

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 36

Independence, Missouri, September, 1959

No. 9

Remember

I'll go where you want me to go, dear Lord,
Real service is what I desire;
I'll say what you want me to say, dear Lord,
But don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord.
I like to see things come to pass;
But don't ask me to teach girls and boys, dear Lord,
I'd rather just stay in class.

I'll do what you want me to do, dear Lord,
I yearn for the kingdom to thrive;
I'll give you my nickels and dimes, dear Lord,
But please do not ask me to tithe.

I'll go where you want me to go, dear Lord,
I'll say what you want me to say;
I'm busy just now with myself, dear Lord,
I'll help you some other day.

—Author Unknown

CONTENTS

Editorial	Page 130	Sunday Evening Services	Page 142
Missionary Reports	Page 130	Poem — Prophecies	Page 143
Local News	Page 131	Notice	Page 143
Original Articles:		Obituaries	Page 143
According To Their Works.....	Page 132	Helping Hand	Page 144
Death and Resurrection	Page 136		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Nicholas F. Denham, 810 South Liberty, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office of Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

"Awake and arise from the dust, O Jerusalem; Yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders for ever, that thou mayest no more be confounded, that the covenants of the eternal Father which he hath made unto thee, O house of Israel, may be fulfilled."

This admonition was given long years ago, but it has not yet been carried out. However, the time for its heeding has come. Christ told the Nephites that the Gentiles who repented and hearkened unto His words, and hardened not their hearts would come in unto the covenant and be numbered among the remnant of Jacob on this land. Therefore the responsibility falls upon the church as a whole and upon each member in particular to give heed to the above admonition.

What are the beautiful garments of the daughter of Zion? The answer can only be righteousness. Righteousness is the keeping of all of Christ's commandments, for the promise is unto them who obey Him and endure faithful to the end.

The hour is late and there is much work to be done. The Lord has called us to assist His people, the remnant of Jacob, that they may build a city which shall be called the New Jerusalem. This is a big task and it can only be done by our obedience to God and turning away from every evil work, that His Spirit may abide in us. When we do this, we will begin to put on our beautiful garments.

MISSIONARY REPORTS

19 Wood Street
Garden Village
Gilfach, Goch., Wales

Greetings to the Saints and
All the Readers of the Advocate:

We send this greeting to you that you might know we are about "our Father's business" across the sea, and the little group of saints here in Gilfach, Goch.,

joins us in this greeting to you. "Ye missionaries" reached our destination in this far off land June 7, after a tedious nine-day trip by bus and stormy sea, to be welcomed in a warm, brotherly manner as only the genuine saints of God know how. It is a small group of saints that is located here. Once there was quite a large group of them here in Gilfach, Goch., and many are the interesting stories told of the blessings enjoyed by those who were with them, but during the dark and troublesome days of the war, and the difficult times that followed, many became scattered through the land, and some losing faith, have sought comfort in worship at other shrines than the Church of Christ.

The grim reaper has not passed them by but has taken many of those who were so active in the day when Bro. B. C. Flint was here among them, and I find only a few who remember those good days of only a few years gone by. And that arch enemy of mankind has been quite active among them the last two years and has taken a number from this little group, and the loss of their support, spiritually, morally, and financially has been felt very keenly; but the few still fight on to hold aloft the torch of the Gospel of Christ, that the light of truth may still be found by those who "hunger and thirst after righteousness."

It would be deeply appreciated by "Ye Missionary" and all the Church, if those who are isolated from their brethren, or who may know of one of these who have become scattered and out of touch with other members of the church, would write us, that we might get in touch with them either by personal visit or by letter, as we desire to be of service and help to as many as possible while we sojourn in this mission.

To the saints who reside in my mission field of the south Central States, we send greetings. We regret that we were not able to make the journey down through that part of our mission before we took boat for over seas, but upon finding it difficult to obtain passage over, if we delayed coming till later in the season, we accepted the first passage we could obtain, even though it was not what we had desired and hoped for. We are sure we shall be able to come down as we have promised as soon as we return home this winter; In the interim, Bro. L. V. Aldridge has promised that he will care for this mission during my absence, if his health will permit him to make the long drive that will be necessary. I ask that you support him by your prayers.

We earnestly ask the prayers for this mission across the sea that God might give to us the wisdom and strength to build up this work, that the valiant few, who have so gallantly carried on in this place, may find help and support in numbers as well as in spirit and in strength, and that out of this pleasure-mad generation, may we glean a few sheaves for the Master.

Prayerfully yours,

Arthur M. Smith
Missionary for the European Mission

A CHURCH HAS BEEN BUILT IN YUCATAN

Today I am happy. I have much for which I rejoice. I have experienced the power of God. I have seen it work in the hearts of men. I find pleasure in relating to you that which causes my joy.

Last year while in Yucatan, my wife and I were made keenly aware of the great need for a church building in the city of Ticul. In considering the poverty of our people there, and also the financial condition of our General Church, it seemed impossible that we could ever have such a building. As we thought and prayed about this need, we were brought to the realization that nothing is impossible with God. We truly believed that it was God's will that our people have a place of worship of their own. We also believe the words of Mormon, as found in the Book of Moroni, of the Book of Mormon, page 766. "And as sure as Christ liveth, he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you."

Yes, we did believe that this cause was good, and we asked in "faith believing" that God would cause our dream of a church building in Ticul to become a reality. We also felt we were inspired to bring the need of this people to the attention of the entire church. We thank God today, for it is evident that He has touched the hearts of many and has caused love to grow to that extent that they became willing and anxious to give of their substance that others might have joy.

We testify to you that we did have faith that our dream would become a reality. We confess, however, that we thought it would take three or four years. It was one year ago this month (July) that we brought to your attention through the pages of the Advocate, "A Need in Yucatan." Today because of your hearts having been touched, and persuaded by the power of God, there stands a modest stone church building in the city of Ticul. In this building many shall meet together often in prayer and supplication. Many will come to this building sick and blind in spirit, but because of the divine mercy and love of our Heavenly Father they shall walk from there made whole. Men will be there, chosen of God, having authority to preach the everlasting gospel of Christ. They shall cause the light to shine in darkness, and once again those who sit in darkness shall see a great light. Men shall come to know their Christ. They shall be convinced that there is no other name under heaven whereby men can be saved.

We do not take the credit for the building of this church building. We give the honor and the glory to God in heaven where it rightfully belongs. Was it not His matchless power that touched the hearts of each of those who gave? We believe that it was, yet he shall not rob any of their reward.

So today I rejoice for I feel I have seen and experienced the power of God. I have seen men's hearts touched with compassion for their fellowmen. I have seen a stone structure rise from the earth, brought into

being as a direct result of the love for God and man in the hearts of men. May this love continue to grow. May it give us vision to see all the needs of our brothers and sisters, both near and far. May it give us the willingness to sacrifice that others might have joy.

Our duty to God and man does not end with the completing of one good deed or one worthy project. Our duty and our responsibility are constant. May we always be able to see our opportunities for service to our fellow men, and rest assured if we will make the best of these opportunities we will be in the service of God.

E. L. Yates

LOCAL NEWS

Riverview News

We are happy to report a little news from the Riverview Church of Christ.

Beginning May 31 we held a week series of meetings. The speakers were Bro. Archie Bell and Bro. Fernando Ojeda.

Their sermons were enjoyed by all the church folks.

On June 27 and 28 we held the State Reunion and were blessed by our people attending. We had the pleasure of Bro. Anderson preaching with his marvelous strong voice.

He stayed with us all night. We came home from church about 8:00 o'clock and sat in our yard with Bro. Anderson, Sister Grzincic and daughter Trudy. Bro. Anderson told us all about his experiences in Africa.

While Bro. and Sr. Archie Bell were with us in May and the first week of June holding the meetings, we were blessed with a new member of the Church of Christ; which was very encouraging to us. Tony Grzincic was baptised at Raison River in Monroe, Mich., May 29, 1959.

We really enjoyed the sermons of Bro. Bell. He seemed so much a part of us by the time he left that it seemed as though a member of the family was gone.

We will long remember them and look forward to the time when the saints can all be together in one place.

Your Sister in Christ,

Jessie Rice

Collins News

Since our last report to the Advocate our attendance has been fairly good.

Visitors to our meetings have been: Bro. and Sr. Derald Yates of Kansas City, Bro. and Sr. Matthews of Independence, Bro. and Sr. Leon Yates' son and their daughter and family of Arizona, Roland Saratt of

(continued on page 142)

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.

ACCORDING TO THEIR WORKS

By Elder William A. Sheldon

"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.

"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." Rev. 20:12.

"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. . . ." Alma 19:66-67.

Nothing could be more clearly stated, as in the above texts, and also in numerous others to be found in the Bible and Book of Mormon, than that men—all men—are to be judged according to their works, or deeds done in the flesh.

Even so, it must be obvious to discerning students of the scriptures that there are qualifications connected with any bare statements such as we have quoted. For instance: the Book of Mormon tells us, and very emphatically, that all little children are "alive in Christ" (Mi. 8:13), and that they "have eternal life" (Mos. 8:60). Little children, then, cannot be classified as "men" to be judged "according to their works", for they have no works, either good or evil, until they have attained the age of accountability before God.

There is another class of people which does not come under condemnation and judgment according to their works, and they are they "who have not the law given to them." Of these, it is said that "the mercies of the Holy One of Israel have claim upon them because of the atonement." (See II Nephi 6:51-55).

We are not informed, specifically, just who these are, but it is safe to say that little children would be among them; also included would be the mentally incompetent. If there be any others, it would be those who have lived righteously, notwithstanding they lived in ignorance of the Gospel law, it having never been declared to them.

That the law referred to in II Nephi 6:51 is the Gospel law is made clear in verse 56, saying:

"But wo unto him that has the law given; yea, that has all the commandments of God, like unto us. . . ."

The point at issue is that the "men" who are judged "according to their works" (and this would be the

great bulk of humanity) would be those who can comprehend good and evil, and who thus live according to their desires.

Now, this is not the only basis of God's eternal judgment of mankind. They shall also be judged according to that law of the Gospel of Jesus Christ, and in this, there shall no one be excluded. Let us clarify further: at the great and last day, when all the sons of men shall stand before the bar of God, not a single soul will be able to plead ignorance of the law of Christ, for they will have contacted the Gospel and shall be judged according to their acceptance or rejection of the same!

Do I hear some say, "It cannot be proven by scripture?" Let us see.

King Benjamin, of the Nephites, made a strong statement which has a bearing upon the above position, and he said further:

"And now, I have spoken the words which the Lord God hath commanded me." Mos. 1:124.

Thus his declaration is worthy of our most earnest consideration.

"And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord omnipotent." Verse 116.

What is meant by the terminology concerning salvation: "only in and through the name of Christ?"

It can mean but one thing: salvation is impossible except through a real faith in Christ and the spirit of repentance, and then, "Whosoever shall call upon the name of the Lord shall be delivered (saved)". See Joel 2:32; Acts 2:21; Rom. 10:13.

For men to obtain salvation "through the name of Christ", they must surely have come to a knowledge of Christ.

Isaiah tells us that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

Referring again to the language of King Benjamin, and remembering that he spoke by way of commandment from God:

"And moreover, I say unto you, that the time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent." Mosiah 1:121-122.

One more evidence of the general knowledge of

Christ which shall prevail at the last day, and of the efficacy of faith on His name:

"Wherefore God also hath highly exalted him and given him a name which is above every name:

"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. 2:9-11.

Comes the chorus on this wise: "Oh yes, all men shall come to a knowledge of Christ, but the wicked shall be caused to "confess" Christ, "confess" that the judgment of God upon them is just, and then be cast again into hell, from which they can no more return."

A typical quotation would be from the words of Abinidi:

". . . 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." Mos. 8:70-72.

There can be no reasonable disposition to quarrel with such texts, but we do take exception to an all inclusive interpretation, which is generated by a woeful lack of understanding of the nature of God. Such poverty of mind and spirit will have us believe that only a handful will be saved, while billions, yes billions, of the seed of Adam must inherit eternal, unending damnation.

Not by the wildest imagination, nor by the most grotesque twisting of the whole word of God, can such a philosophy be substantiated, or made to appear as being "to the glory of God the Father" (Phil. 2:11). Only by wresting passages from context, or failure to understand the who, what, where and why involved, can support be given to such doctrine which, if true, would crown Satan as victor, and the Christ a "poor second" indeed.

It is not for us to deny that, "then shall the wicked be cast out," nor will it do to hopefully state that no one shall be cast into, and remain, in the "lake of fire and brimstone, which is the second death" (Jacob 2:65). The scripture is plain on this, leaving no room to question but that some will be numbered with the "devil and his angels" in that awful condition, the end of which no man may know.

Yes, the "wicked" they who are wicked "at that day", shall surely die this "second death".

Who Are the Wicked?

Who are the "wicked" of whom the prophets spoke, and is there any difference between wickedness and sin? Remember: we are discussing the subject of man being judged "according to his works", and if

there is any distinction in the eyes of God, at the judgment bar, between the "wicked" and "sinners", then, in justice, He must grant them an inheritance accordingly, or in the measure in which they are "distinct" one from another.

Certainly, one cannot be wicked unless he has sinned, but the scripture just as certainly portrays a line of cleavage between they who sin "ignorantly," who, through weakness of spirit, permit the devil to lead them astray—there is a difference between these, and they who are wilful sinners. A wilful sinner is one who delights in sinning, and knowingly rebels against God, and that which is good. He it is who is wicked, for he sins by his own will and desire, while others may sin simply because they have been taken "captive" by the will of the devil. Both types, of course, have submitted their will to the enemy of righteousness, but the difference between the two types of sinners is in their personal attitude after they have sinned. The wilful sinner feels no compunction or sorrow for his sin, while others will greatly lament in their heart, and perhaps will attempt to make correction, or repent.

That we may not be misunderstood, it must be emphasized that our position must be in harmony with the scripture which states that:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

"He that committeth sin is of the devil; for the devil sinneth from the beginning." I John 3:4, 8.

Is it, then, God's purpose to leave men in sin and wickedness, and because He is righteous and "cannot look upon sin with the least degree of allowance" (Alma 21:18), will He cast off, forever, they who have thus been ensnared? Is the end and purpose of man's creation fulfilled in his death and utter destruction from the presence of the Lord? No, a thousand times, no! It cannot be!

Let us continue reading the eighth verse quoted above.

"For this purpose the Son of God was manifested".

Now we shall find out what His purpose was, and still is, and ever shall be until He has "delivered up the Kingdom to God, even the Father." (I Cor. 15:24).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."

What are his works? His work is to sin, to cause men to sin, and to bring death, spiritual death as well as physical, upon them as a result. Sin and death are the fruits of his work, and the "beloved disciple," John, tells us that Christ will destroy these works.

However, the mission of Christ was not primarily as a destroyer, but as a Savior.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I Tim. 1:15.

The apostle Paul further informs us:

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death." I Cor. 15:22-26.

The question may be asked: "Are not sinners enemies to God, and will He not destroy them as well?"

Well, seemingly they are His enemies, and as long as they continue in sin there has not been a reconciliation, but, as indicated before, they are not the real enemies of God unless they will to sin and delight in their rebellion against Him. The "ordinary sinner", if we may use that term loosely, is no more the real enemy to God than the average disobedient child is an enemy to his parent; and, just as an understanding, loving parent may take steps to correct his child, so also will our heavenly Parent love and correct His disobedient children. More about the principle of correction later.

We read that "God so loved the world" (John 3:16), and also this:

"For when we were yet without strength (sinners, W.A.S.), in due time Christ died for the ungodly.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

"In the body of his flesh through death. . . . Col. 1:21-22.

So then, Christ came to save sinners and to destroy sin and the fruit of sin, death. He came to reconcile sinners to God and to destroy the author of sin and death, who is the devil. He is the real enemy to God, as well as they who become his "angels" by reason of a steadfast refusal to be reconciled to God, and in general, manifest their love of evil rather than good to the extent that God's Spirit can no longer work within them.

Just how long, then, will God strive with man? Is it true that man's probationary state is limited to this life?

Is There Hope Beyond the Grave?

In the days of Noah, the Lord said:

". . . My Spirit shall not always strive with man." Gen. 6:3.

Thus, it is recorded that because of the great wickedness which had over-spread the earth, God brought a flood upon it, destroying all but eight souls—Noah and his family.

He said that "the end of all flesh is come before me" (Gen. 6:13), but note that He said nothing concerning the spirits of those men, women and children.

As concerning the flesh, then, His Spirit could no longer contenance their evil ways, but we shall find Him still laboring with their spirits as evidenced by the words of the apostle Peter.

First, let us listen to the voice of the "Good Shepherd" as testimony of the lengths to which He will go to reclaim His "sheep."

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just presons, which need no repentance." Luke 15:4-7.

Yes, the "Good Shepherd" will leave the "ninety and nine" just persons (sheep) to go after one that is lost (how long?) until he find it!

If you say He will not go beyond the grave to "find it", you limit His love! If you say He cannot go there, you limit His power!

Ah no, my friends! His love is as broad as eternity, and boundless as His power! His power?

"All power is given unto me in heaven and in earth." Matt. 28:18.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys (power, W.A.S.) of hell and of death." Rev. 1:18.

Yes, He entered into death, and through the power given him by the Father, He came forth victorious—the grave could not hold Him! No more can the very gates of hell withstand Him, for He said:

"I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

Oh, but He was speaking of the church upon the earth, we hear! No so, for "the gates of hell" swung wide and prevailed mightily to the overthrowing of the physical Church of Christ. He was able to preserve the spiritual Church and bring it forth again in the latter days, and can cause it to increase in ways that we little know. Can He, indeed, crash the "gates of hell" and bring forth the "prisoners" therefrom, that He might build His church?

Well, He will never take away the agency of man—the sacred right of choice—but He has said that "my ways (are) higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9) and further that He will search for His "lost sheep" until he find it".

Now, let us see what Peter has to say on the subject.

"For Christ also hath once suffered for sins, the

just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. . . ." I Peter 3:18-20.

"But," some protest, "Peter was not speaking of Christ going into hell to preach. He is only telling us that the people in the days of Noah were preached to by the Spirit of Christ, and the prison referred to, was the world in which they lived in the flesh. They were prisoners of sin". Or perhaps the argument is on this wise: "Yes, Christ preached to them in hell, but it was simply to confirm the testimony of Noah against them, that they might be further condemned at the bar of judgment."

These interpretations certainly do violence to the language as recorded, whether intentionally or not. Let us analyze the wording a step at a time.

1. Christ suffered once for sins, the just (Christ) for the unjust (mankind).

2. This "that he might bring us to God."

3. He was "put to death in the flesh but quickened by the Spirit."

4. By which (the Spirit) "He went and preached unto the spirits in prison." What!? Why, He went and preached! How much clearer can it be?

5. "Which sometime (once, W.A.S.) were disobedient" in the days of Noah.

Once, in Noah's time, they were disobedient, and now, not in the flesh, but as spirits in prison, have they again been spoken to, and this time, by Christ himself.

When this happened, we are not informed, but being in the past tense language, we are assured it was prior to the time Peter made this statement. More could be said here, but of relative unimportance.

What was the design of Christ's message? To condemn? Never! But to save if possible. That has ever been his purpose.

Peter further states:

"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." I Peter 4:6.

The Gospel is "good news", and undoubtedly, that was what Christ preached to those that were dead, for the purpose of their being judged "according to men in the flesh" (or on the same basis), while living in the spirit.

So much more could be said, but I must forbear, on this, to come to other vital matter.

Is Hell a Place of Correction?

"The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

"He that chastiseth the heathen, shall not he correct?" Psalm 94:10.

Other texts of like character could be quoted, but the most conclusive, in my humble opinion, is in the testimony of Alma, the son of Alma, speaking of his own experience. He had been stricken to the earth by the angel of God because of his iniquities.

". . . . But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins. . . . I was tormented with the pains of hell;

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

"And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people, concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

"Now as my mind caught hold upon this thought, I cried within my heart, 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.

"And now behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more." Alma 17:10-17.

Note that Alma endured the "pains of hell" but it evidently produced a godly sorrow unto repentance. Then he remembered concerning Christ, and called upon His name for mercy. He then, evidently was forgiven, for he could remember his pains no more.

How clear, and how purposeful was his pain! He was corrected by his Heavenly Father; he endured, and afterward, it yielded the "peaceable fruit of righteousness" within him. Of course, had he refused correction; had he remained in rebellion to God, then not even God could do more. He must have had his part with the devil and his angels.

By these things, and much more from the Word of God, which helps us to begin to comprehend the nature of God and His plans for humanity, we can only conclude that He will bring all men to a knowledge of Him, and will save all men according to their works, rewarding them to the extent they have "listed" to obey Him—will save all, at the last day, that none shall be lost but the sons of perdition, who become such through having "done despite unto the Spirit of grace" (Heb. 10:26-31), who have sinned against the Holy Ghost.

This is the only unforgiveable sin, for Christ has said:

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31-32.

With this, we are content to leave it in the hands of a kind, loving Heavenly Father, "who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:3-6), and this, according to their desires, according to their works.

DEATH AND RESURRECTION

(By Marion O. Sprague)

(Submitted at the request of the Editor)

Resurrection is defined by Webster as a rising again from the dead. The Greek words "Egersis" (waking up); "anastasis" (uprising); and "exanastasis" (a rising up out of) are all rendered "resurrection" in the New Testament, according to Smith's Bible Dictionary, page 260.

Belief in the resurrection of the dead, the fifth in order of the six principles of the Gospel as set forth in the Bible and thoroughly expounded in the Book of Mormon, is adhered to by the Church of Christ. The idea embodies a return to life from death in two distinct senses of the word; for it is in two senses that death befell the human race.

In order to comprehend the principle fully it is necessary to make a complete analysis of death itself. Death is the cessation of life. Physical or temporal death is the separation of the body and the spirit, while spiritual death is separation from God. "Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death." Alma 19:90. (See also II Cor. 5:6.)

Death had its onset in the Garden of Eden. (See Genesis 3 and II Nephi 1:104-110.) Adam and Eve had life in abundance when death was as yet an unknown experience. They walked and talked with God freely and were not separated from His presence. Nevertheless, death's meaning was known to them, for they were threatened with it in the commandment given them regarding food. (Gen. 2:16-17.) In the test of their obedience when they met with temptation, they fell short of righteousness by turning from God's instructions and heeding Satan's voice. (See Gen. 3:1-6.) Their immediate reaction was a sensation of embarrassment or shame (hitherto unknown), which caused them to wish to hide themselves from the presence of God. (Verses 7-10). Thus we see that the initial movement in the separation is "man away from God" rather than "God away from man." This sets the pattern by which man becomes separated from God.

Separation from God—spiritual death—follows four steps. 1. Specific knowledge of, and the ability to consider and comprehend, a command from God. 2. Temptation to act contrary to the command. 3. Actual hardening of the heart against God's word, and yielding to temptation. 4. Condemnation of conscience, bringing impulse to hide from God either under material things or under lame excuses.

God is morally immovable, inflexible, unchangeable, constant. (See Mormon 4:68-69; also 82; I Nephi 3:27; Alma 5:34-35; Moroni 8:19.) It is not possible, therefore, for him to move either away from man or to bring himself down to man's degraded level. It is man who removes himself from God by committing sin, and thereby falling away from the heights of God's moral decrees.

God's first reaction to man's first sin, far from withdrawing from man, was to call after the hiding, shame-ridden creature (verses 8-9); but when man made lame excuses for his behavior instead of manifesting sorrow for his disobedience, the invariable justice and truthfulness of God demanded that the threat of death be carried out. (Verses 11-13.) In verses 22 to 24, we find man therefore being driven out of the garden, out from the presence of God, away from the tree of life. Note that God had not gone away from him, but he had gone away from God. He now had experienced spiritual death, separation from God.

Although, physically, Adam still had life, yet temporal death, though delayed that he might first repent (see II Nephi 1:104-110; Alma 9:41; 19:84), was nonetheless pronounced upon him and all of his seed. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19, also Ecc. 3:20. The physical death of Adam took place at the age of 930 years. (Gen. 5:5). We are told in II Peter 3:8 that a day is as a thousand years with the Lord, and a thousand years is as a day. Adam's life span lacked 70 years of being a day, then, as God measures time. "In the day that thou eatest thereof thou shalt surely die."

We may conclude, therefore, that Adam did actually die in both senses of the word; that is, both physically and spiritually, ". . . in the day that thou eatest thereof . . .;" that God is unchangeable and true to His word in every instance; that "death cometh by sin" and "the wages of sin is death." II Nephi 1:65-70; James 1:13-15.

The Curse of Death

Since the curse of death fell upon the first man, Adam, because of sin, this same death was allotted to all the seed of Adam. Inexorably physical or temporal death befalls every mortal creature, even all. The good and the bad, the innocent and the ignorant, all must pass through death's portal. "Dust thou art, and unto dust thou shalt return." (Gen. 3:19.) The only exceptions to this are a few souls who, because of perfect righteousness—that is, complete obedience—have been permitted the privilege of translation from mortality to immortality without experiencing death. Such examples are Enoch, Elijah, John, and the three Nephites.

It is said that we begin to die as soon as we are born. Changes and decay do seem to be manifest very soon after life begins and often the culmination comes after only a very short earth span, even before sin has been committed. Since, in those instances, no personal sin has been committed, such death can only be attributed to Adam's sin and its consequent curse upon all his seed.

On the other hand, spiritual death cannot ever be incipient in infancy. Since spiritual death (that is—separation from God) is the direct and immediate result of sin, and since infants and little children are not capable of sin, it is not possible for them to experience spiritual death. This applies also to "those without the

law." (See Moroni 8:8-26.) They are yet "in the presence of God," and "alive in Christ," and are not yet "cut off" from God. (II Nephi 6:14; Alma 19:90.) See Articles of Faith and Practice No. 4. Their condition is the same as that of Adam and Eve before they were confronted with temptation.

Since Mormon tells his son, Moroni, that "all little children are alive in Christ, and also all they that are without the law," (Moroni 8:25) we cannot afford to suppose that those in the innocent category need be restored to a condition from whence they have never fallen. "Wherefore little children are whole"—"the whole need no physician"—"the curse of Adam . . . hath no power over them." Moroni 8:9.

Many references are made to "they that are without the law." Little children are without the law by reason of incomprehension, in most cases; nevertheless, all those without the law, whether children or adults, are as incapable of comprehending it by reason of lack of knowledge as the little children themselves. Therefore they are, like little children, alive in Christ. Anything else would be an injustice.

Consider the condition of Adam and Eve. Before the Lord God had said "thou shalt not eat," they had not the law "Thou shalt not eat." Had they partaken of the same fruit at that time it would not have been an act of disobedience, for there could not be a hardening of the heart against a command which had not been given. Had they eaten then, before the command was given not to eat, it would have been a gross injustice for them to have been cut off from God. The condition of their physical maturity is not detailed except that they were man and woman; therefore it appears that they were adult. Their intelligence, at any rate, was developed to the point that they could consider and comprehend a command from God; otherwise it would not have been given them.

Until a child's intellect grows and develops in understanding to the place where he can consider and comprehend a command of God, and to hear and have the ability to heed the voice of Satan to do contrary to that which he knows God has commanded, he cannot be tempted to sin. "Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other." (II Nephi 1:100.) Furthermore, even though he become an adult, if he has not committed in relation to himself, he cannot be tempted to sin. He is alive in Christ. And until he sins as did Adam (that is, knowing the will of God concerning a specific matter in relation to himself, he hardens his heart against the command and, heeding the voice of Satan, yields to temptation), he cannot experience spiritual death. He is innocent, and of such is the kingdom of heaven.

But as soon as man yields to temptation and commits sin, his spirit is alienated from God by spiritual embarrassment, and he is subsequently cut off from His presence by withdrawing himself from the morality of God. His spirit is then dead, being separated from God. Though still in possession of mortal life, he is captive of Satan. (Alma 9:20, also 29-31; 19:46; III Nephi 8:47.) Having yielded to obedience to Satan, man is therefore

dead unto God. (See II Nephi 12:26-29; Hel. 5:70; Alma 9:52; 15:56, 19:60 and also verse 90.)

The souls to whom Christ preached in Jerusalem and elsewhere were dead because they had sinned, though physically they still had life. The souls to whom Noah preached, by the spirit and power of Christ, were not dead in the physical sense of the word. But unto God they were as dead, having experienced spiritual death by reason of sin: disobedience. It was for this cause that Noah preached repentance unto them that they might perchance repent and return unto God before the end when their temporal life should be cut off by the flood.

"And the law is given unto men. And by the law no flesh is justified, or, by the law, men are cut off. Yea by the temporal law, they were cut off; and also by the spiritual law they perish from that which is good, and become miserable forever." II Nephi 1:68-70.

"And thus we see that all mankind were fallen, and they were in the grasp of justice; yea the justice of God, which consigned them forever to be cut off from his presence." Alma 19:96.

"But there was a plan of redemption laid, which shall bring about the resurrection of the dead, of which has been spoken." Alma 9:43. See also Psalm 102:19-20.

"And now remember, my son, if it were not for the plan of redemption (laying it aside), as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord." Alma 19:92.

"But God did call on men, in the name of His Son, (this being the plan of redemption which was laid), saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son. Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest." Alma 9:54-55. See also Psalm 40:2; Isa. 42:5-7; 49:8-10; 61:1-3.

"And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." Alma 19:96-97. See also Isa. 38:16-19; Zech. 9:9-13.

"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;" Alma 19:105.

". . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25; see also John 5:28-29.

"For since by man came death, by man came also

the resurrection of the dead. For as in Adam all die, even in Christ shall all be made alive." I Cor. 15:21-22. See also verses 13-18.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16:10.

"And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26.

"Oh how great the holiness of God! For he knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice; For behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day." II Nephi 6:44-47.

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

"And for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works." III Nephi 12:28.

Man was in desperate straits. He was cut off from God and from the tree of life. But God, being merciful, would not leave him in despair. The plan of redemption was prepared, which provided that atonement for man's sin be made by the Son of God. The Son should take on himself flesh and go through death to break the bands of hell and come forth from the grave by resurrection from temporal death. By this sacrifice on His part all men are redeemed from the first or temporal death. Because of this sacrifice all the family of Adam will be resurrected (II Nephi 6:44-47), their souls reunited with their bodies which have lain in the grave (Alma 19:58). If this had not been done ". . . this flesh must have lain down to rot and to crumble to its mother earth, to rise no more. O 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." II Nephi 6:18-20.

Yes, even the righteous who had never sinned could have had no hope of living again. "And because of the redemption of man, which came by Jesus Christ, they are all 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 the bar, being redeemed and loosed from this eternal band of death, which death is a temporal death." Mormon 4:72-73.

The foregoing is a reiteration of the promise made by Christ to all men in III Nephi 12:28 and John 12:32. It is the promise to all men of resurrection of the tem-

poral body from the grave, and also return into the presence of God. Return into God's presence, or spiritual resurrection, occurs first as soon as the spirit departs from the temporal body. It returns to His presence in the second instance to stand before the bar of God to be judged. (Alma 19:56).

The spirits of all men (having departed from their mortal bodies), after they have come back into the presence of God, are then consigned to places of waiting, where they remain until the resurrection or the reuniting of the body and the spirit. The righteous or just spirits await their resurrection in paradise (see IV Nephi 1:15; Moroni 10:31; Revelation 2:7; Luke 23:43; II Cor. 12:4) while the spirits of the wicked, or unjust, are cast into outer darkness to await their resurrection.

"Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; And these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." Alma 19:43-47. (See also II Nephi 6:31-32.)

The two places of waiting are widely separated by a great gulf which is fixed, and impassable. "And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:26. (See also I Nephi 3:127; 4:46.)

To be judged by a just God, a soul must be immortal; it must be incorruptible, that is, incapable of being changed again. It must be returned to its body which performed on the earth the works which were done on the earth by which it shall be judged. (II Cor. 5:6-10). This is resurrection.

Resurrection

As we consider the reuniting of the soul with the body which has long returned to dust, we may well wonder at such mysteries. Others have wondered before us, and some have been given some measure of light which they have left for our benefit that these things need not be incomprehensible.

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall

be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame." Alma 19:58. (See also 8:100-103.)

Paul, in answering the question, How are the dead raised up? and with what bodies do they come? (I Cor. 15:35), compares death and resurrection to the planting of seed. The plant which appears from the sowing of the seed, he says, is not the same plant from which the planted seed was taken. The first seed had to die (be buried in the earth) that it might live again as a renewed plant. And while it was not the same plant, it was like the same plant, having the same characteristics but without corruption from disease or age; for "God giveth it a body as it hath pleased him," (verse 38). Also he explains that "All flesh is not the same flesh." He points out that the flesh of man differs from the flesh of beasts and from fishes and from birds; yet they are all bodies of flesh. Then he calls attention to another category of bodies, and points out their differences: the heavenly (or celestial) bodies such as the sun, moon, and stars, are also bodies; and they differ from each other as much as do the earthly (or terrestrial) bodies of flesh—the bodies of men, beasts and fish.

The resurrected body will be like the old body, and recognizable as itself, but being immortal rather than mortal it will differ, as heavenly bodies (which are glorious), differ from terrestrial bodies, which are earthly, and inglorious. The body which is marred with age or disease is corrupt, but the resurrected body is without these imperfections, or incorrupt. "It is sown a natural body; it is raised a spiritual body." (Verse 44.) The mortal or natural body must be sown (buried in the earth) that it may be raised, resurrected and renewed, the same manner of body but without the mortal blemishes; and immortal or spiritual body. "Even a hair of the head shall not be lost."

"And the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other." II Nephi 6:29.

"And the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh." II Nephi 6:32.

"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, that they can no more see corruption." Alma 8:106-107.

"Neither can they die any more: for they are equal unto angels; and are the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living: for all live unto him." Luke 20:36-38.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." I Cor. 15:45.

We see herein that "the last Adam," or the resurrected Adam, was a quickening or living spirit; and his body and soul could never be separated again, having become immortal or incorruptible.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15:53-54. See also Mormon 3:21-28). Or as Alma has put it, "they can die no more; their spirits uniting with their bodies, never to be divided."

By resurrection, then, which is brought about by the atonement of Christ, physical or temporal death is destroyed. It is swallowed up in victory—the victory of good through Christ, over the evil through Adam. Having been resurrected, man can never again be separated body from soul. This resurrection is sure, and it is free. And it is for all men, old and young, bond and free, righteous and wicked. All shall partake of it as certainly as we all partake of that part of the spiritual resurrection wherein our soul, as soon as it departs from the body, is returned into the presence of God.

". . . So worship I the God of my fathers, believing all things which are written in the Law and in the Prophets; And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 25:14-15.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will . . . Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 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. For as the Father hath life in himself, so hath he given to the Son to have life in himself . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:21-29.

The spiritual resurrection, following the spiritual death of man which is brought about by yielding to sin, like the temporal resurrection, is also wrought by the atonement of Christ. Except for the infinity of His atonement the banished spirits of men either the wicked or the righteous could never come back into the presence of God. They must have remained dead unto him, being separated from him, forever.

Christ's infinite atonement provided more than the return of man's spirit and the restoration of soul to body, and later his resurrected body and soul back into the presence of God. As has been noted, there was need for man to be reconciled to God. There was need that he be restored back into the good graces of God,

or returned to a moral plane where he could once more walk and talk freely with God. Christ's atonement provided that this too might be permitted, under certain circumstances.

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. 5:17-19.

God permitted His Son to claim certain spirits, and they were to be the seed of Christ, having been given him of the Father. He speaks of these certain ones in his prayer in the 17th chapter of John. "Thine they were, and thou gavest them me; and they have kept thy word . . . Neither pray I for these alone, but for them also which shall believe on me through their words; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one." John 17:6-22.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:22-23.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah 53:10. (See also verses 3-12.)

"And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are heirs of the kingdom of God: For these are they whose sins he has borne; these are they for whom he died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed; and these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion, Thy God reigneth!" Mosiah 8:38-47.

"And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." Mosiah 8:56-60.

Here we find who are the seed of Christ; and they are also called the first resurrection. They are: 1. The prophets, 2. Those that have believed on their words, 3. Those that have kept the commandments of God, 4. The ignorant of God's commandments, and 5. Little children. These are reconciled to God. They have eternal life, for they can no more be separated from God. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6. (See also I Nephi 7:55-62; II Nephi 6:42, and 51-55.)

"But God did call on men, in the name of His Son (this being the plan of redemption which was laid), saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son. Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest." Alma 9:54-55. (See also Helaman 5:67-72.)

The hardening of the heart is a process or condition which follows the heeding of Satan's word, and precedes the act of disobedience. (Closing of the ears—"he who will not hear"—is also one of the results of hardening of the heart. It is willful rebellion against God and truth. Such a one is not innocent. (See Alma 9:18-20.) He who "hardeneth not heart" at all remains sinless, having nothing of which to repent. It is by this means that he has claim on mercy. Little children, (see again Moroni 8.) without comprehension of law, and also adults without comprehension (by ignorance, but not by rebellion of closed ears) of law cannot harden their hearts against the law. Adults who have comprehension of law need not harden their hearts against it; but if they do, and subsequently commit sin by breaking the law, they are then commanded to repent. This becomes a very specific command of God unto them; and if they harden their hearts against this command, refusing to repent, they have no claim whatsoever on God's mercy as little children do (for it is an impossibility for little children's hearts to be hardened). But if such sinners find the faith to repent, not hardening their hearts against this command, they shall have claim on God's mercy the same as little children do.

"And now, surely, whosoever repenteth shall find

mercy; and he that findeth mercy and endureth to the end, the same shall be saved." Alma 16:135.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such have I laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." III Nephi 4:51-52.

In order to come unto him as a little child, then, we must either preserve our hearts unhardened from innocent childhood on unto the end, or we must acquire an unhardened heart by the means he has prescribed; that is, by repentance of all sin by means of a broken heart and a contrite spirit, which contriteness must endure to the end of our mortal life.

"And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." II Nephi 4:49. "And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit." III Nephi 5:66. (See also Isaiah 66:2.)

Just how much law do we have to have or be able to comprehend before we are held accountable? (Excluding little children, the imbecile, demented, and the hypothetical child who had grown to adulthood in the wilds (tarzan style) having been abandoned by humanity.)

A good illustration is found in the account of the conversion of the people of Ammon. They were comprehensive and intelligent and adept in law and government, but they were indolent and idolatrous, full of murders and false tradition. Alma 12:22-26; and 14:107.

The knowledge they had of God was that there was a great spirit who had created everything on earth, but they knew not of a God of moral law (other than murders) and supposed that "whatsoever they did was right." Alma 12:70-71; 12:50; also Alma 13:36-39. These people knew nothing of faith or repentance, nor did they suppose to any remorse of conscience beyond a regret for their murders (of each other) but took delight in the blood of the Nephites.

This is a cross section of their moral nature. It isn't much, is it, but nevertheless, the were held accountable to the law having only had this much. What primitive tribe, today full of witchcraft and head-shrinking, does not have at least this much. "For unto whomsoever much is given, of him shall much be required." Luke 12:48.

Yet in this condition they looked back with retrospect and saw that they had been the "most lost of all mankind." Alma 14:29-33, 37-38. And that when the dark veil of unbelief was taken away it caused great rejoicing (Alma 12:133). The wife of the king saw, when her heart had been changed, their unavoidable destruction had they pursued their former manners and customs. Alma 12:170-176; Alma 14:81.

This brings the bracket of ignorance down to in-

clude only a few souls who by circumstances of some nature, such as impaired mentally, might have been denied the opportunity of a choice, and upon whom the practice of baptism would be a fruitless gesture, as well as a sham and a mockery.

"And thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God." Alma 19:84. "Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice." Alma 19:94. "Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment?" Alma 19:98-99. "Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin." Alma 19:101-102.

"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." Alma 19:104-106. (See also John 5:21-25.)

"And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; Therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." III Nephi 12:29-32.

Thus we find that only the seed of Christ shall enter into his rest, which is paradise, and into his glory, which is the eternal presence of God. This is eternal life, the resurrection into the heights of morality where only the righteous may dwell, the Glory of God. All others will be resurrected to an equally eternal death, or irrevocable separation from God.

LOCAL NEWS

(continued from page 131)

Independence, Bro. and Sr. Archie Bell of Ava, Bro. and Sr. William Sheldon and family of Independence and Bro. and Sr. L. V. Aldridge of Independence. We enjoy having visitors from other locals as it gives us strength and encouragement.

The speakers have been: Bro. Leon Yates, in whose sermon many good things were brought to our minds concerning the Book of Mormon; Bro. Archie Bell, whose sermon was wonderful; Bro. L. V. Aldridge, who preached an interesting sermon on how to treat our bodies that God has given us; and Bro. Joseph Yates, our pastor, whose sermons are always food for our spiritual souls which need to continually be fed lest they become weak. He read the song, "Behold the Savior Knocking at Your Door" and also read the scripture from which it was taken. The Savior is always ready to hear the prayers of all and to welcome all those who are seeking to enter the kingdom.

On Father's Day we had a program of songs and Poems, some composed by members of our local. Bro. Yates' sermon brought out many thoughts about the prominent place the father holds in the family and how time has changed it somewhat from what it used to be.

The sacrament meeting on July 5 was a spiritual feast. Everyone testified that day and we enjoyed hearing from the young members and the experiences of protection and answer to prayers of others. Truly we are a tried people who need God's protection from the evil one.

The plans have been decided upon for our church building and a date has been set to start work.

The sick ones are better at this writing.

Some of our local attended the reunion at Buffalo and enjoyed the meetings and association with those of other locals and places.

Sr. L. M. Sarratt, Reporter

IS IT WORTH WHILE

A sister wakened in the night praying that some new members who had just been received into the church might be spared trials that might discourage them, when she found herself standing on her front porch, and ahead of her, elevated above the tree tops, she beheld her Savior. The glory of His presence was so brilliant that she could not look at Him, and she turned her head. Then she looked back again, and in the place of Christ she saw the face and shoulders of the bride (Christ's church, made ready for Him), dazzling white and lovely.

The sister awoke so weak that she could hardly move, and tears streaming from her eyes until her pillow was wet. No word had been spoken, but the lesson was: Is not the glory of the redeemed worth trial to obtain?

(Taken from Zion's Advocate
Dec. 15, 1925.)

THE SUNDAY EVENING SERVICES

I have been caused to wonder and ask myself the question; What has happened to the Sunday evening services? Are we failing to attend evening services because we do not need to go to church except on Sunday morning? I wonder if the Lord meant what He said when He advised that we should come together often. I believe it to be wise counsel. The more often we get together the more we will be able to learn the way and be helpful to each other.

The evening service is as important as the morning service. If the pastor was to announce a service for Sunday evening and fail to be present and fail to make other provisions for the service, would all be satisfied and happy about it?

Let us not forget the assembling of ourselves together that we might come closer to God. Let nothing come between us and our duty to ourselves and to the Lord. Oh, to assemble together should not be considered as a duty, but it should be a joy and a privilege.

We need a praying people. A people who are reaching for a higher standard of righteousness, that will make us worthy to meet the Christ when He comes. If we are not worthy, we will not have the joy of being with Him during the thousand years where we will be fitted to dwell with God in the eternal world.

In a recent issue of the Advocate, the editor, in his editorial, pointed out the need for a closer walk with God and the need of perfecting ourselves in obedience to the teachings of Christ. Jesus said, "If ye love me, keep my commandments." (John 14:15.) He states, commandments, plural, not just those that might be suitable to us. But to be perfect means to be obedient to all the instructions that He gave, and one is that we neglect not the assembling of ourselves together.

Eternal life is the goal we hope to reach. Let us each and all work faithfully at the task allotted to us: that of developing in our own lives a righteousness that will be approved by God and Christ.

May God help each and all to see that we must look to our own selves and cease to look at each other and find fault with those who do not see just as we do. One of the virtues of Zion is that we will see eye to eye, and when we reach that standard we will have Zion. But we will never reach that condition if we continually find fault and allow the passion of hate to replace the passion of love. If we love we will not harm each other but will strive for a unity such as the Master prayed for as found in John 17.

Be ye wise servants keeping all the commandments of God.

May God be with us as we have much yet to accomplish and it is much later than we think. We need to be more active in righteousness. If we contend among ourselves, and that contention be to gain the mastery, we will not do the task allotted to us. Satan knows that and he is doing his best to keep us in a contentious spirit and by so doing rob us of our crown.

William F. Anderson

PROPHECIES OF OLD THAT HAVE COME TRUE

In the latter days, the Bible says,
Deceivings and lies will increase,
And man with his selfish and sinful ways
No where on this earth will find peace.

The things that the Bible's writers say
Are not only of days that are past,
But prophecies made for this very day
Foretell of a people harrassed.

They tell of a time that was bound to come
For 'twas prophesied thus by God,
When man, through the sinful things he'd done
Would find Hell upon this sod.

They tell of wars and rumors of wars
That will heckle a troubled land.
And they tell of crime that will finally cause
Our God to reveal His hand.

Knowledge on earth, they say, will increase
At a pace that is rapid, indeed,
And faith in God will all but cease
As people give way to their greed.

They tell us that travel will broaden
With speed that will baffle the eye,
But, that hearts of men will harden
And brotherly love will die.

That pride and selfishness will rule
Over all the hearts of men.
And few there'll be that's not a tool
Of Lucifer, by then.

And we who live in these latter days
Can we doubt that their writings are true,
When even the ones who profess His ways
Are deceitful and two-faced, too?

There is so much proof in the world these days
That their prophecies were true,
It leaves no doubt—God knows the ways
Of both olden times and new.

This poem's not to indicate
That to judge, is the writer's aim,
He is only trying to vindicate
The writings of Biblical fame.

Harry S. Tordoff
August 18, 1959

NOTICE

The Business Manager and family were on vacation from July 27 until August 25 visiting church folks, friends and relatives throughout the western and southwestern parts of the United States.

Please excuse the lateness of getting your receipts out for monies sent in. We hope to get back on schedule within the next few days.

Vance H. Harris
Business Manager

OBITUARIES**Ethel Fields**

Ethel Fields, 2239 Cora, Wyandotte, Mich., was born March 6, 1917, at Port Hope, Mich. She died at her home July 29, 1959.

Funeral service was held August 1, 1959, at Nixon Funeral Home in Wyandotte, Mich., with the sermon by Elder Edward Podhola. Burial was at Ferndale Cemetery at Riverview, Mich.

Sr. Fields is survived by her mother, Mrs. Ada Adler; two sons, Albert and Robert; three daughters, Mrs. Louise Grzincic, Mrs. Delores Niercarth, and Linda; and her husband, Clarence Fields.

Sr. Fields was baptized Oct. 8, 1933. She transferred to the Church of Christ (Temple Lot) July 13, 1936.

Amandus Halverson

Amandus Halverson was born February 16, 1875, in Sweden, and came to the United States as a boy. He passed away Thursday, July 9, 1959, at Denver, Colo.

He was married to the former Minnie Bernor, March 26, 1898, in Rapid City, S. D., and moved to Denver in 1922. The couple lived at 2040 South Federal Boulevard. Bro. and Sr. Halverson celebrated their 61st wedding anniversary in March.

Bro. Halverson was an elder in the church and had been a pastor of the Denver local for a number of years.

Surviving, in addition to his wife, are three daughters, Mrs. Stella Mote, Mrs. Clara Hempton and Mrs. Bessie Linstrom; five sons, Arthur, Ole, Kenneth, Paul and Leslie, all of Denver; two sisters, Mrs. Paulina Smith of Ontario, Can., and Mrs. Emma James of Vancouver, Can.; two brothers, Alfred of Vancouver and Albert of Alberta, Can.; 23 grandchildren, and 24 great grandchildren.

Funeral service was held in the Olinger Mortuary and interment was at Crown Hill Cemetery. Elder Marvin E. Ely was in charge of the service.

SUNDAY SCHOOL SUPPLIES**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.

	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
History and Religion—chart.....	1.50

THE HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited.

Material will be reviewed and edited.

PRACTICES AND PROCEDURES

(By Elder Thomas S. Maley)

(As we evaluate the needs and possibilities of Sunday School, the answers in "Practices and Procedures" may help us to understand how we hold the key to the souls of many young as well as old. Let us use it wisely.—S. S. Editor).

Sunday School is serious business. The approach may not be with ritual as in our most solemn assemblies, but our purpose is no less profound and sacred. Here the treasure of young hearts and minds finds nurture in the things of God and meets for the first time a unit outside the home concerned with its spiritual welfare and devoted to the course of righteous decision. It is appropriate then that the progress of the Sunday School be with purpose.

In any effort full success cannot be attained unless all the related parts are present. The absence of any element hampers the fulfilment of purpose. So it is with the Sunday School: Punctuality is a quality effecting the whole timbre of the work. Participants, teachers, officers, pianists, all on time and in their place make it possible for the best decorum and greatest success in accomplishing the purpose of the school. An atmosphere of order is a requisite for the stability and security of the young. Everything in place when it should be is the basis of order. Thus for a good effective Sunday School, be on time!

There are two factors which demand an orderly pattern. The first is the already mentioned demand of the young mind, and the second is the devotional aspect of the school. Our custom of a beginning song brings the group in orderly unison to the time when the opening prayer can be offered with due respect and devotion and hope of attention. A second song is a fitting footnote to the time of prayer and a bridge between that period and the dispersion in study groups. Separation immediately after the prayer to classes with the attendant motion and diversion would only detract from the solemnity of our approach to the Lord in prayer. The solemnity of the opening prayer affords a strong note in an orderly purposeful school. In addition our contact with God is brought to the fore and the young are afforded an experience in devotion.

As the whole school should have a program of procedure so should the classes. Remember that it is far easier for the little ones to keep order under such conditions for they know what is expected of them. This is true of the part to be taken by older ones also. They fill their place much better when they know what action is expected of them.

In class procedure we must have a purpose in mind and the materials used should be designed in accord with that end. Whether we seek to inform for living or to afford scriptural familiarity, our purpose must be kept in mind and each activity have that object in view. Be purposeful as you expect your students to be.

As we teach it is well to use some means of testing the effectiveness of our previous work. By discussion and exercises patterned to the age group, this can be accomplished. An illustration is one used with younger groups where a game-like test called "Who Am I?" is introduced and the teacher or other person assumes the figure of some object or person in previous lessons and the class through clues proceeds to remember desired detail.

The limits of space do not allow for further discussion of teaching practice except for this parting thought: In this work, being purposeful and gearing your activity and materials to the purpose is the groundwork of accomplishment in Sunday School classes.

Provision must be made for bringing classes punctually to a close. A satisfactory signal can be arranged to suit the school. If you can, begin early to get your stragglers through their projects and ready to assemble for the closing of the school session. At this point there is still no place for disorder. Regrouping and a closing song will bring the assembly into orderly aspect for the closing prayer of thanks to God for His help and blessing upon the school.

It is suggested that the prayers for the Sunday School be offered in the light of the needs of the school and that with which it concerns itself. They can be "Sunday School" prayers and appropriately so. Those who pray are serving the rest who bow and should thus keep the character of the service in mind.

Running as a thread through our discussion we have found four things that lie at the core of our Sunday School observance. They are punctuality, order, purpose, and devotion. These stand together so close that each is understood in the light of the others.

Proper attention to one enhances the rest and together they represent the basic stuff that is the life of all worthwhile Sunday Schools.

It may be felt that sufficient mention has not been made here of the effect of the presence of the Holy Spirit as a factor in the Sunday Schools. The presence of that Spirit is a thing that must be, but has less and less chance of being, in effective measure as the factors of punctuality, order, purpose, and devotion are allowed to dwindle.