

# 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.

Volume 22

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## What, Then?

When all the great plants of our cities  
Have turned out their last finished work,  
When merchants have sold their last silk,  
And dismissed their last tired clerk;  
When banks have raked in their last dollar  
And paid out the last dividend;  
When the Judge of the earth says;  
"CLOSED FOR THE NIGHT!"  
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem  
And the preacher has made his last prayer;  
When the people have heard their last sermon  
And the sound has died out on the air;  
When the Bible lies closed on the altar  
And the pews are all empty of men,  
And each one stands facing his record,  
And the Great Book is opened—WHAT THEN?

When the actors have played their last drama  
And the mimic has made his last fun;  
When the film has flashed its last picture  
And the billboard displayed its last run;  
When the crowds seeking pleasure have vanished  
And gone out in darkness again;  
When the trumpet of ages is sounded  
And we stand up before him—WHAT THEN?

When the bugle's call sinks into silence,  
And the long marching columns stand still;  
When the captain repeats his last orders  
And they've captured the last fort and last hill,  
And the flag has been hauled from the masthead  
And the wounded afield are checked in  
And a world THAT REJECTED ITS SAVIOR  
Is asked for a reason—WHAT THEN?

J. Whitfield Green.

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## ZION'S ADVOCATE

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EDITOR IN CHIEF, B. C. Flint, 209 S. Crysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

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## Editorial

### HEAVEN; HELL; PARADISE

From time immemorial the human mind has speculated with reference to the future state of the human race. Many and varied theories have been advanced as to whether there is a future life or not, and if so, of what does it consist and what is its nature.

Some teach that man is wholly mortal, and without a living soul that can realize, or be in a state of consciousness. Others teach that men have souls but that they transmigrate and become possessed by other entities, and so progress throughout the eons of eternity.

The majority of Christians believe that the soul is conscious after death, and according to the type of life lived here in the earth life, these souls will be consigned immediately upon leaving this body to a beautiful place termed heaven, or to a place of endless torment called hell.

Sermons have been preached, hymns have been sung, and books have been written seeking to depict the glories of the redeemed in heaven, and their state of bliss, also the horrors of hell have been likewise perpetuated in song and written explanation. All of which has largely tended to further confuse and add to the speculation in human thought.

The very fact of all of this mass of critical attention to the subject existing, should invite the student to pause and ask himself the question; Is this whole matter a mere fantasy, or is there some authoritative source that can be appealed to, to enable an intelligent and Godly conclusion to be reached? In short, do we have a hope of a future life that will be affected by the kind of life we live while here in mortality? If there is the same authoritative source that would settle the one question would also contain the solution to the other.

Mankind's conduct here on earth has largely been directed by the hope of reward for good deeds done, or the fear of punishment for wrong doing, when this span called life has ceased. The question then becomes of

vital importance and in this brief analysis we will seek to throw some light on the matter, and make our appeal to the one source of authority recognized by all Christians as being true and valid in its teaching, viz., the Word of God, the Holy Scriptures.

Here, however, at the very outset we meet the obstacle of confused human reasoning. MOST of the theories advanced have been furnished us by self-styled believers in the teaching of the Scriptures. Why then the confusion? Only one of two conclusions can be drawn from this fact. Either the Scriptures are not sufficiently clear on the matter, or human reasoning has reached out and beyond the plain teachings of the scriptures. If the first is the reason, then mankind is justified in insisting on their own individual interpretation of the various scriptural references to the subject. If, on the other hand, the scriptures are clear and definite in their exposition of the matter, and humanity has deceived itself by fantastic human conceptions of what lies ahead, then it should not be a difficult task to let the Bible tell its own story.

First, we will briefly examine the ordinary view held and taught by the average Christian. It is this; at death, if we have been good, have accepted Christ as our personal Savior, have yielded obedience to the terms of salvation as understood by this type of believers, then we will be wafted on angelic wings to the realms of bliss, and there throughout eternity, we will have a pair of wings; we will be furnished with a golden harp, and a white robe; we will be rewarded by being permitted to sit on a golden stair, with all the other saints, and there enjoy, in this state, an eternity of idleness and innocence. God and his Son Jesus Christ will be there smiling upon us, and that all of this will be somewhere "Beyond the bounds of time and space, look forward to the heavenly place," as one hymn goes. This type of future for the soul may have an appeal for the poetic minded, but if all of this fine and beautiful poetical philosophy cannot be found in the Bible, then we must conclude that it had its origin simply in the minds of poets, and has been accepted by the masses in lieu of a more scriptural and logical understanding of man's future state.

Then by this same type of believers, we are told that if we have failed to come up to the standards of right living and religious acceptance, as understood by them, at death we will be consigned to a place called hell, and in their efforts to describe this place they have conjured up in their minds the most horrible state it was possible for them to invent, and because the term "hell fire," is used in scripture they have woven around that idea the most terrible state of suffering imaginable, and even unimaginable. So terrible in fact, that naught but the mind of a fiend could conceive or invent, and then in both the case of the righteous in heaven and the wicked in hell, as presented by them we are asked to believe that God is the designer and manager of this incongruous and contradictory state of affairs, because either of these future states are brought about by the kind of life that had been lived during the short span of existence on earth called life, by the individuals affected. Yet their fate is for eternity.

As opposed to all of the above we find the Scriptures teaching that God is the Father of the race. That He has made man in His own image. That he loves His fallen and weak human creation to the point that he makes the greatest gift imaginable to this creation in his own Son. "For God so LOVED the world that he gave His only begotten Son that whosoever believeth in him might not perish, but might have everlasting life." John 3:16. Then we are also told, that Jesus was a "lamb slain from the foundation of the world."

These thoughts should cause us to turn our attention to the mission of Christ and its purpose and scope. In the first place the above described theories do NOT take into consideration the question of the resurrection from the dead at all, or if it does, it merely means a change in the physical nature of those affected. It does not take into consideration the fact of the Scriptural teaching that the soul of man is conscious between death and the resurrection, and that state of consciousness may have a very vital bearing upon the eternal state of the individuals affected, and finally it does not take into consideration the Biblical statements, which have no logical opposite, namely the sphere of activity for the resurrected beings who once inhabited this earth. In short, a resurrected physical body in hell is quite a different matter from the soul of man in an unresurrected state. One could be subject to literal fire that could burn while the other absolutely could not, yet the Bible plainly teaches the resurrection of both the righteous and the wicked. Likewise the un-resurrected soul of man in heaven would be quite a different thing from a man after a physical resurrection had taken place. So this poetical picture of "white robe," "harp," "wings" and "golden stair," (If they are assigned immediately at death), could never be anything but ethereal, or spiritual, or in short, a poetical, fantastic myth.

What then does the Bible teach with reference to the condition mankind enters into at death, and does that mean a final and eternal condition?

The Bible plainly teaches that man is a dual creature, possessed with a physical body and an immortal soul, that at death, there is a separation, and the body goes back to mother earth and the spirit (soul) returns to the God who gave it, and that then there is a partial judgment. If the individual has been righteous, his soul is consigned to a place of rest and peace called Paradise. Or, if on the other hand the individual has been wicked his spirit (soul) is consigned to a place of punishment and correction called Hell, and in both conditions these souls are conscious, otherwise there would be little difference which place they went to, if they knew nothing about it. Also the Bible teaches that instruction is going on in both places.

But first we will notice what the Bible says about the consciousness of the soul in either place. We have the story sometimes called a parable, told by the Christ, and found in Luke 16:19-31. This is the story of the rich man, and the poor man named Lazrus. As to this story being a parable, all we can say is that Jesus makes the unqualified statement, "THERE WAS A CERTAIN RICH MAN," and "THERE WAS A CER-

TAIN BEGGAR, ETC.," At any rate they both died and in death their souls were not only conscious, but were conscious of their condition, and it was having a very decided effect upon them, especially the rich man in hell. He even partook of a missionary spirit and wanted missionary work done among his brethren who were still on earth.

Then in 1 Peter we learn about Christ going and preaching to the spirits in prison, (Hell.B. C. F.) 1 Peter 3:18-21. These two are so explicit that we will not consume further space with it. But, that all mankind MUST eventually stand equal in understanding of God and so be left without excuse, we learn from 1 Peter 4:6, that the gospel is preached to the dead, that they may be judged according to men in the flesh, or in other words ALL mankind will be placed under the tutorship of Christ and thus stand equal so far as understanding of the mission of Christ is concerned, before their judgment can become final. The message of the angel's announcing the birth of Christ asserted that the coming of the Savior was a message of joy to ALL people, so in order for that to be so, "ALL PEOPLE," whether in life or in the spirit world, must sometime come in contact with that message, and come forth in the resurrection either of the righteous or the wicked, before the judgment can sit. The 20th chapter of Revelation makes this very plain.

So much for that phase of the matter. The next thing is, What and where is to be the abode of humanity, AFTER the resurrection? Nothing anywhere can be found in the Bible about resurrected man going off, "beyond the bounds of time and space," and there with wings and harp, idle away the eons of eternity sitting on a golden stair. But, we do find a redeemed earth beautifully pictured with all of the natural activities of physical life going forward under the benign management of the kind Creator of the Universe. It will be a place where man will "build houses and inhabit them." It will be a place where "the lamb and the lion will lie down together." It will be a place where "man shall plant vineyards and eat the fruit thereof." It will be a place where there shall "nothing hurt nor destroy in all my holy mountain saith the Lord, for the earth will be full of the glory of God as the waters covers the sea." Revelation 21, and Isaiah 11:4-9 and Isaiah 65:17-25. This beautiful picture is the Bible provision for man's future existence and according to the teachings of the Scriptures all the way through it is indicated that mankind will have this beautiful scene of activity allotted to him according to his works while here in this life as the scene of his earthly probation.

How much more beautiful and Godly this sounds when compared with the drear and cruel inventions of man as outlined at the beginning of this article. This shows a kind loving Father at work in the interest of his own creation. Certainly, if He loved the world, sin cursed though it may be, to the extent that he gave His only begotten Son for the one and express purpose of bringing about this blissful condition, certainly that love would extend beyond the grave, and not just up to the hour of death and then turn to hate of the most

frightful kind. Who can love and obey the fiendish monster that has been held up to us as a vengeful tyrant who had created, then threw temptation in our way, to trap us, and then because we were trapped, turn us over to the devil to stew and fry in an eternal lake of fire? How much more beautiful and in keeping with the nature of a loving Father, is the beautiful story of the Bible about man's future destiny and God's eternal watchcare over him.

B. C. FLINT.

#### ABOUT BROTHER JOHN G. JENKINS

Because of the fact that some are trying to make capital out of the fact of Brother Jenkins' return to the Reorganized Church, and without knowing some of the things that may have been the inducement for his act in doing so, we feel that it might be illuminating to all, for us to publish one of his late letters to us, which might throw considerable light on the subject, and quiet the minds of those who have become disturbed over the matter. Much of this letter is of a personal character, and we will omit those parts which would be of no interest to the membership in general.—B. C. Flint.

10 Hoel, Pentwyn, Tynybryn, Tonyrefail, Glam.  
To Apostle Flint:

Dear Brother and Sister Flint. Yours came safely to hand with the greatest of thanks. I wish to say in reply to your good letter that we have no rights to be contrary to one another in the gospel work. We should always work in harmony in the gospel of Christ. I wish now to state my position with regard to Bishops. I do honestly believe in one General Bishop at the headquarters to have the central fund and all other bishops to work in harmony with the general Bishop. We are now dividing the church monies into fragments. Let the church have a full report in the Advocate as to how the money is spent. We need money for printing tracts, and hymn books and for missionaries to be put in the field. We want to build the temple and also redeem Zion. . . . Thanke Sister Flint for your kind letter, and for your frankness. I have been very busy in church work the last few weeks. I have been to Abercwmboi, and Skewen, Pontypridd and Ystrad. The church is divine and I must be about my Father's business. The more I do, the more I want to do. I am proud of the church. I am glad to see your letters in the Advocate. I am reading them with great joy. . . .

The Reorganized church is trying hard for me to rejoin them. The Apostle Oakman and the President of the district have been with me. Have you seen the forty-ninth message by Draves? That message is calling myself and a few others to work as elders in that church, but I am still remaining in the Church of Christ on the Temple Lot. They are working hard on both sides for me to join up with them. I shall remain faithful in the Church of Christ on the Temple Lot. You said in your letter that you should like to be with us in our hour of need. I sure wish you were here.

I hope this will clear up all misunderstandings that may have been between us in the church and we shall always remain faithful to one another. (We had differed on the matter of Bishops.—B. C. F.)

Brother Sam is very faithful in the church. (Samuel Beacham, B. C. F.) I wish to thank you also Sister Flint for the frankness you wrote your letter and gave us the truth. We all hope you will have a good Christmas and a Happy New Year. We all feel sorry for the condition of your dear son-in-law and we shall always remember him in our prayers. May the Lord restore him in the near future. I should like for you to convey my greatest thanks to Sister Skinner for her kind letter. I hope you will have a real good conference. I wish I could be there with you. I should like if it was possible for me to have a real shake of the hands with you both again. I should like for you, if it is possible to give me a brief report of the conference within a week of the time of its holding. You can make this statement that John Jenkins intends to help fight the battles of the Church of Christ with my brethren and also work in harmony with every enactment of the conference in the future. Also we, in this country regret from the depths of our hearts the bringing up again the question of working harmony with the other groups. I think it is out of harmony with everything.

Sister Jenkins desires to be remembered to you both. I may send a brief report to the conference through you. I may also have a letter from you before then. Thanks kindly for your good letter. May the Lord bless you in your efforts to the truth of the gospel of Christ.

Your ever loving brother,

(Signed) JOHN JENKINS.

Note:—The above is a sample of the type and spirit of the letters we received from Brother Jenkins, up to the time we received the following typed note, (evidently written for him, since the verbitage is not that of Brother Jenkins) but it was signed by Brother Jenkins, so is doubtless his desires in the matter.—B. C. Flint.

10 Hoel Pentwyn, Tynybryn, Tonyrefail,

S. Wales, England, October 23, 1944.

Mr. B. C. Flint,

209 S. Crysler, Independence, Missouri, U. S. A.

Dear Sir:

After due consideration, in relation to the position of the Temple Lot Church of Christ, which it has to the Revelations given to the church by Joseph Smith the Seer, that the Church of Christ which you represent, is out of harmony with the word of the Lord as revealed therein, and I request that you take my name from the record of said Church, because I have returned again to the Reorganized Church of Jesus Christ of Latter Day Saints.

And do not send me any more of the Advocates, because I have no desire to be concerned with them.

(Signed) JOHN JENKINS.

### NOTICE OF REUNION

The 1945 annual reunion of the Northern Missions of the Church of Christ (Temple Lot) will be held at Bemidji, Minnesota, from July 18 to 22 inclusive. Preparations are being made to furnish food and shelter for those who come. Those who desire to join with us in seeking our Heavenly Master for spiritual strength and guidance are cordially invited. Please notify one of the members of the committee, R. F. D. #1, Bemidji Minnesota.

Signed,

Mrs. B. A. Winegar,  
Mrs. B. N. Wentworth,  
Mrs. Denver Gibbons,  
Mrs. L. A. Gould,

Committee.

### INDEPENDENCE NEWS

Today we can really appreciate the beautiful sunshine after many days of cloudy, rainy weather. We have had a very cold, wet spring here in Independence, which has caused the growth of the gardens and field crops to be very slow. A great deal of work on the farms, that should have been done weeks ago, has not yet been started, but a few warm, sunny days and everything will look different.

Easter, Mother's Day and Children's Day have come and gone since last we wrote. Each were appropriately observed. Easter, with Sacrament service in the morning and a program of readings and songs followed by a sermonette in the evening. A program was given on both Mother's Day and Children's Day which was enjoyed by all present.

Besides our pastor, Brother W. F. Anderson, and others of the local priesthood, Brethren C. L. Wheaton, B. C. Flint, Maynard Case, Arthur Yates, LeRoy Wheaton, Elmer Hunter, who have given us a great deal of good counsel and much food for thought, Bro. Fred DeLong of Lamoni, Iowa, has been here and preached for us. Bro. Garland E. Tickemyer, pastor of the Stone Church, spoke for us one evening. Also Bro. W. L. Caldwell, another elder from the Reorganized Church of Jesus Christ. It does not seem to make much difference who the speaker may be, the thought is always the same—the nearness of the coming of Christ. The great amount of work that must be done before his coming—personal righteousness. We, each and every one of us, must get ourselves ready for that coming if we wish to enter in and dwell with Him.

Brother and Sister B. C. Flint have gone out on a missionary journey; they have been gone several weeks. We miss them in our church services, but many of you saints will enjoy their coming among you.

Brother K. J. Smith with his two children, Alexander and June, have gone down to his father's (Brother Arthur Smith) at Ava, Missouri, to spend the summer. We hope the trip will not only be an enjoyable one, but will be beneficial to Brother Kenneth's health as well.

Two young men, Brethren Albert Cooper and Ernie Premo, who had spent the winter in Florida, stopped here on their way home this spring, and spent several

days with friends. They not only gave us two very good talks in the evening, but gave of their talents of music as well. Brother Ernie singing for us in the morning and again at the evening services with Brother Cooper accompanying him on the piano. These young men will not only be remembered here for the services they rendered in the church on Sunday, but for the work they did during the week, for they took rake, scythe, and mower and trimmed the lawn.

I wish each of you might drop in on our Friday night Study Class, for it is very interesting and I am sure you too, would enjoy it. We are studying the origin of the Church of Christ. We have just finished the life of Joseph Smith, up to the time of the translation of the Book of Mormon.

Those of you who have visited here in the past will miss the old pipe organ when you come again. The organ has been sold and moved out. We hope, as soon as the war is over, to be able to have another really good musical instrument in its place. One that will add to the enjoyment of the church services for all those who come to worship in the little white church on the Temple Lot.

ORA BUTTERWORTH DERRY.

### "GO YE"

Hear your commission, O Church of the Master!  
Friends and disciples of Jesus, take heed.  
How are you doing the work of the Father?  
How are you caring for hunger and need?

Useless to stay in your doorway, and beckon—  
Those who need you will never come in;  
Fighting the devil with art and with culture,  
How he must laugh at his stronghold of sin!

Go—to the sheep that are scattered and fainting;  
Having no shepherd, and tell them to come;  
Go—to the highways, and tell every creature  
Still the feast waiteth, and yet there is room.

Go—the time shortens, the night is approaching—  
Harvests are whit'ning and reapers are few;  
Somewhere, perhaps, in the darkness are dying  
Souls that might enter the Kingdom with you.

Go—for the foe goeth, tireless, cunning,  
God and soul he is holding in fee.  
Go—lift his gauge in the might of the Stronger,  
And in that Power declare the slaves free!

Go—our Lord goeth to man's petty judgment,  
Bearing His cross in midst of His foes;  
Let us go forth to Him, mocked and derided,  
Bear His reproaches, and share in His woes.

Go—Church of Christ, for He goeth before you,  
And all the way that ye take He doth know.  
On the bright morrow He'll say,  
"Come ye blessed,"

But till the dawning the message is, "Go!"

—Annie Johnson Flint.

# The Standard Bearers

## STORIES OF THE RESTORATION

### In Missouri, Persecution Begins

We have told you about the understanding that was had among the members of the church in the early days, that the land of Missouri was to be the place for Zion and the gathering of the saints, and the building of the Lord's Temple for the House of Joseph.

We have also told about the attitude that was held by the Missourians toward the claims of the saints, and their belief that God was an unchangeable God and that the spiritual gifts mentioned in the New Testament were for folks today as a result of the old Jerusalem gospel having been restored back to the earth. The Missourians regarded these claims as blasphemous, and began to agitate the citizens against the idea of the saints settling in their midst, and articles were published in their papers particularly the *Western Monitor*, so inflammatory that mob violence began to rear its ugly head, and the saints were accused of every crime, that was known to man, and when an actual crime was committed it was the rule to lay the blame for it upon the saints.

We have now twice published in this department an extract from the *Western Monitor*, which showed the manner of attack. We will now tell the story of the immediate results that followed this inflammatory publication. It is as follows: A meeting was called and a committee appointed, among whom was Jones H. Flournoy, at that time Postmaster in Independence, and other leading citizens. This committee presented an ultimatum to the saints to leave the country at once, or take the consequences. In turn the saints appointed a committee to seek a peaceable settlement of the difficulty, and we will herewith give the substance of their petition. We quote from volume 1 pages 316, and 317 of the *Reorganized Church History*.

"On Saturday, the 20th of July last, (1833) according to the foregoing document, there assembled suddenly in the town of Independence at the courthouse between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Bristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners; namely, Edward Partridge, A. S. Gilbert, John Corroll, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star*, and close printing in Jackson County, and that we as elders of said church should agree to remove out of the county forthwith. We asked for three months, for consideration. They would not grant it. We asked for ten days. They would not grant it but said that fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

"The four or five hundred persons as a mob, then proceeded to demolish or raze to the ground the print-

ing office and the dwelling house of W. W. Phelps & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors, the press was broken, the type pied, the book work, furniture, apparatus, property, etc., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families left destitute of the means of subsistence.

"The loss of the whole office, including the stoppage of the *Evening and Morning Star*, a monthly paper, and the *Upper Missouri Advertiser*, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

"The mob then proceeded to demolish the storehouse and destroy the goods of Gilbert, Whitney & Company, but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst., they then stopped the destruction of the property and proceeded to do personal violence. They took Edward Partridge, the Bishop of the Church, from his dwelling house by force, and a Mr. Allen, and stripped them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the courthouse. They caught other members of the church to serve them in the same manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned till the 23rd inst.

"On the 23rd inst., early in the day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the horrid yell. They proceeded to take some of the leading elders by force, declaring it to be the intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops; whereupon John Corroll, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church; but being assured by the mob that every man, woman and child would be whipped or scourged until they were driven out of the county, or they or the Mormons must die."

This horrible experience was very evidently brought upon the saints because of their faith and their unwillingness to cease teaching the principles of the gospel. True, it was alleged, as has already been mentioned in these stories, and admitted, that there were doubtless some unwise moves and claims made by the saints, and that some, through zeal and an uncomplete understanding of the true purpose of the res-

toration, was present. But nothing has ever been presented that would excuse the brutal savagery of the old time Missouri mobs.

After the events above mentioned, and the mob had appointed a new committee, more blood thirsty, if possible, than the first, called upon the saints to leave the county forthwith, and there was a memorandum drawn up between the parties, that was an ultimatum under the following style: "Memorandum of agreement between the undersigned of the Mormon society, in Jackson County, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833. It is understood that the undersigned members of the society do give their solemn pledge each for himself, as follows: to-wit:— Then follows the very un-American requirement that the leading elders remove their families all out of the county by the first of the following January. That all other members of the church MUST be removed out of the county not later than the following April, and that if any other members of the church were on their way to Missouri, that they were to be contacted and advised not to come any further. Furthermore, all privileges of publicity by press or otherwise was forbidden, and even if any tried to get redress for their wrongs by process of law, or for the recovery of their property, death was liable to be their penalty. The list of property destroyed was colossal, but never was it redressed.

From Jackson County, the saints sought asylum in Van Buren County, and for a very brief time were unmolested, but later because of the widespread propaganda against the saints, it was only a short time till the same kind of persecution began to rage there. The saints were accused with all kinds of crimes the purpose being to inflame the minds of the citizens against the Mormons as the Missourians called them. From there the saints addressed a petition to the governor of the state; Daniel Dunklin, an extract from which reads as follows: "Our situation is a critical one; we are located upon the western limits of the State, and the United States—where desperados can commit outrages, and even murder, and escape, in a few minutes, beyond the reach of process; where the most abandoned of all classes from almost every State may too often pass to the Mexican states, or the most remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the general government amid corrupting influence of midday mobs; might massacre our defenseless women and children with impunity.

"Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek we have turned the other also; when we have been sued at law and our coat been taken we have given them our cloak also; when they have compelled us to go with them a mile we have gone with them twain. We have borne the above outrages without murmuring, but we cannot patiently bear them any longer; according to the laws of God and man we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon

by a lawless mob with impunity, that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

"Knowing as we do that the threats of mobs, in most cases have been put into execution; and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenseless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty;—we appeal to the Governor for aid; asking him by express proclamation or otherwise to raise a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse, for defamation, as to ourselves, and if advisable to try for treason against the government; that the law of the land may not be defied nor nullified, but peace be restored to our country. And we will ever pray."

To this patriotic and intelligent exposition of their persecutions, the Governor returned a very weak and vacillating reply. It was very clear that he did not credit the seriousness of the persecutions nor the causes for them, nor the common prejudice of the Missourians against the religion of the saints. He called their attention to the fact that he was satisfied that an appeal to the law, by ordinary process would give all of the redress desired. In short he played the part of the astute politician who felt his dependence upon the votes of the people for his continuing in office.

He gave them a very fine lecture on the rights and privileges of citizens in general, and assures them that he sees no need for executive intervention, but advises that since this is a "Government of laws, etc." there could be no possibility of a miscarriage of justice if they would just place themselves, their loved ones and their property, under the protection of the local officers empowered to keep the peace and redress wrong.

This seems now, a very weak assurance in the face of the very wrongs they were calling to his attention, with the further fact that THEY HAD exhausted all of their resources in that direction, and HAD suffered death and the loss of property, because the officers charged with executing the law and protecting citizens had placed themselves in league with the mob, and the petitioners called the attention of the Governor to this fact.

In presenting these historical stories of the restoration to our young readers we feel that much profit can be obtained by a close study of the scholarly language, and masterly way in which the early saints were able to present their case, and the beautiful spirit that

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# 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. 3

By Isaac M. Smith

### "They that Never Knew Me"

In the eleventh chapter of Mosiah we learn that the young generation who grew up after the death of King Benjamin, would not obey the gospel (v. 81); but they remained in their carnal state (v. 85), and finally caused dissensions in the church (v. 86), causing the church members to commit many sins (v. 87). The church authorities did not know what to do with the transgressors in the church, and so Alma carried the matter before the Lord, and asked for light. The voice of the Lord came unto him and, among other things, said:

"And because thou hast inquired of me concerning the transgressor, thou art blessed." Mosiah 11:101.

Alma was asking "concerning the transgressor," and not those outside the church; hence the answer he gets from the Lord would be supposed to refer to the transgressor, especially as the Lord promised to bless him for asking concerning them. And in this answer to Alma's prayer, the Lord said (v. 105), "It is I that granteth unto him that believeth unto the end, a place at my right hand"; and this leaves the impression that some, the transgressors of whom Alma was inquiring, would believe (or had believed) but not unto the end. In the next verse the Lord says:

"For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place eternally at my right hand." Mosiah 11:106.

Those who believe "unto the end" are the ones who will know him at the last day, when the Lord calls them. But those who failed to believe "unto the end" will not know him; and of them the Lord says:

"And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth, and shall stand before me; and then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed. And then will I confess unto them, that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels." Mosiah 11:107, 108.

And the first part of the next verse would seem to convey the idea that he was speaking of those outside the church, were it not for the verses following. He says:

"Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him will I not receive at the last day." Verse 109.

It might be thought that he would not speak of re-

ceiving people into the church if they had already belonged to it; but we should notice very carefully the writer's manner of expressing himself before deciding on his meaning. And in the same verse (v. 109) the Lord tells Alma to judge the transgressor according to his sins; and if he repents, to forgive him. But on the other hand, he says that "whosoever will not repent of his sins, the same shall not be numbered among my people."—V. 111. Does not "shall not be numbered among my people" express the same thought, substantially, as shall "not receive into my church"? And as the one does apply to the transgressor in the church, why not the other also? The writer further says that Alma wrote down the words of the Lord, "that he might have them, and that he might judge the people of that church according to the commandments of God" (v. 112); and that he "judged those that had been taken in iniquity" (v. 113), and that whosoever repented of his sins "he did number among the people of the church"; but those who would not repent of their sins "were not numbered among the people of the church, and their names were blotted out."—V. 114. But why should the Lord use such expressions as, "the same shall ye not receive into my church," and "the same shall not be numbered among my people," in speaking of transgressors who had already belonged to the church?

A careful examination of verses 85 and 86 will help us to an understanding of this. Those who had grown up and would not be baptized, "were a separate people as to their faith, and remained so"; they were not so numerous at first as the people of God; but "because of dissensions among the brethren, they became more numerous." V. 86. Those who dissented from the church went over to the other party; Alma went and asked the Lord what they should do with those dissenters; and the Lord tells him, if they will repent, to receive them, and number them among the people of the church; but if they "will not repent," "will not hear my voice," "the same shall ye not receive into my church," and "the same shall not be numbered among my people."

Coming now to the statement, "they that never knew me," I shall ask you to notice: first, that this is to be at the sounding of the second trump, or at the last day; and second, there are only the two classes represented here: those who "know me," and "they that never knew me." And to take the position that "they that never knew me" refers to little children and those who have never had salvation declared unto them, and to those "who have died not knowing the will of God concerning them," is to take a position which is in direct opposition to the plain and positive teaching of the book, in other places. And as the book teaches



that those who rebel against God and die in their sins, after they have received a knowledge of the truth, are to be turned into that place of torment prepared for the Devil and his angels, I am fully convinced that the text now under consideration will, when properly understood, be found in beautiful harmony with that doctrine. And as a help to a proper understanding of this text, I shall ask you to read another one, expressing a similar thought, found in Alma's teaching to the people of Ammonihah. It reads as follows:

"If we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful." Alma 9:11.

This people had received great light at one time, as you will learn in Alma 7:21, 22, 23; and they knew that these things were true (see Alma 9:29); and yet the writer here conveys the idea that it would be possible for that people, who had been visited by the Spirit of the Lord, had "conversed with angels," and had been spoken to by the voice of the Lord" (7:21), to harden their hearts against the word until "it has not been found in us." And speaking to the same people, he says again:

"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; and they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction." Alma 9:9.

Now when this people shall so harden their hearts against the word of God that "it has not been found in us"; continue to harden their hearts "until they know nothing" concerning the mysteries or the will of God; when they do this, then is the time they are taken captive by the Devil and led down to destruction. And on the other hand, those who do not harden their hearts will continue to grow in the knowledge of the truth, until they know the mysteries of God in full, and then they will know God. And with that agrees the following:

"Nevertheless, the day shall come when you shall comprehend even God." D. C. 85:12.

Even his saints, his apostles, and prophets, are not now able to comprehend God, only in part; and a very little part at that. Paul says "we see through a glass darkly," "know in part"; but, if faithful, we shall finally "know as we are known"; know the mysteries of God in full; "comprehend even God." And then we shall know him, in deed and in truth.

But the man who has simply obeyed the gospel and received the knowledge of the truth, and then turns back to his sins, has certainly not comprehended God. He has received a knowledge of the truth, a knowledge of the will of God concerning him; has been made alive in Christ, received a knowledge of the plan of redemption, and is now in a condition to act for himself. But, if he still loves the ways of unrighteousness, chooses to follow the Devil instead of Christ, and "remaineth and dieth in his sins," there is no redemp-

tion for him; and it will be said unto him at the last day, "You never knew me"; you never comprehended me; and this would be true, too. John says:

"He that loveth not, knoweth not God; for God is love." 1 Jno. 4:8.

He may know the will of God concerning him; he may know that the gospel is true; and, if he does, he is in a condition to know God, **if he continues in the faith to the end**; but if he stops his labors in the Divine life, and rebels against the truth, as it has been revealed unto him, he will never know the mysteries of God in full; hence he will never know God, in the proper sense, neither has he known him. Alma gives a very beautiful illustration of this in Alma 16:140-160. He tells the people that if they will plant the seed in their hearts, and it enlightens their minds and enlarges their souls, they may know it is a good seed; but even after they have "tasted this light," he says their knowledge is not perfect, only in the fact that the seed is good. They then know the truth, that the gospel is the power of God unto salvation; and by continuing to nourish this heavenly seed, it will finally bear heavenly fruit; enable them to **know God**. But if they neglect it, he says they "can not have the fruit thereof"; will never be able to comprehend God, that is, to properly know him. But they knew his law, the plan of redemption, and then knowing good and evil, if they rebel against God and choose that which is evil, it will be said to them at the last day, "You never knew me. And with this illustration of Alma agree the words of John:

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." 1 Jno. 5:20.

John says there are some things we know: "**We know that the Son of God is come**"; and **we know that he "hath given us an understanding"**; but this knowledge seems to be a means to a certain end, and the end desired is, "that we may know him that is true." They had planted the gospel seed in their hearts, and had obtained a knowledge that the seed planted is good; and I would not like to say that it had not borne gospel fruit in their lives, for it certainly had. But the grand object of all this is, "THAT WE MAY KNOW HIM THAT IS TRUE." And now, if they should stop short of eternal salvation and rebel against God, it would be said of them, as of those in the text now under consideration: they "never knew me." The Son of God had come, and had given them "an understanding," that they "may know him"; but it is only by being faithful unto the end that they may know him fully.

Hence I see nothing wrong with Alma 11:107. Many of those who had been the children of God had dissented from the church, and had gone over to those who were "a separate people, as to their faith"; and the question now was: Do they belong to the church or not? Shall we receive those dissenters, who have gone over to the unbelievers, into the church? or shall their names be blotted out of our records? And the answer is to receive them, **if they repent**; but if they do not repent and live faithful unto the end, they will be cast off at the last day, because they never knew

me"; and therefore, if they will not repent and hear the words of the Lord, do not receive them into the church nor number them among the people of the church.

### The Unpardonable Sin

There is one sin that is absolutely unpardonable, either in this world or in the world to come, and that is the sin against the Holy Ghost; and Alma defined it as follows:

"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, this is a sin which is unpardonable." Alma 19:8.

Those who commit this sin cannot obtain forgiveness, because it is impossible "to renew them again unto repentance;" they "crucify to themselves the Son of God afresh," when they do this, "and put him to an open shame." They count the blood of the covenant wherewith they were sanctified an unholy thing, and they do "despite unto the Spirit of grace," and will not repent of it; and as "there remaineth no more sacrifice for sins," there is no pardon for them. Sherem said:

"I fear lest I have committed the unpardonable sin, for I have lied unto God: for I denied the Christ, and said that I believed the Scriptures; and they truly testify of him." Jacob 5:33.

Jacob had said unto him, just before he made this confession:

"What am I, that I should tempt God to shew unto thee a sign in the thing which thou knowest to be true? Yet thou wilt deny it, because thou art of the devil." Verses 23, 24.

He had denied the Christ, knowing that he was telling a lie, and had, in so doing, lied unto God. And he knew of the unpardonable sin: knew what it was; and hence he said:

"And because I have thus lied unto God, I greatly fear lest my case shall be awful: but I confess unto God." Verse 34.

Even those who sin against the Holy Ghost will all confess before God that "his judgments are just," and that "he is merciful unto the children of men:" if they do not in this world, they will in the world to come; but it will be to their "everlasting shame." See Alma 9:26.

And Alma also says that they shall be brought before the tribunal of God,

"Having a remembrance of all your guilt; yea, a perfect remembrance of all your wickedness; yea, a remembrance that ye have SET AT DEFIANCE the commandments of God." Alma 3:34, 35

And this was true of the Nephites, some two hundred and thirty years after the coming of the Christ. The writer says of those "who rejected the gospel:"

"And they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ." 4 Nephi, verse 42.

And Mormon says of the same people, a few years later:

"And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had willfully

rebelled against their God." Mor. 1:17.

And again:

"And I saw that the day of grace was past for them, both temporally and spiritually, for I saw thousands of them hewn down in open rebellion against their God." Verse 40.

"For behold, the Spirit of the Lord hath already ceased to strive with their fathers." Mormon 2:45.

And in his letter to his son, Moroni, the same writer says:

"And they are denying the Holy Ghost." Moroni 8:33.

Nephi says, or the Lord said to him:

"After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me." 2 Nephi. 13:16.

"And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things." Alma 14:58.

And also this:

"For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? Know ye not that if ye will do these things, that the power of redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God? And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment." Jacob 4:11-15.

Those who have repented, and have received a knowledge of the things of righteousness; those who have been enlightened by the Spirit of God, and have been nourished by the good word of God: these are the ones whose state is worse than if they had never known these things, if they shall fall away and deny them; and these are the ones who are to go away into that lake of fire and brimstone, which is endless torment. This is the clear and positive teaching of the Book of Mormon from beginning to end. But if we take a text referring to this class of people being cast into the lake of fire and brimstone, and apply it to those who have never known these things, we place them in just the same condition as those who have rebelled against God, after having known the truth; and as the book so clearly teaches that there will be a great difference between these two classes, and that it is those who have once known the truth and then rebelled against it that are to be cast into the lake of fire and brimstone, it would not be right to take any

text, which is the least bit obscure, and put an interpretation on it that would make it conflict with those that are so plain and pointed. We should consider, as carefully as possible, the writer's manner of expressing himself; the class of people to whom he is speaking, the light thrown upon the text by other writers, or by the same writer at other times, before putting a cast iron interpretation upon the language of any writer or speaker. A man, speaking to those who know the truth, will express himself quite differently from what he would in speaking to those who are not in possession of that knowledge, even when speaking on the same subject; and yet there will be no contradiction, though there might SEEM to be to a man who does not understand the situation. In speaking to those who know and understand the truth, he would leave unexplained, or only partially explained, many things that would require a very minute explanation, if speaking to the other class. All speakers do this, and the Nephite prophets should not be made an exception to the rule.

### Endless Torment

The Book of Mormon clearly teaches that the lake of fire and brimstone is endless torment, as is witnessed by the following texts:

"For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment." 2 Neph. 6:43.

"For the atonement satisfieth the demands of his justice upon all those who have not his law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment." Verse 54.

"And death, and hell, and the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment." 2 Nep. 12:29.

"And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment." Jacob 4:15.

Jacob also says that the lake of fire and brimstone is "the second death." Jacob 2:65.

Now we have it clearly stated that this lake of fire and brimstone, to which the wicked are to be subjected in the world to come, is that "endless torment," so often spoken of, and is the same as the "second death"; hence there is a possibility of our learning the nature of that fire, for the Book of Mormon tells us just what that torment is.

Nephi says of the wicked:

"Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness." 2 Neph. 6:34.

And "Wo to the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day." Verse 67.

And he also exhorts them to prepare for the day of judgment,

"That ye may not shrink with awful fear: that ye may not remember your awful guilt in perfectness." Verses 91, 92.

And the words of King Benjamin are clearer even than this. Speaking of "this people," he says:

"And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return: therefore, they have drunk damnation to their own souls." Mos: 1-127.

"And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever." Verse 129.

They are simply consigned to an awful view, or a perfect knowledge of their own sins and iniquities; and this creates within them such misery and torment that it is "as a lake of fire and brimstone," and hence it is often referred to as such. And the same speaker also says of those who come out in open rebellion against God, and die in their sins, that "the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever." Mos. 1:83, 84.

Alma says that

"The Lord in mercy hath seen fit to snatch me out of on everlasting burning." Mos. 11:190.

But what was the nature of this "everlasting burning"? Listen to Alma again:

"My soul was wrecked with eternal torment; but I am snatched, and my soul is pained no more." Verse 193.

It was that eternal torment: a guilty conscience. The same that shall smite the wicked at the last day.

Speaking of this same thing, in after years, he says:

"I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth, and did hear no more; but I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins." Alma 17:9, 10.

He was racked with all his sins; but how?

"Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell." Verse 10.

"And now for three days and three nights I was racked, even with the pains of a damned soul." Verse 14.

And while in that condition, suffering "eternal torment," an "everlasting burning," or "the pains of a damned soul," he prayed: "O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death." Verse 16.

This makes it plain that "eternal torment," "an everlasting burning," "the everlasting chains of hell,"

or "the pains of a damned soul," is being "racked with all my sins."

And the experience of Zeezrom was the same. It is said of him:

"And his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell." Alma 10:41. (See also verse 90.)

Mormon says of the sorrow of the damned:

"But behold, this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God, but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin." Mormon 1:37.

"And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die." Verse 38.

They had willfully rebelled against God (v. 15, 39), and it was impossible to "renew them again unto repentance."

Please note the difference between those who have passed beyond the pales of redemption and those who have not. Alma, when he was brought to an awful sense of his own wickedness and sins, after suffering eternal torment for three days and nights, was forgiven, because of his repentance. And Zeezrom, although he was in rebellion against God, and contrary to his own knowledge too, had not committed the unpardonable sin, nor had his day of probation (this life) passed; and when he was brought to an awful view of his own guilt before God, he also was forgiven, after suffering "the pains of hell" in humble repentance and bitter regrets. But not so with the people in the days of Mormon: they suffered eternal torment, and sorrowed with "the sorrowing of the damned"; but in the midst of their misery, they would "curse God, and wish to die." What can God do for people of that kind? Their sorrowing is simply "because the Lord will not always suffer them to take happiness in sin; and for this they did curse him and wish to die, thus defying his power. And in the world to come it will be the same as it is here, in one respect at least: those who have rejected the gospel here, as Alma had, will no doubt suffer the pains of hell, and be racked with eternal torment, possibly till the last resurrection; but they will be brought to repentance and delivered through the power of the atonement; while those who have willfully rebelled against God, and died in their sins, will, under that same eternal torment, curse God, defy his power, and of their own choice be cast out from the presence of God. And Nephi says they became angels to the Devil:

"And they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and has no end." 2 Nephi 6:16.

The last death, we have learned, is to be like the first; and Nephi, speaking of what condition man would have been in, had there been no resurrection, says:

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself." 2 Nephi 6:10.

That would have been the condition of man had there been no resurrection: "angels to a devil," and, being like him, Nephi says they would have become devils.

And Alma, as already quoted, says:

"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 withdrawn 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 will be "subjected to the spirit of the devil," as in the first death (2 Nephi 6:9), and hence will be "his angels." And the Devil and his angels are the ones who are to go away into that everlasting fire prepared for them; and they are the only ones who are to suffer that eternal torment, after the last resurrection and the final judgment. And it seems to me that their being banished "from the presence of God" is an act of mercy, on the part of our heavenly Father. Mormon says:

"Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?" Mormon 4:52.

And then he answers as follows:

"Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." Verses 53 and 54.

Now as this class of people would be "more miserable" in heaven, with God and his angels, than they would be in hell, with the Devil and his angels, it is certainly an act of mercy to cut them off from the presence of God: it is an act of mercy towards them, and an act of justice towards the righteous. Indeed, King Benjamin says that when the wicked man is awakened "to a lively sense of his own guilt," it will "cause him to shrink from the presence of the Lord" (Mosiah 1:51). They hate God, and hate everything that is pure and holy; hence it would be additional torture to them, and torture to all who would be brought in contact with them, to keep them in heaven. Alma says:

"But he that knoweth good and evil, to him is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience." Alma 15:41.

And that he shall be raised to evil,

"According to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh." Alma 19:63.

He knows good, and he knows evil; and, knowing both, he is allowed to take his choice. He "listeth to obey that evil spirit," and, in doing so, rebels against God and becomes an angel of the Devil. Could God make that man happy? No, for Alma says:

"Behold I say unto you, wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness." Alma 19: 69, 70.

And Samuel the Lamanite said:

Yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head." Helaman 5:29.

While men are granted their choice, as to good or evil, they are plainly told that wickedness is not happiness; and that they can never find true happiness in doing iniquity, for the one is contrary to the other. And right along this line comes in the torment of the wicked; for, as already seen, the "sorrowing of the damned" was "because the Lord would not always suffer them to take happiness in sin" (Mormon 1:36). And, because of this, "they did curse God, and wish to die" (v. 37).

Some men seem to think it cruel on the part of God, to consign any man to endless torment. But what can God do for them? He gives them "according to their desires," and they choose that which is "contrary to the nature of happiness." Their sorrowing is because the Lord will not allow them to take happiness in sin; and, as they will not give up sin, they must continue in misery. To take them into heaven would only make them "more miserable" than to leave them in outer darkness, where the society, though bad, will be at least congenial.

### Conclusion

Permit me to say, in conclusion, that I have tried, in the investigation of this subject, to use the same common sense rule of interpretation that we ask the skeptic to use in dealing with the Bible. I have tried to notice the writer's peculiar manner of expressing himself, the class of people to whom and of whom he was speaking, and also the subject directly under consideration. And as we learned to begin with, that "nothing save it was exceeding harshness," and "continually reminding them of death, and the duration of eternity," would "keep them from going down speedily to destruction," I have taken for granted that the prophets expressed themselves in as strong language as they possibly could, to keep within the bounds of truth. And yet I find nothing in their language, when properly interpreted, that is in conflict with the doctrine of the church on the final destiny of man. Most of those texts, if not all, that speak of the wicked being sent away into the lake of fire, at the last day, were spoken to people who had known the truth, and then departed from the way of righteousness. And the servants of

God in speaking to that class of people, trying to bring them back into the straight and narrow way, would, as already explained, use stronger language than they would in speaking to those who had never known the truth; and especially would this be the case in referring to future punishment and the final state of the wicked. The "lake of fire and brimstone," "endless torment," "eternal torment," the "pains of hell," "everlasting burning," the "pains of a damned soul," the "everlasting chains of death," and the "sorrowing of the damned," its nature and its cause, are so clearly explained and illustrated as to throw much light upon the future punishment and misery of even the finally impenitent. And I failed to find anything taught in the book, even in the case of those sons of perdition, that represents God in the light of a cruel or revengeful being. Every writer and speaker should be allowed the privilege of defining the terms he uses; and the writers and speakers, represented in the Book of Mormon, have so clearly defined the above terms, that there can be no doubt as to their understanding of them, and as to the sense in which they used them.

I hope that good may result from the investigation of this subject, and that error may be exposed, the truth made manifest, and God's name be glorified.

March 6, 1901.

### YESTERDAY, TODAY, AND TOMORROW

It is easy to become needlessly fretted by many things.

#### Yesterday.

We do not act wisely to become overly fretted over incidents of the past, which we can not change.

"Hambone" Philosophy:

"Dat WORRYIN' man done, he never jes **Run Into Trouble.—He Run It Down.**"

#### Today.

People are fretted **Today**, over many future problems, best left for **Tomorrow**.

For instance:—**When** will we reach the collective Redemption of Zion?

#### Tomorrow

Shall we overlook some small duty of Today, while we fret over the great achievements yet to be won in the great march of yon distant Tomorrows?

For example: When will the Church learn to live the Law of the Brotherhood of Equality?

When will we become sufficiently united that we can see eye to eye, and thereby enjoy the greater Miracles promised?

All these are Great Issues. But there is one **Top-Most Matter**, more important to each one of us than all else combined.

#### The Present Hour.—TODAY!

Under all circumstances, what is the **Will of God** that I shall do **Today**?

Let no disappointments in all our Yesterdays, nor yet any overanxiety for the on-coming march of our yet un-born Tomorrows, becloud our **individual vision** **As to What God Requires of Each, To-Day.**

JAMES E. YATES,

## DO WE WANT PEACE, WITH VICTORY, OR WAR FOR CONQUEST?

Three plain steps will give us **Peace With Victory**.

Failure to take these **Three Steps** will perpetuate War for Conquest. As a Nation, we may take our choice.

The first step is **Contrite Repentance** of our sins. If we are to be saved from destruction, this is imperative.

The Second step: **Bonafide Endorsement** of Boundary-Line justice, and the non-military interference for control over foreign nations as stated in the **Atlantic Charter**. Adroit so-called "Security" inferences therein, to be canceled out.

Third step. Assure all our enemies now at war, that **We mean just that**; and that we will tolerate no post war "Peace Agreements" which would offer territorial, or other rewards for any aggressive warfare seeking conquest for expansion.

Our enemy peoples are as anxious for the war to end as we are.

When assured by this third step, that we really mean what the vaunted Atlantic Charter **SAYS**, in it's **surface expression** upon this vital issue, then their surrender will be quickly made.

Thus the foundations for peace can be made.

In this call for our **REPENTANCE** let it be remembered that this is not the mere words of any man, that by such means only, can this nation be saved from impending self-destruction in these terrible times.

Again: Do we who call ourselves "Christian nations," hope for the establishing of peace and for cessation of war, upon some other basis than that which the **Prince of Peace** will approve?

If we desire peace with victory for the right only, that can be won, while God himself approves.

Our enemies will quickly surrender in their wars for **injustice**, when we shall have first made our repentant surrender to the requirements of **God's justice**.

This our surrender to Him, He now makes mandatory, or else we are to continue to suffer the consequences of our blindness and disobedience.

In our present national sorrows, we are having a foretaste of the alternative, for our disregard of the inflexible laws of justice and of true righteousness. If we continue in disobedience, we can but continue to suffer.

### Time of the End Foretold

"Behold, the Lord hath proclaimed unto the end of the world."—Isa. 62:11.

### The Age of Airplanes

"Who are these that fly as a cloud, and as the doves to their windows?" Isa. 60:8.

### Destructions Decreed

"For the nation and kingdom that will not serve thee **shall perish**; yea, those nations **shall be utterly wasted**." Isa. 60:12.

### Numbered to the Sword

"Therefore will I number you to the sword, and ye shall bow down to the slaughter: **Because** when I called, ye did not answer; when I spake, ye did not

hear, but did evil before mine eyes, and did choose that wherein I delighted not."—Isa. 65:12.

**Remember,—Three Steps Just and Right, to Divert Our Impending Calamities.**

1. Repent of our sins. It is God not man, who requires this of us.

2. Obedience to Divine Law against **Aggression and Oppression!**

3. Justice **applied**; not mere mouthings about "War to End War."

### Consequences Resultant from Three Steps Taken

Foundations laid for a **Blessed Peace**. For a **Sacred Liberty**. For a **Mighty Freedom**. For a **Rich Prosperity**, such as will astonish the whole world.

All this to be put embryonic, before the final **Enduring Peace** for which the decrees of the Almighty God hath provided, that we live, and move, and have our being.

For any goal less than that, provides our intelligence with no reason whatever, for man's existance upon the earth.

To win the peace desired by the best people in all nations, let us conform strictly to the **inflexible laws of eternal justice**, and thus obtain a **holy peace**, and a **righteous victory**.

JAMES A. YATES.

Los Angeles, California, Dec. 29, 1944.

## MICHIGAN NEWS

### Flint

The Flint local has sold its basement church and are now holding their meetings around in the various homes. On April 7 we had an all-day meeting at Brother and Sister Glenn McNaughton's. Brother and Sister R. Housh of Detroit were here for this meeting.

The following Sunday there was an all-day meeting at Sand Lake, at the home of Brother and Sister Hanes.

On April 22 there was an all-day meeting in Keego Harbor. There was a prayer meeting and three sermons. Brother Amos Surbrook, Brother W. Graves and Brother V. Burnes, were the speakers.

We were all very happy to hear that Brother and Sister A. Smith of Otwesta Lake have a baby girl. Also that young Jack Surbrook of Wyandotte is recovering from his wounds received in action.

## MOTHER

When a fellow feels blue and disgusted, clear through

And into his head comes a notion,

That the world is a mess, and he figures, "I guess,

That I might as well jump in the ocean!"

When his eyes burn and smart, 'til the slow tear-drops start

'Neath his lashes, one after another,

When the sky's dull and gray, and God seems far away,—

That's the time when a chap needs a MOTHER.

### THE MISSING TALENT

Marion Denham Sprague

You say you have no talent—that the Maker quite forgot

To put in any gift for you? Oh, what a sorry lot!  
Your speech is slow and halting, and you cannot sing at all?

Your fingers yearn to paint a scene, but won't respond to call?

Music holds you spellbound; but the urge to recreate  
A tune upon an instrument is another "joke of Fate"?  
Your literary efforts would have been both loud and long,

But you have no gift for writing, and you just don't know what's wrong?

You're troubled and unhappy, for you have no gift to share?

How sad! My friend, sit here a bit, while I view your case with care.

The Lord, our God Almighty, has a wisdom unsurpassed,

And He meted out our fortune from the first unto the last;

And it wasn't just haphazard, "anything-goes," without a plan;

He knew just what was needed for the good—and bad—of Men.

Lovely paintings, lofty speeches, fluent writings, verse and prose,

Seem to be just freely given—for the good of man, I s'pose.

And the music and the singing of a truly gifted soul  
Can quell the bad in **anything**—that is its aim and goal.

The Lord knew what he was about, and yet I wonder why

Some seem to have no gifts at all, and some a good supply.

Upon this poor old earth is such a host of dreary hearts;

Lonely, dull, pathetic; some are sick or maimed, with scars;

Some are old and weighed with sorrow, some are filled with doubt and care,

Yet rich with past experience that they'd like a way to share.

All it takes to make them happy, is a kind attentive ear.

(People starve for just compassion and a sympathizing tear.)

Those folks need a listener, with an understanding mind.

It's a need that is as urgent as most any you can find.  
We don't like to hear the dull and tiresome ramblings of a bore;

But, listening is a talent—and it's what our ears are for.

One who listens to a tale of woe with sympathy and love,

Performs an act of charity, as sure as God's above.

"Feed the hungry, clothe the naked, give a cup to him that does";

And when you meet unfortunates, don't neglect to sympathize.

And the old folks—may God bless them—being treated like a plague,

"Shushed" when there are visitors, 'cause their story's point is vague,

Interest in their reminiscing may return a thousandfold:  
We may have some one to listen to **our** tales when **we** are old.

The dread of being bored to death—that is the deepest fear.

We're not loath to lend them money; so why not, then, lend an ear?

You really haven't any talent? Here's a talent that will grow:

The gentle art of listening—it's the greatest one I know.

## Letters

The following beautiful letter from our aged Sister Asenath Dew, of Chico, California, was received some time ago, but it inadvertently got lost among some other papers and I just now found it, and feel that it would be a loss to our readers not to give it to you even if it is a little late. It was also before our sister received notice of there being no conference this year as you will note—The Editor.

Chico, California, Feb. 1, 1945.

Dear Brother Flint:

As I thought I would write a few lines, I also decided to send a subscription for the Advocate direct to you. I like the articles in the Advocate. I think the Editorial in the January number is good. I think you are right that the sifting time is now at hand, and it stands us all in hand to carefully inspect our lives and see if we are on the right side. May God help us to be more watchful and prayerful in our lives. I hope and pray that the conference may be the best yet and that people may meet together in unity and love and leave all differences and controversies at home if they have any. God says we must be one or we are none of his, and they certainly are not one with him when they are not united so that all can work together.

I do not understand things just as the older members do or should, but I feel that there has been many things left undone which should have been done long before now. . . . Maybe I do not understand everything. I am sure there are many things which I should know that I do not know. . . . Well I did not intend to write so much to take up your time as I know that you must be very busy, so I will close.

Sincerely yours in gospel bonds,

MRS. ASENATH DEW.

"Go give to the needy sweet charity's bread,

For giving is living," the angel said.

"And must I be giving again and again?"

My peevish, petulant answer ran.

"Oh, no," said the angel, piercing me through,  
Just give till the Master stops giving to you."

## STORY OF THE RESURRECTION

(Continued From Page 103)

breathes all the way through their pleas for redress. Certainly the example of patience and fortitude in the face of such terrible outrages against their rights as Americans, should thrill our hearts with pride at the type of character that was produced by their acceptance of and obedience to the principles of the doctrine of Christ.

We will continue this story of the saints in Missouri.

### OBITUARY

#### Mrs. Sally Ann Robertson

Sister Robertson, mother of Apostle R. R. Robertson, of 1156 North 9th Street West, Salt Lake City, Utah, passed away at the Salt Lake Hospital, May 9th, 1945, at the ripe old age of 82 years. Immediate cause of death was the incidentals of old age. Her husband, James Robertson, preceded her in death in 1910.

She was born October 8, 1862, in Nashville, Tennessee, a daughter of William and Mary Brown Cavin. She had made Salt Lake City her home for the last 26 years.

She is survived by the following sons and daughters: Edward Robertson, Winnburg, Tennessee; Mrs. Snodle Pierce, Apostle R. R. Robertson, and Elbert Robertson, Salt Lake City, Utah; Claude Robertson, Idaho; James M. Robertson, and Mrs. Mary Green, Arkansas; Mrs. Cora Colman, Kennett, Missouri; Mrs. Ora Brewer, Corning, Arkansas; Mrs. Gracie Minton, Clearfield; 82 grandchildren and 106 great grandchildren.

Funeral services were in Salt Lake City, and she was laid to rest beside her husband in Marmaduke, Arkansas. Brother and Sister Robertson accompanied the remains there. They came by Independence, on their way home and Brother Robertson preached at the Temple Lot Church Sunday evening, May 20, 1945.

### THE GUARDIAN ANGEL

Do you know the guardian angel  
Walks beside you every day?  
Don't you sometimes feel his presence  
When you almost go astray?  
Don't you hear a small voice whisper,  
Come, oh, come away from sin,  
Bear your cross and follow Jesus  
Till the crown of life you win.

If we could really see this angel  
As he walks with us each day,  
Would our daily life be different,  
Would we choose a better way?  
Would we try to walk more closely  
To the path which He has trod,  
Till we cross the silent river,  
Enter into rest with God?

MIRIAM EMMETT.

(From the Evening and Morning Star, May, 1916.)

## THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,  
But writ in the long, long ago.

The gospel according to Mark, Luke and John—  
Of Christ and his mission below.

Men read and admire the gospel of Christ,  
With its love so unfailing and true;

But what do they say, and what do they think,  
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,  
As it shines in the Christlife divine;

And oh' that its truth might be told again  
In the story of your life and mine.

Unselfishness mirrors in every scene;  
Love blossoms on every sod;

And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men,  
Take care that the writing is true.

It is the only gospcpl that some men will read—  
That gospel according to you.

—Author unknown.

### A NEW BIRTHDAY RESPONSE

(Commit to Memory)

As our birthdays mark the measured time  
Allotted here to each,  
They may also mark the upward climb  
Given of God to reach.

For life means more than **merely years**;  
The Edict from above;  
All souls are free from fretted fears  
When of God, **we learn to love.**

J. E. Y.

### DREAMS

About the time of evening, when the clock is movin'  
'round  
It's time to crawl into our beds, where dreams and  
things are found.  
And then the white cloud castles, where all the dream  
folks roam  
Will soon come right up close to you, and they will be  
your home.  
You'll be a king, and have a queen, and a crown all  
made of gold  
And the wisdom of the ages will before you soon  
unfold.  
You'll have the wisdom of the wise, the purity of Saints  
You'll live a life of freedom without fear of worldly  
taints.  
You will be a monarch and you will reign supreme.  
Until a ray of sunlight, wipes away your dream.

WAYNE MUTH.