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Lesson III. The Resurrection

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the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens.

And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"Oliver Cowdery,
"David Whitmer,
"Martin Harris."

Outline Lesson 2.

- I. Moroni's promise to those who read the Book of Mormon.
- II. The characteristics of a great book.
- III. The content of the Book of Mormon.
- IV. The spirit of the Book of Mormon.
- V. Two illustrations:
The testimony of the Three Witnesses
The first five chapters of the Book of Mormon.

Questions.

1. Name your three favorite books.
2. Why are they favorites?
3. What are the qualities you name, as essential to a great book?
4. Why name the Book of Mormon as a great book?
5. Read the first five chapters of the Book of Mormon. What is there of value in these chapters? What qualities do you discover in these chapters that make the book distinctive?

LESSON III.

THE RESURRECTION.

(For Tuesday, Nov. 2, or Sunday, Oct. 24.)

The recent world war has forced many questions of great moment upon the minds of thinking men and women. Perhaps no one query is more persistent and more fascinating than "What Has Become of the Dead?" "Where are the Soldiers Who Gave Their Lives on the Field of Battle?" This question of course, has always been pondered since man knew death. It is one of the eternal queries of the human race. But of recent years it is calling for more and more consideration.

Before the outbreak of the war, David Belasco, in his remarkably interesting novel, "The Return of Peter Grimm," focused the attention of the reading public upon the inquiry, "Do the Dead Return?" Since his day, and particularly since the outbreak of the war, many of the world's greatest minds have puzzled over the same question. "Where are now, the Dead?" "Can we Commune with the Departed Spirits of Loved Ones?" "Is the Resurrection a Reality?" "Shall we Recognize and Associate with

Those Who Have Gone Before?" These and similar inquiries have flooded book markets in such volumes as "Thy Son Liveth," Lodge's "Raymond" or "Life After Death," etc. Magazines have given space to these considerations in almost every issue and have conducted investigations to ascertain the opinions of leading men and women the world over.

Death has been called the greatest of all adventures—"The one great puzzle of the universe." Those of greatest faith have been forced to recognize the limitations of their conception of the hereafter; those of greatest skepticism have in the face of death struggled for and clung to some little gleam of light that might penetrate into eternity.

It is strange that in view of the assuring and positive declaration of the reality of the resurrection by the Savior, through whom this wonderful triumph was made possible men should have any doubt as to the certainty of a future life. And yet even the Master's apostles themselves wavered. When Mary declared that her Lord was risen they could not believe it.

"And they hearing that he was alive, and had been seen by her, did not believe."

And after that He appeared in another shape to two of them walking, as they were going into the country.

"And they going told it to the rest: neither did they believe them." (Mark 16:11, 12, 13.)

And while these men have doubted, it is interesting to know that the greatest doubters have been compelled to give expression to a certain "hope of belief." That

skeptic of all skeptics, Robert G. Ingersoll, in spite of his arraignment of religious creeds and their notions of heaven and hell in the face of death, especially when it carried off his own kin and friends, even Ingersoll looked into eternity with a certain vague hope. He and his brother, Ebon, had entered into a compact that in the event of the death of one of them, the other should deliver his funeral oration. On June 2, 1879, Robert G. was called upon to keep his part of the agreement. In a very touching scene, he said, among other things.

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear a rustle of a wing. He who sleeps here when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe in spite of doubts and dogmas and tears and fears that these dear words are true of all the countless dead."

On another occasion by the grave of the little son of Mr. and Mrs. George O. Miller, Ingersoll declared:

"No man standing where the horizon of life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe a common faith treads from out the paths between our hearts the weeds of selfishness, and I should rather live and love where death is king than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here. They who stand

with breaking hearts around this little grave need have no fear. The largest and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lessen day by day until at last these graves will be to them a place of rest and peace, almost of joy. There is for them this consolation: The dead do not suffer. If they live again their lives will surely be as good as ours. We have no fear; we are all children of the same mother and the same fate awaits us all. We, too, have our religion, and it is this: 'Help for the living, hope for the dead.'

These articles are a strange admixture of doubt and hope. The emptiness, the hollow despair of the doubt is its own best refutation; the anxiety of the hope is just the inevitable yearning of man in his contemplation of "The Return Home."

Latter-day Saints are happy in their knowledge of the resurrection and the reality of eternal life. They accept literally the mission of the Savior in submitting to death that He might triumph over it. They rejoice in the line, "He that believeth in me," etc. It is this wonderful faith that takes the sting out of death. The dearest of ties may be broken, bringing sadness, of course, but despair gives way before a faith that makes of death only a transition into that new and bigger life in which we shall all soon participate.

A prominent educator recently attended one of our funerals—a funeral held to pay respect to a young man who left a young widow and three small children to mourn his death. The service was characterized by a wonderful spirit—a spirit of faith triumphant over death. The educator, having listened to the glowing tribute and

powerful testimonies, and having witnessed the fortitude and control of the little woman, declared, "I have attended many a service for the dead, but this is the most remarkable one I have ever known. The Mormon conception of God, of heaven, and of the resurrection, with its restoration of earth's ties and associations, is the most inspirational doctrine I have ever listened to."

To the Book of Mormon we are indebted for some of the most consoling words ever revealed—words which of themselves would win for this book a place among the choice books of the world. The fortieth chapter of Alma ought to be a favorite text with every Latter-day Saint. These verses, the admonition of Alma to his son Corianton, speak their own message and are set down without further comment.

"Now, my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead.

"Behold I say unto you, that there is no resurrection; or I would say in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ.

"Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries, which are kept, that no one knoweth them, save God Himself. But I shew unto you one thing, which I have inquired diligently of God, that I might know; that is concerning the resurrection.

"Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed.

"Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the

dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead.

"Now there must needs be a space betwixt the time of death, and the time of the resurrection.

"And now I would inquire what becometh of the souls of men from this time of death, to the time appointed for the resurrection.

"Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once: and this mattereth not; all is as one day, with God; and time only is measured unto men.

"Therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.

"And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

"Now concerning the state of the soul between death and the 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.

"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 chose 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 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.

"Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignment to happiness or misery, according to the words which have been spoken.

"And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

"Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth.

"Behold, I say unto you nay; but it meaneth the reuniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ.

"Now, whether the souls and the bodies of those of whom have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

"Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven.

"But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works;

"Yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets.

"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.

"And now my son, this is the restoration of which has been spoken by the mouths of the prophets:

"And then shall the righteous shine forth in the kingdom of God.

"But behold, an awful death cometh upon the wicked: for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup."

Outline.

1. The Significance of the Resurrection in the light of the recent World War.
2. Modern Books on the subject.
3. What Jesus taught concerning the Resurrection.
4. The attitude of His Apostles.
5. The testimony of the Great Sceptic Ingersoll.
6. The doctrine of the resurrection as recorded in the Book of Mormon, and believed in by Latter-day Saints.

Questions.

1. Why is the Resurrection one of the greatest problems in the world?
2. Why is the account of the Resurrection given by Alma of such vital importance?
3. In what sense is the Resurrection "The One Great Test of a Religion?"
4. What is your belief concerning your own progress after the resurrection? Make good your position by reference to the quotations listed in this lesson.
5. Why is a consideration of the hereafter essential to an appreciation of the life here and now?
6. In what ways are the teachings of Alma on the resurrection different from other teachings on the subject?
7. Discuss the interpretation of the Resurrection as given by our late President Joseph F. Smith, as found in Gospel Doctrine pp. 559-566.

Additional References on the Resurrection.

- Job 19:25-27.
 John 5:28-29.
 John 11:23-25.
 Matt. 27:52.
 Acts 26:22-23.
 Acts 2:32.
 Acts 13:37.
 1 Corinthians 15:22, 40-44.
 Revelation 20:12-15.
 1 Thessalonians 4:14-17.
 Gospel Doctrine by President Joseph F. Smith, Chapter 24.

Vital Problems of Life.

Advanced Senior Courses of Study.

Lesson I.—The Indispensability of Isolation.

No isolation, no individuality. The points in which we are different from everybody else constitutes our individuality. Nature has never created a duplicate. It has been said that the only way in which we are alike is in being unlike.

Isolation has been a potent factor in the making of great lives. The hero, Michael, and heroine, Eve, began the peopling and subjugation

of our earth alone. Enoch, the greatest human sociologist, was isolated from his kinspeople. Pearl of Great Price, Book of Moses, 6: 27, 40, 41, 42; 7: 18, 19, 20.

Noah, isolated as a social outcast, developed a trustworthiness that made of him the progenitor of the post deluvian race, next in patriarchal authority to Adam, and a trustworthiness in the world be-