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That Day When the Book Should Come Forth

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condemned by the Church of England, but later again declared not contrary to her teachings. Prominent among the modern English divines who held out hope for the dead was Frederick W. Farrar, dean of Canterbury. He delivered five sermons in Westminster Abbey on 'Eternal Hope,' which have had wide publicity."

QUESTIONS.

1. What is the value of focusing references on any given subject?
2. Who prepared the "Ready Reference," and when?
3. Give the table of contents?
4. What can you say of the article on baptism of the dead contained therein?
5. What are we told in the scriptures concerning the spirits in prison and their condition?

Note.—It is well for us to inquire somewhat concerning the condition of those who depart this life without an opportunity of receiving the gospel. It is surprising the amount of evidence in the Bible and Doctrine and Covenants concerning this subject, and we recommend the class to read the whole article in the "Ready Reference."

LESSON II.

Book of Mormon--Bible Testimony

First Week in June.

SUBJECT: That day when the Book should come forth.

TEXT: Isaiah 29:17-18; Deuteronomy 28:15-68; 1 Kings 8:41, 42, 43; "Millennial Star," volume 18, page 774; volume 15, page 788; "The Holy Land in Geography," volume 1, page 5; "Popular and Critical Bible Encyclopedia," page 1276; Zech. 2:1-5.

AIM: Or central truth: All things, if we would understand them, work together for the accomplishment of God's purposes.

That the continuity, of this lesson, as well as the one to follow, may, without too much analytical effort, be perceived, and the different phases of the subject matter be easily understood in their relations to each other, this lesson, and the one to follow, will be based upon the following propositions:

1. That the curse pronounced upon Israel and the Holy Land by Moses as recorded in Deuteronomy, chapter 28, has been fulfilled.

2. That the curse could be removed only by a power and

authority equal to or greater than that which invoked the curse.

3. That Solomon must have feared, and had reasons to believe that his people and their rich and fertile land were soon to feel the heavy hand of this curse as is evidenced by the dedicatory prayer of his magnificent and costly temple. (1 Kings 8.)

4. That Solomon in all probability foresaw the means by which the curse should be removed, and the redemption of the Holy Land insured, as is set forth in 1 Kings 8:41, 42, 43.

5. That Palestine, in the year 1841, was visited by Elder Orson Hyde, of the Council of the Twelve Apostles, duly commissioned and clothed with authority and power to remove the curse and to dedicate the land for the return of scattered Israel.

6. That, since the dedication, the Holy Land has been and still is preparing for the reception of dispersed Israel.

7. That since the dedication particularly, Judah has been preparing for her return to the Holy Land.

8. That Isaiah specifically foreshadowed the time when the Book should come forth when he says: "Is it not yet a very little while, and Labanon 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." (Isaiah 29:17, 18.)

9. That Ezekiel is in perfect agreement with Isaiah when he foretells the bringing to light of the "Stick of Joseph in the hands of Ephraim," and the time when it should come forth, and the nature of the great event, the gathering of Israel, which should commence with the appearance of the Book.

In Deuteronomy 28:15-68, there is recorded certain curses which were pronounced conditionally, by Moses upon the Israelites and their possessions, and also the land, whither they were going to occupy the Land of Palestine, or Canaan, and figuratively designated by Isaiah as Labanon. In verses 23 and 24 of the chapter, particularly, we get some idea of what shall befall the Holy Land because of the transgressions of Israel: "And thy heaven that is over thy head shall be brass, and the earth that is under thee, shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed." In other words, Moses gave the Israelites to understand that, if the time should ever come while they dwelt in the Promised Land when they would not hearken

unto the voice of the Lord their God, and observe to do all his commandments and his statutes which they had been commanded to observe then, among other great calamities that should come upon them, their land should be turned into a desert; the heavens would be as brass, refusing to yield the dew and the earlier and later rains for which the land was noted, in consequence of which their land would become as powdered dust and as unproductive and unyielding as though it were iron. Up to the time that Solomon reigned, particularly, the Land of Palestine was to the Israelites a land flowing with milk and honey, so diversified in its surface and climate, and so rich in its soil that it was capable of producing in abundance, practically all the good things of earth. The time came, not suddenly but gradually, when this people forfeited their right to God's blessings. That the curse did weigh heavily upon this land and its unhappy people is evidenced by the following disinterested testimony:

"But although the natives, from exasperation against their foreign conquerors and rulers, and the invaders who have so often overruled this scene of ancient blessings, have greatly reduced its prosperity, still I cannot comprehend how, not only scoffers like Voltaire, but early travelers, who doubtless intended to convey the truth, represent Palestine as a natural desert, whose soil never could have been first for profitable cultivation." ("Popular and Critical Bible Encyclopedia," page 1274).

"Thus the hills were clad in former times most abundantly, and enriched and beautified with the fig-tree, the olive, and the vine, and it is in this way that the cultivation which survives is still carried on. But when the inhabitants were thinned out, and cultivation abandoned, the terraces fell to decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock, bare and desolate. This is the general character of the hills of Judea; but in some parts they are beautifully wooded, and in others the application of the ancient mode of culture suggests to the traveller how productive the country once was, and how fair the aspect which it offered." ("Popular and Critical Bible Encyclopedia," page 1276).

"Palestine was formerly anything but the barren country it now is. In the Negeib (south country), remains of large trees are still found. Jole's description of the products of Edom, where he probably lived, are beyond its present climatic possibilities. Whence the change? Originally covered with forests, on man's advent and the development of the civilization we find recorded on the monuments prior to Israel's

occupation nudation commenced. This progressed with extraordinary rapidity during the reign of Solomon. In the times of the Assyrians and after the fall of Jerusalem, its population was deported, irrigation was suspended, the rains falling on unproductive slopes washed the soil down into the valleys, and the hills became bare as today." ("The Holy Land in Geography," volume 1, page 5.)

Here we have Palestine, barren and sterile, and its inhabitants these many centuries scattered among all nations. How shall these conditions be changed? How shall Lebanon be delivered from its barrenness and sterility? Not by any authority or power that man may possess in and of himself; but by an authority and power equal to or greater than the power and authority that was responsible for the imposition of these conditions. About the first thing Jesus did when he entered upon his ministry was to abrogate or rescind the Mosaic law which was in force and which exacted "an eye for an eye, and a tooth for a tooth," and supplanted it by the law of love—doing good to them that bore hatred, loving one's neighbor as himself, and loving one another even as Christ had loved, which was to the uttermost. John, although he preceded the Master and prepared the way for his coming and had the power and authority to cry the world to repentance, to baptize those who brought forth fruit for repentance, and to bear witness of him who came after, did not possess the authority to make void the Mosaic law—it took a higher authority. And while good men like Luther, John Wesley and many others of their type, may have had the inclination and the desire to officiate in Palestine's behalf, they were powerless to do so because they lacked the divine commission.

Solomon not only feared and had reasons to believe that his people and their rich and fertile land were soon to feel the heavy hand of the curse pronounced by Moses long since, but may he not also have foreseen, with a vision astounding in its clearness, the means by which the curse would eventually be removed and the redemption of the Holy Land assured as is indicated in his dedicatory prayer of his magnificent and costly temple. (Kings, chapter 8.) This prayer was a long series of pleadings with the God of his fathers, in behalf of his unfortunate people to the end that God would not forget them when their long years of suffering and chastisement should be ended by their humility and repentance. More specifically it was a veritable wrestling with God that he would not turn a deaf ear to the prayers of Israel and that he would have respect for "a stranger, that is not of thy

people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." The foregoing, some may contend, may be interpreted as applying to "strangers" in a general way. But the thought remains, nevertheless, that Solomon was specific concerning "a stranger" when "he shall come and pray toward this house," and he was just as specific and definite in his supplication to the Lord, when that event should take place, "and do according to all that the stranger calleth to thee for." Be that as it may, "a stranger," duly commissioned and clothed with the necessary authority, did go to the Holy Land with the fixed purpose and definite mission to pray "toward that house" that the curse which was upon the land might be removed. This stranger came out of "a far country" and was not of the people Israel, but came by the way of the Gentiles. He had received his power and authority from the Prophet of the last dispensation, who, in turn, received it from Moses when the Law Giver of Ancient Israel visited the prophet and delivered to him the keys of the gathering, without which Judah must remain scattered throughout all nations and her ancient land of promise continue to be barren and sterile. On Sunday morning, October 24, 1841, before it was yet day, Orson Hyde, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, went out of the city of Jerusalem, crossed the brook Cedron and went upon the Mount of Olives, and there, in solemn silence, offered up a prayer in behalf of this stricken land and nation. (See April "Relief Society Magazine," 1919.)

On the top of Mount Olives, Elder Hyde erected a pile of stones as a witness according to ancient custom. On what was anciently called Mount Zion, where the temple stood, he erected another monument of stones and used the measuring rod as predicted upon his head and in fulfilment of the prophecy contained in Zech. 2:1-5:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him: Run,

speaking to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. 2:1-5).

Note 1. Propositions 6, 7, 8 and 9 will be considered in our next lesson.

Note 2. It will be well to keep in mind that this lesson does not seek to dispose of the subject finally, but should be studied with the thought in mind that the subject will be conclusively embraced in our lessons next fall, and which, therefore, will be a continuation of this lesson.

LESSON III.

Literature

(Optional)

"The Princess."

Our first lesson told us that Tennyson was a past master at writing narrative. "The Princess" is an excellent example of the poet's skill with this important literary form.

As this lesson is in course of preparation thirty-five states have ratified the suffrage amendment. When thirty-six shall have ratified the amendment, it will be part of the constitution of the United States. We devoutly hope that when this lesson is given, suffrage will have been obtained and the long struggle be over.

In 1847, Tennyson wrote "The Princess," a poem that was regarded as extremely radical at the time. Indeed, Tennyson was heart-broken at the very cold reception it received at its publication. This cold reception, was due, in the main, to the fact that critics and readers of the old school dreaded any thought that advocated in any way the emancipation of women.

A very attractive introduction, full of typical English atmosphere, leads to the story proper, which is the story of a princess who obtained her father's consent to use some castles belonging to his realm to found and build a college for women.

Ida is the princess. When a mere infant she was betrothed by proxy to a prince of a northern clime.

When the day drew nigh that the prince should wed, his father sent ambassadors with gifts to fetch her. The presents brought from Ida's father another present and a vague reply, confessing to the promise, but saying that his daughter had a will.