

Zion's Advocate

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

Vol. 46

Independence, Missouri, November 1969

No. 11

Oh, If They Only Knew!

—☆—

Some people think I think I'm good
Oh, if they only understood!
Could they but draw aside the screen
Of shielding clay that stands between,
And see the penitent within
That craves so oft release from sin;

If some kind angel could reveal
The sense of guilt and shame I feel
Because my heart will open to things
Whose very entrance blights and stings;
Oh, if they only, only knew
The grace it takes to just ring true!

If they could understand my need
And hear what I confess and plead,
And know how fully I depend
Upon my precious Lord and Friend;
I wonder, would they call such dress
The mantle of self-righteousness?

Edith L. Mapes

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EDITORIAL

AN EXPOSITION OF DANIEL 7

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such marvelous power as I had never before felt in my being, just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I SAW TWO PERSONAGES (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), "THIS IS MY BELOVED SON, HEAR HIM." (An Outline History of the Church of Christ—Temple Lot, page 16).

In the book of Daniel, chapter 7, there is a remarkable prophecy covering a large span of time commencing with the rise of the Babylonian kingdom and continuing to the end of the world. We have just quoted Joseph Smith's own account of the visit of the Father and Son to him when he went into the woods to pray concerning which church he should join. There is recorded in this chapter of Daniel a singular event which proves Joseph Smith was telling the truth when he said, "I saw two personages."

Skipping over the vision of the first three beasts we read, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands, ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

"These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom and possess the kingdom for ever even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; UNTIL THE ANCIENT OF DAYS CAME, and judgment was given to the saints of the most high; and the time CAME that the saints possessed the kingdom.

"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most high, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:7-28).

Since the identities of these beasts and horns have been shown many times in the past we will not go into and proofs regarding them except to state briefly that the four beasts were the four great kingdoms of Babylon, Medo-Persia, Greece and Rome. The ten horns of the fourth beast were the ten kingdoms into which the

Roman empire was divided and the little horn was the papacy which lifted up its head after them.

We have portrayed before us a series of events continuing from Daniel's day on down to our own. After witnessing the rise and fall of the four great kingdoms, the ten horned kingdoms and the rise of the little horn, Daniel beheld till the thrones were cast down, the Ancient of days did sit, the judgment set and the books opened at which time the Roman beast was destroyed, and Jesus came with the clouds of heaven to the Ancient of days either to receive or else to deliver all unto the Father as I Corinthians 15:24-28 indicates.

In verse 18 we are told that the saints of the most High shall take the kingdom and possess it for ever and ever. Yet in verse 21, we are informed that the little horn made war against the saints and prevailed against them. BUT FOR HOW LONG? The next verse gives an emphatic answer: UNTIL THE ANCIENT OF DAYS CAME! or as it says in verse 25, until a time and times and the dividing of time. Thus it was only a temporary condition, that of the little horn prevailing against the saints.

The question now before us has to do with the identity of the Ancient of days. There has been considerable discussion in the past on this question and regardless of the various thoughts put forth this author is convinced that the Ancient of days can be none other than the father. For one like the Son of man, or in other words, Christ, came with the clouds of heaven, and came to the Ancient of days. And if we will read I Corinthians 15:24-28 we shall see that it was for the purpose of delivering up the kingdom to his Father. "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. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

If the Ancient of days be the Father and if his coming was to mark the beginning of the end of the little horn's dominion over the saints then his coming must have occurred, when he appeared to Joseph Smith in 1820. But you say, doesn't the 1260 year period as encompassed by the three and a half times end in 1830? to this question we answer yes. The 1260 year period of Apostasy as outlined in Daniel 7 and Revelation 12 did commence in 569-570 A.D. and did end in 1929-30 A.D. when the church was restored.

Verses 21 and 22 gives us the key. The horn made war and prevailed against the saints until the Ancient of days came. With the coming of the Ancient of days (in 1820) the little horn had ceased to prevail any longer for judgment was given to the saints. And then it says, the time came that the saints possessed the kingdom.

That time came in 1829-30. So there was a lapse of about 10 years between the time of the coming of the Ancient of days until the actual possessing by the saints of the kingdom. And even though the little horn no longer prevailed yet the saints remained in his hand until the expiration of the 1260 year period when the kingdom was finally restored. Total deliverance then did not occur until 1829-30. For it says, "and then shall they take away his dominion to consume it and to destroy it unto the end. And the kingdom SHALL be given to the people of the saints of the most High." It should be evident however that this process of taking away his dominion and the destruction of it is still continuing, and though the saints now possess the kingdom, the fullness of this possession will not be realized till Zion is established.

But Joseph Smith said that both the Father and the Son appeared unto him. In Acts 3:19-21 we get the second line of evidence. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive UNTIL THE TIMES OF RESTITUTION (Restoration, H.E.S.) OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began."

Now we ask, did not the year 1820 mark the beginning of the times of refreshing and of the restitution of all things after the long dark night of apostasy? Since Jesus was to remain in heaven until the times of restitution of all things, then 1820 marked the beginning of those times when Jesus would again appear unto his people, for it was in that year that he made his appearance to Joseph Smith with his Father. It is noteworthy at this point to make this observation. In the three times that Jesus manifested himself to the world the Father himself introduced him.

Now then, we may ask ourselves the question. If Joseph Smith's account is false or if the Father did not appear unto him as he says he did then how was Daniel 7 fulfilled? If the Ancient of Days was to come as outlined here when did he make his appearance? And when did he come? And if in 1820 to whom? There can only be one conclusion. Joseph told the truth and the Ancient of days did come.

There is some further evidence for the 1820 date. The horn made war with the saints and prevailed against them until the Ancient of days came. Then it says, "and judgment was given to the saints of the most High; AND THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM (verse 22) or as it says in verse 10, "the judgment was set, and the books were opened" or in verse 26 "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

In verse 22 above even though the judgment was given to the saints in 1820 they had not yet received or possessed the kingdom. That came in 1829-30 when the kingdom was restored, at which time the saints did

possess the kingdom. In verse 10 the judgment was set in 1820 and the books were opened. So far, two books have been opened to us, the record of the Nephites, and the abbreviated account of the Jaredites. There are more records to come forth. Finally the book of life will be opened in which all whose names are not found therein will be cast out. "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" (Revelation 20:12). And in verse 26 the judgment shall sit (1820) and they shall take away his dominion (of the Roman beast), to consume and to destroy it unto the end. Was this destruction to be all at once? No! for it was to be a continuing process of destruction lasting until the end. The little stone did not fill the earth immediately as we can plainly see so also the beast was not totally vanquished. But as the little stone begins to swell and the saints to begin to possess the kingdom even more fully then will the destruction of the evil dominion begin to be more and more pronounced until at the last it shall be given to the burning flame.

Harvey E. Seibel

BAPTISMS

Steven Eugene, Blake Allen and Curtis Leon Winegar, the sons of James Leon and Loretta Mae Winegar of Columbia Falls, Montana, were baptized by their father June 15, 1969 at Big Fork, Montana. They received the laying on of hands by Elder James Winegar on July 6, 1969 at Columbia Falls, Montana.

Ronald Wesley Church and Violet Marie Church from Independence, Missouri, were baptized by Apostle William A. Sheldon October 1, 1969 at the East Independence Local Church. They received the laying on of hands by Apostles William F. Anderson, E. Leon Yates, Joseph W. Kidd and Don W. Housknecht and were received by the East Independence, Missouri Local Church October 1, 1969. Brother and Sister Church were married by Apostle Sheldon at the East Independence, Mo. Local on June 1 of this year.

ERRATA

On page 152 of October 1969 issue of Zion's Advocate, (article entitled, There is a Spirit in Man) second column, paragraph beginning with, "It has been assumed, by this language, that all men thus created 'in respect;' that the seed of all mankind was within Adam and Eve," should read as follows: "It has been assumed, by this language, that all men were thus created 'in prospect;' that the seed of all mankind was within Adam and Eve."

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Proverbs 3:27).

NOTICE ON 1969 REFERENDUM BILLS

The following vote count was received from Brother Edward J. McIndoo, Secretary of the Referendum Committee:

The Referendum Committee met in Independence, Missouri, August 22, 1969 to count the ballots of the 1969 Conference Referendum. Those present were Brethren:

Frank Fann, Chairman

Oren A. Caviness

Ed. J. McIndoo, Secretary

Roland L. Sarratt, General Church Secretary

The results of the ballot count are as follows:

Referendum Bill No. 1 ... Yes 197 No 112

Referendum Bill No. 2 ... Yes 191 No 119

Referendum Bill No. 1

This Bill is an amendment to the "Procedure Against Iniquity," paragraph 2, Section 3. This amendment is found on page 13 of the May 1969 Supplement to Zion's Advocate. "An amendment of a constitution or by-laws or rules of order, requires a two-thirds vote;" (Roberts Rules of Order page 134).

The vote was 197 For; 112 Opposed.

Referendum Bill No. 1 lost because of lack of two-thirds majority.

Referendum Bill No. 2.

This in an original bill with recommendations against a minister of the Church of Christ using tobacco, narcotics, or intoxicating liquors. It also concerns the one ordaining a user of tobacco, narcotics or intoxicating liquors. This Bill is found on page 14 of the May 1969 Supplement to Zion's Advocate. This Bill requires a simple majority.

The vote was 191 For; 119 Opposed.

Referendum Bill No. 2 carried.

Respectfully submitted,

Archie F. Bell, Secretary

Council of Apostles

OBITUARY

Eugene A. Thatcher born, Mt. Liberty, Ohio, July 29, 1901, age 68 years, 2 months.

He was married to Edda Taylor, July 5, 1925.

He leaves to mourn his passing his wife Edda and two daughters, Mrs. Vera Buckner of Norwalk, Calif., and Mrs. Claire Evans, Ash, N. C., five grandchildren and two great grandchildren, one brother Thomas Thatcher, Mt. Liberty, Ohio, and a host of friends.

Gene, as all his friends knew him, served in the U. S. Marine Corps in first and second World Wars.

Funeral services were held in San Bernadino, Calif. Elder Hubert E. Yates, officiated, assisted by Elder A. L. Voorhies.

THE AGE OF REASON BEGINS

By

Will and Ariel Durant

Tobacco was brought into England by Sir John Hawkins (1565), by Drake, and by Sir Ralph Lane. Raleigh made smoking of it fashionable at court, and took a puff or two before he went to the scaffold. In Elizabeth's time it was too costly for its use to be widespread; at social gatherings a pipe might be passed around and let each guest get his quota.

In 1604 King James sent forth a mighty Counterblast to Tobacco, lamenting its introduction into England and warning against "a certain venomous quality" in it.

"Is it not both great vanity and uncleanness that at the table, a place of respect, of cleanliness, of modesty, men should not be ashamed to sit tossing tobacco pipes, and puffing the smoke one to another, making filthy smoke and stink thereof to exhale athwart the dishes and infect the air? . . . The public use whereof, at all times and in all places, hath now so far prevailed as divers men . . . have been at least forced to take it also, without desire . . . ashamed to seem singular . . . Moreover, which is great iniquity . . . the husband shall not be ashamed to reduce thereby his delicate, wholesome, and clean complexioned wife to that extremity, that either she must corrupt her sweet breath therewith, or else resolute to live in a perpetual stinking torment . . . A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

This was the King James who had the Authorized edition or translation of the Bible made.

BECAUSE HE LIVES

Because He lives, I, too, shall live;

The same life quickens me

That held His Spirit all secure

Above the death-bound Tree.

Because He lives, I cannot die.

Death signifies no loss;

My soul shall know but spirit-change

Because He knew the cross.

Because He lives, His Cross transmutes

Death into Life, for me;

And failure, fear, disease, and death,

Love crowns with victory.

Adele Lathrop

"The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just" (Proverbs 3:33).

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

THE INDIAN WHO IS HE AND WHERE DID HE COME FROM?

By

Lila Shirk

It has long been a question with many people, but we find that the scriptures provide ample evidence along that line, nevertheless, it requires study. But before we take up the subject of the people we call Indians, let us explore a book; a history of that people, that we might get a better understanding as we go along.

We find in Hosea 4:6, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee."

Yes, we are continually confronted with that spirit to turn away and refuse to listen; some through fear of being deceived, others through prejudice, both of which fail to realize that by so doing, they cut off their avenue of learning.

We cannot justly decide any matter before we have heard it, whether it be good or evil, and then, many times, we find ourselves unable to decide. Jesus many times referred to that which is written, and he said, "Verily, verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

Most little children continually ask questions, and the early years of their lives are spent seeking an education.

We of more mature years must remember that the school of life affords much greater opportunities of learning than we can ever hope to attain, even though we do our best; so we must have a line of study other than our own opinions, which necessitates books, or that which is written; a measuring rod for all people. The carpenter must resort to the inches on his square, whether he builds a hut or a mansion.

So, we too will use a measuring rod, our Bible, and as we study that book, we will find that another book is to come forth, a history of another people other than the Jews.

The prophet Ezekiel has something to say about this book in chapter 37:16, 17-22, "Moreover, thou son of man, take thee one stick, and write upon it for Judah, and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and all the House of Israel his companions: And join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Eph-

raim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus sayeth the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel."

In the above scripture we find the Lord referring to the history of Joseph who was sold into Egypt, along with our Bible, and He promises to make them a nation, and it is to be at a time when He will gather His people back to the Holy Land.

Over two million Jews have returned to the Holy Land in the last one hundred years, and Israel became a nation in 1948 for the first time since 721 B.C.

Now let us turn to the 29th chapter of Isaiah for some further information about this book—the stick of Ephraim.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust" (Isaiah 29:3-4).

Great destruction came to this people who had dwelt in Ariel (Jerusalem) and the only way possible for them to speak out of the ground was to bury their history in the ground.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee: and he saith, I cannot for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith I am not learned. Wherefore the Lord, said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from me, and their fear toward Me is taught by the precepts of men: Therefore, Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid . . . Is it not a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel . . . They also that erred in spirit shall come to understanding" (Isaiah 29:11-14, 17-19, 24).

This book was to come forth just before the rains returned to Palestine. After being a desert for over 1800 years, the rains began falling in 1852-53.

This book was published to the world in 1830. It is called the Book of Mormon. But we will let the book speak for itself.

We will turn to the writings of Alma, chapter 8, verse 1 through 3, "Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying; I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; And it was the same Aminadi who interpreted the writing which was upon the wall of the Temple, which was written by the finger of God. And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt, by the hands of his brethren."

Now we have a starter as to what the Book of Mormon really is.

King David also foresaw the coming forth of this book. Psalms 85:14-12, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."

The fulfillment of these promises are now being realized.

With water, the land is so productive, they raise three crops a year.

Thousands of tons of gypsum and cement are being taken from the Dead Sea and great stores of copper ore are being taken from King Solomon's copper mines, and they also have a number of high producing oil fields.

Yes, the land of Palestine is surely yielding her increase. These are some of the reasons why Egypt and Arabia, along with some other nations, want to destroy the Jews. WILL THEY DO IT?

Now back to that book, the history of the people we call Indians buried in the earth for 1400 years.

Henry Wallace, a former Vice-President of the United States, said in an address before the New York Fair:

"Of all the American religious books of the Nineteenth Century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected."

With this view we can heartily agree, for in spite of the prejudice that has been engendered against this book by its opponents since the Book of Mormon was translated and given to the world by the young man Joseph Smith, Jr. published at Palmyra, New York, in March of 1830, we find that it has continued to engage the attention of the thoughtful religionists to the extent that it has survived many editions of hundreds of thousands of copies, and has been translated in over 20 languages.

Again it has survived the most critical examination in the light of traditional and archaeological evidences related to the ancient civilizations of the American continent.

A very dear friend of mine said, "I wouldn't have the Book of Mormon in my house." Why this prejudice? She had never read the book.

Our Bible contains the beautiful Psalms of King David (a polygamist).

These people, of which the Book of Mormon is a history, brought the brass plates, containing a part, at least; of the Old Testament with them, so they knew concerning the lives of King David and Solomon, his son. But the Lord spoke to these people, on this continent, through one of their prophets, saying:

"Behold, David and Solomon truly had many wives, and concubines, which thing was abominable before Me, saith the Lord, Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto Me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep My commandments, saith the Lord of hosts, or cursed be the land for their sakes" (Jacob 2:33-38).

Dear People, would you like to read something that would build up your faith and courage to keep the Lord's commandments? Read the book, especially the 5th chapter of 3rd Nephi, where Jesus descended from heaven to a multitude of people, and as He stood in their midst, He stretched forth His hand and said, "Behold I am Jesus Christ, of whom the prophets testified should come into the world: And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given Me, and have glorified the Father in taking upon Me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show Himself unto them after His ascension into heaven. And it came to pass that the Lord spake unto them saying, Arise and come forth unto Me, that ye may thrust your hands into My side, and also that ye may feel the prints of the nails in my hands, and in My feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world" (3 Nephi 5:11-14).

Better read it folks for some of the words written in that book will judge you at the judgment bar of God. Now let us pinpoint the people we call Indians.

We will need to go back to about the 47th and 48th

chapters of Genesis when the seven years of famine were over all the land and Joseph, one of Jacob's twelve sons was ruler of all Egypt. Because of the famine Joseph's father and household (relatives) consisting of more than seventy souls, were brought down into Egypt, because there was bread in Egypt.

Joseph had married an Egyptian woman and he had two sons, Manasseh and Ephraim, and when Jacob saw them he said, bring them, I pray thee, unto me, and I will bless them. The blessing of little children is one of the principles of the Gospel of Christ (a prayer for God's guidance throughout their lives) and prophecy quite often is experienced.

As Jacob laid his hands on each child's head, he crossed his hands, laying his right hand on Ephraim's head, which displeased Joseph, and he tried to place his father's right hand on Manasseh's head, but Jacob said, "I know it," my son, "I know it;" he also shall become a people, and he also shall become great but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Do we have a multitude of nations in this land of America today? Yes, it seems that we have people in this land from almost every nation on the earth. But was this land of America the land Jacob meant?

Be it remembered that Jacob had twelve sons and each of these sons represented one of the twelve tribes of Israel.

In the 49th chapter of Genesis Jacob called all his sons together that he might tell them what would befall them in the latter days.

Because of the lack of time and space, I will not rehearse the blessings of each one, but more especially the blessings of Joseph, which was far greater than the others, even greater than Abraham, Isaac and Jacob's blessings.

"Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall." (Genesis 49:22)

Here the wall represents the sea. It represented the almost unnavigable condition of the sea, at that time, but Joseph's branches ran over the wall.

"The archers have solely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob. . . . Even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren". (Genesis 49:23-26)

This blessing of Joseph was to reach to the utmost bounds from where that blessing was given in Egypt. That would be straight across this old globe we live on, and would have to be the land of America.

Now we will turn to Deuteronomy, chapter 33 where Moses, too, had the gift of prophecy concerning the twelve tribes of Israel.

"Of Joseph he said, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. For the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the tens thousands of Ephraim, and they are the thousands of Manasseh" (Deuteronomy 33:13-17).

Moses, like Jacob, saw far greater blessings for Joseph's two sons, Ephraim and Manasseh, than for the other tribes, and he pronounced those blessings at the end of the earth. Jacob said, "at the utmost bounds" which would pinpoint the land shadowing with wings—the Americas.

We find in Isaiah 37:31-32 that one half the tribe of Manasseh, or a small remnant escaped from Jerusalem, but the other half obtained an inheritance in the Holy Land.

Those that escaped were warned of the Lord to flee. "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone" (Jeremiah 49:30-31).

Isaiah 16:8 has something to say about this same remnant, "For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken the principle plants thereof, they are come even unto Jazer (the sea coast L.S.) they wandered through the wilderness; her branches are stretched out, they are gone over the sea."

Now the land shadowing with wings, the Americas, is the only land on the earth that resembles two big wings on our map.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth Ambassadors by the sea, even in vessels of bullrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled" (Isaiah 18:1-2).

Ambassadors are the highest Government Officials between nations.

Here we find them being sent out from this land shadowing with wings to contact the messengers of other nations to help us; for which we are spending un-

told amounts of money, and power, and many of the lives of our dear ones, for their support in a terrible war that may be brought upon us, how soon we do not know.

Those Ambassadors are sent in vessels of bull-rushes upon the waters. I used to read that and wonder how such a thing could be. One day I received a little magazine containing this information.

"Winter time is harvest time in the delta marshes on the southern shores of Manitoba, Canada. As soon as the water has frozen solid enough to support their weight, tractors, binders and trucks, are taken into the marshes, to harvest more than nine hundred tons of reeds. The reeds are trucked to Portage La-Preiria, Canada, where they are compressed into building panels by the Dutch Building Panels, LTD.

So, these panels—made from rushes—not only have a part in building our homes, but in our ships that plow the waters of the deep sea.

I wonder if those men who make those panels know that their work was foretold many hundreds of years ago?

Now, those swift messengers are to come to a nation scattered and peeled, terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.

According to the prophecies and promises we have quoted, thus far, this land belongs to the people we call Indians (a deed from God Almighty). Is there a people here, at the present time, that have been scattered and peeled? Yes, we Gentiles have taken their land away from them and broken nearly every treaty we have ever made with them.

A nation meted out and trodden down! Are there any such people here in this professed land of freedom today? All we need do is look into the Indian affairs, and we can find the above prophecy fulfilled to the letter. Some of them have been put on reservations where the land is so poor it won't even support a goat.

The Bible is replete with promises and prophecies, concerning Joseph's posterity on this land, but with the exception of the half tribe of Manasseh, that received the inheritance in the Holy Land, the Bible is perfectly silent as to the fulfillment of any of those promises made to Joseph or his posterity, and were it not for the Book of Mormon, we would have no way of knowing what ever became of them.

People who have not read the Book of Mormon naturally connect its teachings with the Utah faction of Latter Day Saints, because of polygamy, etc. But I hope these few quotations from that Book may give a better understanding to the honest hearted inquirer.

Just a few more words from that book before closing.
THE WORDS OF JESUS CHRIST OUR REDEEMER:

"And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against My Gospel, and shall reject the fullness of My Gospel, and shall be lifted up in the pride of their hearts above

all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; And if they shall do all these things, and shall reject the fullness of My Gospel, behold, saith the Father, I will bring the fullness of My Gospel from among them. And then will I remember My covenant which I have made unto My people, O house of Israel, and I will bring My Gospel unto them" (3 Nephi 7:34-36).

When the Lord confounded the languages at the building of the great tower, He scattered them over all the earth, a part of them came to this land and as the record tells it, we know them as the Brother of Jared, and his friends, or the Jaredites.

"And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but He would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had prepared for a righteous people; And he had sworn in His wrath unto the Brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fullness of His wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of His wrath shall come upon them. And the fullness of His wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God . . . that ye may repent, and not continue in your iniquities until the fullness come" (Ether 1:28, 29-32 and 34).

(continued from the October issue)

THERE IS A SPIRIT IN MAN

Part Two

By William A. Sheldon

Having shown in Part One, that there is a spirit in man, created in the spirit world before the physical formation of his body, we will now prove from the scriptures that man's spirit is conscious beyond the grave, or the time of death. Further, we will show that the spirit may enjoy peace and tranquility, or suffer pain and torment in an intermediate stage of existence (prior to the final judgment), which is a result of his desires and his works (for good or evil) while in the flesh.

There is a notable example of consciousness after death, involving Christ, to which we should like to call to your attention.

In the 17th chapter of Matthew, we have the story

of Jesus taking Peter, James and John into a high mountain. There, He was transfigured before them; that is, His countenance and whole appearance was changed to reflect the power and glory of God. Moses and Elias appeared, and conversed with the Lord. This seems to have been done to give these men added testimony that Jesus was the Son of God. Certainly, too, they were made to know that God had power over death. The appearance of these two with Christ bears a powerful testimony favoring consciousness after death.

The unbeliever may say that this Elias was the prophet Elijah of the Old Testament, and that he never died, but was taken to heaven, or was translated (2 Kings 2). True, the Greek name for Elias is the same as the Hebrew Elijah, and this may have been that prophet; but nevertheless, Moses died and was buried, and now here he was, about 1500 years later, talking to Christ! His spirit was conscious; so also was that of Elias (or Elijah). If it were Elijah, it was some 900 years after the translation, thus proving he had been immortalized and was still conscious.

To say that he and Moses had been unconscious, but now awakened for this interview with Christ, is to "badger" the issue, and is not in the least-wise provable. The preponderance of evidence to be deduced favors their continued consciousness, as we shall see.

However, the scripture in Matthew, Mark and Luke would seem to point to John the Baptist as being the Elias who appeared (see Matthew 17:10-13). He had been beheaded prior to this scene of transfiguration, hence was dead; but now in a conscious state, if indeed this was he.

Regardless of the identification of Elias at that time, we have a clear statement of the facts of their appearance, and strong circumstantial evidence of their consciousness, or of their immortality before the resurrection. To discredit the occurrence as having been a reality is to cast doubt upon any other miraculous event recorded in the scriptures, the result of which is anti-Christ, anti-God.

It is amazing to witness the theological acrobatics engaged in—twisting and turning the words of scripture and presuming certain things to the contrary, with only the barest, if any, appeal to honest reason, or valid substantiation of other scripture.

Another reference in support of consciousness after death, which is even stronger we believe, is found in Revelation 6:9-11:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

Here is a plain relation of John, seeing in vision the

souls of those who were slain for their testimony to the truth. They were slain, yet their immortal souls cried out (a function of being; they existed and were conscious) to the Lord.

Further evidence of consciousness after death is contained in the story related by Christ, of a rich man and a beggar named Lazarus (Luke 16:19-31). Lazarus died and was taken by angels to "Abraham's bosom." The rich man died and ended up in hell. He was in torment, and asked that Lazarus be sent to comfort him, but was refused.

Some will say that this was a parable, but this seems unlikely, for Jesus said: "**There was a certain rich man,**" and "**there was a certain beggar named Lazarus.**" However, be that as it may, the story was told to illustrate a lesson; and a lesson, to be effective, must portray a reality. Therefore, Christ was telling of something that really happened, or might have happened. We cannot believe He would use an impossible event to illustrate a true principle.

Now as we have said, this state of consciousness between death and the resurrection is the vital connecting link secured by the principle of divine justice which causes man to be accountable before God at the last day for his deeds, whether good or evil, which he has done in his mortal existence.

The very idea of accountability strongly implies an understanding of good and evil; and of course, the fact that Adam and Eve partook of the "tree of the knowledge of good and evil," contrary to the commandment, caused death, both physical and spiritual, to be passed upon the whole human race.

It appears that some have the rather vague idea that this accountability results from whatever degree of understanding of right and wrong which one may possess. Thus, the commandment of God would really have no bearing upon the question, except, perhaps, for those who might have heard, or who might have been given the opportunity to hear.

Now we cannot subscribe to this philosophy, as it presumes one standard for those who hear and understand the gospel of Christ, while it affords no real basis of judgment for the vast majority who have never heard, or who for some reason were unable to grasp the import of the divine message.

Is it not more reasonable to believe that the same condition applying to Adam and Eve, would be made to apply to all their descendants? **They heard and understood the commandment of God.** They were told what they could do:

"Of every tree of the garden thou mayest freely eat:"

And they were told what they could not do:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Modern apologists of the scriptures will say He didn't mean, literally, that Adam would die that very day of disobedience, for Adam lived 930 years afterward. And

then, some will say that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8), so, since Adam lived less than one thousand years, he died during the Lord's "day."

But note that Peter said, "One day is with the Lord as a thousand years" etc. Peter is telling us that time is of no consequence to God, for

"The Lord is not slack concerning his promise, as some men count slackness" (Ibid. 9).

The point is that the Lord is not talking about a thousand-year day in His conversation with Adam. He meant that death would come in that same 24 hour day in which they disobeyed His voice. Therefore, He was speaking of their spiritual death, and only incidentally of the physical. At that time, they were driven out of His presence from the garden of Eden.

Being deprived of association with God is what constitutes spiritual death. The spirit does not become unconscious, nor come to an end.

There is another thought in the Genesis account worthy of examination. Remember: Adam and Eve were permitted to eat of every tree except the tree of knowledge of good and evil. But after their disobedience, we read:

"And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Genesis 3:22-23).

The word "us" evidently refers to the Father and the Son, in whose image man was created. But the thought we wish to call special attention to is that while Adam and Eve had formerly eaten of the tree of life, now it was forbidden them.

This, in reality, demonstrates the great love of God, for God in all His holiness could not permit man to dwell in His presence in the attitude of rebellion. Thus, man was not permitted to eat of the fruit of eternal life, for he would have been forever estranged from God.

"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;"

Then referring to the death of Christ:

"Wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment (of death, W.A.S.) which came upon man, must needs have remained to an endless duration" (2 Nephi 6:12-17).

So, the death of Christ, alone, atoned for the first death which was passed upon the whole human family because of Adam's transgression. But because man could know good from evil as he came to years of experience, the curse of death would again be brought to bear upon him.

Yet, for all this, the love of God is still extended,

for He has caused that repentance should be proclaimed, and that through obedience to a divine plan of salvation, mankind might again come into His presence.

It may seem that we have wandered from the initial matter of consideration relative to the immortality of man's spirit. In a sense this is true; but it is done in order that we may realize to some extent the reason why God has ordained a consciousness of the spirit of man beyond the grave.

Again: accountability before God at the Judgment Day must be on the basis of knowledge of the divine law, and not alone on the basis of man's works in the flesh, for Jesus said:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

So, then, it is better not to hear the gospel, lest we be judged by it! Right? Wrong! Do you really suppose that God is limited by the frailty of man in the preaching of the word; that as man has been unable to reach but a small portion of the human race with the words of life, only those who have heard and believed in this life will be saved? Or do you believe that God will save man in his ignorance?

No; a thousand times no, to both questions! Why will we continue in ignorance of the grand truths revealed in the scriptures of God's provision to bring mankind back into His presence? Not that all will make the grade—far from it—but the opportunity will be presented for man's choice before the final judgment, even if it be in the spirit world where the spirit of man is conscious and intelligent, though the body moulders in the grave!

Notice the extent to which God went to reach the early fathers of the human race; and if He would do so for them, have we any reason to believe it would be otherwise for the human family to the end of all mortal existence?

"And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life, they would have been forever miserable, **having no preparatory state**; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. But behold, it was not so; but it was appointed unto man that they must die; and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end. And after God had appointed that these things should come unto man, behold, then he saw that **it was expedient that man should know concerning the things whereof he had appointed unto them**; therefore he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and **made known unto them the plan of redemption**, which had been prepared from the foundation of the world . . . Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty

thereof being a second death, which was an everlasting death as to things pertaining to righteousness" (Alma 9:44-49, 52).

This clearly shows that a "preparatory state" was absolutely essential to any hope of reclamation from the second death, so **God made known unto them "the plan of redemption;"** and it was made known "according to their faith and repentance, and their holy works" (Ibid. 50).

Thus has the gospel been proclaimed during the different dispensations of time from Adam until the present, except in the time of darkest apostasy. And still untold millions of mankind have never heard the name of Christ, let alone the fulness of His gospel.

Are these all to be judged solely by their comprehension of right and wrong and how they have lived accordingly? We think not. The heathen will not be saved because they are heathen and ignorant, but upon the basis of the good they have done coupled with their ultimate repentance and faith in Christ!

"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**" (Mosiah 1:116).

Now, therefore, the Lord has made provision whereby the gospel of faith and repentance should be declared even to those in the "prison house," or hell; "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).

Of course, they then have no more opportunity for righteous works! What they receive can only be based upon the works done in the flesh. But, they **can believe** and they **can repent**, and they will be resurrected unless they had become sons of perdition, like unto the devil in rebellion to God.

Do you not understand that the power of the resurrection in Christ is for the consummate purpose of **giving life**—not death?

Therefore, whosoever repents and comes unto Christ before the last day shall be resurrected and shall have life, for their names shall be inscribed upon the Lamb's book of life;

"And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

"For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him **that believeth in the end**, a place at my right hand" (Mosiah 11:131).

We have shown that there is consciousness between death and the resurrection. Perhaps we will not be amiss in showing further that the object of future punishment is for the purpose of yet saving the soul from the second death; in a word, for correction.

Listen to the words of the psalmist David:

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

We have found that God is a Spirit (has spiritual substance), and that "there is a spirit in man" (also of spiritual substance). God created the spirits of man and is also represented as the "Father of spirits:"

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:3).

Is He any less the "Father of spirits" at death, even of spirits in hell, than He was while the spirit inhabited a mortal tabernacle? Surely not.

Is it reasonable to believe that the God who loved the sinner in mortal life, even to the sending of His Son to die for him, should change to a God of hate at the sinner's death? He who goes after the lost sheep until He finds it, and over which the heaven's rejoice (Luke 15:4-7)—though He not yet find him in his mortal existence—would He not search diligently even in the prison house, "until He find it?" Would not the gospel be preached there, and if belief and repentance were obtained, would not the Christ bring it forth?

Let us see "what saith the scriptures;"

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and **after many days (after the 1000 year reign of Christ, W.A.S.) shall they be visited**" (Isaiah 24:21, 22).

"I the Lord have called thee (Christ, W.A.S.) 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**" (Isaiah 42:6, 7).

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1).

"For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; **to hear the groaning of the prisoner; to loose those that are appointed to death**" (Psalm 102:20).

"He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and **he shall divide the spoil with the strong . . .**" (Isaiah 53:11, 12).

Jesus himself alluded to this same power given unto Him to overcome Satan and divide the spoils, or to take from him the souls of men which had been taken captive "at his will:"

"When a strong man (the Devil, W.A.S.) armed keepeth his palace, his goods are in peace: but when a stronger (Christ, W.A.S.) than he shall come upon him,

and overcome him, he taketh from him all his armour (death and hell, W.A.S.) wherein he trusted, and divideth his spoils" (the sinners, W.A.S.). (Luke 11:21-22—see verses 14 to 22).

Mormon also testifies to the universal knowledge of the gospel to be had by the whole human race before the time of the judgment:

"And for this cause I write 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" (Mormon 1:86, 87).

Everyone must sometime, somewhere, hear, and thus choose to accept or reject the gospel of Christ in order that a righteous judgment may come upon all. And then shall come the time,

"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" (Philippians 2:10, 11).

How could such a confession and humility be "to the glory of God" except through knowledge and having a desire to do so because of love of God?

It is for this reason that the "spirit in man," created in the beginning in the image of God, continues in a conscious state after death; either in peace or in torment until he learns obedience through suffering; from thence to come forth by the power of the resurrection in Christ to receive according to his works," according to his desires.

"... And none of them is lost, but the son of perdition; that the scripture might be fulfilled" (John 17:12).

DIVORCE AND REMARRIAGE (A SCRIPTURAL STUDY)

By

Elder M. Harvey Seibel

The Church of Christ stands in the forefront of the six-thousand-year-old conflict between Christ and Satan, and the dark legions of Satan stand in massed opposition to each member of our Church. In this war the Melchisedec Priesthood stands in the forefront: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). Many are the wounds of sin inflicted, often healed through repentance; others carry the scars to their graves.

THE UNPARDONABLE SIN is a mortal sin, for there is no forgiveness for this sin in this life, or in the life to come (Hebrews 6:4-6; Luke 12:10).

MURDER of innocent blood stands next to denying the Holy Spirit in sinfulness: "Thou shalt not kill" (Exodus 20:13, see also Matthew 5:21-22 and Mark 10:19), for murder is without forgiveness (Book of Commandments

44:18), unless there are alleviating circumstances (Alma 19:8-9), or commanded by God as when David was commanded to do battle, or Nephi to cut off Laban's head.

ADULTERY is also a very grievous sin, being exceeded only by murder and the unpardonable sin. The commandment is: "Thou shalt not commit adultery" (Exodus 20:14; also see Matthew 5:27-28, 31-32 and Mark 10:19. Under the Mosaic law the penalty was death. (Leviticus 20:10; 20:14; John 8:4-5. Nor shall the adulterer inherit the kingdom of God (I Corinthians 6:9-10; Galatians 5:19, 21; Ephesians 5:5; Revelation 21:8; 22:15) and shall be cast down to hell (2 Nephi 6:70). Being in such great sin they will not have the spirit (Doctrine and Covenants 42:7) and therefore cannot hold the Priesthood; for, without the Spirit none can officiate in the Priesthood: none can lay on hands for healing, giving the Holy Spirit, or preach without that same Spirit.

There is only one forgiveness for adultery, after which they shall be cast out of the Church (Book of Commandments 44:22-23).

HERESY follows closely on the heels of adultery: "whose mouths must be stopped" (Titus 1:11), and for which there are only two forgivenesses (Titus 3:10-11).

OTHER SINS: No limit to forgiveness (Luke 17:3-4; Moroni 6:8; Mosiah 11:138-140).

ADULTERY CAN DESTROY THE CHURCH. All unrepented sin when brought to fruition brings death. But adultery has a grievous hold on all people, a special, insidious pressure on our waking and sleeping thoughts. This warning receives extra emphasis in a prayer meeting recorded by William Marks—President of the Stake at Kirkland from 1839 to the death of Joseph Smith—in a letter to Josiah Butterfield and Hiram Fulk, dated October 1, 1865.

"In a prayer meeting some six months before there was any appearance of polygamy, we were warned by the Spirit that the Lord was going to endow the Church with the greatest endowment that was ever bestowed on man. And the Devil was much displeased with it and determined to prevent it. And would pour out the spirit of adultery upon the whole Church, which was the easiest spirit to take there was in the world.

"And he would very near succeed in overthrowing the Church, but would not quite succeed. And giving directions how we might know when it begun, and ended with a long exhortation to the Saints to beware of that Spirit."

The Devil has not relaxed his efforts in this line, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Today he seeks to destroy the people in the Church of Christ who say "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them" (Malachi 2:17), which statement refers specifically to the sin of divorce (Malachi 2:14-16), and is included in the following text: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

MARRIAGE IS ORDAINED OF GOD. One com-

panion in wedlock, not the serial marriages of Hollywood, is the Divine plan instituted at creation and continued through all ages. Note the tremendous story: following the six creation days, when the spiritual creation was completed, and God had rested the seventh day, and Adam had been made from the dust of the ground, and all the animals were created; and then "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18). "For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh" (Mark 6:7-8).

God admonishes in His inspired word, yea, commandeth, "to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Corinthians 7:2); to which agrees modern revelation: "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation" (Doctrine and Covenants 49:3). In God's plan marriage is restricted to one wife: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth" (Malachi 2:15). In agreement to monogamy we find extra-marital activities forbidden: "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be of one flesh" (I Corinthians 6:16).

SEPARATION WITHOUT DIVORCE IS PERMITTED. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she should depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Corinthians 7:10-11).

DIVORCE IS NOT A PART OF THE PERFECT LIFE OF THE CHRISTIAN. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband" (Romans 7:2; I Corinthians 7:39).

The command of God is plain: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25). As it is said in another place, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). With a love such as this, each seeking the welfare and the happiness of the other, willing to lay down their lives if need be, squabbles and bickerings would cease, and peace, marital happiness, and contentment would reign supreme. Divorce is fostered by spiritual and moral degradation, lusts, selfishness, pride, and the turning away from the love of God. Adultery and unfaithfulness in the mind and in act are false to the precepts of God. Thus it can be said that Christ permits divorce for adultery because of the hardness of men's hearts; but it was not so from the beginning.

DIVORCE IS AN OUTGROWTH OF SIN. Since

men's hearts are evil continually, the law of God must be adjusted to avoid greater evils. It is truly stated, "The Lord, the God of Israel, saith that he hateth putting away" (Malachi 2:16). However, because man continually lusts after woman it became necessary to give a law that would protect the innocent party; for, a man that would turn from his wife to other women would bring such sorrow and unhappiness on their wives that separation is a lesser evil. Also, it is to be noted, that a man united with a harlot is of one flesh with the harlot (I Corinthians 6:16), thus defeating the marriage covenant which said that a man was to be of one flesh with his wife: thus breaking the marriage covenant, as sure as does death, making the covenant null and void. Hence the weakness of man brought about the law of divorce, and not to his credit, but to his condemnation.

DIVORCE IS PERMITTED FOR ADULTERY ONLY. "It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily, I say unto you, that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her who is divorced, committeth adultery" (3 Nephi 5:79). Likewise, we find a second witness in the Bible: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9).

Though there may be many problems arising in the married state, many of which are deemed sufficient in the eyes of the courts to grant divorce, and many of these troubles are most difficult to bear, only that of adultery is acceptable in the eyes of God. One partner may be a drunkard, the man may beat the wife unmercifully, mental cruelty is recognized, one partner may be lazy, or a spendthrift, the sins and difficulties are legion; but in all these the only recourse in the eyes of God is separation without remarriage, with the possibility of adjustment and returning together, as noted above. All adjustments can be made if each loves and cherishes the other in a Godly fashion, willing to give his or her life even, as did Christ for a sinning world. But adultery is different from all other sins, for it alone breaks the covenant which stipulated that the man and his wife is one flesh. Thus the covenant is broken and the covenant becomes null and void. The marriage covenant is broken as surely as though one partner were dead; and in the Mosaic law death was the invariable penalty for the guilty party, which law has never been abrogated, for spiritual death follows as surely as the act, with only one forgiveness.

REMARriage IN ABSENCE OF FORNICATION IS ADULTERY. It is sometimes believed that a wife and husband can agree on divorce for any reason acceptable to civil law, and that because the charge is not adultery, both parties may remarry whom they will. This belief is amply refuted in Scripture. Divorce is strongly condemned in the words of Christ, "What therefore God hath joined together, let not man put asunder (Mark 10:9). Disobeying this injunction constitutes adultery:

"Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11-12), both parties sharing the same guilt for the same act, no distinction being made, as would some expositors.

Matthew 5:32 has been the source of much critical disputation for the implication that the act of the man reflects on the sin of the woman: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." One can well ask why the woman is guilty of adultery because her husband put her away. It can be reasoned that it is difficult to live in the unmarried state without sin in the thought, as it is written, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28); and the difficulty is further amplified: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Corinthians 7:2).

SOME CAN'T RECEIVE THIS LAW. Having given the law of re-marriage with the charge of adultery being adultery (Matthew 19:9), Christ states, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matthew 19:11-12).

There are some who are not able to live as eunuchs, in the unmarried state, even for the kingdom of heaven's sake, for they cannot avoid fornication (I Corinthians 7:1-2). Taken in conjunction with the text, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:1), and the companion text, "Ye have not yet resisted unto blood, striving against sin" (Hebrews 12:4); we must conclude that those men who are not able to receive the command to live in unmarried chastity are such because of the hardness of their hearts, not being able to resist unto blood. Yet this concession to the weakness of man is recognized, even recognizing remarriage of those divorced because of adultery, with resultant loss of spiritual worth and of eternal reward in the Celestial kingdom, as was brought out above. This conclusion must be recognized "for the Lord cannot look upon sin with the least degree of allowance" (Alma 21:18), and "will render to every man according to his deeds" (Romans 2:6).

THE INNOCENT ONE MAY REMARRY. There is some question raised by some on the the right of the innocent party to contract a second marriage: some believing that there is no Scriptural authority for so doing. A careful perusal of some pertinent texts reveals the fact that the Bible does grant this privilege.

Matthew tells us through inspiration that in all cases of divorce and remarriage adultery is imputed with the lone exception of fornication, in which case the innocent party may remarry: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9). The last clause—"and whoso marrieth her which is put away doth commit adultery"—would seem to imply that only the man could remarry, since it may be thought that the exception clause—"except for the cause of adultery"—does not apply to the latter part of the sentence. Due to this paragraph being ambiguous, the meaning is not clear. Logic and justice would, however, apply the exception clause to both the man and woman, as Scripture nowhere allows for a double standard. This position is strengthened by the Peshitta rendering to this clause to make the exception clause apply to it also: "and he who marries a woman thus separated commits adultery."

There are other texts that imply that all remarriage is adultery. Since the word of God cannot disagree with itself, God being the unvarying and truthful author, such discrepancies which number upwards of 100,000 must be resolved. It is found that many errors vanish as we go back into earlier manuscripts. It is also a well known fact that the manuscripts are remarkable for their different readings. The sources of error are legion, so rather than imputing errors to God, it is better to recognize the errors of men. The reading of Luke 16:18 illustrates this subject of divorce and remarriage without the except clause: "Whosoever putteth away his wife, and marrieth another committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." This divergent rendering is corrected by the Peshitta: "He who divorces his wife and marries another commits adultery; and he who marries the one who is illegally separated commits adultery," the phrase "one who is illegally separated" applying to to either sex, showing that the exception clause which is lacking in the King James is present in the Eastern Version: the Peshitta. This development militates to the view that with sufficient knowledge of ancient manuscripts all verses lacking the exception clause would be brought into agreement with the position taken in this section: that adultery is cause for divorce and the innocent one may remarry.

To this agrees the official stand of the Church of Christ, as recorded in the Articles of Faith and Practice, Article 20: "We believe that marriage is ordained of God, and that the Law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant by adultery, the innocent one may remarry."

EAST INDEPENDENCE LOCAL NEWS

Vacation time and summer are over, and Autumn

is here with all her beauty and cooling breezes to erase the summer heat.

How wonderful our God is to provide us with the seasons of each year. We bow our head in thanksgiving and appreciation for His loving kindness to mankind. Some are so unappreciative of His goodness. We hope our people will remember our God and love and serve Him. We are told we must be humble and full of love or we cannot assist in His work of building Zion. So let us each day increase in our love and humility as we serve God and our fellowmen.

Many things have taken place since our last report to the Advocate. Many sermons have been given and many good thoughts presented. Guest speakers were Elder Thomas E. Thomas of the Reorganized Church, Elder George Brantner, formerly of Michigan, now living at Warrensburg, Missouri, Apostle Archie Bell, and Elder Nicholas Denham, both of Independence.

Some of the thoughts taken from these sermons were, preparing our lives for the coming of Christ by study, having more love for one another, humility, seeking wisdom in all things, fasting and prayer, becoming more spiritual, having more faith, that we might have more of the spiritual gifts, and at all times be a witness for Christ.

On Sunday, August 10, Timothy Alan Frisbey, four month old son of Brother and Sister Roger Frisbey was blessed by the baby's Grandfather, Elder John Randall and Apostle William Anderson.

Wednesday evening, September 10, Tamar Rebecca Seibel, three week old daughter of Brother Harvey and Sister Irene Seibel was blessed by the baby's Grandfather Elder Harvey Seibel, Sr. and Apostle William Sheldon.

Brother and Sister James Spears have moved from our midst to Sparta, Missouri. James Has employment in Ozark, Missouri. We miss them greatly, but to our loss, others gain. Their intentions and desires are to be of service to the Church in that location. May the Lord bless them in their new home.

We are glad to welcome back to our midst Brother Ron and Sister Darl Temple. We missed them while they spent the summer in Michigan. Sister Darl is our music leader now since the resignation of Sister Metta Anderson from that position.

We are glad Sister Karen Frisbey is gaining so rapidly from the surgery she had August 27. The Lord has answered the many prayers that were offered in her behalf.

Brother and Sister Rex Weaver have purchased a house trailer recently and have moved into it. We all wish them well in their new home.

Sister Freida Flint visited relatives and friends in Wisconsin this summer.

Brother Robert Smith, and Brother Layton Yates are attending college at Columbia, Missouri, and Brother Randy Sheldon is attending at Warrensburg, Missouri.

May God bless them in their efforts in getting a higher education, but may they ever remember Him in their attainments.

Apostle William Sheldon has been busy in his Mission Field in Michigan this summer. We pray he has had much success in his efforts among the saints and others.

Brother and Sister John Randall and daughter Cynthia and Brother Gary Testerman enjoyed their vacation in Michigan for two weeks in August visiting friends and relatives and brothers and sisters in the Restoration. Sister Randall enjoyed attending her school reunion while there, which is held each year. She met many of her classmates, one of whom came from West Lake, Oregon, whom she had not seen for forty-five years. It was a truly happy reunion. Many of her schoolmates have passed on since she last attended eight years ago.

The baby shower given in honor of Belinda Stone at the home of Jerry Spears on September 2, was well attended. She received many nice gifts for the expected one. The gifts were sent to Belinda and Gary who are living in Germany. Gary is in the Army and is stationed there for some time. May God bless and keep them safe is our prayer.

Saturday, September 20, the United Workers of our Local held a bazaar and bake sale at the fall festival on the Blue Ridge Mall. Proceeds from the sale was \$120.00. We feel we were richly blessed for our efforts.

We were happy to have Brother and Sister James Spears and Sister Minnie Smith from the Ava Local with us in our services, September 28. They were visiting relatives here over the week end.

On Wednesday, September 31 at 7:00 o'clock, a Baptismal Service was held in the lower auditorium of the Church. Brother Ronnie and Sister Violet Church made their Covenant with God and were Baptized by Apostle William Sheldon. The confirmation service followed. They received the Ordinance of the Laying on of Hands by Apostles William Anderson, Leon Yates, Joseph Kidd, and Don Houseknecht. We pray the Lord will bless them in their efforts to serve Him. Let's remember them in our prayers.

A baby shower was given in honor of Sister Helen Kidd at the home of Sister Carolyn Fann Tuesday, September 30. It was well attended and she received many nice and useful gifts. We all wish for her God's blessings.

Our family night was enjoyed by all who attended on Friday evening, September 26. Brother and Sister Edward McIndoo and Brother and Sister Rondel Shaw of Preston, Missouri were our guests. Brother and Sister McIndoo showed picture slides of beautiful scenes, and of nature. The message and music given with them on tape made the pictures seem more real. The theme was "How Great Is God", and how truly great He is. Brother and Sister Shaw favored us with a duet, accompanied on the guitar by Brother Shaw. It was a very pleasant evening indeed.

East Local Reporter