

# 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."—I Nephi 3:187.

Volume 33

Independence, Missouri, December, 1956

No. 12

## *Carol of Redemption*

Sung by angels o'er a hillside;  
Sending shepherds to a stall;  
Rang the carol of redemption,  
"Peace on earth"—good-will to all.

"Peace on earth", O mighty chorus!  
Floating down the stream of time,  
"Peace on earth", it echoes o'er us,  
Ringing still in tones sublime.

Hark! We almost hear them singing!  
Look! The glory shineth bright!  
See, the lambs in peaceful slumber,  
On that blessed, wondrous night.

Mighty carol of redemption!  
Mighty King in lowly guise!  
Quicken now our comprehension,  
Help us see with faith's clear eyes.

—Flora Kirkland.

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## ZION'S ADVOCATE

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## EDITORIAL

### The Pendulum Swings

It was a glorious day for a few humble followers of Christ in a farm home in New York when a band of young servants of God met to organize the Church of Christ. That of which man had long been deprived, because of hardness and unbelief, had been restored and that restoration was right on schedule as the Lord had revealed to His servants the prophets.

The enemy of all righteousness was well aware of the schedule and the proceedings and immediately went into action to swing the pendulum the other way and thwart the efforts of the chosen of the Lord. He brought in revelations which denied the word of the Lord as revealed through the prophets. He inspired the carnal ambitions of men and brought about conditions which resulted in the expulsion of the church from the land of Missouri.

From this time on many changes appeared in the Church. Her name was changed, her organization was changed, God's revelations to her were changed, and many iniquities, which the people were warned against through God's inspired word, were embraced until chaos ran rampant and the prophet and his brother were slain. What a terrible price to pay for indulging in the way of the enemy of all righteousness.

How like Israel of old were these people who swung from a glorious and blessed condition, where God's blessings were poured out in abundance, to chaos and misery in the matter of fourteen short years.

Following that terrible day many people were bewildered, the faith of many failed, some saw an opportunity to further their carnal ambitions, and some recognized the judgments of God for disobedience.

Those who recognized His judgments held on to the faith and looked for the day when the pendulum would again swing back to righteousness. Finally their faith was rewarded by instructions from the Lord

to return to the land of Missouri which at that time seemed foolish to many Latter Day Saints. But to be obedient to the Lord in His wisdom is never foolish, so the return was made and we now enjoy the benefits.

The question now arises: Which way is the pendulum swinging today? Is it swinging toward humble obedience to the truth as contained in the inspired word of God as contained in the Bible and the Book of Mormon, the stick of Judah and the stick of Joseph as referred to by Ezekiel? Or is it swinging away from them to such things as men may teach which brought chaos to the church more than one hundred years ago, such things as please the carnal mind of man and dull the spiritual senses? The commandments of God are never pleasing to the carnal mind and the fleshly lusts, but they are glorious to the humble and willingly submissive followers of Christ.

God's children must be found on the watch tower continually that they may detect the approach of the enemy of all righteousness who desires to sift them as wheat and who prizes their souls highly that he might bring them down to misery like unto himself. The only way to watch is to give heed to God's word, the Bible and the Book of Mormon and only such revelations as are in harmony with them, and to flee from all other instructions lest we become entangled as did our forefathers. Let us remember that some revelations were given which brought death and destruction. If these revelations had been measured by the measuring sticks of God perhaps our forefathers would have avoided some of their errors and many of God's judgments, and we might have been in a more favorable position today.

We have been instructed to preach nothing but repentance unto this generation. The justice of God and its awful result, as Adam and Eve had to suffer, and the mercy of Christ and His gospel and its glorious effect on those to whom it applies brings repentance.

May we never take the attitude of the brothers of Nephi of old when they said to him, "Thou hast declared unto us hard things, more than we are able to bear"; because of Nephi's answer to them, "I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center."

Why, then, should we indulge in disobedience to the commandment of Christ as He spoke to the Nephites saying: "Neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away." Christ didn't leave them there, but He taught them His doctrine which we all must follow if we would have hope of dwelling with Him.

Let us weigh carefully that which comes to us from

any and all sources as being the Gospel and test it according to God's own measuring stick. We have before us the fullness of the Gospel and by it we shall either stand or fall according to our obedience as did Adam and Eve, for God's justice is as sure and harsh to us as it was to them if we disobey.

N. F. D.

## FROM THE MISSIONARY FIELD

### Twice Told Tales

#### They Told Me So I'll Tell You

We realize that "ye missionaries" traveling about among the saints, are permitted sometimes to hear from the lips of our brothers and sisters, many of those little intimate stories of their lives; their trials and their blessings; their fond hopes and their discouragements; those crucial moments when in desperation, all hope gone, they turn to the one who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." Matthew 11:28-30.

It may be that they have been a bit careless and have not given much thought to the more serious side of life, but have leaned on the "arm of flesh" and have all but forgotten; yet, in that hour of desperation, when all help has gone, on bended knees in the silent watches of the night, they remember the teachings of a former day and they seek to lay their burden at the Master's feet. In the story of the prayer that is answered, or the blessing received, you may feel the pulsing heart beat of the Gospel of Christ, even as some did in those days when Mary said, "Lord, if thou hadst been here, my brother had not died." And so, because they told me, I will tell you, that we may all rejoice in the testimony of God's goodness to us and the assurance that He hears our prayers.

It was Sunday evening. The shades of night were softly stealing over the hills from the west to enfold the sleepy little village in its peaceful sleep of the night. Long shadows crept over the valley and up to the horizon on the opposite hill to meet the blue of the evening sky beyond. All nature seemed at peace. Down by the little mission house, where the saints were want to gather for their Sunday evening service, a group of earnest people were waiting. There was no merriment or laughter here this evening. The usual smile of greeting was missing from all their faces, only the deep concern and the note of anxiety in the softly spoken word of greeting as each member joined the waiting group. The time to start had come and the minister was there with his Bible in his hands, his text already selected and his subject on his mind. He longed to be about his task of telling this good people of the wonder and beauty of the Gospel of Christ, but they still waited for they had received news that the little girl, the daughter of one of their members, was very low. The father and mother and grandparents were with her now, over at the hospital where she lay struggling for the breath of life against the dread disease of Diphtheria which had fastened itself upon her. As the group

waited one question was in the minds of all, what will be the message when they shall come? Will it be one of hope or will there be naught but despair?

This group of people were closely associated together. Sorrow for one meant sorrow for all. This was the reason they waited with interest for news from the sick room, although the hour for the preaching service had now arrived. But still they waited. Hope dies hard in the breast of the saint, and they were all still full of hope. Eagerly they watched for the first glimpse of those who would bring them the news, for well they knew that the faces of the father and mother would tell them if it be hope or despair.

They had not long to wait, for soon the parents of the little girl came in among them, and the tears in their eyes, and the pain in their faces told only too plainly the end was near. Yes, the Doctor and the nurse said, "Only a few more hours. Midnight would see the end". Then up spoke one and said, "We will change the order of the meeting now and have a special prayer service and ask Christ to hear us, and send down His Spirit to rebuke this thing that is taking the life of this child, and restore her to her loved ones again, for He who stilled the angry waves upon the sea, and stopped the wild winds, will hear us when we cry to Him on bended knee, and send down to us assurance that He is still our Heavenly Father who hearest our prayers, and will answer when we call."

And so it was done, and as the prayers ascended to the Father in Heaven in all the earnestness of the broken-hearted, the Spirit came down like a benediction upon that waiting people, and there arose one among them, Sister Edwards, who spoke by the power of the Spirit and said to them, "Be of good cheer, for Margaret will not die but she shall live," for, she said that she had seen in a vision the room where Margaret lay sick, and she had seen a messenger go into the room, and God would take care of her. Then she described the place where the sick child lay, and because her description of the room was so accurate, even though she had never seen it before, it did give them hope and they sang praises to God for His blessing. The hours passed, and the dreaded hour of midnight passed, but instead of the faltering, gasping breath of the dying child, Margaret lay peacefully sleeping, a living testimony that God answers prayer.

Now this is the story they told me, down at Llanely, at Schwen and at Trealow; at Garden Village and at Gilfach; not from the saints alone but from outsiders who knew or had heard of it and thought it so wonderful that they volunteered to tell me, asking me if I had heard it. Now this happened long ago, fifteen, yes, perhaps twenty-five years ago, but it still lingers on as a testimony of the power of prayer. So I have told you as they told me. I have told you in my own words and way, yet the many witnesses I have found to the truth of this blessing bestowed upon this people, leaves no doubt in my mind of its truth.

As we stood waiting for the bus the other day, to take us on our way to see Sister David Edwards (our aged sister through whom the message came that Sunday evening so long ago) a young woman passed down on the other side of the street. It was Margaret, now the mother of three small children, and a living testimony of the power of prayer and the mercy of

God toward His erring children. As I rode away on the bus, my mind still full of the wonderful story I had so recently listened to, I marveled at the thought that we can so easily forget the blessings we enjoy, and there came into my mind memory of others that I have known who have been blessed even as this girl, yet they too are never seen in the gathering of the saints. Is it carelessness, forgetfulness, or a lack of understanding of our responsibility to God who has bestowed upon us these blessings?

I would not care to sit in judgment of those who thus forget, lest I too might be found wanting in giving God the praise for blessings received, for I realize how prone we all are to wander away, and make mistakes in choosing our way of life, but it seems to me that upon us who have enjoyed the remarkable blessing of the power of God as it has been, and is even now manifest among the believers of the Angel's Message as it has been restored in these "latter days", there rests a duty that if neglected may become a tragedy. At that day when the cry shall go out "Behold the bridegroom cometh, go ye out to meet him," will we have oil in our lamps or will we be as the foolish and have to say, "Give us of your oil; for our lamps are gone out"? For well we know that we can not have the spirit of the Lord and hold ourselves away from the service of our Lord and Master. And especially to those who have the testimony of the Holy Ghost that Jesus is the Christ, I would cry a warning, lest we be found among those spoken of in the last paragraph of Matthew 25, or paragraph 62 of chapter 8 of Mosiah in the Book of Mormon.

Let us then be mindful, "lest we forget". Let us sing again as we once were so often found singing, "Count your blessings, name them one by one." As the wise one of old said, . . . "but as for me and my house, we will serve the Lord." If we do not, then this is what we may expect, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Joshua 24:15-20. So let us be careful lest by word or by deed we deny our Lord.

Apostle Arthur M. Smith

### NEWS FROM LOCALS

#### Wyandotte, Michigan

Brother and Sister A. M. Smith have been here to visit us. It was nice to see them again. We love to have visitors.

There have been three more added to the church by baptism: Charles Rice and Bob and Linda Fields. We pray that God will watch over them as they grow in the gospel.

Last Sunday being the first Sunday of the month, we had preaching and Sacrament Service. We had a very nice turn out. Brother Arthur Smith was the speaker at the morning service.

Agnes McCane, Reporter

#### Maple City, Michigan

The Maple City Local Church of Christ had a social meeting at the church on Hallowe'en. The young people gave a play about Moses. Following the play we had a lunch of cider, doughnuts, sand-

wiches, and coffee. Prizes were awarded for some of the games. Thirty-seven persons were present.

We are having Sunday School and church services on Sunday mornings and a Book of Mormon class on Sunday evenings. The women's department have just bought one hundred twelve blocks for the church.

Sister Lucinda Scott has gone to visit her daughter in Elk Rapids. Sister Edith Mallory's daughter, Sally Ann, is in the hospital. She fell from a teeter and broke her arm.

We have had beautiful weather this fall for which we are thankful to our Heavenly Father. We are thankful to those who have helped us for the good of the Lord's work.

Mrs. Minnie B. Price, Reporter

#### Independence Diary

October has been a rather unusual experience for the branch at Independence. In many churches it is quite common to listen to the same speaker Sunday after Sunday and the congregation comes to accept it as a matter of course. In the morning services of October 14, 21, and 28 Brother Rolland Sprague resumed preaching on the subject of the road to eternal life, a series which started September 23, skipping the morning of October 7 which was Sacrament Sunday. Judging by the number in attendance the congregation found the topic interesting and informative, especially since Brother Sprague had a large colored chart to illustrate the relationships within the matter he was speaking about.

We here give a condensation of the three sermons of Brother Sprague. October 14, we heard that we have not been enough afraid to sin, and that Satan often displays himself as an angel of light in order to get us to accept wrong and draw us from the pathway to eternal life. We need to be more aware of the very awfulness, or fearfulness of transgressing against God. Brother Sprague pointed out that there is a spirit operating in the church which encourages us to be complacent and perhaps careless about our present state of probation where in is our only chance for repentance. It was also shown that there is no traffic between Hell and Paradise according to the Scriptures. We must warn the wicked or their blood will be upon our heads. Scripture used in this discourse was II Nephi, chapter 6; Alma, chapter 19; I Peter, chapter 4; Mosiah 1:106-109; Mosiah 8:58-60; and Ezekiel 33:7-20.

Oct. 21, Brother Sprague asked again if we were actually afraid to sin, or did we have a feeling of remorse for sin. Did we consider that we would be beaten with only a few stripes for our sins? A parallel was drawn between the easy doctrine taught by Nehor of the Book of Mormon and any doctrine of the present day that claims the sinner will "get off" easy. We must work and study and fast and pray to make our calling and election to salvation sure, repenting where the Spirit indicates and not procrastinate our probation. God has no pleasure in the death of the wicked, but we are allowed to make our choice to follow either God or the Devil whether it pleases God or not. God admonishes us to repent and also begs us to, but doesn't force us to. The Scriptures used were II Peter, chapter 2; Alma, chapter 12; Alma, chapter 16; Ecclesiastes, chapter 12; and Ezekiel, chapters 18 and 33.

Oct. 28, Brother Sprague pointed out that almost from its beginning the Restoration has been plagued by many theories and doctrines some of which he had once believed but now found in error and had abandoned. We need to pray for God to show us the good and the true, approaching him in the same frame of mind as Joseph Smith did when God showed him that none of the churches of that day were right. He illustrated the coming of the souls from both Hell and Paradise to the Judgment seat. We were admonished that salvation is an individual matter and that we need to preach and practice repentance in this life because there is no chance for it on the "other side". Scriptures used were Alma 19:45-47; Alma, chapter 3; Alma 1:3-9; I Peter 3:20; Alma 19:33-44; Romans 10:6-7; Ephesians 4:8-9; II Nephi 6:24-31; Romans 2:11-15; II Nephi 12:1-12; II Peter 2:4-9.

Apostle Archie F. Bell on October 7 admonished us that when we hear of wars and rumors of wars we should see to it that we are not troubled by these things, in other words prepared in such a way that these things do not trouble us. He also pointed out to us the fulfillment of parts of the prophecies of Daniel by the first and second world wars, especially the Kaiser and Hitler, and Stalin. If we are not to be troubled by the present day's events we must see to it that we are in harmony with Christ's gospel. When there is trouble in the world we may have the peace promised by Christ if we are not of the world. Scriptures used were Isa., chapter 62; Matt. 24:6; Daniel, chapter 11; Mark 1:1-2; Alma 9:47-49; Revelation, chapters 12 and 13, and 8:13-14; Isa., chapter 18; and John 16:32-33.

On Oct. 14 Bro. James (Maynard) Case spoke in the evening. He brought to our attention that the history of God's people was one of continual gathering when they looked to Him, and scattering when they looked from Him. This applies also to the Restoration. A story was told of a man who was able to repair a large flywheel on a machine by the help of God through prayer, time, men and money. We have the same type of problem which will require the same treatment to repair it. We must take care not to try to "tinker" with our contract with God or the contract may become void. We were told that this gospel shall be preached in all the world. We need all the help we can get and should be mindful of the story of two mules tied together between two shocks of hay. If they pulled against each other neither could eat, but when they worked together they could eat first the one shock and then the other. Scriptures used were Matthew, chapters 5, 6, 7; Heb., chapter 6; Alma 16:149-151.

On Oct. 21 Bro. L. V. Aldridge spoke in the evening service. In this sermon attention was called to the part played by prophecy in the unfolding of the work of the Lord. Examples were pointed out in the coming of John the Baptist, the choice of a dwelling place by Christ's parents, and the deeds of Christ himself which are as yet incomplete. These and other events were not accidental. Neither was the coming forth of the Restored Gospel accidental. We need to be careful that a small matter does not gain consideration beyond its importance and tend to hinder us in our work of helping Christ spread the Gospel. It is Christ into

whose hands all power is given, even the keys of Death and Hell enabling him to set the captive spirits free. Our task is to work together to build the kingdom of God.

The evening of October 28 Brother Forest Maley brought us an illustration of the function and importance of repentance. He likened it to keeping our homes orderly for convenience as well as safety. Repentance is the selection of the good from the accumulations in our lives and the throwing out of the bad and that of doubtful value. Especially we were admonished to clear the junk off our basement and attic stairs (temporally and spiritually speaking) lest those accumulations trip us in an uncautious moment and cause us great harm and perhaps even death. We were reminded of the admonition of Paul to cast aside every weight that we might more easily run the race before us.

Some things we must report are not so nice. Brother and Sister Arthur M. Smith on their way from here to Ava encountered a muddy spot on the highway and lost control of the car which turned over several times. Sister Smith suffered a broken arm among other injuries and Brother Smith was bruised considerably. They are recuperating in Independence. Those who saw the condition of the car marvelled that they had escaped alive.

We noticed in a local newspaper during the recent election campaign a comment to the effect that there are many people expecting to be elected to Eternal Life who are making no effort to "run for office."

Irene Yates, Reporter

### THE REGINA REUNION AND AFTERMATH

Brother Jordan asked me to write up the Viceroy Reunion for the Advocate. He had especially invited us to come and show our archeological pictures and hold a series of meetings at Regina, Sask. We reached Regina the afternoon of July 26 and the next morning, after driving up to Lumsden for Brother and Sister Cooper and picking up Brother Jordan's niece and two little children, we drove in two cars down to Viceroy. Brother Jordan was having some trouble with his car so we did not get there until afternoon.

Clarence and I were domiciled with Brother and Sister Frank Jordan and enjoyed very much their warm hospitality and the brief opportunity for visiting between meetings. It seems hard to predict in that country just when the wheat will be ready for harvest. And it so happened that the reunion had come at a time when every one was rushing to death to get hay and wheat in before it was ruined.

In spite of that however, we had some very well attended meetings. There was an especially gratifying interest manifest by both members and visitors in the archeological pictures which we showed, and many voiced the same sentiment which Brother Jordan expressed when he saw how Clarence connected them

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## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### A GENERAL EPISTLE OF THE COUNCIL OF TWELVE ON QUESTIONS PERTAINING TO THE RESURRECTION AND JUDGMENT

We, the undersigned members of the Council of Twelve take this means of giving you what we consider to be the teachings of the Church of Christ, with reference, especially, to the final destiny of mankind, together with the means, indicated in the scriptures, as being God's plan of attaining salvation.

First: We believe the scriptures teach that Almighty God, Creator of the universe, is infinite in every way, hence, unlimited in power, and not circumscribed in any manner, neither in time nor other conditions, connected with his creation. (Rom. 8:38-39)

Second: We believe that the scriptures teach that the human race, the crowning glory of God's creation, is fashioned in the image of God. That man is dual by nature, i. e., being possessed of a physical body and an undying soul, which never loses his power of understanding, and whether in life or in death, must somewhere, sometime, contact his Creator, and so come to an understanding of God's requirements of him, before he can either be rewarded for good deeds, or be punished for wrong doing. (Job 32:8; I Tim. 2:3, 4; John 5:25).

Third: We believe that the message of the angels to the shepherds of Galilee, indicated that it was a message of joy to **all** people, and in order for this message to be one of joy to **all** people, **all** people must know about it. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) Mormon said: "And for this cause write I unto you, that ye may know that ye must all stand before the judgment seat of Christ; yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil; and also that ye may believe the gospel of Jesus Christ, which ye shall have among you;" etc., (Book of Mormon 1:86-87). Also in I Peter 4:6, we are told that, "For, for this cause was the gospel preached also to them that are dead, that they might be judged **according** to men in the flesh, but live **according** to God in the spirit." And, that the mission of Christ is not finished until He has completed his work, and man's final destiny is adjudged and He turns the finished work over to his Father after the judgment. (I Cor. 15:24-28; Also II Nephi 1:71-77).

Fourth: We believe that man was given his agency for himself, and the right to make a choice (Psa. 8:5; II Nephi 1:116-121; II Nephi 7:40; Hel. 5:85-86); and this right is never abrogated, but follows man's existence right down to the day of judgment. We also believe that while the scriptures may provide that all men shall

have an opportunity to hear the gospel, either in this life, or in the life to come, yet, there is no such thing as a provision for a **second chance** for those who have heard and understood the gospel in this mortal life, to comply with the provisions of baptism for the remission of sins; such compliance must be made in this mortal life of probation. We further believe that all little children and those who die without the gospel having been preached to them in this life, shall come forth in the first resurrection to dwell with Christ upon the earth for a thousand years; that they shall hear the gospel and have an opportunity of obeying it, but the principle of baptism for the remission of sins committed in this life shall not apply to them. (Moroni 8:25-28; Book of Commandments 48:48-49; Psa. 102:15). We also believe there are different degrees of reward according to man's works; and there are also different degrees of punishment of equal justice to all mankind. Jesus said, "In my Father's house are many mansions," etc., (John 14:2; Book of Enos 1:46; Ether 5:32); and Paul said, "I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven." (II Cor. 12:1-4); and as to hell, or punishment, the same principle holds good, (Deut. 32:22, which speaks of the "lowest hell"). See Proverbs 3:11-12: "My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

Fifth: We believe that at death there is a partial judgment, wherein the spirits of the righteous, (all the righteous) at death, on the one hand, after meeting their God, are assigned to a place of rest and peace which is called Paradise, as in the case of the rich man and Lazarus; Lazarus was in Paradise, or "Abraham's bosom" as it is called in Luke 16:24-36. (See also I Nephi 3:127; 4:46; II Nephi 1:27; Alma 14:101; Alma 19:56). On the other hand the spirits of the wicked go to a place of punishment, called hell or the prison. That the object of punishment is corrective; that men are chastened, until they have paid the utmost farthing. (Matt. 5:26-28). "And now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11; Ether 5:38; Heb. 12:6-10).

Sixth: We believe that after the judgment, the human race shall be divided into four classes, governed by their conduct up to that time. These four classes are:

1. **The Celestial Glory:** composed of all the saints of all ages, who have been baptised in this life. (Alma 16:238; E. M. Star, July 1832, p. 2, par. 5; III Nephi 12:28).

2. **The Terrestrial Glory:** composed of other righteous people, (E. M. Star, July 1832, p. 2, par. 5; I Cor. 15:40-41; II Nephi 2:29; Alma 8:98).

3. **The Tellesstial Glory:** composed of all the rest of humanity, who are to pay for their sins in the prison house, and come forth in the second resurrection. (E. M. Star, July 1832, p. 2, par. 6; I Cor. 15:40-41; Alma 8:104; Alma 9:14; Alma 19:56, 66, 106).

4. **The Second Death:** The final destiny of the sons of perdition, and those who have once been enlightened, and had received the gift of the Holy Ghost, but later denied the fact, and so crucified the Christ afresh, and put him to an open shame, who are partakers of the same death. (E. M. Star, July 1832, p. 2, par. 4; Heb. 6:4-6; also Heb. 10:26; Alma 19:7-8; Matt. 12:31-32; I John 5:16; Rev. 20).

Your Brethren of the Council of Twelve:

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NOTE: The foregoing article appears exactly as submitted by the Quorum of Twelve. The Editorial Staff takes no responsibility for contents, editing or corrections. The Editors.

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### MORE HEAVENS THAN ONE

William F. Anderson

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid, And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord". Luke 2:9-11.

The birth of Christ as heralded by the angels was to affect all men, as it was good tidings for all people.

The popular idea of the times is to the effect that there are but two places, heaven and hell, if you miss one you go to the other and be there forever and ever, making no distinction between those that are morally good and those that are morally bad. As a boy, just after I had obeyed the gospel, I came in contact with an acquaintance, a lad who was studying for the ministry. Another lad had started the conversation and then passed it on to me, and among other things this matter of salvation came up and I asked him if he believed that only those that accepted of Christ would be saved, and that only such would go to heaven and all the rest go to hell? His reply was, "Yes." Then I

asked, "Do you think that the murderer and the good upright man even though he did not believe in Christ, though he had done good and was fair and good towards others, they will go to the same hell and suffer in the same way?" Again he said, "Yes". I told him that I did not think much of the God he worshipped, that the God I worshipped was a just God, a God of love. I told him I thought all men would receive a just reward for what they had done, either good or bad. I have through the years found nothing that has caused me to change my mind, I still believe God to be just. I cannot believe that God would treat the murderer and the good upright man in the same way. Even the law of the land does not treat men so.

But it might be well to "search the scriptures" to determine just what God has in store for mankind. The angel said it was to be "good tidings for all people". If that be true, then God must have had a plan that would give joy. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matthew 25:31-36.

These folks were not able to understand why they were to be so blessed, and asked the question as to when they did all these things, and the Lord said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

He then spake to the ones on the left hand and the same procedure was carried out, only in the opposite way. Those on the left had refused to do anything for him in the ways those on the right hand had done, so he said they were to, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels". Matthew 25:41.

It might be well to note that there were three classes of people referred to in that scripture, the sheep, the goats, the brethren. Who are the brethren?

"But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. 12:48-50. Here we find the third group, or those referred to as his brethren. It is those who would be obedient to the gospel, the "will of the Father". We see from this that there were at least three divisions, and each in accordance with service rendered or not.

If the above scripture be true we have at least established that there were two glories or degrees of joy,

and one a separating of the others from Christ. If you will get your Bible and turn to I Cor. 15th chapter and read it carefully you will there read the order of the resurrection, and also the different rewards to be meted out to all "people". But first, let us turn to Chapter 12 of II Cor. beginning at the first verse. We find there that Paul refers to a person who was carried to the third heaven. In chapter 15 of I Cor. we read of the glory of the sun, the glory of the moon, the glory of the stars, and as one star differeth from another, so, also is the resurrection of the dead, or the various glories, rewards that will be meted out to "people". Thus comes joy to all "people" because they had been redeemed from death, and the devil.

Turn with me to Revelation 20:12-15, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." It would be well to read the entire chapter so as to get the full story.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10-11.

We find Paul saying in I Timothy 4:9-11 that all men were to be saved; Also in I Tim. 2:3-6.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2-3.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"Thou art the Christ, the Son of the living God . . . Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, by my Father which is in heaven . . . and upon this rock will I build my church; and the gates of hell shall not prevail against it." Matt. 16:17-18.

God revealed unto Peter that Jesus was the Christ, and upon this rock of revelation the Church of Christ was to be built. The fact that every person who would be obedient should know for themselves that Jesus was the Christ, not because some one taught it, but that every one had the right to receive from God the knowledge that Jesus Christ was the Son of God. There has never been a time that the gospel has been among men, but that it was revealed to mankind; a revelation from God which brought with it the assurance of Christ being the Son of God. The gates of hell would not be able to prevail against the revelation that Christ was the Son of God.

"For Christ also . . . being put to death in the flesh, but quickened by the Spirit (made alive): by which also he went and preached unto the spirits in prison", I Peter 3:18-21; also, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." Peter 4:6.

If the gospel was preached to those in the prison there must have been a reason for it, and seemingly that reason was that they might be judged in the same manner, or for the same cause as were those who heard the gospel while in the flesh.

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." Zech. 9:11-12.

No the spirits were not baptized. They were prisoners of hope, and the prison was opened and they came out; the prison of death; separation from their bodies; they were resurrected and in their resurrected bodies they were baptized.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men, Now that he ascended, what is it but that he also descended first into the lower parts of the earth." Eph. 4:8-10.

Man is to receive a reward for the good he may do, and be punished first for the evil. God is just and he will reward according to the deeds done in the body, thus we have the different glories. There is one glory of the sun (Celestial glory); another glory of the moon, a type of the next reward, and as the sun is greater than the moon in brightness, so will the difference in those two glories be; another glory of the stars, and as one star differeth from another in glory so also is the resurrection of the dead (rewards of mankind). God is just, and if he did other than give degrees of rewards he would not be just. The mission work of Christ was to redeem all men from the satanic forces, and until that is accomplished his work is not complete. The last enemy to be overcome is death, and that will be when all men are resurrected from the dead and Satan is bound and cast into the lake of fire where the beast and the false prophets are. Rev. 20:10-15.

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, . . . and thou be cast into prison. . . . Thou shalt by no means come out thence, till thou has paid the uttermost farthing." Matt. 5:25-26. After the payment of the "uttermost farthing" then would come release and reward.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.



"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42:6-7.

Read Isa. 49:8-9; Isa. 61:1; Matt. 12:39-40; Rev. 1:17-18.

Much more could be offered, but this might suffice. "Let God be true but every man a liar."

"Good tidings of great joy, which shall be to all people."

## DEATH AND THE RESURRECTION

Clarence L. Wheaton

"Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

"For I know that you have searched much, many of you, to know of things to come; Wherefore, I know that ye know our flesh must waste away and die; Nevertheless, in our bodies, we shall see God." (II Nephi 6:4-7).

It has been the quest of the human mind through the ages, that they might be able to project their thoughts and powers of discernment beyond the grave to satisfy their desire for a knowledge of those things which are to come. As the result they have been given to much speculation, theorizing, and at times arriving at conclusions which are at variance with the word of God.

Of one thing we can be certain, even as Nephi expressed himself, above, "that our flesh must waste away and die;" Yet, because of an inborn faith in God, based upon certain knowledge, which had come to him through mature study and reason, he had reached a positive conclusion, "nevertheless, in our bodies we shall see God." This faith was expressed by others—poets, prophets, dreamers, "Life is real! Life is earnest! And the grave is not its goal: Dust thou art to dust returnest, was not spoken of the soul." (Psalm of Life,—Longfellow); "And though after my skin-worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; Though my reins be consumed within me." (Job 19:26-27); "Life is the childhood of immortality," (Goethe); "A man is not completely born until he has passed through death." (Franklin). And Jesus, the Great Teacher, the Ageless Philosopher, the Resurrection and the Life, said, "I am come that they might have life." (John 10:10); "I am the Resurrection, and the Life; He that believeth in me, though he were dead, yet shall he live," John 11:25).

Again Jesus said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," (John 12:24); and to these words we add those of Paul, "That which thou sowest is not quickened, except it die." (I Cor. 5:36.)

Thus is the hope of the ages expressed, concerning man, who, created in the image of God, is possessed of the faculty or attribute of life. And with life the close association of death, and the bringing in of changing phases of life, by which we have passed through the pre-existent life to mortality, and look forward to passing from this mortal existence to the life of immortality, and on into eternal life in Christ.

"For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be on infinite atonement; save it should be an infinite atonement, this corruption could not be put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have lain down to rot and to crumble to its mother earth, to rise no more.

"Oh the wisdom of God! His mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. 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; yea, to that being who bequiled our first parents; who transformed himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness." (II Nephi 6:11-23).

Death, as portrayed in the Scripture, is a portal or entrance for the righteous, to a more abundant life in Christ; while on the other hand, to the wicked and unbelieving, it is an entrance to a life separated from the abundant life in Christ. Thus two deaths are spoken of, a temporal death, and a spiritual death. All men will pass from this mortal life, in which their physical bodies shall return to the dust, and their souls or spirits shall return to God, who gave it, (Eccl. 12:7). This is the first death. Death then, is a separation from one condition of life, and the passing into another. Paul said, "I die daily", (I Cor. 15:31), and so do we, every time we overcome sin in our lives, we die as to that sin, and through this death we make a transition to that degree into a life of righteousness. Thus death is a transition from one condition to another, an exit from past experiences and the portal into new experiences. There are not only these deaths from past experiences, changing ideas, and changing habits of thinking and doing things, through which we pass daily, as Paul said, and of the mortal death which rings down the finale upon this mortal life's activities which the Scriptures call a temporal or first death; but upon the wicked, the sinner, and the unbeliever, etc., of at least a part of the human race, there will come a second death, which is a spiritual death, provided for which is an everlasting and final separation from God and that abundant life, for which Christ died, that the righteous might rejoice in and live.

The Scriptures on this subject are very conclusive, i. e., that in the gospel economy there shall be, first, a temporal death, by which we pass from this mortal state into the presence of God. Our bodies shall rest in the grave, and our spirits or souls shall return to God from whence they came, to be assigned, the righteous to the paradise of God, where they shall rest from all their labors, (Alma 19:44); and the wicked to be cast into outer darkness, (Alma 19:45-46), to await their resurrection (Ibid 47). This casting of the wicked into outer darkness is a separation from God and the righteous, and in that sense is a spiritual death, but this is not the final state, for we read;

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

"And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up it's dead, which death is the grave.

"And this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great is the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous; and the spirit and the body is restored to its self again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; . . . And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch that they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God has spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, 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." (II Nephi 6:24-40).

Summing up this passage, we learn that the first or temporal death "is the death of the body" and "also the death of the spirit", and for the wicked this "spiritual death is hell". This condition of the wicked is described as a place of confinement in outer darkness, a place of prison, (I Peter 3:19; II Peter 2:4), and is a place of punishment and captivity, (Alma 19:45-47; 81 to 106), for all those who are not worthy of the first resurrection. But at the proper time, and in their proper order, "hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the

bodies and spirits of men will be restored, one to the other." On the other hand, "The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous," then all men, both the righteous and wicked shall "become incorruptible, and immortal", "living souls", redeemed from this temporal death by the resurrection, after which both the righteous and the wicked, "must appear before the judgment seat of the Holy One of Israel" to be judged, "according to the holy judgment of God."

Concerning this temporal or first death, which shall come upon every man, woman, and child, who has been born into this mortal life, we read:

". . . By Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; Yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death." (Book of Mormon 4:71-73).

"For behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous: And even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it now is, or in the body, And shall be brought and be arranged before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now behold I have spoken unto you concerning the death of the mortal body and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; Thus the whole becoming spiritual and immortal, and they can no more see corruption." (Alma 8:98 to 107).

Thus we see that the resurrection is brought about to redeem all men, both the righteous and the wicked, from that endless sleep which is the temporal or first

death of this mortal body, "every man according to his own order: (rank, class, degree or grade, which are synonymous terms), Christ the first fruits; afterwards they that are Christ's at his coming." (I Cor. 15:23). "And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy (filthy, i.e., 1. dirty, foul, unclean, nasty, noisome; 2. polluted, obscene, morally impure; 3. low, contemptible, mean, CLW), shall be filthy still, and he that is righteous (syn. just, equitable, merited CLW), shall be righteous still; He that is happy shall be happy still; and he that is unhappy shall be unhappy still." (Bk. of Mor. 4:74).

"And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should 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; therefore, all things shall be restored to their proper order; (or appropriate degree, etc., CLW), 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 (i. e., agreeably, conformably, or proportionately, C.L.W.), to his desires of good; and the other 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. "And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall for behold, they are their own judges, whether to do good or to do evil. Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved." (Alma 19:66-71).

Language could not state more plainly the purpose of the resurrection. It was to redeem all men, both the righteous and the wicked, from that night of endless sleep which we are told in the above Scriptures is a temporal death, the first death, which was brought upon all mankind by the fall of Adam. In the sense that the bodies and spirits or souls of all men, both the righteous and the wicked, shall be restored or united again and the bands of eternal death, or endless sleep, shall be broken for them, this will be a universal redemption; but it does not follow that all men shall be saved in the kingdom of God, through a succession of probationary and preparatory states of existence for those who have done evil, and have refused to repent in this present life, for such as these shall be restored, "to endless misery, to inherit the kingdom of the devil," (Alma 19:67; Heb. 6:4-6; Matt. 12:31-32; Mark 3:28-29; Alma 19:7-8).

Again, from the passage above cited, (Alma 19:66-71), we learn that "men shall be judged according to (agreeably to), their works . . . in this life", and "all

things shall be restored to their proper order, everything to its natural frame, . . . 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," etc., which being analyzed "according to the manner of our language". (The Twentieth Century Dictionary), for the purpose of clarification, would be, all things shall be brought back to their former condition, to their proper degree, rank, division or class, and to their particular state of being, agreeably, conformable, or proportionately, to the desires they had of good or evil in this mortal life. (Alma 3:31). Thus we see there are to be degrees of reward in proportion to our righteousness; and degrees of punishment in proportion to our guilt or sin; the extreme degree of reward being to inherit the kingdom of God, and the extreme degree of punishment to inherit the kingdom of the devil. (Alma 19:76-98; I Cor. 15:23, 40, 42).

Having considered the temporal death, the restoration of all men to stand before the judgment bar of God and Christ, and being redeemed from that endless sleep, which is called a temporal death, which redemption cometh upon both the righteous and the wicked, we are now brought to a consideration of the state of the wicked, who, because of their choice to do evil, shall inherit the kingdom of the devil. Alma tells us what will become of the wicked:

". . . 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.

"Now this is what is meant by the chains of hell; and Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works. Then if our hearts have been hardened, yea if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned; For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless: And our thoughts will also condemn us; and in this awful state, we shall not dare look up to our God; And we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this cannot be; we must come forth and stand before him in his Glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just; That he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name, and bringeth forth fruit for repentance.

"And now behold, I say unto you, then cometh a death, even a second death, which is a spiritual death: Then is the time that whosoever dieth in his sins, as to a temporal death, shall die a spiritual death," etc. . . . "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 9:19-32).

A second death, as above stated does not mean that the wicked will be annihilated, and their identities as individuals, and their consciousness be destroyed, for, "They can die no more; their spirits uniting with their bodies, never to be divided" (Alma 8:106), but there will be a complete separation of the wicked from the presence of the Lord. As the Apostle Paul stated:

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew unto you a mystery; we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin." (I Cor. 15:50-55).

Thus, the sting of death having been taken away, and the victory of the grave having been overcome through the resurrection of Christ, neither the bodies of the righteous nor the wicked could again become corruptible (or die), and thus being incorruptible and immortal, the bodies of the wicked could not be destroyed, though they might cry out in their anguish and "command the rocks and the mountains to fall upon" them, for relief from their torment. As Moroni said:

"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." (Book of Mormon 4:63).

Again we cite you the words of Abinadi: "And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, the time shall come when all shall see the salvation of the Lord; When every nation, kindred, tongue, and people, shall see eye to eye, and shall confess before God that his judgments are just; And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; And this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not, for they are carnal and devilish, and the devil has power over them;" etc. (Mosiah 8:70-73).

And then we have the account of how Alma, the son of Alma had been a very wicked man, and through the prayers of his father and friends he was brought back to life, and a consciousness of his sins—"My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was wrecked with eternal torment; but I am snatched, and my soul is pained no more. I rejected my Redeemer, and denied that which had been spoken of by our father; But now that they may foresee that he will come, and that he remembereth every creature of his creating; He will make himself manifest unto all; Yea,

every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; And they shall quake, and tremble, and shrink beneath the glance of his all searching eye." (Mos. 11:191-199).

This experience of Alma, relates to the spiritual or second death which shall come upon the wicked who have rejected Christ in this life and hardened their hearts against God. Thus we see that our condition at death, is fixed "according to the deeds done in the mortal body" (Alma 3:31), to be repented of in this life, otherwise we must suffer in the life to come, the penalty for sin proportionate to that sin. Concerning these matters, the Prophet Joseph Smith set forth the following in a purported vision he and Sidney Rigdon had on February 16, 1832, from which we quote the following:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the holy spirit, after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into a lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power, . . . These all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud; these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God upon earth; these are they who suffer the vengeance of eternal fire; these are they who shall be cast down to hell and suffer the wrath of Almighty God until the fullness of time." (D. C. 76:4-7; E. M. Star, July 1832, page 2, par. 4).

This very definitely sets forth provisions for a second death. Under these circumstances, we find that Joseph Smith in this manifestation was in accord with the teachings of our standards of faith, the Bible and Book of Mormon; therefore we can truthfully say there is a second death, which shall come upon the wicked, who are designated as the sons of perdition, who shall inherit the kingdom of the devil. This is the extreme degree of the punishment of the wicked. Therefore, how strict we must be to observe the commandments of the Lord in this life, that we may escape the consequences of wickedness and not be partakers of this second death. Again we find in the Book of Commandments,—"And verily I say unto you, as I have said before, He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith, and shall

fear; wherefore, I the Lord have said that the fearful and the unbelieving, and all liars, and whoso loveth and maketh a lie, and the whoremongers, and the sorcerers, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection." (Book of Commandments 64:18-20).

And in another revelation in the Book of Commandments it states, "Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgressions; Wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed." (Book of Com. 29:48-50).

This is corroborated by the Book of Mormon in the words of Alma,—"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 will and pleasures, whether to do evil or whether to do good; Therefore God gave 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 is an everlasting death as to things pertaining to righteousness; For on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God." (Alma 9:51-53, also 54-59).

Also, "And if there was no law given if men sinned, what could justice do, or mercy either; for they would have no claim upon the creature. But there is a law given and a punishment affixed, and repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; And thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands and also mercy claimeth all which is her own; and thus none but the truly penitent are saved. What, do ye suppose, that mercy can rob justice? I say unto you Nay; not one whit. If so, God would cease to be God." (Alma 19:103-107).

Thus we see that the wicked will not only die as to the mortal life, but that after they have been resurrected, and their bodies and spirits have been united, and they shall stand before the bar of justice in the presence of God, they will also die a spiritual death, in which they will be everlastingly separated from the

presence of God, which separation is called a second death. In the Bible we learn that John the Revelator spoke of this second death four times,—"He that hath an ear, let him hear what the spirit saith unto the churches; He that overcometh shall not be hurt by the second death." (Rev. 2:11). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power;" etc., "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20:6, 14-15); also, "The fearful, and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire which burneth with fire and brimstone, which is the second death." (Rev. 21:8).

Inasmuch as this mortal life is the time of our probation, and preparation for the life to come, after this mortal body has been laid to rest, and our soul or spirit, has ascended to God from whence it came, to wait its resurrection, there will be no opportunity for repentance in the life to come. (Alma 16:226-236). At the appointed time of the Lord, all mankind, both the righteous and the wicked shall be resurrected, and their bodies and spirits shall be reunited, becoming immortal beings, upon whom the corruptions of the flesh will have no power. At the time of the first resurrection, all they that are Christ's shall arise, and come forth from the paradise of God, and be with him during the thousand years the earth shall rest. The rest of the dead, who had been cast into outer darkness, shall come forth from their confinement and punishment in hell, after the thousand years are over, to be judged according to the works done in the mortal flesh, some to receive a reward for righteousness according to their degree of righteousness in this life, (I Cor. 15:35-44), and some to be eternally banned from the presence of the Lord because of their utter rejection and disobedience to the gospel of Christ, having refused the plan of redemption for them; thus they shall suffer the last or second death which is a spiritual death. These facts are set forth in the scriptures quoted above. The only way we can escape this second death is through repentance and obedience to the gospel while in this mortal life after we have heard it. We therefore cite the following from the Book of Mormon:

"But 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: 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." (Hel. 5:73-74).

"Oh my brethren, hearken unto my words; arouse the faculties of your souls; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye may not become angels to the devil, to be cast into that lake of fire and brimstone, which is the second death." Jacob 2:64-65).

And in conclusion we present the following: "And now my brethren, I wish from the inmost part of my heart, yea, with great anxiety, even unto pain, that

ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance; But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the holy spirit, becoming humble, meek, submissive, patient, full of love, and all long-suffering; having faith on the Lord; Having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day, and enter into his rest; And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death." (Alma 10:27-30).

### THE ORIGIN OF THE AMERICAN INDIAN

By Don McIndoo

(continued from last month)

As told in The Book of Mormon, Lehi and his family were descendants of Joseph who was sold into Egypt. "The children of Israel served four hundred and twenty years in Egypt, and naturally they had been influenced by the Egyptian civilization." (The Riddle of American Origins, page 51.) The records tell us that these descendants of Joseph used "Reformed Egyptian" in making their records. Mormon tells that their records could have been written more perfectly in Hebrew, but to save space, "Reformed Egyptian" was used. Donnelly, in the Atlantis, says: "The closest resemblance exists between the Maya alphabet and the Egyptian signs." In Pre-Historic America, page 328, Nadaillac says: "There is a very distinct resemblance in some of these hieroglyphics to those of Egypt."

Everywhere, the written history and the ancient remains speak out to affirm The Book of Mormon. What about the living evidence, the Indian himself? What about the customs, traditions, and myths of the modern American Indian? Donnelly says, "There is scarcely a prominent fact in the opening chapters of the Book of Genesis that cannot be duplicated from legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the new world." Every tribe has these customs and legends, and "The peculiar interest, however, which attaches to a comparison of American and Israelite myths lies in the fact that they resemble each other, not only generically, but specifically. They are alike in their details." A great many of the Indian tribes carry traditions of the Creation, of the great flood, the tower of Babel, and the confusion of tongues. There are too many to make it seem coincidental.

When the Spanish priests first started their travels they were astonished to find that the cross was used universally by the Indians. And what of the figure that is associated with the cross? What of Christ? While in Jerusalem, did he not say, "Other sheep I

have, which are not of this fold: . . . and they shall hear my voice . . ."? Christ did come, and the legends and traditions of His coming to America still live in the minds of the Indians of today. They all have legends of the great God who came to the land long ago. Bancroft tells us: "They are all described as white bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion. Having accomplished their mission they disappear as mysteriously and unexpectedly as they came, and finally they are apotheosized and held in great reverence by a grateful posterity."

This diety is well known, by different names, to all the Indians. They all have legends of his coming, of his greatness, and blessing to the people. To Zamma, of Yucatan legend, were brought ". . . the sick, the halt, and the dead, and he healed and restored them all to life by the touch of his hand. . . ."

In volume 6, page 141 of Mexican Antiquities, we read of Indians who, ". . . knew and believed in God, who resided in heaven, and that their God was the Father, Son and Holy Ghost, that the son was called Bacab, and was born of a virgin named Chibirias, who was in heaven with God, and the name of the mother of Chibirias was Aschil, and that the Holy Ghost was called Echuah. Racab, the son, he said, was put to death by Eopuco, who scourged him and put a crown of thorns upon his head, and placed him with his arms stretched upon a beam of wood, to which they believed he had not been nailed, but tied, and that he died there, and remained three days dead, and the third day came to life and ascended to heaven, where he is with the Father. . . ."

Who was this revered diety who had the features of a Hebrew, who was born of a virgin, and came from the East? Who but Christ healed the sick and raised the dead? Who but Christ was persecuted and crucified and dead three days, but rose on the third day and ascended to heaven?

Many theories have attempted to show the origin of the American Indian, but invariably they become confused and fall down before the facts that have been shown by science and research. Only the Book of Mormon tells us the story as facts show it to be. One, The Book of Mormon, answers the riddles that confront the scientific world. It told us the dates of the founding and the degeneration of the civilizations that existed long before science collaborated these dates. It explains the culture centers in Central America, and the fact that the most ancient of the cities were the most perfect. These proofs live in the dead cities and ruins of long ago. The Book of Mormon tells us the story of the coming of Christ to the American continent. This final proof is still alive in the minds of the descendants of the people who built these ancient civilizations. Together, the dead and the living testify of the truth of The Book of Mormon.

## THE REGINA REUNION AND AFTERMATH

(continued from page 181)

up with the Book of Mormon—that he had never seen such convincing proof of the Book of Mormon and he hoped we would show them to every group in the Church of Christ. Of course we have been trying to do that for years.

We had some very spiritual meetings and some wonderful testimonies given even on occasions when there were only a few in attendance, attesting to the fact that God pours out His Spirit on the few or the many. Two transfers were received and we hope the interest of all will continue to grow.

Brother Richard Jordan's wife was quite ill in the hospital and we hope and pray she has fully recovered by now. Her faith and courage was a source of inspiration to all who visited her.

Following the Reunion we held a series of meetings in Regina, but I am quite convinced that the times of the Gentiles is fulfilled. So after more than a week in a rented hall with adequate advertising over the radio, newspaper, and large printed placards, the effort was abandoned. I hope the few outsiders who were interested will continue to show their interest and be a welcome addition to the little group in Regina, and that some way will be found to rekindle the interest of the members there whose interest has been lagging. They are missing some wonderful blessings which they need.

In the meantime we had received some cordial invitations to hold meetings on some of the Indian Reservations. On the Standing Buffalo Reservation near Fort Qu Appelle there are both Crees and Sioux. The Sioux found asylum there among the Crees many years ago when they had been refugees from the United States following the Custer Massacre, and had been so well received by the Crees that many of them still remain.

We presented a selection of pictures showing the ancient civilizations, culture and fine art of the Pre-Columbian Indians coupled with the ancient traditions of their "Bearded White God" and as usual among Indians it dove-tails in with their own traditions and makes anyone with a drop of Indian blood very proud of his Indian heritage. We were warmly urged to stay longer among them but time has a way of running out on us.

However, we found we had one day which we could squeeze in and accept an invitation to speak on the Assinaboine Reservation. Brother and Sister Jordan had other things to attend to and could not go with us, and we were sorry, for it turned out to be one of those heart-warming experiences which you would like to share with others.

We did not expect much of a crowd because there had only been 24 hours notice of the meeting, and they are farmer people with no telephones or other means of communication except their own feet.

We had the consent and approval of the Govern-



ment Agency and when the Agent got a sneak preview of our pictures he expressed his regret that a former engagement would keep him from attending. His young teen-age sons were present, though, and were so enthusiastic that it seems they ran home and wangled an invitation from their parents to have us over for coffee before we went back to Regina. So we spent an hour and a half or so explaining the Restored Gospel to them and they seemed quite receptive.

Our meeting had been held in the School Gym. There were only a few available benches which were pulled up rather close to the front. When we turned out the lights and began projecting pictures the crowd was not so large but we were aware of some late comers. That is not unusual with farmer people who have late chores; but when we turned on the lights and it came my turn to stand before them and explain our display of artifacts, I was amazed to see that great crowd of undeniably interested Indian faces. They were standing literally packed like sardines in the back two-thirds of that large room. There were spokesmen among them who got up and very eloquently expressed their appreciation to us. We handed out literature to them by the hands full. They wanted to read the Book of Mormon. We had only two or three copies which we asked them to share with each other. They asked many interesting questions and hungrily drank in the answers. They were very reluctant to leave and go to their homes. It was almost embarrassing to know what to do for by that time we had the invitation to come to the Indian Agent's home for coffee and a gospel talk and it was a long ride back to Regina.

When it came to bidding them good-bye it was like saying farewell to old and fast friends. But such is the bond of the gospel of Jesus Christ, and even as I write I feel my bosom swell within me because of the mutual, brotherly love which we all felt.

As we drove back to Brother Jordan's that night, (or rather in the wee hours) our hearts were made glad because of the wonderful experiences of the evening. And we told Brother Jordan that with only one meeting on each of two reservations we had a winter's work all cut out for him. For on each reservation—about

seventy miles apart—they had asked us to hold regular meetings. But time was by now pressing us to leave for other appointments. They urged us, however, to be sure to return next September for their annual gathering. Our prayers continue in their behalf and we hope to be able to meet them again. Our last word from Brother Jordan said that he was holding a meeting each Sunday afternoon on one reservation and each Sunday evening on the other. May the good work go on!

Angela Wheaton

**A DECLARATION**

To The Membership of The Church of Christ (Temple Lot), Scattered Abroad,  
Greetings:

Eleven members of the Council of Twelve met in a special meeting, November 5, 1956. We began a careful and prayerful consideration of the quarterly, "Plain and Precious Things", the following day, examining it paragraph by paragraph. We spent seven sessions in this examination. The following is a report of our findings:

In the examination of the six principles of the Gospel, outlined in this quarterly, we found several misquotations of scripture. We found many misapplications of the scriptures. We found doctrines which were out of harmony with the teachings found in the Bible and the Book of Mormon.

In view of the above findings, we recommend:

That where this quarterly, "Plain and Precious Things", is being used, that we should analyze its material in the light of what is set forth in the "General Epistle of the Council of Twelve", relative to the points of doctrine touching upon the final state of man, between this time and the convening of the next General Conference of the Church of Christ in April, 1957.

William A. Sheldon  
Secretary  
Council of Twelve Apostles

**OBITUARIES**

**Eusebio Yam**

Brother Eusebio Yam Ucan was born in Uayalceh, Yucatan, August 14, 1921, and passed on to his reward October 27, 1956, in the O-Horan Hospital in Merida, Yucatan.

Brother Yam was baptized into the Church of Christ (Temple Lot) April 6, 1954. He was later called and ordained an Elder in this Church of Christ and was a very faithful servant of the Lord up to the time of his death.

Brother Yam was known as a very humble and deeply spiritual person. His home was a real example of a Christian home, for quarrels and misunderstandings were never a part of his life.

He leaves to mourn his death his wife, Sister Petronila Cocom, and four little ones: Edy Maria, 9 years old; Elias, 6; Jaime, 3; and Abelardo, 1½ years old; and a host of friends.

Funeral services were held at the home of Brother Yam's father-in-law, with Elder Fernando Ojeda in charge. He now rests in Cementerio General, Ticul, Yucatan.

**Emma Kennedy**

Emma Gamble Kennedy passed away September 29, 1956, at the home of her daughter, Mrs. Dorothy Hall, at Morgantown, West Virginia, at the age of 89 years, 8 months, and 29 days. Funeral services were conducted at the Fred Jenkins Funeral Home by Elder C. W. Joseph.

Sister Kennedy was baptized July 5, 1896, at Woods Run, Pennsylvania.

Besides her daughter, Sister Kennedy is survived by the following relatives: Evelyn Farrell of Akron, Ohio; David Smith of Akron, Ohio; Donald Smith of Ft. Lauderdale, Florida; and Raymond Smith of Tokyo, Japan.

Interment was at Mt. Calvary Cemetery.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. This will help us to get the paper out on time.

Material should be typewritten when possible. Please submit all typewritten material double spaced.  
The Editors.

**INSTRUCTIONS IN ORDERING**

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

Send ALL remittances for the Sunday School Association to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

**SUNDAY SCHOOL SUPPLIES**

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
Junior, Vol. 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind .....	.20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Senior Lesson Study, Plain and Precious Things.....	.20