut off a second time from the presence of the Lord, when he has never known the Lord? It might be claimed that they were "alive in Christ," when they were "little children," and that when they grew up, heard the gospel, and did not obey it, they died. And Paul's experience would **seem** to sustain that view. He says:

"For I was alive without the law once; but when the commandment came, sin revived, and I died."—Rom. 7:9.

But Paul never died the "second death"; for if he had, he would have been "as though there was no redemption made." After a man dies the "second death," mercy has no claim on him. And the Prophet Samuel shows very clearly who it is that will die this death. After telling them that those who will not repent shall be cut off again, he continues:

"Therefore repent ye, repent ye, lest by **knowing** these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death."—Helaman 5:44.

They must first **know** these things, for it is only by knowing them and then refusing to do them that they are brought down to this second death. In verse 50 the same prophet says:

"For behold ye are free: ye are permitted to act for yourselves; for behold, God hath given unto you a **knowledge**, and he hath made you free."

It was through this knowledge they were made free; and it was through this knowledge they were permitted to act for themselves; and they did not obtain this knowledge while they were carnally minded. Paul says:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

And Ammon, speaking of the goodness of God, his mercy and long suffering, and of salvation through his great mercy, says:

"I say unto you, there is none that knoweth these things, save it be the penitent; yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God."—Alma 14:66.

Hence those to whom Samuel was speaking had once been righteous, had once been spiritually minded, and had received a knowledge of God's will concerning them; and through this knowledge they had been "made free," and had also been prepared or qualified to act for themselves. And the teaching of Alma is in exact accord with this. He says, that by the fall of Adam, "all mankind became a lost and fallen

people" (Alma 9:18), and that "death comes upon all mankind"; but "there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God" (v. 20). He says there was a "plan of redemption, which was laid from the foundation of the world," and that it should "bring to pass the resurrection of the dead" (v. 21); and that if Adam had been permitted to eat of the tree of life before he died, "the plan of redemption would have been frustrated" (v. 22); but it was "appointed unto man that they must die, and after death, they must come to judgment" (v. 23).

"And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should **know** concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold his glory."—Alma 9:24.

We might think it sufficient for men to **hear** of these things; but God, whose wisdom is infinite, saw that it was "expedient that man should **know**." Hence the angels were sent to teach these things unto men; and that men might know of their surety, they were caused to behold the glory of God.

"And they began from that time forth to call on his name; therefore God conversed with men, and made **known** unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their **faith** and **repentance**, and their **holy works**."—Alma 9:25.

God first made known unto man "concerning the things whereof he had appointed unto them," by sending the angels to teach them and cause them to "behold his glory"; and then when men began to worship God by obeying his commands, he continued to unfold the plan of redemption to them according to their faith and obedience. And that agrees with the following:

"And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full."—Alma 9:9.

Coming back to verse 25, the prophet continues:

"Wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their **wills** and **pleasures**, whether to do evil or to do good."—Alma 9:25.

Man knew God, and hence knew good, before he transgressed; and after his transgression he knew evil. And now knowing both the good and the evil, even "as gods"; and God having sent his angels, and caused men to "know concerning the things whereof he had appointed them"; men were "placed in a state to act according to their **wills** and **pleasures**." And this agrees with Samuel:

"For behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a **knowledge**, and he hath made you free; he hath given unto you that ye might **know** good from evil, and he hath given unto you that ye might choose life or death."—Helaman 5:50.

Keeping this in mind, please read the remainder of Alma 9:25:

"Therefore God gave unto them commandments, after having made **known** unto them the plan of redemption that they should not do evil, the penalty thereof being a **second death**, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the words of justice could not be destroyed, according to the supreme goodness of God."

After the Lord had made known unto men "the will of God concerning them" (Mosiah 1:66), through angelic ministrations, and by causing men to "behold his glory," they were "placed in a state to act according to their wills and pleasures"; and he then "gave unto them commandments," the breaking of which would bring upon them "a second death"; and on those who died the second death, "the plan of redemption could have no power," for they became dead "as to things pertaining to righteousness." Now read verses 13 and 14, in the light of the above, and it will be easily understood.

"And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to the things pertaining unto righteousness. . . . Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption."—Alma 9:13, 14.

Alma is speaking to people who knew the truth, and of the time of the judgment; and in verses 11 and 12, he uses such expressions as these: "our hearts," "if we," "in us," "our state," "our words," "our works," "our thoughts," "we must come forth and stand before him in his glory," "and acknowledge to our everlasting shame." Also read verse 28; and this from verse 29:

"And now my brethren, seeing we **know** these things, and they are true, let us repent, and harden not our hearts."—Alma 9:29.

They knew these things; God had given them a knowledge, and they were in a condition to act for themselves. And they, having known God's will concerning them, could die "unto righteousness" the second time; but when they do, "they cannot be redeemed according to God's justice." But we are not at liberty to apply that language to any other people, only those who are in a similar condition.

But, says one, it says, "**Whosoever** dieth in his sins, as to a temporal death, shall also die a spiritual death."

Yes, but it does not say that "then is a time that whosoever **has died** in his sins." Alma uses the present tense: "Then is a time that whosoever **dieth** in his sins, as to a temporal death, shall also die a spiritual death." The language is peculiar, and may be interpreted in more ways than one; but I look at it in this light: The first death, the death "for all mankind, by the fall of Adam," was "being cut off from the presence of the Lord, or considered as dead, both as to the

things **temporal** and to things **spiritual.**" (Helaman 5:43.)

"And now we see by this, that our first parents were cut off, both **temporally** and **spiritually**, from the presence of the Lord."—Alma 19:78.

And

"The fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord."—Alma 19:79.

The first death, then, was both temporal and spiritual; that is, they were "cut off, both **temporally** and **spiritually**, from the presence of the Lord." And the second death is the same. The angel said to Nephi that the time would come when the Lord would "work a great and marvelous work among the children of men" and that it shall be

"Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both **temporally** and **spiritually**, according to the captivity of the devil, of which I have spoken."—1 Nephi 3:128.

With this explanation of the first and second death, it seems to me that a proper rendering of Alma's words would be: "Then is a time that whosoever" is cut off from the presence of the Lord in his sins, **temporally**, shall also be cut off from the presence of the Lord **spiritually**; that is, be cut off from all communion with God and become "dead to all righteousness." But whether that is the thought which Alma had in his mind or not, his words cannot apply to those who have died in their sins, "not knowing the will of God concerning them, or who have ignorantly sinned;" for King Benjamin has told us that "his blood atoneth for the sins" of that class of men. It can only mean (as already explained in Mosiah 1:46, 51; 8:45) that those who have "willfully rebelled," or come "out in open rebellion against God," and "remaineth and dieth in his sins"; that "whosoever dieth in his sins," and "who knoweth that he rebelleth against God," shall then die "a second death," both temporally and spiritually, because "the Lord hath redeemed none such; yea, neither can the Lord redeem such."

The writers of the Book of Mormon seem to recognize only two classes—the righteous and the wicked—in the resurrection and the final judgment; and this has been quite a stumbling block for some. But let us look at it for a moment through their glasses: They understood, correctly too, that little children and all those who have not the law, the heathen to whom salvation has never been declared, are free from condemnation, are alive in Christ, have part in the first resurrection, or have eternal life (2 Nephi 6:24; Mosiah 8:42, 43; and Moroni 8:25, 26); and also that the blood of Christ atones for the sins of those "who have sinned ignorantly" and then "died not knowing the will of God concerning them" (Mosiah 1:66); and having some examples of those "who have ignorantly sinned," those referred to in the Bible, I confess that I can see only the two classes in the resurrection and final judgment.

I remember when Brother W. S. Pender advocated the theory, a few years ago, that there would be but

the two classes in the resurrection, those who belong to Christ, and those who belong to the Devil, he was thought to be on the highway to apostasy; but if that theory has ever been proved to be erroneous, I have either failed to see the proof or was not able to comprehend it. And, today, I am not able to fully satisfy my mind of any third class in the resurrection. I find different degrees of spheres of glory, some of the sun, some of the moon, and some of the stars; but they are all Christ's, and they inherit the "many mansions" in our Father's house. I find some who shall even "suffer the vengeance of eternal fire" until the fullness of times, and "who shall not be redeemed from the evil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work"; but "they shall be heirs of salvation," "and they shall be the servants of the Most High," even though they are not permitted to come "where God and Christ dwell." (See D. C. 76:7.)

All these, whether they inherit the glory of the sun, the glory of the moon, or the glory of the stars, are Christ's, and there is only the one other class spoken of, and that is the sons of perdition. With this agree the words of Alma:

"Therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; **raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil;** the one on the one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his **desires** of evil."—Alma 19:63.

"If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal **wills** and **desires.**"—Mosiah 8:60.

We have before noticed this last quotation; but Alma 19:63 contains another thought that requires notice here. He says:

"And if their works were good **in this life**, and the desires of their hearts were good, that they shall also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil."—Alma 19:63.

And he then goes on to say that they shall be raised to endless happiness, or endless misery, as already quoted. But of whom is he speaking? Is the heathen to be raised to endless happiness or misery, according to his works in this life? No.

"For the atonement satisfieth the demands of his justice upon all those who have not his law given to them."—2 Nephi 6:24.

Well; does he mean to tell us that those who have died in their sins, without ever coming unto the knowledge of the truth, are to be raised to endless happiness or misery, according to their works in this life? No; for "his blood staineth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them" (Mosiah 1:66). Of

what class of people, then, is Alma speaking? Please read again the testimony of Samuel the Lamanite:

"For behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a **knowledge**, and he hath made you free; he hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you."—Helaman 5:50.

But what kind of "a knowledge" had God given unto them? We shall let Samuel answer. Speaking to them of the resurrection of Christ, the redemption, the conditions of repentance, and the second death, he says:

"Therefore repent ye, repent ye, lest by **knowing** these things and not doing them, ye suffer yourselves to come under condemnation, and ye are brought down unto this second death."—Helaman 5:44.

God had given them a knowledge of all these things, and they were in a condition to act for themselves; they would be raised to endless happiness or endless misery, according to their works "in this life." And that is the very class of people of whom Alma was speaking. He was writing a letter to his son. This son had been called of God to preach the gospel (v. 20); but he had neglected his work, committed a horrible sin, lost the Spirit, and was in the dark, trying to justify himself in his sins. Alma, in writing to him for his special benefit, would naturally, in referring to the punishment of men in the day of judgment, use just such men as his son or examples; he would speak of the happiness or misery of that class of men to whom his son belonged; and, with Samuel's explanation of who it is that can do good and be "restored unto that which is good," and who it is that "can do evil, and have that which is evil restored unto you," there is no trouble in understanding Alma 19:63. And as a further evidence that the above is correct, you will note that Alma says, in same verse, that they are raised to good, "according to their desires of good," and to evil, "according to their desires of evil;" and also that he says "they are their own judges, whether to do good or do evil" (v. 65). But can a man be his own judge in this matter when he don't know good from evil? Was Saul of Tarsus his own judge "whether to do good or evil," when he was persecuting the saints? Were those who killed the disciples of Christ, thinking they were "doing God service," their own judges? You may say that men are their own judges, so far as they know right from wrong. Yes; I believe that. Even the heathen, who sin "without law," shall "perish without law" (Rom. 2:12). But they don't die the second death, neither do they come forth "to the resurrection of endless damnation."

Another text, similar to Alma 19:63, reads as follows:

"For after this day of life, which is given **us** to prepare for eternity, behold, if **we** do not improve **our** time while in this life, then cometh the night of darkness, wherein there can be no labor performed."—Alma 16:203.

But you will please note that the speaker, Amulek,

uses the personal pronouns, "us," "we," and "our," in designating the people of whom he is speaking. And in verse 78 we are informed that they were "a people who had separated themselves from the Nephites, and called themselves Zoramites." And he says "they had the word of God preached unto them" (v. 85), but "they had fallen into great errors" and "did pervert the ways of the Lord in very many instances" (v. 86). Alma and his brethren, in commencing their work among this people, asked the Lord to give "success in bringing them **again** unto thee in Christ" (v. 109), and to "give unto us, O Lord, power and wisdom, that we may bring these, our brethren, again unto thee" (v. 110). How could they bring them "**again**" unto Christ, if they had never been brought unto him before? But they had evidently been brought unto Christ, once before, and had received the Spirit; and hence Amulek says to them:

"For behold, if ye have procrastinated the day of your repentance, even until **death**, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath **with-drawn** from you, and hath no place in you, and the devil hath **all power** over you; and this is the final state of the wicked."—Alma 16:206.

They had been brought unto Christ and had received his Spirit; but they had afterwards "perverted the ways of the Lord" and "would not observe to keep the commandments of God," according to the law of Moses, "neither would they observe the performances of the church, to continue in prayer and supplication to God daily;" and now, if they continue in that rebellion, "even until death," they would become "subjected to the spirit of the devil," the Spirit of Christ would be "withdrawn" from them, and "then cometh the night of darkness wherein there can be no labor performed;" that is the end of their probation (see again Mosiah 1:46, 51; 8:45), and they must die the second death.

Day of Probation

Alma says:

Therefore, according to justice, the plan of redemption could not be brought about, only, on condition of repentance of men in this probationary state."—Alma 19:81.

But of **whom** is the prophet speaking? And of **what** is he speaking? In verse 66 he says that "the way is prepared, that whosoever will, may walk therein and be saved." But can the infant walk therein? Can the man who never heard of "the way" walk therein? And, if little children and the heathen cannot walk in this way, then their salvation does not depend on their repentance in this life. Mormon says they "cannot repent." (Moroni 8:26). And King Benjamin says that "his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them." So their redemption does not depend on their repentance in this life, neither does the text quoted so teach. Alma was not speaking of the conditions upon which men can be saved now, since the plan of redemption has been "brought about"; but he was speaking of the conditions upon which this plan of redemption could "be brought about." He does not say

that men cannot be saved, only on condition of their repentance in this probationary state. Alma does not **say** this, and I don't understand that he **means** it. He says "the plan of redemption could not be brought about only on condition of repentance of men." Please read the remainder of the verse:

"For he showed unto all men that they were lost, because of the transgression of their parents."

The "all men," whom he commanded to repent, are the "all men" to whom he revealed their lost condition; and they are the same ones whose lives were prolonged "that they might repent while in the flesh; wherefore, their state became a state of probation." "He showed unto all men that they were lost," when he prolonged their days and granted unto them a probationary state; and Alma tells us just how he showed these things unto men.

"And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; wherefore he sent angels to converse with them, who caused men to behold his glory."—Alma 9:24.

Not one man, only; for the angels conversed with "them," and caused "men" to behold his glory. He uses the plural number here, just as he does in Alma 19:81. And then he goes right on, in the next verse, and says they had become "as gods, knowing good from evil," and that they were then "placed in a state to act according to their wills and pleasures;" and he also says that "God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death," and that "the plan of redemption could have no power" on such, "for the works of justice could not be destroyed." (See Alma 9:25.)

Both Alma and Lehi use the words "men," "they," and "them"—plural number—in referring to those who were given a probationary state, by having their days prolonged, and also in referring to those to whom the Lord revealed his will before they could become free to act for themselves.

Now don't forget that Alma says God then "saw that it was expedient that man should **know** concerning the things whereof he had appointed unto them." Man knew good from evil before this; they were "as gods," in that respect. But they did not know "the will of God concerning them"; and God saw it was expedient that they should know that also. Hence the Lord sent his angels to talk with men and to cause them to behold his glory; and God himself came and "conversed with men, and made known unto them the plan of redemption." Again it is "men" and "them"—plural number.

But why all this? If men knew good from evil, was not that enough? No, it was not enough. God had given commandments unto man; man had broken the commandments, and had, in so doing, brought upon himself death, both spiritual and temporal. God had a plan of redemption for man, but this plan of redemption must be brought about unto him in this life; for, if it were not for this plan, "as soon as they were dead their souls were miserable." And hence, "according to

justice, the plan of redemption could not be brought about, only on condition of repentance of men in this probationary state." But what men? Those men who were cut off from the presence of God, and who were carnal, sensual, and devilish, those men who were "as God, knowing good from evil"; those men whose days were prolonged "that they might repent while in the flesh"; those men with whom the angels conversed and who were permitted to behold the glory of God; those men with whom God himself conversed and "made known unto them the plan of redemption." These men were dead, both spiritually and temporally. If they should eat of the tree of life, in their fallen condition, the plan of redemption would be frustrated, could not be brought about. If they should be cut off from the earth, in their fallen condition, the plan of redemption would be frustrated, could not be brought about. The plan of redemption had been prepared from the foundation of the world; but it could not be "brought about," that is, could not be brought to pass, or be made to accomplish what its author designed, only on condition of repentance, on the part of those men, while in this life. Hence the Lord prolonged their days, and gave them a probationary state, a time to repent. Alma was not speaking of the conditions upon which sinners can be saved, through this plan of redemption. That was not the subject under consideration. He was telling his son of the condition of our first parents, in their fallen state, and of the conditions upon which this great plan of redemption could be brought into effect for their salvation. Alma's son was in a similar condition to that of our first parents, and his salvation, like theirs, would depend upon his repentance in this life, for he had known the will of God concerning him. But to apply Alma's language to common sinners, who have never known the truth, would certainly be contrary to all proper rules of interpretation. His language can apply, properly, only to those of whom he was speaking, and to the time and conditions of which he was speaking. And to apply that which was said of a man who had "become as God, knowing good and evil," to all classes of men, the ignorant as well as the willful, would do injustice to the speaker or writer, and would tend to confuse, rather than enlighten, the mind of the hearer or reader. Apply Alma's language to our first parents, and to the conditions upon which the plan of redemption could be brought into effect, just what he was speaking of, and there is no clash.

(Continued)

A TIME OF TROUBLE

By Lily Shirk

We have heard some say, "I just wonder what's gone wrong with this old world, anyway; seems as though most every one is either sick, or having a lot of other troubles."

Yes, this seems to be the case, and we find that these things seem to knock at the door of those who try to do right, as well as the more indifferent class.

Surely there must be a tangible reason for this, if we can find it.

The prophet Daniel 12:1, tells us there is to be a time of trouble such as never was since there was a

nation. He also tells us just when that time of trouble will be.

He says many shall run to and fro and knowledge shall be increased.

Up until the last 100 years, people had no means of travel, whereby they could run to and fro, but because of the great increase of knowledge, we not only have inventions that provide almost unlimited means of production and destruction, but the most wonderful means of travel over land and sea and through the air.

St. Mark 13:19 says of this time: "For in those days shall be afflictions, such as was not from the beginning of creation which God created unto this time, neither shall be."

Jesus says in Matthew 24:6: "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.

Verse 7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famine and pestilences, and earthquakes, in divers places.

Verse 8. All these are the beginning of sorrows.

Verse 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Isaiah 26:9 tells us that when the judgments of God are in the earth, the inhabitants of the world will learn righteousness.

The prophet Nahum foresaw our day when he said, chapter 2:3, 4: "The chariots shall be with flaming torches in the day of His (God's) preparation, and the fir trees shall be terribly shaken.

The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

Here we see that in the day of the great railroad train and automobiles, God is making preparations to do something.

In Luke 14 we have a parable of a certain man who made a great supper and invited many.

"And sent his servant at supper time to say unto them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse.

The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

And another said, I have married a wife, therefore I cannot come.

So that servant came and shewed his Lord these things."

Here we have illustrated the present conditions of the world, where some find their only interest in the material things of life.

"Then the Master of the house, being angry, said to His servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed and the halt and the blind."

Here we have a class of people, that because of physical disabilities, and the hope of material interests out of their reach in this life, and naturally their hopes tend toward better conditions in the life to come.

"And the servant said, Lord it is done as thou hast

commanded and yet there is room.

And the Lord said unto the servant, go out into the highways and hedges and compel them to come in, that my house may be filled."

Reader, the compelling time is here.

Again we go back to the prophet Daniel, 12, where he declares that at the time of the end, many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

Let us be wise.

If we in faith with God abide,
Our souls from ruin He will hide,
And through the purging hold secure,
Our souls till they are white and pure.

A VISION GIVEN TO OLIVER D. SHIRK MARCH, 1945

I was standing in about the middle of a medium-sized room of a dwelling house. I was facing the south.

About half way between me and the south wall and about five feet from the floor was a large glass globe, just slightly longer up and down.

This globe just seemed to hang in the air, as I saw no means of support.

The globe would measure two feet, or more, in diameter and was larger than any arc light I ever saw.

In this globe were two separate and distinct lights; the light in the right, or west half, was a soft light which not only filled that side of the globe, but lighted the whole room.

The left, or east side of the globe was somewhat dark or cloudy, and contained a torch-like blaze about one inch wide and two and one-half inches high, which seemed to only partly penetrate the cloudiness. This blaze was of a reddish blood color and did not shed light into the room as did the white light.

It was night time or dark, and the white light filled the whole room, but did not seem to dispel the cloudiness in the left side of the globe.

There was a heavy wire caging around the globe, somewhat resembling the wire frame around a railroad lantern; the wires running both perpendicularly and horizontally, were firmly fastened where the wires crossed. I understood this to be a protection to the globe.

I understood that this globe was the Book of Mormon.

As the full vision of the glass globe remained before me, I seemed to hear the rustling of paper and looking in the direction of the sound, I saw an open door about half way between the glass globe and the southwest corner of the room.

Right in front of the door, but inside the room, was a magazine or journal about the size of an ordinary church publication.

This magazine was suspended in the air, about three feet from the floor, at about a forty-five degree angle and was facing the globe, the white light from the globe falling directly on the paper.

I could plainly discern the print on the paper and at the heading of the paper was the name in large black letters—**THE NEPHITE RECORD.**

As I viewed this scene, it was made known to me that the subject-matter contained in this magazine were

articles written in connection with the teaching, covenants, prophecies, history, etc., contained in the Book of Mormon; hence the light which shone from the globe on the paper.

Suddenly the globe disappeared and the room became dark, and being much concerned as to what had become of the globe, I stepped to the right so I could look through the door. I realized the globe had gone through the door and as I looked, I beheld it outside, at the left of the door and about due south from where it had been on the inside of the room.

Whether the globe was now out in the open, or in a large pavillion of some kind, I do not know, as it was utter darkness beyond the light of the globe.

I did not see the magazine again.

Here the vision ended.

The Interpretation

The glass globe, Book of Mormon, being in the room with Brother Shirk (he being of the lineage of Ephraim, Gentile) represents the coming of the gospel to the Gentiles.

The reddish torch-like light represents the Mosaic Law (the law of sacrifice of animal life, blood) as kept by the people of Book of Mormon times, up until the coming of Christ.

The white light represents the New Testament part of the Book of Mormon and the Gospel light and power that came to the Gentiles at the coming forth of the Book of Mormon.

The globe leaving the room represents the rejection of the Gospel light by the Gentiles, hence the utter darkness of the room afterwards.

The globe being outside of the room, represents the light and power of the Gospel going to another people, Israel, and the fulfillment of the following scripture, Christ says, 3 Nephi 7:34, 35, 36: "And thus commandeth the Father that I should say unto you, at that day when the Gentiles shall sin against my Gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations:

"And if they shall do all these things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them;

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them."

The magazine being in front of the door, but in the room, signifies that it is a publication, to be put out to the world, by the Gentiles.

The magazine, as seen in the vision, was ready to go through the open door to the world and now is the time it should begin it's ministry, as the people are in a more receptive frame of mind.

With the publishing of this magazine, as seen in the vision, will come the fulfillment of the promise in 1 Nephi 3:201; of the taking away the stumbling block that has shrouded the Book of Mormon from the world or over 100 years.

Through so many plain and most precious parts being taken from the Bible, many of the Gentiles have erred and the Lord has promised in 1 Nephi 3:179 that he will not suffer the Gentiles to forever remain in this awful state of blindness.

Saints of all factions of the Restoration and all believers in the mission of the Book of Mormon, are you willing and ready (those who are able to do so) to help in bringing this light to those who do want to know, by helping to publish this paper?

This magazine should be made a periodical and should be placed in news stands, reading rooms and distributed wherever it would be possible to get people to read it.

Some may object to the cost, but what about your dear ones and mine and the souls of all the rest of this generation? "We" who know this work is true! Will we sit idly by and allow their souls to be required at our hands, or will we avail ourselves of this opportunity to place before them the privilege of being responsible for their own souls.

Brother Shirk and I are willing to act as editors and to help, both financially and in writing, but we have our own living to make, so we can not promise too much.

Do not send us money, but fast and pray over this matter and then write and tell us what you can and will do; then, when we have the cost, etc., lined up, we will let you know.

Saints and believers everywhere, in all factions, let us, one and all, avail ourselves of this opportunity and not "be weighed in the balance and found wanting."

In gospel bonds,

LILY SHIRK.

Sagle, Idaho.

Editor's Note

The following very timely, and excellent article on the matter of peace as is supposed to be in the making at San Francisco, California, was heard over KMBC Sunday evening, April 29, 1945. It was delivered by Elder Evan Fry, of the Reorganized church, and we are passing it on to our readers in the belief that it will be found generally interesting and helpful. We are reproducing it through the courtesy of Elder Fry.—B. C. Flint.

SHALL WE HAVE PEACE?

Evan A. Fry, Radio Director Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, 10 P. M., April 29, 1945, KMBC, 980 KC (Sunday), Kansas City, Missouri.

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Perhaps at no time in the history of the world has there been so much thought about peace, and so much hope for peace, as there is today. Millions of people have been impoverished and debilitated by the ravages of war. Destruction and death, starvation and pestilence and misery have been visited upon more people than at any time in the world's history, for modern warfare has become so scientifically efficient, so costly, and so dangerous to civilians as well as soldiers, that literally no one is safe when war sweeps across the world. If war comes again, involving as

many nations as have been drawn into the last two world conflicts, it makes one shudder to think what will be the result to our western civilization.

There are two other contributing factors to our present high interest in peace, besides our horror at the destruction of our present war. That is the fact that Germany's organized resistance seems about to crumble, though allied headquarters tells us not to be surprised if fighting continues into next spring and summer—and the fact that during this past week the San Francisco Conference has convened for the purpose of setting up some kind of world organization to guarantee the peace of the future.

Along with several million others, I am optimistic about the outcome of this war. It is not won yet, but it is very much nearer being won than it was two years ago. No longer need we fear that the Nazis nor the Japanese will rule the world. I am also quite optimistic about the outcome of the San Francisco Conference. I believe and confidently hope that there will come out of that conference an organization which will be highly successful—at least for a time—in maintaining the peace of the world. I express that opinion as purely personal, and as not even the opinion of an expert in world affairs. Take it for what it is worth. But with it, I am forced to express another less optimistic opinion. I have my very serious doubts about the maintenance of a permanent world peace, under the San Francisco conference's plan, or under any other plan.

Peace is more than treaties, trade agreements, more than world organizations, world courts, or world police forces. Peace, in last analysis, cannot be legislated, or organized, or enforced. Peace must come from within. When a man and his wife, for example, cannot get along in peace, you do not establish peace in their home by passing some new laws, or laying down new rules for them—though that may help. You can establish peace only by changing the two parties who are looking for peace. If two neighbors are fighting over a boundary line, and become bitter enemies, you may settle the problem legally by taking it to court, but you can bring peace between the two enemies only by changing them inside. Establishing a world court, and a world police force might provide for the legal settlement of international problems, but if the police force had to fight to keep the peace, there is no peace.

Peace, then, depends on people—not on organizations, or courts, or police forces, or armies. Peace is a quality of life which comes from within—from the souls of men. Peace is the result of certain inner impulsions and desires—of a will to peace which grows out of a righteous life. Paul names peace as one of the fruits of the Holy Spirit. Isaiah (32.17) tells us that the "work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." In opposition to this idea, Paul says further that the works of the flesh include hatred, wrath, strife, variance, emulations. And Isaiah repeats, "There can be no peace . . . unto the wicked." How can there be? "If ye bite and devour one another, take heed lest ye be consumed one of another. He that abideth not in law, shall be destroyed by law. Hate engenders hate, brutality breeds

more brutality, injustice fomenting anger and retaliation.

According to at least one translation of the Bible, which I consider a good interpretation of this particular verse, the angels who announced the Messiah's birth proclaimed peace—not to all men, but to men of good will. There can be no peace among men of ill will. There can be no lasting peace between men without mercy, or love, or justice, or patience, or long suffering, or brotherly kindness. A nation of people which has not yet settled the question of domestic peace—whose divorce rate is high, whose families cannot live in peace—is not yet ready for world peace. A nation which has not yet settled the race problem—which has not yet learned how to get along with its near neighbors in cities and small neighborhood communities, is not yet ready for world peace. A nation which has not yet settled the war between capital and labor, is in no position to try to abolish war between nations. A nation which is complacent and cynical about crime, about crooked politics, about graft and malfeasance in public office, is certainly not ready for world peace, for those same tactics in the international field will breed war. A nation which preaches and practices the philosophy that might makes right, and to the victor belong the spoils, will find no peace either at home or abroad. A nation in which there is unhindered class privilege, with exploitation, extortion, inequality, and economic injustice and slavery, can find no peace. A nation in which there is hatred, greed, pride, selfishness, wrath, and jealousy, between individuals or groups, can find no peace. A nation of idlers can have no peace. A nation whose people are in bondage of ignorance, poverty, or sin, can have no peace.

We repeat, peace is more dependent upon the spirit of people than it is upon laws, or treaties, or world organizations, courts, and police forces. The San Francisco Conference may set up a well-nigh perfect organization for world peace. That organization may—and I believe will—keep the peace for a number of years. But the San Francisco Conference is putting the cart before the horse. It is doing nothing to change the hearts, the minds, the souls, the wills of men, so that they will be ready to keep the peace. Before there can be permanent world peace, the men and the nations of earth are going to have to repent in sack-cloth in ashes, to come down in the depths of humility, to seek God's pardon for all past sins and errors and negligences, and then to rise from their knees to seek peace and pursue it down paths of righteousness, justice, love, and truth. The war has not changed men. The same old problems of human nature remain—the same old lusts, the same old jealousies, the same old hates intensified. . . .

There was such a peace proposed in Jeremiah's time—a peace which did not come from the heart, but which was limited and doomed from the beginning by the covetousness and the false dealing of those who sought peace. Of that peace and its sponsors, Jeremiah wrote: "They have healed also the hurt of the daughter of my people slightly, saying Peace, Peace; when there is no peace." Lest I be misunderstood here, let me repeat: I believe in, and have high hopes for the San Francisco Conference—as far as it can go.

But if it merely sets up a machinery for peace, without changing the hearts of men so that they WILL to keep the peace, the best machinery in the world will fail.

On the 1st day of November, 1831, Joseph Smith, the 19th century prophet, painted rather a pessimistic picture, with an equally pessimistic outlook for world peace, speaking as he and his church believed, under prophetic inspiration. He warned that the anger of the Lord was kindled; that his sword was bathed in heaven, and should soon fall upon the inhabitants of the earth; that the day would soon come when they would not hear the voice of the Lord; that it should be cut off from among the people. And the reason? We quote: "they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Because men continued thus unrepentant and depraved and wicked and violent, certain things were bound to follow. Certain causes always produce certain results. As a man, or a nation, or a world sows, so also shall it reap. This document therefore went on to warn: "He that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received. . . . The day speedily cometh, the hour is not yet, but is nigh at hand, when **peace shall be taken from the earth**, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints. . . ." This statement seems reasonable and logical. There can be no peace to the wicked. The work of RIGHTEOUSNESS shall be peace. God himself cannot force ungodly men, who own no allegiance to him, to keep the peace. He can destroy them, but not by peaceful means. Paul said, "Ye are the servants of him ye list to obey." If a world obeys the Devil, it must be subject to the Devil—the Devil's dominion. And there can be no peace in that dominion.

In another prophecy, dated December 25, 1832, Joseph Smith foretold the Civil War, and predicted that it would start at the rebellion of South Carolina over the question of slavery. There was warning furthermore that from this time forth, war should be poured out upon ALL NATIONS, and should continue until God had made a full end of all nations. Study your world history from the beginning of the Civil War until now, and you can hardly find a five year period in which there was not a war being fought somewhere; nor a five minute period in which preparation was not being made for the next war. And each war as it succeeded the last one, has increased in efficiency, in violence, in destructiveness, in the misery and privation and death that it has dealt not only to the participating armies, but to noncombatants, women, and children.

A reading of the 24th chapter of Matthew gives us little hope for world peace, until He shall come whose right it is to reign and rule over men—the Christ who shall transform the kingdoms of this world into his perfect kingdom of peace. There will be no place in that kingdom for the wicked, the rebellious, the unrepentant.

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. . . . But he that shall endure to the end shall be saved." There is hope for repentant men, who turn to righteousness—a hope which is beautifully expressed by Isaiah as he sings, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it **with judgment and justice** from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7.)

And again in the 11th chapter, Isaiah sings of the rod which shall come forth out of the stem of Jesse, and foretells that he shall judge the poor with righteousness, and reprove with equity for the meek of the earth—righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. When this day comes, the wolf shall dwell with the lamb, and they shall not hurt or destroy in all my holy mountain, saith the Lord.

So, while we hope and pray for the success of the San Francisco Conference, and determine to support whatever workable organization it evolves for helping to keep the peace of the world, let us not lose sight of the fact that there can be no peace until PEOPLE are changed—until people such as you and I, and our neighbors at home and abroad—are willing to forsake the sins that bring strife and contention and hatred and war, and give our allegiance to the kingdom of our Lord and of his Christ, who shall reign forever in justice and mercy and equity and in the beauty of holiness.

A LETTER FROM A LITTLE GIRL

406 Concord Ave., Rockford, Illinois.

Dear Advocate:

One day my head was hurting me terribly, and Mother asked me to come and help her pick plums, but my head hurt so badly that I didn't think I could, but when I got there I thought of this song: "Just a little talk with Jesus makes it right, all right, just a little talk with Jesus makes it right, all right. In trials of every kind, praise God, I always find, that a little talk with Jesus makes it right, all right." As I sang a few words of that song I began to pick plums and, when I picked the last one, I said, "Mother, my headache is all gone." So after that this has been my favorite song. And though our troubles be big or small, if we would have a little talk with our Lord, what a joy it would be. If he can help one, he will do the same for us all if we only trust him.

This is my first time writing. I am in the fifth grade at school. I am asking an interest in your prayers, and my prayers are for all.

CAROLINE CARLSON.

Editor's Note:—Well, Caroline your testimony is very interesting, and I am sure our readers will all enjoy it. There is nothing stronger than the faith of a child, so just keep on in this beautiful faith, and you will find that it will bless your life.—B. C. Flint.