

A STUDY

ASSURANCES, PROOFS, AND CHARACTERISTICS OF LIFE BEYOND

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BY

EARL R. CURRY
KIRTLAND, OHIO

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DEDICATION

It has been a rich and even joyful experience to write this little book, in which we have discussed Assurances, Proofs and Characteristics of Life Beyond. We mortals, confronted with desolating hours of death of those whom we love - yes, and of all mankind, need a glowing Assurance. Also, we need to know that there are more kinds of proof than the kind we likely usually think about - scientific proof. More than this, it is altogether desirable that we perceive as much as possible, the glory, the beauty, yes, even the grandeur of Life-yet-to-be, and its eternalness, as a dynamic motivation for godly living here.

This dissertation is dedicated to two very dear people - Alma, with whom I traveled life's highway for 53 years, who now lives in beautiful Land Beyond - and Alberta, my wonderful companion of almost a decade.

God bless you - all of you, who may read what we have written!
His be the glory and mine be the joy!

Sincerely

Earl R. Curry
Earl R. Curry

Kirtland, Ohio
1975

ASSURANCES, PROOFS, AND CHARACTERISTICS OF LIFE BEYOND
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PREFACE
A STUDY
ASSURANCES, PROOFS, AND CHARACTERISTICS OF LIFE BEYOND

Unto all to whom this Study may come, I am availing myself of the luxury of both a preface and of an introduction. In the Preface the word PROOF is discussed briefly and in condensed form. Probably, most of us when we think of this word, think of scientific proof. Pausing to consider, however, we soon become aware that there are kinds of proof besides such as are arrived at scientifically. Some of these are set down in this preface. There must be others. Undoubtedly all of these kinds of proof will be used as this study develops.

The Introduction will be used to set forth the background of this Study, why it has been written, and to express our hopes for all who may read it. It will also be used to express our appreciation to the many good people to whom we have talked, along the way. There will be, as well, just a little about references, although such will, in general, be found at chapter endings.

May I affirm, at this very beginning that I am profoundly assured that there is Life Beyond this life on earth" To emphasize this strong note of affirmation, I am quoting from some notes in the Saint's Herald, written by Frederick M. Smith, some years ago.

"A few years ago I heard a circuit judge...., in a memorial service for a departed professional brother, quote from an old Greek drama. In the play, the lover was about to die and his sweetheart asked him if they should meet again. To this his answer was:

"I have asked that dreadful question of the hills which look eternal, of the streams which run forever, of the stars among whose field of azure my raised spirit has walked in glory. All were dumb. But as I look into your beautiful face and in the love which mantles through its beauty, there is something tells me, It cannot wholly perish. Yes, we shall meet again."

I, too, have stood beside the stricken loved one, and have tried to penetrate the terrible darkness of that desolating hour. I know the questions that press upon you at such a time. I trust that when my time comes to pass beyond, I can say to those beside me, as did this boy whom we so dearly loved, as the hand of God partially lifted the veil to his new found vision, and he saw that first heavenly glimpse of Paradise,

'The battle is won -
Wonderful, oh wonderful is the view!"

Here are possible ways of PROVING -

A. SCIENTIFIC PROOF?

- a. Such Proof is limited by necessity to the material aspects of our universe.
- b. Within its own realm of operation it has proved immensely valuable.
- c. Yet, science has limitations that are inherent in its methods, procedures, and disciplines.
- d. It should not extend its skepticism, as a tool of further discovery, into areas of human concern where the scientific method is necessarily out of place.
- e. Science is therefore not the ultimate means of or facility to determine the truth of concepts and conclusions, that to it are imponderable.

B. PHILOSOPHIC PROOF ?

- a. As one looks over the recorded sayings and writings of the philosophers, I, at least, do not find that their fields are any more able than scientists to judge in the ultimate.
- b. There could ultimately arise, perhaps, a school of philosophy or of philosophers, who would approach altitudes of more than intellectual attainment, which could enable sound judgement in fields outside their own, which by past and present standards would be called by them mysterious, indefinable, extremely speculative, and perhaps even non-existing.

C. REASONED PROOF ?

- a. It certainly must be true that after open-minded consideration, the accumulation of all possible weight of evidence, the dispassionate and intensive looking at pro's and con's, an unprejudiced mind can arrive at definite conclusions.

In this attitude and spirit, scientist Robert A. Millikan could write, "The Lord does not build stairs to nowhere."

D. THE INVINCIBLE SURMISE ?

- a. There is the proof of the "invincible surmise". This beautiful joining of two words, was suggested by the Poet George Santayana in his poem about Columbus, part of which we quote -

It is wisdom to believe the heart,
Columbus found a world and had no chart,
Save one that faith deciphered in the skies,
To trust the soul's invincible surmise!

E. PROOF BY EXCLUSION ?

- a. It seems that I remember from the study of geography, long years ago, a phrase - reasoning by exclusion. In this unsatisfactory conclusions are set aside one by one, until a conclusion is found that does satisfy.

Nothing else satisfies a given equation.

F. PROOF BY TESTIMONY ?

- a. The belief of the early Christian church in the principle of resurrection was of this nature. It was based on the testimony of those who had seen and talked with the risen Christ, and had seen his ascension.
- b. As the years become the Ages, this particular kind of proof tends to be questioned. This tendency sort of tempts the question, Is there any certain human proof?

G. PROOF BY ASSOCIATION?

- a. What is implied here is that the simple gospel of Jesus Christ, put to work, in all it's essentials, works. That is it lifts up and transforms life. It inspires. It gives purpose. It encourages and sustains and a whole host of other ways, as well!
- b. Therefore the holy expectation that there is life beyond death, and that there will be resurrection, a tremendous miracle which only the day of resurrection will prove in the grand sense!
- c. This might also be called Proof by Logical expectation.

H. PROOF BY SPIRITUAL EXPERIENCES!

- a. To those who have them this is the most satisfactory of all proofs.
- b. There are many scores of such testimonies in the scriptures.

- c. Such experiences are had today, as well.
- d. Such experiences are in the nature of God's fatherhood!
- e. In the large they should be testimony to either or both the passively experienced and the inquiring unbeliever.

I. PROOF BY MASS OF EVIDENCE ?

- a. When all the preceding are assembled, with regard to Life Beyond, we submit that even to those who are not stubborn unbelievers, the proof of this Life Beyond, the evidence in favor of that conclusion is well nigh utterly convincing.
- b. In this connection may we be reminded of the following written by Samuel Taylor Coleridge:

"Belief in God (and Life Beyond. E.R.C.) presses multifariously upon man, there are so many reasons for it, a grain of sand sufficing and a whole universe to echo the decision, that to every mind not devoid of reason, nor entirely conscience proof, the truth which is the least possible to prove, is little less than impossible not to believe."

INTRODUCTION

My first sense of urgency to undertake this Study, arose from a conversation with Anna May Morgan Curry, my brother's wife, of Independence, Mo. A good, longtime friend of hers had almost completely lost faith in Life Beyond. Mrs. Curry expressed the thought that a better, more convincing and assuring study ought to be made. The hope for and the possibility of such a study, stayed in my mind, so much so that finally I decided to make the attempt. Out of this has arisen all that follows.

Other reasons for making this total Study, will be found in the final chapter, in which it is urged that a lofty perception of the possibility and characteristics of Life Beyond, can help develop a high sense of destiny, so much needed in this our doubting and troubled age!

This Introduction is intended to briefly discuss scientific proof of Life Beyond, which is very probably the particular kind of proof our age thinks it ought to have, in order to believe; and, also it is intended to develop a few necessary definitions.

PART 1. Scientific Proof?

In a world wide sense, short of some cata-clysmic universal event, this kind of proof is utterly impossible. In an ultimate way, such proof would require that every normal and mature human being in the world should see the actual opening of a grave, and the joining of the departed spirit anew with a raised and glorified body. One immediate difficulty would be that our spirits are unseen by our earthly eyes.

Short of a worldwide demonstration some would have to take the word of others. Were even one such event to occur, under an exceptional dispensation of providence, how quickly would, perhaps many, scientific, philosophical and even ecclesiastical minds begin to tear the whole experience apart, and, shortly there would result a great variety of viewpoints,

assertions and denials, affirmations and questions, theological projections and nebulous, unsubstantial notions, even as exist in the religious thinking of our day regarding the resurrection of Jesus Christ. The New Testament record of that great and extraordinary event seems quite clear and well attested, yet, the interpretive discussion and writings concerning Christ coming back to life in his own body vary rather widely.

Thus it quickly becomes evident that absolute proof of the principle of resurrection, for everyone in the world, is an impossibility. There are, of course, other good reasons why there cannot be any other conclusion than this. Prophetic biblical forecasts, as all will admit, state that there will be a time of Resurrection, when history has run its course, and the time for earth's golden age has come. Beyond this, it is the understandable providence of the Almighty, the all-wise Creator, that faith become a necessary and expanding attribute of personality and of life, even as faith is necessary in everyday life of the world we know, and this for the good of the souls of mankind.

While admitting, therefore, the impossibility of scientific proof of either the resurrection or the concept of immortality, we boldly assert that there is a realm, or area, or dimension which is above the realm of science, and by which the conclusions of science itself must be judged. After all science deals with the material world, and by its very nature cannot deal with the spiritual. We submit, however, that there are numerous other areas of evidence, which taken all together, build up to a strong assurance and proof that there is life beyond death, and that this life is rich and full, and with enlarging and expanding powers of spirit and body and mind. It is in this direction that this Study and search shall move.

Some of the concepts and conclusions to be developed will have to be intuitively perceived and expressed. The larger view may only be perceived and put into words under the wonderful Spirit of prophetic illumination: of that we can be sure, for God's thoughts are infinitely higher than ours!

PART II Definitions.

In order that the readers of this Study, with our use of several words, may understand the sense in which we use them, we shall define four - spirit, Spirit, immortality and resurrection.

1. Spirit. We shall use the word spirit in the sense of that which presumably comes at time of birth, and at death returns to God, the giver of life.
2. Spirit. In using the word Spirit, we are referring to that marvelous power we call the Holy Spirit, which radiates out from the presence of God, and which we can safely assume is the means used by the Creator in creating. There are further insights on this not necessary to this Study.
3. Immortality. Immortality means that our spirit (see above) continues to exist after death, on and on into eternity. Such does not necessarily mean combined with bodies as we know them.
4. Life beyond. This is used in the sense of beings embodied, but also in the sense of a perfect body, much different than we know here.
5. Resurrection. Resurrection will be used in the general christian sense of our bodies lost in death shall be reunited with our spirit, as was Christ's. Again that body will be a perfect one.
6. Eternity. We make no attempt to define this, but just tell a story, quoting from Hendrik Van Loon's The Story of Mankind. "High up in the north in the land called Svithjod, there stands a rock. It is a hundred miles high and a hundred miles wide. Once every thousand years a little bird comes to this rock to sharpen its beak. When the rock has thus been worn away, then a single day of eternity will have gone by."

Perhaps as the Study proceeds and comprehension widens out, some added meanings to these words may appear.

Finally, by way of introduction the author of this Study is and has been for many years a minister in several offices of the Reorganized Church of Jesus Christ of Latter Day Saints. My first ordination was in 1911 and I am now 85 years old, as this Study is being shared with many people, young and older, who are deeply concerned about what lies beyond the mystery and the providence of both life and death.

If any of my kind readers have had unique experiences concerning that which is discussed which can aid in understanding, I will certainly appreciate their sharing with me.

As this Study is sent on its way, we sincerely hope the blessing of the Holy Spirit, the great Enlightener, will attend all who read and study it.

Therefore, God bless you!

Earl R. Curry
9250 Chilicothe Rd.,
Willoughby, Ohio 44094

Written at Kirtland, Ohio,
and shared with others in 1975.

ASSURANCES, PROOFS, AND CHARACTERISTICS OF LIFE BEYOND

CHAPTER I

This Chapter Considers Assurances and Evidences Derived From The Scriptures.

The Scriptures are a source of understanding and conviction, when studied carefully, by either believer in Life Beyond, or unbeliever.

This is particularly true for those who have had a spiritual testimony in the study of the Scriptures. For Latter Day Saints, by Scriptures we refer to the Bible, the Book of Mormon, and the Doctrine and Covenants, but shall depend mainly upon the Bible. The first four books of the New Testament are particularly helpful. However, rather than going into detailed quotation concerning all references apropos to this Study, and because such references are easily available to anyone, it suits our purpose best to just summerize the basic concepts of these four books, and, to some extent of the entire scriptures.

1. Our spirits come from and are the gift of God, and our bodies are formed from the materials of earth. At death our spirits return to God, and our bodies to dust. For eternity, the Doctrine and Covenants in 90:5 affirms that only as spirit and element are inseparably connected can there be fullness of joy for the individual personal being we each are. This statement appears to be self-evidently true.
2. Jesus declared that at his death his spirit would go to Paradise, as also one of those crucified with him. Insofar as I am aware this word paradise is used only three times in the New Testament. Jesus, as above, mentioned the word. Paul uses it in II Corinthians 12:4, saying he was caught up to Paradise. The book of Revelation promises that those who overcome shall eat of the tree of life, which is in the midst of the paradise of God. I Peter 3:19 states that Jesus went to the opposite of Paradise, to those who had not overcome and had been disobedient on earth, and speaks of Jesus thus going to the spirits in prison.
3. The New Testament is very emphatic in saying that Jesus arose from death, and that he took up his body again in resurrection, and that he walked with many, and that he ate with some, and that prior to his ascension he was seen by more than five hundred people. His body was very real, but yet somehow different, and beyond the limits of time and space, as we know them, in that door and wall no longer restrained him. The Book of Mormon, also, bears record that Jesus was very real, as he appeared to many in Land Bountiful, after his resurrection. See Third Book of Nephi.
4. The New Testament also states that many of the saints arose from their earthly graves and were seen by many. The concept and the promise of the resurrection is often mentioned in the record of Christ's teachings, from the Sermon on the Mount to the sorrow-filled days of parting, before the tragedy of Crucifixion. Paul, in I Cor. 15, described vividly what had become clear to him regarding the resurrection, as an Apostle of Jesus Christ.
5. The Scriptures also promise resurrection for all - for those who are truly his saints, at the time of the many times predicted return to the world (His Second Coming), as well as

for those less worthy, not long after what John the Revelator called the millenium. These are called respectively the First and the Second Resurrections.

6. There is considerable scripture to justify the following five Concepts of Life, as viewed in an eternal sense - from the eons of an infinite past, thru the glories and the tribulations of life on earth, then on and on into the eons of an indescribably vast future. These concepts would appear to be expressive of the providence of a magnificently loving Creator whose finest name is heavenly Father. And, if we but pause to consider, His glory of intelligence, His infinite capacity to bring great issues and projects to pass, His far-sighted comprehension of what is good and everlastingly worthwhile, why not?!

CONCEPT A

There is considerable to indicate that our spirits pre-existed, as was spoken to the prophet Jeremiah, Jere. 1:5. How our spirits came to be in the first place we do not know nor comprehend and therefore are unable to describe. But, we are!

CONCEPT B

From this we come to life as we know it here on earth, thru the marvels of procreation and birth, unto manhood and womanhood. I once saw a gift card with the lovely, appealing picture of a baby printed on it, and on the card was this caption - God's greatest miracle. Yes, life on earth is a miracle and a wonderful privilege. Some become as Isaiah, or Mary the mother of Christ, or Paul, or Einstein, or, sadly, some sow to the winds and reap the whirlwinds.

CONCEPT C

After this life ends by death, noble spirits go to Paradise, while the ignoble go to what was long ago aptly described as the "prison house", providentially for regeneration and the catching of the larger and grander view. Just what form spirits have in either of these conditions, is not given us to know, but certainly they do not have bodies as on earth. There are grounds for believing that they do have - for lack of adequate phraseology - spiritual bodies that are actual and real, to those whose eyes are opened to see them.

CONCEPT D

At the coming of Jesus back to the world, and at the time of the first resurrection, faithful saints (or others whom God's mercy perceives are acceptable) will receive glorified resurrected bodies. The means of this miraculous gift and blessing are most difficult to even slightly apprehend. They are, however, indicated just a little in a later chapter on what may illustrate in part the resurrection process. May we all remember as we consider the to us impossible, that in comparison with the billions of galaxies far out in space, which the intelligence of Providence has placed there as eternal witnesses of His creative power - in contrast with all this, resurrection is not beyond the realm of possibility, and even might we say a minor miracle!

CONCEPT E

Ultimately, the spiritually exalted shall dwell with God in that altogether wonderful and marvelous realm which is His! Those unwilling to live on highest levels of existence, will dwell in realms or worlds such as they have prepared themselves for, and which they can appreciate and enjoy.

7. In view of what seems to us, the intelligence and reasonableness of the preceding five Concepts, and the discussion which led to them, we feel warranted in affirming an assuring generalization: Life in its total unfolding, as it goes on thru eons and eternities of time, goes thru a series of changes which are natural and not too distressingly abrupt, which are progressively upward for all who make sound choices. May it be noted that in our times of highest spiritual illumination we are profoundly aware that this affirmation is completely reasonable and altogether possible!

Before turning to the next chapter, just a few other notes need expressing. One of these is that we have endeavored to present the total view of the Scriptures, rather than an extensive and detailed discussion of many references and texts. Such would make our Study unduly voluminous. It should also be stated that the Restoration views on these matters vary somewhat from other church groups. Also, for a general view of how most churches look at many of the ideas discussed, the book 'The Meaning and the Mystery of the Resurrection', by Thomas S. Kepler, Associated Press, New York, is worthy of having.

CHAPTER II

There Are Testimonies And Certainties That Arise Out Of Profound Spiritual Experiences.

The major contents of the Scriptures were written centuries and milleniums ago, and the testimonies and insights that relate to this present study are from long past. Along with these experiences of those who had them and have made them matters of record, in old time Scriptures, we need our own experiences with God - today - now! When and as these experiences witness to the inspiration of past ages, and expand the prophetic insights of the long ago, then we are doubly assured. The same Holy Spirit that moved the prophets of Israel should and will move us now, if we but will reach out in strong faith! There is always, of course, the necessity of carefully judging these insights which come to us, now, from outside ourselves. Without going deeply into this matter of judging, we can all be assured that when the Lord inspires us, that which results will always be intelligent, and will carry with it a perception of rightness and deep inner warmth.

It should be observed here that spirituality of an exalted nature, has been achieved by a very few - only those very deeply concerned. All who would have such testimony must discipline themselves to receive it. Not many greatly concern themselves about death, and what lies beyond until they or one they love is near death's door. Once these hours and days are past, our concern is soon forgotten. Consequently, few revelatory experiences are had. There are a few, however. There ought to be and could be more, when we become adequately concerned!

The Holy Spirit may enlighten, in response to our concern, in several different ways. It may open to us profound perceptions somewhat comparable to original thinking in projects of research. It may also bless us with gifts of prophetic illumination which grandly enable our powers of mind and intellect, to apprehend and comprehend concepts of reality hidden to the unconcerned and unlightened person. Or, the Holy Spirit may bear testimony to truths concerning immortality and resurrection as we study the Scriptures. There are other ways.

Let us turn our attention now to the relating of some illustrative examples, and to the development of some theoretical concepts, which have a bearing on the basic intent of this chapter.

A number of years ago, my wife's father passed into the beyond. Because she loved him so dearly, she greatly mourned his death. About a week later, just after we had retired, she was laying beside my crying. Suddenly, and quite unexpectedly, the veil that stands between us here and the vaster world of Gods total providence, parted, and I saw over into the marvelously beautiful Paradise of God. There stood her father, perfectly recognizable, under a mellow glowing light, with arms outstretched toward me, and he said to me, "Behold, how happy I am". The experience came to me while I was wide awake, and was for just a moment of time. The immediate effect was to bring utter peace to the mind of my wife, and to me, a lasting conviction that life of individual persons does go on. Beyond this, I have often used the experience in caring for funeral services, thus comforting others, also.

One of my friends, a church sister, had an experience somewhat comparable to this, in which she was told that her father was ministering to the spirits of just men in the beyond that they might be made perfect.

Another much appreciated friend has related to me that which the Holy Spirit opened to and showed her, just after her mother's life on earth had ended. Many times, in what the Scriptures would call visions of the night, she saw her mother in what could be called the beautiful land beyond, wither her spirit had gone. A clear yet mellow glow of light enveloped all, making every part of the scene stand out in pristine clearness, sharpness and beauty. The entire scene was much more beautiful than scenes around us after a summer's rain has washed the atmosphere and the earth clean, and the sun has come out from behind the dark clouds to flood its welcome light caressingly over the landscape, near and far off. Amidst all this she beheld her mother, appearing strong, dynamically energetic, and in the finest of well-being, coming to a delightful cottage, after her activity of teaching little children, just as she loved to do in her life here on earth. She saw her, as well, caring for and nurturing the flowers and shrubs that made the surroundings of her dwelling place so wonderfully enjoyable and attractive. Does my friend believe in, and even know, that there is active, and beautiful, and glorious life beyond the grave? She certainly does. There are no doubts?

Another example. Many years ago, in Kirtland, Ohio, where I live, a retired Apostle of the Lord spent the closing years and days of his life. As the experience of death drew near, he told several of us that angels had come to him and told him they would soon be back to take his spirit home. A day or so before his passing a long-time associate from Canada came to see Bro. Lake, before he died. Just before leaving he said, "Uncle John, we will meet in the morning!" "Yes", replied Bro. Lake, "in the morning of the first resurrection!"

You who read, please turn to the Preface of this Study, and reread that which is quoted there from Frederick M. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints.

One other example from almost 2000 years ago, from the martyrdom of Stephen, in the seventh chapter of Acts. "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God". Then they stoned Stephen; and he, calling upon God, said, Lord Jesus, receive my spirit."

In writing about this part of Chapter 2, I have not set down a lot of examples. However I have become aware that quite a few people do have rich and most assuring spiritual blessings at times of death, and can write that many comforting experiences do come to saintly people in such hours.

Just one more testimony that is expressive of the Lord's loving kindness at times of death. In Section 68:1 of the Doctrine and Covenants, a unique and rather extraordinary promise was made to four elders of the church, (1831). "And of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life". I, as a minister of the Lord Jesus Christ, have had this experience once in my life time. I am now 82, as this is written. As part of the prayer of administration, to a good living sister of the church, and at the closing of a long and painful illness, and perceiving the rich presence of the Holy Spirit, I said to her - "When your time comes to pass from this life the gates of Paradise will open or swing ajar that you may enter in." and in four hours she was gone.

In view of the preceding discussion, here is a challenge to such as want to know for themselves, to those who have grave doubts, or even disbelieve in Life Beyond, but especially to those who desire to live very near to the Lord, while in the flesh. Seriously, and over whatever period of time it may require, ask our greatly loving heavenly Father for the satisfying ministry of the Holy Spirit, leaving to His wisdom whatever way He may choose to answer. This is truly a road to certainty.

Experiences comparable to those described, should be gathered and preserved. Perhaps a note of caution should be emphasized, however. A few years ago, wondering if the Cleveland Public Library might have such records, I took time to enquire. I could only find discussions of the researches of Sir Oliver Lodge, in spiritualism, and the work done at Duke University in Psychic Research. I could find nothing assuring whatever in any of it. This kind of search for assurance, it seems to me, is like trying to journey to a new land, traveling over a deep and immense bed of quicksand! Those who accept the Bible concept that there are both good and evil spiritual forces and phenomena can understand this assertion.

The main part of this chapter thus far could be described as assurance gained by very basic and primary profound spiritual experiences. Now we turn to another type of experience which is also rather profound, and in which the individual mind is illuminated by the Holy Spirit in quite a unique way. Incidentally, it is also a way that can be entered into by others than myself.

What is this way? It is a combination of the spiritual gift of guided inspirational imagination with an exaltation of the principle of extrapolation, projecting into the future the logical unfolding of what a poet has called "An Invincible Surmise". The word extrapolation, invincible, and surmise need to be studied, in order to grasp what is affirmed in this statement. While, perhaps, this "way" does not lead to as great certainty of assurance as do the examples heretofore set forth, yet it does lead to well nigh certainty as we use it to project into the future the destiny of the human spirit or soul.

The "invincible surmise is this: in what has been called" celestial glory, in Life Beyond, every worthwhile aspect and characteristic of life here on earth, every delightful beauty, every unique godly talent and power, of human personality WILL BE PRESERVED - yes, not only preserved, but EXPANDED. Under an inspirational environment, blessed by conditions

of perfection, supported and urged on by magnificent association, and, most of all, under the supreme light of God the Father and Christ the Son, utterly tremendous development and achievement will be made. May it be observed that the foregoing invincible surmise must be inevitably true, or else the universe as is, is completely without purpose. An orderly universe and a purposeless universe just cannot be, for one would cancel out the other!

As a corollary to the preceding paragraph, as the mind extrapolates into the infinity of the future, we can conclude that the characteristics of glorified life will be in such areas as these: marvelously interesting and noble association; creativity achieving to us the undreamed possibilities; an ever up-grading development of intelligence; a scintillating production and enjoyment of beauty; a broadening out in useful and probably sacrificial service; and many other areas besides these! Certainly, there will be uplift of mind and spirit, and an abounding health and vitality far exceeding our finest moments here on earth. The preceding is a generalization. As we, of earth perceive correct approximations of exalted eternal life, they will carry within themselves their own verification, both in their intellectual reasonableness and warmth, as well as their ennobling influence in the life of the perceiver.

Further than this, it is conceivable, and actually possible, that as our vision of continuing life broadens out, this vision will become so marvelously magnificent, so wondrously beautiful, so utterly above life as we know it, so ineffable in gloriousness - that it is almost beyond the power of language to describe. Indeed this seems to have been the prophetic experience of Isaiah and of Paul. Isaiah, because of what he apprehended, exclaimed, 64:4, 'For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God besides thee, what he hath prepared for him that waiteth for him'. Paul, 1 Cor. 2:9, words it a little differently: eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him, then adds, but God hath revealed them unto us by his Spirit.

Now we will try to express in some detail what is meant by these figurative phrases, and these enraptured perceptions, by reverent extrapolation.

Music is a very worthwhile aspect of life on earth, and is readily extrapolated as one of the characteristics of Life at its best, in the beyond. Musical instruments and music of many kinds have been developed in the last few hundred years - hymns, folk songs, cantatas, oratorios, symphonies, and the like, have been developed, often under distressing and limiting conditions and circumstances. The Bachs, the Handels the Wagners, the Mozarts, and many, many others have produced a large volume of music. And yet life on earth is of short duration. Now, if we can look forward to a time where musically brilliant personalities are freed from the limitations of time and the harassment of keeping body and soul together, and are part of a celestial association vastly superior to ours, such as life in the Beyond must surely be, then, under these ideal conditions there must inevitably be creative achievement of a tremendously superior order. Surely earthly achievements would be quite dim in contrast. We may therefore confidently expect musical instruments, musical creativity, musical associations, and musical choirs, orchestras, and musical productions that will far exceed anything we can achieve on earth, as part of the glory of the Beyond!

Another example of such spirit guided imaginative projection could well be in the realms of time and space. Until comparatively recently we earth bound creatures have moved about the face of the world with slowness and difficulty. Even now when jets and moon capsules

move us ever so swiftly, there is always dread of disaster. Even these speeds seem less than creeping in comparison with the speed of light. Using our facility of projective extrapolation, we can certainly expect that immortal beings shall move about, when and as wise, in the providence of God, with many times the speed of light. Jesus moved like that!

Still one more illustration - in the area of acquirement of knowledge and the development of the intellect. Already in this world, a tremendous body of what we call knowledge, has been developed, but so very much of this body is only approximate. We are never quite sure. Edward Teller in lecturing to a group of college students on the changes in science since World War II, stated that many concepts of science then held are no longer believed. Other concepts have been modified. He then said "in fact there is only one statement I would dare make positively: there is absolutely nothing faster than the speed of light - maybe". Again, using our principle of extrapolation we can predict that in the lofty environment of noble souls in Life Beyond, an environment that will exceed ours hundreds and perhaps thousands of times, the achievement and advancement in knowledge will be certain, swift, and even at times as leaping from mountain top to mountain top, in utterly amazing perceptions. All this leading to the place in the eternal environment, as foreseen by the latter day prophet, when we shall comprehend even God!

Of this, deeply spiritual people can be sure - the Lord of marvelous life everlasting has immense treasures of knowledge and an immense reserve of exalting experiences to share as we become deeply intelligently, and in faith, concerned. Of necessity, those who refuse to be concerned, or to discipline themselves, or to reverently seek for light, will find little assurance and few sources of conviction.

As a closing part of this chapter, we urge all who share this Study with us, toward an expanding, enlarging spirituality, taking us into ever broader areas of inspirational experience. More and more we ought enjoy the ministry of angels, those beings who can come to us so quickly from the presence of the Everlasting Father, bearing his grand messages to us here. This kind of ministry is all too rare, simply because we do not live on a level high enough to be blessed in this manner. John the Revelator was extraordinarily rich in this special way of heavenly blessing. Many angels made him aware of the reality of life beyond this one of earth. He could therefore write, at the beginning of his record of apocalyptic vision, "I, John, the faithful witness, bear record of the things which were delivered to me by the angel, and from Jesus Christ the first Begotten of the dead, and the Prince of the kings of the earth." Also, expressing Jesus' words, "I am he that liveth and was dead; and behold, I am alive forever more; and have the keys of hell and of death." This ministry of angels may be either seen or unseen, but to have meaning and conviction at all must be definitely perceived. Monumental experiences of this nature must and can only be bought with a price - not of money, but of very great love, faith, high desire, noble living, and purity of life. To thus see or to be aware of a being from a world beyond our own, and to which we go at death, God willing, completely removes all doubt as to whether we live in Life Beyond.

A FURTHER TESTIMONY

Experience concerning my father.

My father was a very good man, but he was not a church go-er. He was an intelligent man, liked to study and read. As a religious book the Bible did not mean much to him, but as a book of history it meant a lot, and he was a student of it. As a child he had united with the Baptist church, and in later years he jokingly referred to himself as a Christmas Baptist because he attended church every Christmas to see the children's program.

Following his death - and I was a grown and married woman at the time - I never worried about his after life. I just figured God would give him the best possible.

Then I had either a dream or vision - I don't know which. I saw a school room set up for a class. It was like I was at the side of the room looking into it - like it was open as a stage to me. At the right end was a slightly raised platform and lecturn, but the teacher was not there. I knew that an instructor was coming. The room was filled with chairs each having a writing desk at the side. All faced the right end of the room. But the beautiful thing about the room was that the walls were all paneled with wood. I could see the grain in it. There came from all this wood a soft light. This was the only light in the room, and it seemed to come directly through the wooden walls. Then from the left end - there must have been a door - I saw a number of men come into the room. There was friendly chatter among them as they were seated in the chairs. My father was among them. At his death he had been in his 70's. Now he was a younger man, maybe in his late 30's. He sat down and looked at me. He said "Hi, Hemmer," My mother's father was from England and he called me Hemmer, instead of Emma. Dad did this very rarely, but this time he did. I said to him, "This can't be you. You are dead." He gave me a friendly little wave with his hand, smiled again, and turned back to the others in the room. Then it ended. I remember that at first I was annoyed because I was watching this scene and because there was other things that I wanted to be doing. Now I wonder that if I had not had that negative feeling, maybe I could have experienced more.

Emma M. Phillips, September 1972

CHAPTER III

Concerns, Experiences and Assurances that Come to People at Time of Dying.

These often open up a glimpse of the Beyond. Often times they result in comfort, and peace, and even at times a sort of joy, as one passes into whatever lays ahead.

Admittedly the discussion is not as inclusive as might be, as far as the number of experiences reported is concerned. Since the basic intention of this Study is to assure others, as well as myself, and inasmuch as many other experiences could be helpful also, any other persons who may happen to read this little journey into a rarely discussed field, are invited to contribute instances they may have observed. It probably should be said that in this special area we are probing, it is very easy to have eyes that see not, ears that hear not, plus a rather dulled and disinterested sense of outreach, so that we almost entirely miss that which is important and relevant to we who remain, and to this Study.

Concerning what may be reported of such occasions, it should be emphasized that the testimony of the New Testament is that the spirits of those who die are taken either to Paradise or to a place of hopeful development and reformation called the "prison house". The first are those who choose Christlike ways of living, while the second do not so choose. We must therefore expect that the ways lives end will vary vastly. Some will be wonderfully helpful and inspiring while others will contribute nothing at all. In that which follows, in-so-far as I am able to judge, I shall write of the paradise type of personality. A bit of repetition will be noted.

In chapter II, reference was made to the passing of John H. Lake - missionary, Apostle, and Evangelist in the church. He seemed to be on his death bed, when unexpectedly John Shields from Canada came to see him. Bro. Lake revived marvelously, and even attended church and took on the activities of the Sabbath day. Come Monday he was down in bed again. His testimony was that angels had come and prepared him for his passing. It was a beautiful way to come to the end of a life. It assured those of us around him.

Another experience with which I was personally concerned involved an earnest effort to bring the gift of healing to a middle aged man, ill for a long time. A lot of people joined in an effort of fasting and prayer in his behalf. He was not, however, permitted to recover his health, and eventually died. In this instance his good wife who loved him dearly, was given dreams which prepared her for his passing. She thus was helped in adjusting to the change and her loss.

A few years ago, a church friend lost her husband by death. A special effort had been made to bring healing to him, too. So, when he died she was greatly dismayed, and she wondered how she could possibly bear the difficult time of the funeral. When the time came, the Holy Spirit comforted her in a rather unusual way. A beautiful shaft of light came down from above, seen by her only, and surrounded her, and remained during the service. She was not made to see the why of her loss, but she certainly was assured of God's loving watch care.

Still another vivid memory comes back to me. Perhaps two thirds of the life of a relative was spent under a blight of mental illness. When that kind of misfortune comes to a person, and for their own sake and the sake of loved ones they must spend long years in the distressing

environment of the mentally ill, eventually a look almost of coarseness, certainly of extreme disillusionment and hopelessness, gradually comes over the countenance. Ordinarily, we would expect that same look to be on the face of the dead. Such was not the case at all, here. The Lord blessed her in death. Her face looked like the face of an angel. I have never observed a greater look of peace, or even of what might be called delight, to have her spirit called home to God who gave it. Insofar as the facial expression of the dead may express the last thoughts and impressions of the dying, here was peace that passed all understanding. How fitting that after so many years lived under such dismaying circumstances, such should be. Perhaps, in her last moments, she too saw an angel, come to take her spirit to a happier vale. To me, it all seemed like a miracle!

Once, some years past, I was conversing with an elder, who; it seemed to me, was trying to live close to the Lord, and he told me that in the passing of his wife, shortly before, they both saw the messenger, come to receive her spirit. He also related the dying experience of a good minister who died while preaching, but whose message just prior to this was extraordinarily Spirit blessed. He told me also of his mother receiving a most unusual gift of tongues, addressed to her children, just before dying.

Please refer back to the preceding chapter, and the paragraph telling of the promise that the gates of Paradise would swing ajar that a spirit from earth might enter in. Surely, in the providence of the Creator of the Universe, there is Life Beyond.

A unique experience of an uncle, Ebenezer Curry bears on the intent of this chapter, that experiences at times of death bear witness that, in God's providence, our spirits do not perish, but continue on. He and Richard Baldwin had been called to administer to a sister who had been terribly burned in an explosion of a gasoline stove, years ago. A most wonderful, heart-warming, encouraging, and comforting degree of the Holy Spirit, came in response to their ministry, but, she was not healed, and in a very few days she died. Her blessing, rather, was the Lord's witness of her acceptance for eternal life. Her passing, too, was one of confidence and joy. My uncle used to say that to him this above ordinary spiritual blessing was the Lord's passport to celestial glory, for this good sister.

Bro. C. Ed. Miller, a minister of years gone by, has told us of an unusual experience and light on the future, that came to him while he was laboring in Australia. This guidance was for a young sister, and he was shown two aspects of her need, in a very unusual way. The first came to him some months before the second. In this, in vision he saw her singing with a choir of angels. Then, later, before going to a conference 500 miles or so away, he was impressed to take just one lantern slide along. (We had these before Kodachromes were developed). After the conference was over, it came to his attention that the young woman of his vision had been praying for guidance. A young man who was either an agnostic or a total unbeliever had asked her hand in marriage. Should she or should she not? The lantern slide provided the answer. It was of an old picture depicting a christian girl, about to be thrown to the wild beasts of the arena, in the days of intense persecution centuries ago. The title of the picture was - Diana or Christ, which do you choose? She had her answer. Shortly after that she became increasingly ill, and in a year was no longer alive. Providence prepared her for the change. About two years ago a Bro. McGurk from Australia was in my home and confirmed the testimony of C. Ed. Miller.

Spiritual light does come to us concerning life yet to be. Two brothers, long time in the ministry of the church, told me of seeing the time of judgement, foretold in the scriptures. They were both anxiously concerned as they approached the one whose sternness or mercy would decide where they would go. They referred to the exquisite, almost uncontainable joy that was theirs as they were accepted by the judge to pass thru the gates to a better life. That joy even overflowed into their waking hours, afterward. One described the mature but youthful appearance of his wife who seemed to be with him. The other spoke of the indescribable beauty of the land and place into which he had just entered. Now, one brother has crossed over into the beautiful land beyond the sunset of life, while the other cheerfully awaits his day.

In the book, *Beatrice Witherspoon*, the life and experiences of Joseph and Emma Burton are related. Sr. Burton wrote that while Bro. Burton was still a captain of a deep sea vessel, and many hundreds of miles away from home, their little girl died. Captain Burton was made aware of his wife's distress, as by the voice of his little girl speaking to him - "Mama needs you."

In my notes from many years ago. I find this statement - a well known inventor exclaimed something like this as he approached death: "Its beautiful over there". I believe this was Thomas Edison, but have not been able to verify.

How comforting are the words spoken by Jesus to his disciples, when he was trying to prepare them for his own tragic death. "Let not your heart be troubled.... In my Father's house are many mansions.... I go to prepare a place for you.... that where I am ye may be also." Read it, as found in St. John 14. It would be like him to have also said to these who were so very dear to him - in some good way I'll prepare you for your going to the mansions being made ready for you, when your days on earth shall end, and you shall join me whither I have gone.

Many times in funeral services, I have used those grand words that John heard on the lonely isle of Patmos, when he "was in the Spirit on the Lord's day", and "a voice from heaven" said unto him, 'blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Rev. 14:13.

Along with John, the prophet of these latter day expressed this assuring insight - "And it shall come to pass that those who die in me (the Lord) shall not taste of death, for it shall be sweet unto them." Doctrine and Covenants 42:12.

All the preceding is but a small part of a long series of testimonies that inquiry could bring to bear. As Jesus said to doubting Thomas, "be not faithless, but believing", even so may it be for any assailed by doubts, who read this Study.

CHAPTER IV

This Chapter Affirms that the Personality or Character Transforming Power, Exerted by a Profound Belief in the Concept of Life Beyond, is Part of the Assurance and Proof we Seek for that Life.

From the days of my youth, I remember Hawthorne's story of the Great Stone Face. In it Ernest, one of the people of the story, often gazed at a distant mountain cliff that had the appearance of a human face. Often, as he gazed, he would dreamily endow the distant face as representing noble qualities of personality which he knew were most admirable. As I remember the story, there was a sort of prophecy among the country folk, that someday someone would arise among them who would be the kind of person others besides Ernest seemed to feel were characteristic of the Great Stone Face. Eventually, Ernest, because of his dreamily meditating, and his admiration of qualities he seemed to see as he looked - eventually He fulfilled that for which the people had long cherished. He became that man. There is, indeed a deep truth expressed in this imaginative story. Inevitably we become like that which we greatly admire, or that which seems to us to be a completely worthwhile, though distant goal.

This profound perception of a great truth must have been in the mind of the prophet Isaiah when he uttered or wrote those immortal words - "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and unto our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my way, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This 55th chapter should be read and reread!

Something of this same import must have been in the mind of that exceptionable man of the Book of Mormon, Nephi, when he wrote - "Blessed are they who shall seek to bring forth my Zion at that day, (in the latter days), for they shall have the gift and power of the Holy Ghost."

Jesus wanted, and still wants those who love him to be both forward and upward looking. This was and still is his counsel. "Say unto them, ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Quite evidently Paul had this concept in mind, also, when he wrote the 8th chapter of Romans. "If we hope for that we see not, then with patience we do wait for it."

The negative of the affirmation of this chapter and the concepts just expressed could be expressed like this. If there is no hereafter, let us eat, drink, and be merry. Why bother about good and evil. The apostles of "might and frightfulness", "macht und schrecklichkeit" - the Ceasars, the Napoleons, the Ghengis Kahns, the Hitlers, and the like, are justified. Or Communism's assumption that the end justifies the means, cannot in justice be gainsaid. Such damnable notions, however, can overwhelm civilization, and destroy the world, as in a holocaust of fire!

Cooks have had a saying for a long time - the proof of the pudding is in the eating.

The just above setting is probably as old as the daughters of Eve, and their much appreciated efforts to develop tasteful foods for their Adams, and for their sons and daughters. Out of their long experience, they know as an extreme example, that salt does not improve ice cream, nor such as Epsom salts the flavor of cake. The greatest argument against the use of alcohol is that it degrades the lives of those who use it. On the other hand, when our loved lady-folk intelligently and wisely prepare wholesome, delightful, appetizing foods, from the multitude of sources a far-sighted providence has so wonderfully provided, and they adequately and tastefully meet our food needs, then we men folk say, from the depths of our satisfaction, bless you my dear, and ummm, and that tastes like more!

The weighing of the pros and cons of life goes on and must go on unceasingly. Such enables us to get the best out of the experiences of life. Can we, then, observe that in the realm of concepts which either delude and destroy, or inspire and sustain, this same kind of generalization must hold true. It is equally reasonable, therefore, to apply the same kind of weighing, or testing to the belief or unbelief in Life Beyond. In doing so, we are sure, we shall find incontrovertible vindication of the concept of continuing life.

As this comparison is developed it is perhaps best to first consider the results of total unbelief in immortality and resurrection. This attitude leads to a pessimistic view of life and all its possibilities, and to a crippling hopelessness. Take the example of Clarence Darrow, a proclaimed total athiest. He is quoted as saying something like this. "Life is a senseless fool thing that must be lived out, because it is too messy to do otherwise." On a broader scale of inclusiveness are the observations, most dreary in content, of two Englishmen of another day. One - "in view of the immense and protracted sorrows of mankind, it had been better that he had never been born". The other - "taken as a whole, life on earth has been a brief and discreditable episode."

The absence of exalted hope in the hereafter causes man to conclude that he has been thrown upon the shores of time, by blind forces he does not comprehend, as a result of a hapless fate, or by blind forces in response to the "fortuitous concourse of atoms", forces which aim everywhere and nowhere! Life to such as cherish this dismal hopelessness, almost inevitably becomes meaningless, and sooner or later tends to seek the high precipice of destruction, or the suicide gun, or a rope for hanging, or the exhaust gases of a closed car, or an over-dose of sleeping pills. Yes, the end point of complete unbelief in the sacredness of life and life's eternalness, is abject hopelessness, or the giving way to sinister forces of evil, which in turn lead to degradation, unhappiness, destruction, and eventual annihilation. What a depressing prospect this is! In our somber moments, perhaps, we ask ourselves is this the way our world is drifting? Yet, in our brighter days and times, a brighter hope makes us aware that such as may be on the brink of this hopeless erasing of themselves may be rescued by men and women of whom God has made alive to his lofty, his grandly purposeful intention, and his creative love that goes on into the vastness of eternity!

Now, as attention is turned from the blighting effects of dismaying unbelief, to show the hallowing results and the ennobling influence of an exalted type of belief, a belief that in due course becomes knowledge, of the eternalness of living, the somberness just described changes to a glowing assurance and an abounding joy.

It should be emphasized here, that mere belief, especially if it is passive, brings the most ordinary results in turn. It is a profound belief, rather, which causes life to bloom and to bear wonderfully amazing fruits. What are these fruits, these ennobling results of belief? An expanding concept of time and eternity grows, and grows, and grows, somewhat as follows.

The mind cannot conceive of a strong belief, or knowledge, of the beyondness of life, apart from a deep confidence and assurance that there is a very real, and personal, and glorious Eternal Father. It is He who was and is Creator, both of our material world and universe, as well as the one who gives we mortals the gift of life on earth. We have already referred to a congratulation card for new parents we once saw. On it was a picture of a lovely, beautiful baby, lying on a pillow, above the picture was printed - God's most marvelous creation. The very fact of our being, and of the utterly amazing universe so vastly extending, to most minds, requires a Creator. Then, further, as we think of the immensity and seeming boundlessness of all the handiwork of God, the stupendous intelligence evident in it all, and the wonder and the glory so apparent in the constitution of it all, from the sub-microscopic small to the infinitely massively vast - most of us must agree with Samuel Taylor Coleridge - "Belief in God presses multifariously upon man, there are so many reasons for it: . . . a grain of sand sufficing, and a whole universe at hand to echo the decision! - that for every mind, not devoid of all reason and desperately conscience proof, the truth which it is the least possible to prove, it is little less than impossible not to believe!"

As all this and much more, emphasized by so many thinkers over the ages, impresses our minds, there wells up within us a strong sense of almost overwhelming awe. This is good, for as Martin Buber, a rabbi of Jerusalem, just recently dead, observed, in a book about Moses and the burning bush experience - "it is a primeval state of amazement which sets all the creative forces of the soul to work". Meditating on such considerations, most of us become unescapably aware that there can be neither immortality nor resurrection without the supreme omnipotence, the unsurpassed intelligence, and the unbounded ability to bring to pass that which ought to be, that is characteristic of the marvelous Creator of the universe, and he who is the Son of God. Out of our thus reaching out and up for answers, eventually there comes the realization that life must have purpose, a purpose which this life on earth cannot possibly fulfill! More and more we become aware of the tremendous need for there to be Life Beyond.

As this process goes on and on within our minds and lives, and as our perceptions of the need and value of purpose intensifies, and as there opens before us ever widening vistas of the amazing possibilities of life, both here and hereafter, we desire with all our hearts to glimpse, to formulate, and to adopt the ideals and ways of life that can make our growing perceptions possible of achievement! Assuredly, we have to be more than idealists, for if we are only that we are as medieval monks in solitary cells, or as an unused compass that could guide over the pathless seas, or as those who look over into the promised land but take no steps toward that land.

The perception of purpose, the formulation of motivating ideals is fine and necessary, but there must be more than these, and that more is found in abundant creative living. Apparently, there are relatively few creative spirits in the world, for the simple reason that to be a creative personality requires strenuous effort and oft times sacrifice. No, human personality cannot just sit as on a mountain top looking, looking, looking. Just so, profound belief leads to the discovery of purpose. Purpose put to work makes possible above ordinary achievement. The working out of dedicated far-sighted purpose transforms individual and collective personalities of men and women, into stalwart, up-standing, influential destiny achieving, noble people. These kind of transformed people become able, far-sighted, gifted, prophetic minded, statesmanlike, exaltedly dedicated souls who shape and determine the characteristics of an age, indeed, of the ages!

The very fact that unbelief leads toward ineffectiveness, and that exalted and profound belief so wonderfully hallows and transforms all who achieve it, should help to bring assurance and a certain kind of proof to those who want to know for themselves. It seems to me that the reasoning of this chapter strongly vindicates the validity of the concept that there is life beyond death.

The value of a principle or theory is found in this - does it work, when put to the test. In such measure as any individual person treasures this concept of the continuity of life, particularly when such treasuring is in the loftier sense set forth, as best we can, in this study, then surely as anything on earth is sure, his character, his personality, and his total life is transformed upward most wonderfully.

It may seem to some that the thought of this chapter, and its outreach is a purely intellectual process in searching for assurance. Perhaps this is somewhat true. It is therefore appropriate to emphasize that he is wise who uses all ways of approach to the problem of assurance and conviction - chapters 1, 2, and 3, plus this chapter, and those which follow. Those who will so do will be the richer in growing comprehension.

Intellectual outreach alone will not suffice. The following poem, called the Inch Worm written by Elbert A. Smith, will illustrate this assertion.

THE INCH WORM

The man who from Earth's lowly sod
Presumes that he can measure God,
With naught but reason's measuring rod,

Is like a worm upon some knoll,
Whose arching back has set its goal
To measure earth from pole to pole -

Not reckon on the seasons' change,
The deep morass, the desert strange,
The heaven-abutting mountain range,

Or the chill-hearted glacial heap,
Or moon-led tides' uncharted sweep,
Or ancient terror of the deep.

Poor worm! the next fool thing, I wot,
Will be for him, from his low spot,
To teach all worms that earth is not.

-Elbert A. Smith

CHAPTER V

Chapter IV developed the affirmation that there is a convincing vindication of the concept that life exists beyond death, by showing that profound belief profoundly influences life for the better, and that it preserves and broadens. Therefore, this concept, this affirmation, has validity as one of the ways to achieve Assurance. However, only life as lived here on earth was considered.

In this Chapter the Attempt Will Be Made to Look At This Concept
of Life Beyond From a Broadly Universal Point of View, as if from
Beyond the Bounds of Time and Space.

We shall try to look at the marvelous gift of life on earth, in the light of the eternal, farsighted purposes that are the intention of God and Christ. To put this intention into words is rather difficult, so bear with us.

As mankind lives very near to the Lord, becoming saints such as Jesus would have us become, there increasingly develops within our minds a thrilling and convincing perception, that God's Magnificent Intention is the inspiration and nurturing of grand and noble souls, exalted personalities, who are eventually capable of altogether enthralling association with God, and the holy of all the ages, through eons of time. Going further, that this association will necessitate assistance in carrying on the loving and sacrificial labors which are the burden and the privilege and the responsibility of divinity, surely, such must be the destiny of all Godly souls in whose life the lead of carnal and thoughtless living has been transmuted into the refined gold of Christlikeness!

Nor should this lofty vision of the universe's grand objective be thought of as impossible or without illustrative examples from the broad spectrum of life. As one who is trying to understand and appreciate God's grand design for life, my greatest joy is the gracious friendship and loving association of kindred spirits who are trying, as am I, and who are working toward the supreme goal of the ages!

Furthermore, were we to contact men of affairs - presidents and managers of large organizations, whose responsibility is to get things done, inevitably they would tell us that they must always be searching for people of superior attainment and development, who can assist in their undertakings. Were we to converse with executives of colleges and universities, they would tell us the same.

In his book on Atomic Quest, by Arthur Holly Compton, the story is told of getting together men of extraordinary ability to work out atomic fission. This selected group of this kind of men, as the world knows, achieved that which they set out to do for their country.

All these are in the affairs of men. Certainly something comparable to this must be necessary for the Supreme One, with the vastness and indescribable immensity of his concerns. Surely, in the utterly marvelous and superbly magnificent spread of planetary system upon system, galaxies beyond galaxies, immense densities of glowing stars so profuse that they combine to be the enormous milky way, far out in space, - surely in all this enormously stupendous creation there must be worlds whereon people dwell. In all this vastness there must always be the need of ministry of grandly transformed exalted personalities, angels of righteousness, goodness, beauty, truth. May we affirm that all this is life's loftiest "Invincible surmise".

Prophetic minds of large capacity, under the brilliant glow of that incandescent source of power and intelligence and truth we call the Holy Spirit, have perceived this, being somewhat in the nature of seers, and have thought about what they have seen, and have called and described their vision as being characteristic of celestial glory. And yet, these minds have tended to dwell on the superbness, the ineffable granduer of that glory, rather than on the activities that will engage the interest and concern of those who dwell in this high estate. Heretofore reference has been made to the sort of ecstatic exclamation of Isaiah and of Paul - eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath prepared for those who love Him. Joseph Smith foresaw that we shall know the means and processes by which the earth was made, that noble souls shall know the wonders of eternity, that their understanding shall reach to heaven, and eventually they shall comprehend even God, himself!

All these beauties and glories must of necessity be in the nature of preparation for reverent service to God's needy sons and daughters, for no person could be happy strumming forever on a golden harp, or over eons of time beholding heaven's beauties, or sitting at the eye piece of some extraordinary celestial telescope, forever gazing at massive constellations in the vastness of space, or even the exciting association with the lofty spirits of all the ages. Just as it is in the nature of God to ever create and serve, even so must those of celestial achievement, be creative and serving also.

As we expand this concept in an endeavor to apprehend what can lie ahead, it is in the constitution of the glories of the future that there shall be a very wide variety of activities and interests that shall engage the enthusiastic participation of those who shall dwell in its environment of perfection. Some of these could be - the development of surpassingly beautiful flowers that are much more beautiful than any we know on earth - to amaze and delight and beautify; the discovery and refinement of instruments of music; the achievement of musical granduer and excellence in composition and performance, in massive orchestras and choirs; there may be heavenly laboratories and schools making clear and using tremendous concepts of truth; the taking part as leaders, as teachers, or being as kings and priests in millenium as John the Revelator foresaw; the passing from inhabited world to other spheres, with the speed perhaps of thought, to minister to those dwelling there; and it is even conceivable that these exalted beings may somehow and someway assist in God's eternal creativeness. The preceding is to suggest a very few of the abounding possibilities that the infinite power and intelligence of our Father shall open up as the active concerns of the redeemed.

In view, therefore of the far-reaching possibilities that nurturing can achieve over ages of time in the development of extraordinary personalities, and because of this universal concept of God's Magnificent Intention, there must be Life Beyond! It is well to emphasize this again, and again, and again!

As we thus delve into the as yet unborn future, as we weigh and consider the difficulty ponderable and the sometimes immaterial, we may boggle at the intricacies of this immense concept of what God is trying to do over ages of time. Is it unreasonable to believe so? If it is, let's disbelieve in atoms and neutrons and protons. Let us throw out radio and television, for certainly all the laws and knowledges connected with these is not simple or easy to understand. Were we to disbelieve that which theoretical projection indicates as possible, we wouldn't have astronauts flashing around the world at incredible speeds, as they do, nor would we have landed men on the moon. Moreover, infinitely more is at stake in dreaming about,

in attempted theoretical projections, in a sort of leaping from mountain to mountain tops in the formulation of great ideas and concepts - we say again, so much more is at stake as we consider the destiny of the human spirit in eons yet to be.

Let's proceed further, then. This big idea of the Creator working to nurture exceptional personalities, both for time and eternity, this attempt to look at the life of men and women here on earth as God must look at us, has basis for credence and acceptance in examples of that which engages us here on earth. We are living in a difficult and dangerous time. International weaponry of warfare has come such a long way that in a matter of hours, now, these instruments of destruction can almost blot out life, in desperate assaults. What do we do about it? Well, because this weaponry and its production and use make necessary the finest kind of scientific training, a prodigious effort is being made to develop a large number of scientific minds. This is going on elsewhere as well as in U.S.A. what are the results? Knowledgeable people are saying that 95% of all the scientific minds that have ever lived are living now, in this very present. What was heretofore considered to be impossible, as a result, is now found possible - as atomic fission, as the amazing development of computers, or as travel in space. Why, then, should we in our sometimes short-sightedness and our doubting Thomas attitudes, why should we boggle at acceptance of the immense concept that the Almighty, with his supreme intelligence and his tremendous resources of power, is working toward the development of grandly noble and Christlike personalities, to be co-laborers with Him in the immense concerns of the universe! Anything less than this cannot possibly be characteristic of Him!!

From still another point of view, as we try to imaginatively perceive the nature and on-going purposes of the marvelous Creator regarding life, we become aware that he likes to do the tremendous, the vastly amazing, the infinitely extraordinary, and the to us helpfully miraculous. He delights to use his supreme intelligence, his superlative knowledge and wisdom, and the well nigh infinite spiritual power that centers in himself, in useful mighty works, and most exalted achievements. The unfathomable depths of the universe, the firmament bejewelled with mighty stars, the beauty and the providential resources of the earth - all these and much more witness that the thought of this paragraph is grandly true. But all this is in the realm of the material. The opening and the flowering of God-nurtured personalities, the unique blending of life here with Life Beyond, the swinging wide the closed doors of death, and their opening to life everlasting, the resurrection promised by the Lord - all this is almost infinitely more spectacular, more splendid, more lovingly miraculous than the shaping of the immensity of the universe.

What more glorious achievement for creative power could there be than this? Both the revelation of the scriptures and the revelatory mountain top experiences of the noblest of the saints, predict that such will be! The altogether loving, wonderful God of Hosts must be looking forward to this splendid consummation with indescribable longing. From this angle of view there must be Life Beyond!

A postulate based on the preceding could well be that the great Shepherd of Souls as he eternally strives for the realization of the supremely desirable, would say to each and all, believing and unbelieving, - Man is that he might have joy; the joy of a Christlike character; the joy of being creative; the joy of triumph over earthly ills and obstacles; the joy of a sure knowledge that life goes on in a glorious environment, if he will wisely choose; and the joy of knowing that death is as a stepping stone into an ever finer evolving experience of life and

not a descent into the abyss of nothingness. "The zeal of the Lord of Hosts will perform this!"

Thus, we come to the end of our attempt to envision the future of life, from a universal point of view. We therefore confidently re-affirm-creation's highest purpose must be the nurturing of the finest kind of personalities.

Also, we again affirm that the Magnificent Intention of a supremely wise and beneficent Creator for life is only possible as there is Life Beyond death!

CHAPTER VI

This Chapter Affirms that the "Invincible Surmises" of the Thinking Human Mind, Bring a Wealth of Assurance that there is Life Beyond. It discusses what such surmises are, and quotes many from good and able minds.

As already mentioned these two words occur in a poem written by George Santayana, a philosopher as well as a poet. In order that the significance of these words may be appreciated, it is quoted in full.

O World, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

Columbus found a world and had no chart,
Save one that faith discovered in the skies;
To trust the soul's invincible surmise.
Was all his science and his only art.

What is meant by "Invincible Surmise"? The word surmise as used in this chapter, is for the mind to perceive a concept of broad implications and moment but which for the time being is not based on certain knowledge. It is an idea apprehended but not yet comprehended. Invincible implies that in the very nature of the universe as is, the idea must be so true that it cannot be disproved. The two words used together imply much of the same meaning as the word axiom.

Should anyone question the use of invincible surmises as a valid method of discovery, in projecting our minds into the future, either in this particular study, or in other general ways, may such be reminded that Columbus found his surmise useful, as set forth in the poem. There are other examples, some of which took quite long periods of time for their certainty to be established. The alchemists of the middle ages had ideas about the transmutation of elements, which now are at least beginning to find realization. The Periodic Table developed theoretically by chemists, predicted elements that were later discovered. The use of atomic energy to propel sea-going vessels was once somebodys surmise, but now this is actually done. The way the planet Neptune was discovered is somewhat of or in the nature of a surmise.

In a way, a surmise could have been the starting point of this study. All know that multitudes of people have many doubts as to the reality of Life Beyond, and that vaster numbers do not think about the concept at all. All such do not have the beckoning power of the exalting ideas developed in this Study. Under these circumstances it is possible to surmise that what one writes may possibly uplift hundreds? thousands? tens of thousands?

It should thus be apparent to all that surmises do have their place, particularly when their content is a great idea, or concerns a great issue.

Invincible Surmises of great value, come, not just to the highly intelligent and the mentally alert among us, but to average people as well, provided the mind and spirit is kept open and reaching up, reaching up reverently, reaching up eagerly.

The good examples which follow were discovered, in the main, by carefully searching in Bartlett's Familiar Quotations. Doubtless there are scores of others. It occurs to me that surmises that are gems may be found in our reading of the scriptures - such, possibly, as this 11th verse of Psalm 16 - "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures forever more." Forward looking beattitudes, whether from our reading, or arising out of our own meditations can so be.

It has seemed best to append the Invincible Surmises of many people, some well known that bear on what is being discussed.

SAYINGS IN THE NATURE OF INVINCIBLE SURMISES

1. When beggars die, there are no comets seen; the heavens themselves blaze forth the death of princes. -Shakespeare, in Julius Caesar. (Consider in reading chapter 5)
2. No evil can happen to a good man either in life or after death. - Socrates
3. The soul takes nothing with her to the other world but her education and culture. - Socrates
4. There is nothing impossible in the existence of the supernatural. It's existence seems to me decidedly probable. - Santayana
5. From Joseph Addison,
Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis divinity that stirs within us,
'Tis heaven itself that points out a hereafter, and
Intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
6. See in what peace a Christian can die. - Joseph Addison
7. Epitaph to or on an infant - Samuel Taylor Coleridge
Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

8. I never saw a moor, I never saw the sea;
Yet know I how the heather looks and what a wave must be.
I never spoke with God, nor visited in heaven;
Yet certain am I of the spot as if the chart were given. - Emily Dickinson.
9. As the evening twilight fades away,
The sky is filled with stars invisible by day. - Longfellow
10. Because I could not stop for death
He kindly stopped for me;
The carriage held but just ourselves
And immortality. - Emily Dickinson
11. The world stands out on either side, -
No wider than the heart is wide;
Above the world is stretched the sky, -
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through. - Edna St Vincent Millay
12. Death is only an old door
Set in a garden wall. - Nancy Bird Turner
13. Death is the side of life which is turned away from us. - Rilke
14. Life is ever Lord of Death
And love can never lose its own. - Whittier
15. Why fear death? Death is only a beautiful adventure.
(Last words to a group of friends as the Lusitania was sinking, 1915.)
- Charles Frohman
16. Why should I fear death's call,
Can there ever be
In life more beautiful adventure than
To re-embark upon that unknown sea? - James Terry White
17. Believing, as I do, in the continuity of nature,
I cannot stop abruptly where our microscopes
cease to be of use. Here the vision of the mind
authoritatively supplements the vision of the eye. - John Tyndall, a scientist
18. No work begun shall ever pause for death. - Robert Browning
19. There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of life elysium. - Longfellow
20. The grave itself is but a covered bridge
Leading from light to light, through a brief darkness. - Longfellow
21. Death seems but a covered way
Which opens into light. - Whittier
22. Life is eternal; and love is immortal; and death is
only a horizon; and a horizon is nothing save the
limit of our sight. - Rossiter W. Raymond

23. There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jewel crown
They shine forever more. - John Luckey McCreery.
24. God is mightiest in power, fairest in beauty,
Immortal in existence, supreme in virtue;
therefore, being invisible to mortal nature,
He is seen thru his works themselves.
(Consider with Chapter 4) - Aristotle
25. Atheism in art, as well as in life, has only to be
pressed to its last consequences in order to
become ridiculous. - Coventry Patmore.
26. There's something in the parting hour
Will chill the warmest heart,
Yet, kindred, comrades, lovers, friends,
Are fated all to part.
The one who goes is happier
Than those he leaves behind. - Edward Pollock
27. There is a land of pure delight,
Where Saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain. - Isaac Watts
28. Our Creator would never have made such lovely days,
and given us the deep hearts to enjoy them, above and
beyond all that, unless we were meant to be immortal. - Hawthorne
29. Divine love always has and always will meet
every human need. - Mary Baker Eddy
30. The soul of man is immortal and imperishable. - Plato
31. Something has spoken to me in the night,
Burning the tapers of the waning year;
Something has spoken in the night,
And told me I shall die, I know not where.
Saying:
"To lose the earth you know, for greater knowing;
To lose the life you have, for greater life;
To leave the friends you love, for greater loving;
To find a land more kind than home, more large than earth" -
"Whereon the pillars of this earth are founded,
Toward which the conscience of the world is tending -
A wind is rising, and the rivers flow." - Thomas Wolfe
32. If a belief in immortality is found to be of value to man,
it will not be because of any scientific basis on which belief rests,
but because certain important ideals toward which men are
striving can be attained only by a more complete life
than is possible in the flesh. - Arthur H. Compton

33. I can understand why George Bernard Shaw in his pungent way said that mere extension of earthly living would prove a curse rather than a blessing.
- One crowned hour of glorious life,
Is worth an age without a name.
- (Consider this in rereading chapter 5)
- Ralph W. Sockman
34. God is the binding element in the world. His purpose in the world is quality of attainment.
- Alfred North Whitehead
35. To imagine, then, at the end of this life we shall cease to exist as conscious beings, that our characters, our personalities, will fall back into some boundless being, instead of becoming more and more definite, more and more individual, is certainly not to exalt God.
- Lily Dougall
36. God is real since he produces real effects. We and God have business with each other; and in opening ourselves to his influence, our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfills or evades God's demands.
- William James
37. Religion begins, as does love everywhere, with the vision of a person or a cause greater than ourselves to which, approaching with bowed head, we may give ourselves up regardless of personal gain.
- George Herbert Palmer
38. There is "The astronomical sense of high religion."
- Lewis Mumford
39. The deepest need of man is not food and clothing and shelter, important as these are. It is God... The primary step is a holy life, transformed and radiant in the glory of God.
- Thomas R. Kelly
40. If all beauty, the meaning, the purpose of this life, as revealed by both science and religion, are all a dream, then let me dream on forever!
- Robert A. Millikan
41. I believe in one God, the creator of the universe.
That he governs it by his providence.
That he ought to be worshiped.
That the most acceptable service we render to Him is doing good to his other children.
That the soul of man is immortal and will be treated with justice in another life respecting its conduct in this.
- Benjamin Franklin

CHAPTER VII

This Chapter Considers Concepts, Beliefs, and Affirmations Held and Expressed by Deep Thinking People, from Many Walks of Life, as They Have Given Thought to the Fact of Death and Hope of Life Beyond. The following is quite akin to the preceding chapter, yet there is a little difference in approach.

For hundreds and thousands of years thinking people have had thoughts about and insights into the mystery of death. They have, a few at least, wondered what lies beyond that seeming dark and bleak hour. Carefully chosen examples of their thinking and their conclusions ought to add to the assurance of those who believe, and be stimulating to such as seldom give Life Beyond consideration, and be especially helpful to those dismayed with doubts and unbelief. It is hoped that the main body of this chapter may be somewhat as the stars that guide the mariner over tempestuous seas.

Strangely the ministry of my church have seldom written in periodicals or books about this aspect of earth's experience that comes to every one of us, insofar as I am aware. Arthur Oakman, in his own particular manner of writing, and in a rather philosophical way, has written his book Resurrection and Eternal Life, published by Herald House, Independence, Mo. Reference may be made, for such as want to read further, to chapters 5, 10, 12, 14 and 15. Elbert A. Smith did write a fine tract under the title - "What Latter Day Saints Believe about Immortality". Perhaps, part of the reason for this has been some concepts and doctrine developed and held by one group of the Restoration movement, which seems to have become an important part of their theology, which are strange to many of us. Not too long ago one prominent minister, possibly with this drift in mind, expressed the opinion that speculation about the beyond is quite likely to lead to false ideas and notions.

Such is an amazing, and distressing assumption for surely the One whose glory is intelligence would have us intelligently understand the complete adequacy of what his providence provides for Life Beyond. A factual vision of the glorious possibilities of this Life Beyond can give the finest kind of motivation for the good life here. To my mind all ministry is under some measure of condemnation for not obtaining and sharing a vision of the future that is right before God.

Sayings we have discovered now follow:

1. I am conscious of the splendor that binds all things of earth to all things of heaven. Immured by silence and darkness, I possess the light which shall give me vision a thousand fold when death shall set me free. - Author unknown
2. Note:
The references from 2 to 19, are selected from a book by Thomas S. Kepler - "The Meaning and the Mystery of the Resurrection", Assoc. Press, N.Y. 1963.
Now, #2
Had there been no resurrection of Jesus, there would not have been any early Christian church. p. 7. Note: (The concept is just that important. E.R.C.)
3. God has made us to live always. (From a quotation on p. 12).

4. You cannot meet the fact of Jesus resurrection with an argument. p. 13
5. Immortality is based upon three great postulates - The moral perfection of God- the reasonableness of the universe - and the worth of human existence. p. 16
6. The higher concepts of the world - poetic, artistic and sometimes scientific, are in the realm of the unseen. p. 20
7. Conservation of values in the universe bears on Life Beyond. p. 24
8. Life after death balances inequalities of this world. p. 25
9. The resurrection belongs to the faith kind of knowledge. p. 30
10. Paul's knowledge of the resurrection was a gift of the Holy Spirit. p. 30
11. Pages 32 to 49, describes the ideas of several modern theologians concerning the resurrection, disagreeing widely on the mode of Christ's return to Life, but agreeing on the fact of this return. Some, however regard parts of the resurrection story of the new Testament as partaking of the nature of myths, but other parts as essentially facts.
12. Pages 53 to 80, discusses the world into which christianity came, and the influence of surrounding religions on christian belief concerning death.
13. The evolving concepts of the resurrection, in the new Testament. p. 81-102.
14. Early christians believed in the resurrection of Jesus, because they found a living presence in their lives. This would seem to mean the ministry of the Holy Spirit. p. 115
15. The resurrection is not contrary to the laws of nature but above the known laws of nature. p. 171.
16. Miracles play an important part in the new Testament. The resurrection is the miracle of miracles. p. 171 & 172.
17. A miracle is God acting beyond the ordinary. p. 173.
18. Another definition of miracle- a miracle is an event or situation which is so designed by God as to be recognized as a special revelation of His personal activity in the world, and which contributes in some recognizable way, to the fulfillment of His purpose for mankind. The miracle of the resurrection does just that. p. 174.
19. Miracles are not intended to be on the circumference, but rather at the very center of revelation. They are not to be thought of as credentials, but as part of the very substance of what is revealed. "The resurrection and the mighty works are seen as an essential part of the drama by which God personally discloses himself, and by which He achieves triumph over evil, and the creation of a new humanity. p. 175.

A General Note: I consider that this book gives a fair review of the notions, ideas, theories, concepts, etc., of Protestantism, quoting widely varying sources.

20. Spurgeon believed the center of gravity in the new Testament is beyond the grave.
21. There are biblical figures of speech for death: on a journey, crossing the river, going home, transformed from an earthly seed to a heavenly flower, - are a few.
22. I enjoy my home, my friends, my life. I shall be sorry to part with them. But I have always stood in the bow, looking forward with hopeful anticipation. When the time comes for me to put out to sea, I think I will still be standing in the bow, and looking forward with eager interest and glad hopefulness to the new world to which the unknown voyage will take me.
- Lyman Abbot, at 80.

23. Christianity has died many times and risen again; for it had a God who knew his way out of the grave. Some people are quite prepared to shed pious and reverential tears over the sepulchre of the Son of Man; what they are not prepared for is the Son of God walking once more on the hills of the morning.
- G. K. Chesterson
24. The universe is intelligible with immortality, and unintelligible without it. Can you conceive of God lavishing untold eons of time and thought in preparing this planet for our habitation and us for it, training us and disciplining us through the years of our immaturity and then casting us as rubbish to the void when we are just beginning to know how to live?
(From a small monthly, of years ago, by Cleveland Crane)
25. Eternal life is something that begins now. Now we may experience the world invisible, intangible, imperishable. From mathematics up and down we deal with invisible, imperishable things which the tooth of time cannot know; nor the scythe of death mow down. Whatever the hope of the future may be depends on whether we now have an eternal quality in our lives.
- Harry Emerson Fosdick
26. The fakirs in India are said to sit beside piles of colored dust and so skillfully drop it on the quiet surface of a pool as to make recognizable portraits of distinguished characters. Then a breeze ruffles the pool and the picture disappears. Is that God's business? Does he take colored dust and drop it on lifes' sea, and lo Plato, or Isaiah, or Christ himself, or nearer souls we have known and loved - and then let the breeze disturb the waters and they disappear? That would be strange business for God!
- Harry Emerson Fosdick
27. Thoughts from a play, "The Coming Of Christ, by John Masefield.
The spirits of Power, Mercy, Light and the Sword, knowing what would befall Jesus after he became man, try to dissuade him from taking on human form, and endeavoring to reach the heart of mankind, and persuade them to reach up to a noble destiny. Jesus replies - "It is an act of danger, humbly to be dared", and "The attempt, being worthy, should be made." "Having beheld mans' misery, sin and death, not to go were treason."
28. The only truly happy souls are those who have a great belief in God.
- Harry Emerson Fosdick
29. Mathematicians are said to be always reverential and commonly religious. They do not live in a transient world. Nothing more inspiring is known to man than the vista higher mathematics opens into the infinite. There is a realm eternal!
- Harry Emerson Fosdick
30. Death sometimes comes like a mother putting a tired child to sleep, with morning not many hours away.
- From a Poem
31. Someone has described the end of our days as when "the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done," and we go home to rest.
32. Why should we be afraid of the dark who have looked out upon and loved the stars.
- John Brashear
(Builder of Telescopes)
33. Who would make a perfect violin, to smash it to fragments?

34. The more we devote and dedicate ourselves to the deeply spiritual, and the everlastingly imperishable things of life, the ever more assured are we of resurrection and immortality.
35. The Christian teaching of immortality is beyond all price.
36. We feel and know we are eternal. - Spinoza
37. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation, after such long continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not seem so dreadful. - Charles Darwin
38. God does not die on the day we cease to believe in a personal Deity, but we die when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason.
- From the Diary of Dag Hammarskjöld.

CHAPTER VIII

It Is a Rather Delightful Way to Build Up Assurances by
Searching Thru Poetry That Has Been Written by Spiritual
Minded Poets, Those of Deeper and Finer Perceptions.

It is a fair question to ask why such a chapter heading. To answer requires some discussion of the nature and characteristics of the better types of poetry and poets. By better we mean those whose meditations and poetry are concerned with the deeper issues of life. Such are Tennyson, Whittier, Van Dyke, Santayana, Masfield, and those like unto these. Some have written a great deal and are well known. Others have written but little, but that little of excellent quality. There are even a few delightful, perceptive bits of good poetry whose authors are unknown.

Sometimes that which these spiritual minded poets have written, may have arisen out of some very special experience about death. Sometimes they have written out of the profoundest of meditation. These insights from some of the finest minds of all mankind, I like to compare or make akin to brilliant polished jewels reflecting light from where they lay on dark velvet, or as a large and bright star in the night sky, or as a very special and beautiful flower in an extraordinary garden, or as a distant mountain beckoning upward to the far view and wider horizon.

The perceptions of these nobler poetic minds at times approach the exalted vision of those few and very special individuals we call prophets and seers. Surely, God must look upon these rare and extraordinary personalities, in their finer moments of exaltation, and their times of intensified expanding insights, and call them blessed. It is as if he says to such, "Come, I will show you things yet to be, things hidden from the crass, the unthinking, and the unconcerned." This affirmation is, to me, in the nature of a very reasonable postulate, bordering on the certainty of an "invincible surmise", and therefore worthy of confident consideration. Just as parents take keen delight in observing growing indications of up reaching intelligence and personalities in their children, even so must the Creator, in a much larger way, forever delight to share his infinitely higher thoughts with those capable of understanding and expressing them, who love him, and trust him.

Then, further, this kind of poetry is scarcely ever written with the same rapidity and ease as prose. The very fact of searching for deeper basic concepts, the tentative selection of best words and phrasing, the effort made to achieve beauty of expression - all these tend to make it possible, surely, for the supreme light which centers in God, to shine in upon those mountain-top-dwelling individuals.

Beyond this, high-type poetry does not concern itself with the trivial nor the inconsequential. Rather, the good poetic mind delights in giving expression to the lofty, the worthwhile, and the eternally true.

Still further. The profound poetic mind is, in many ways, a rather exceptional mind - in the breadth and depth of its seeking, in the subject matter worthy of consideration, in the loftiness of concepts perceived, and in the finest possible expression of all these in words. A poetess once wrote along these lines, on this wise -

There is no thing I would not give,
There is no hour I dare not live,
There is no hell I'll not explore,
To find a hidden heavenly door. - Irene R. McCloud

It may be said of prophets, and of our best poets, that they are the finest exemplification of the truth expressed in these lines about The Great Architect -

But chief of all thy wondrous work,
Supreme of all thy plan,
Thou hast put an upward reach,
Into the heart of man. - Harry Kemp.

A comment is made in the introduction of *One Hundred Poems Of Immortality*, edited by Clark and Garrison, (now out of print), that poets do not prove the doctrine, but being singers as well as seers, they set it to music.

In a broad sense, the phrase "music of the spheres", coming down from the days of greek mythology, and held in Platonic theory to be that harmony heard by the Gods alone, is not too far amiss, if applied to the prophetic and poetic mind.

There now follows quotations or references to poems, each of which have a bearing in one way or another, on some aspect of Life Beyond. Quite a number will be quoted in such fulness as necessary, because they cannot be obtained everywhere easily. There will also be listed poems found in books which can be bought or had in Libraries, and so on, as below.

SECTION I

Poems quoted in full or such part as necessary.

SECTION II

Poems, stating basic thought only, with reference.

SECTION III

Selections from *One Hundred Poems of Immortality*, by Clark and Garrison, (out of print)

SECTION IV

Poems set to music.

SECTION I - Part I. This is an index of Poems in Appendix - to be published later.

1. The Invincible Surmise - George Santayana
2. If Radios's Slim Fingers - Ethel Romig Fuller
3. The Soul Lives On - Whittier
4. God Hath Promised - Grace Noel Crowell
5. Life Is God's Sacramental Gift - Unknown
6. God Will Transform Earth Dust To Gold - Whittier
7. Defeat May Serve As Well As Victory - Markham
8. Strong Grows The Oak In The Sweeping Storm -
9. There Is A Love That Never Fails -
10. I Will Follow Christ - Richard Watson Gilder
11. Blessed Are They That Mourn - Grace Noel Crowell
12. Alas For Him Who Never Sees - Whittier
13. I Saw Not Death, But God - Charles G. Blanden
14. Deaf And Blind With Things - Marion Doyle
15. I Can Break My Chrysalis Too - Alice Freeman Palmer
16. Awake A Flying Flower - Mary White Slator
17. Lo! What Transcendent Bliss - Evelyn H. Healy
18. Death, Then The Wonder Of Life - Henry Mead Bland.
19. Death Is A Door In A Garden Wall - Nancy Bird Turner
20. Seed For Heavenly Blossoming - John Oxenham
21. A Mystic Peace Creeps Down - Markham
22. Young, I'll Climb The Golden Hills -
23. Wake To An Everlasting Love - G. Studdert Kennedy
24. Death A Passing Shadow - Kathryn L. Ragan
25. God Will Light His Lamp -
26. The Sun Is Rising, Let Us Go - Loise Chandler Moulton
27. We'll Find An Enchanted Shore - David Starr Jordan
28. The Roads Last Turn Will Be The Best - Henry Van Dyke
29. Going Home At Close Of Day - Earl R. Curry
30. Someday All Doubt And Mystery Will Be Made Clear -
31. God Can Take The Veil Away -
32. The Great Joy Of Waking In The Millenium - Martha Parsons
33. Ah, Far In Space, I See Bright Angels - Earl R. Curry
34. Blessed Are They Who Have Shared God's Exaltation - Earl R. Curry
35. No Harm Can Come To Me, On Ocean On Shore - Whittier
36. He Is Not Dead, He Is Just Away - James Whitcomb Riley
37. How Great The Joy When We Shall Stand - Earl R. Curry
38. Underneath Us Are The Everlasting Arms - Earl R. Curry
39. A Crown Perhaps, But A Needle In My Hand - Eugene Field
40. It Is But Crossing, With Abated Breath - Ella Wheeler Wilcox
41. It Is Not Strange That Man Survives The Grave - Edwin Markham
42. The Realm Of Spiritual Mysteries - Whittier
43. Be Near Me When All Else Is From Me Drifting - Whittier
44. Should You Go First And I Remain -
45. Sunset And Evening Star - Tennyson

Note: The poems indicated above will be found in the appendix, most of them quoted in full.

SECTION II

The poems below suggested, with their main thought indicated, all have a relation in some way to Life Beyond. They are found in a book entitled *The Funeral*, by Andrew W. Blackwood, Westminster Press, Philadelphia, 1943. Still in print, I believe.

1. The Butterfly, Exquisite Child Of The Air, p. 212
2. God Hath Taken Baby From Mothers' Arms, p. 219
3. God Trains Us To Endure What Is Not Cured, p. 221
4. He Who Guides The Waterfowl, Will Lead My Steps Aright, p. 221
5. God's Mercy Underlies Both Life And Death, p. 225
6. This Life Is But A Suburb Of Life Elysian, p. 226
7. I Walked With One Whose Child Had Lately Died, p. 227
8. You, My Son, Have Shown Me God, p. 228
9. Saints Are God's Flowers And Fragrant Souls, p. 229
10. We Shall See His Way Is Right, p. 230
11. We Forget That Death Means Greater Life, p. 232
12. The Grave Is Heavens Golden Gate, p. 232
13. We Are But In The Nursery Now, p. 234
14. Why Be Afraid Of Death? Is Sleep Dread? p. 235
15. Thanks Be To God That Such Have Been, p. 236
16. Strong Son Of God, Immortal Love, In Memorium, p. 237
17. Nature, Cease Thy Strife, Let Me Languish Into Life, p. 239
18. At Evening Time There Shall Be Light, p. 239
19. He Has But Turned The Corner, He Pushes On, p. 240
20. Not Left To Be Like A Fallen Tree, But Living Unto Thee, p. 241
21. A Light Is Shining, A Rainbow Over The Grave, p. 243
22. Lord Of Life, Take Whatever Is Not Dust, p. 244
23. They Come! The Redeemed In Glory, p. 244
24. My Son Is Pledge Of Heaven, p. 227

In this group are poems taken from - *The World's Great Religious Poetry*, Edited by Caroline Miles Hill, PHD., McMillan Co., 1940. Still in print, I think. The main thought only is indicated.

1. More home-like seems the vast unknown, since, p. 672
2. We know them living unto thee, p. 675
3. Come let us mount on the wings of the morning, p. 678
4. My nestling far up into the heavenly blue, p. 678
5. Brief be the twilight as I pass - from dark to light, p. 685
6. Product of the ages, heir of the future, God will not let me die, p. 690
7. Sunset and evening star and after that the dark, p. 693
8. I hear far voices calling, to paths unknown, Whittier, p. 694
9. At last the vast the stream attains; and It you, 3rd verse, p. 697
10. What thou art may never be destroyed, p. 697 - Last 3 verses
11. So live that when thy summons come, p. 699
12. The immortal mind, an eternal thing, p. 701
13. O may I join the choir invisible, First and last verses, p. 707
14. Life's evening. God spread his mantle of peace o'er my soul, p. 708
15. I cannot think of them as dead who walk with me no more. p. 709

16. There must be somewhere work to do. Last verse, p. 709
17. Lord, here am I, my threescore years and ten, D. S. Jordan, p. 712
18. When Earth's last picture is painted. Kipling, p. 715
19. Beyond the horizon rim are the happy hills of rest, p. 726
20. Exult, oh dust and ashes. His thou shalt be and thou art. p. 736
21. Death and resurrection. (Could be used at graveside), p. 737
22. We will go in gladness to our own country. Last 3 verses, p. 743, Scotch
23. Certain I am of heaven. p. 745
24. Oh Paradise, where loyal hearts, stand ever in the light, p. 745
25. How sweet the hour of death may be. Verses 6,7,8, p. 767
26. Splendid is the city of light, p. 770
27. Blow bugle the day has dawned at last. p. 771
28. The bliss for which our spirits pine, p. 773
29. The wonderful day a coming, p. 776
30. These things shall be! a loftier race. p. 779

The book to which references are made in this section has the title - "The Questing Spirit". Editors are Haford E. Luebock and Frances Brentano, Coward - McCann, Inc. New York.

This book has both prose and poetry, and has much that is rewarding, in general.

When I originally selected the references below, these notes were made - Some of the poems are quite unusual in their point of view. Their emphasis on the fact of God and his being, his grandeur and his love, and the enormous thirsting for Him which is somewhere in each human soul, - all these have some bearing on our general thought of what our spiritual minded poets have felt about the Beyond.

1. But my one unchanged obsession,
Whereso'er my feet have trod,
Is a keen, enormous, haunting,
Never - sated thirst for God. p. 285
2. Let us not die of evil in the night,
Let there be God again, Let there be light. p. 287
3. Is not earth's beauty but a hint of that
which flames beyond the sun. p. 298
4. For still the heart by love and pity wrung,
Finds the same God as when the world was young. p. 307
5. God suffers with a love that cleanses dross,
O God like that I see upon a cross. p. 308
6. O God in whom my deepest being dwells. p. 311
7. Out of dead cold ashes, life again . . . p. 311
8. I only know the living Christ is our immortality p. 316

9. O Jesus, son of Mary, when wilt thou come for me, p. 364
10. The spirit knows the indomitable sense of immortality. p. 463
11. Oh Thou, Thyself a mourning mother's son,
Fold close my little one. p. 464
12. In love's house none are lost
No suffering is in vain. (Last 3 verses) p. 466
13. Out of the shadow of death
Christ was the victor. p. 468
14. So you have come!
How kind the Lord stood, and tall. p. 470
15. Open your hearts and let him in
That the reign of the Father may begin
And the gates of graves be sealed. p. 496
16. To lose the earth you know for greater knowing,
To lose the life you have for greater life, p. 711

A number of appropriate poems are found in the book - *Christ And The Fine Arts*, by Cynthia Pearl Maus, Harper and Brothers Publishers, New York and London.

A few examples follow:

1. Be not afraid O mother, It is I, p. 443
2. Earth's blackest and earth's whitest day
Were just three days apart p. 443
3. Life came a victor from the tomb. p. 444
4. Life eternal is for thee, because the Lord has risen. p. 445
5. May the calm eve of Easter
A peace divine with thee. p. 446
6. No pain or loss can e'er efface
The bliss, dear friend of Easter p. 446
7. My cross becomes a staff, I journey gladly. p. 447
8. Mortal spirit from its prison
Of sin and death with him may rise. p. 448
9. Christ has opened Paradise. p. 459
10. Christ the Lord has risen,
Our joy that hath no end. p. 461

SECTION III

The poems selected for this Section are chosen from the book - *One Hundred Poems of Immortality*, edited by Thomas Curtis Clark and Winifred E. Garrison.

This book seems to be no longer purchasable but can be found in the larger libraries. If possible as this Study is prepared for sharing, some of the poems will be included in the appendix in their entirety, I hope.

1. John Richard Moreland, p. 6, writes of the time of death as -
Eyes wide with wonder at the white gleaming chalice of exquisite revelation.

2. On p. 7, there is Tennyson's -
 Be near me when my light is low
 And darkness turns to twilight and eternal day.
3. Helen Hunt Jackson, p. 8, hoped people would write of her -
 "Emigrated to another star."
4. Alice Freeman Palmer, p. 8, has her very beautiful poem - "The Butterfly"
5. Ralph Waldo Emerson, p. 10, affirms that "What is excellent, as God lives, is permanent". (This is in the nature of an "Invincible Surmise".)
6. John Hall Wheelock, p. 10, is quoted -
 Only I fear
 Lest from God in lonely death I lapse
 And the dumb clod lose him, for God is life,
 And death perhaps exile from God.

SECTION IV

This section lists just a few examples of poetry apropos to our general Study, which has been set to music. There must be many more in the hymn books of various church organizations. There may be some solo numbers as well. The only book of hymns examined is that which is published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald House, Independence, Mo.

- | | | |
|----|--|---------|
| 1. | Christ lives and I shall conquer death. | No. 186 |
| 2. | Jesus has risen and man cannot die | No. 188 |
| 3. | Lord, from deaths dread sting thy servants free, | No. 192 |
| 4. | Jerusalem the golden - what radiancy of glory -
Jesus in mercy bring us to that dear land of rest, | No. 501 |
| 5. | God of the living, save us from death, the death of sin,
That body, soul, and spirit be forever living unto thee," | No. 502 |
| 6. | Across the far blue hills of time, Beyond the western gate,
There is a far serener clime, where patient loved one wait. | No. 505 |

7. The Army and Navy hymnal has a hymn called The Day of Resurrection, written about 750 A.D. by John of Damascus. A part of it reads -
 From death to Life Eternal, from this world to the sky.
8. A quite recent hymn, poetry by the author of this Study and music of Elsie Zellars, of Columbus, Ohio, is available -
 "Ear hath not heard, nor hath eye seen,
 Nor hath the heart surmised."

CHAPTER IX

Assurances May Also Come From And be Predicated Upon Scientific Facts and Laws, Theoretical Perceptions, Miracles, Parallels, Extraordinary Achievements, and the Like.

In the beginning of this study, ready admission was made that survival after death, and resurrection cannot possibly be proven by any of the usual methods by which science proceeds. This needs to be qualified somewhat by stating that when the scriptural promises of a first and second resurrection are fulfilled, then we will have very much more than scientific proof.

Lest any assume that the opening paragraph of this chapter contradicts our admission, it should be noted that assurances and proofs are two different words. Nevertheless we affirm that science, being what it is, and operating in fields and areas affecting or involving the material world and universe, as it does, and having its more or less earthbound limitations, as it surely has, we must say that it is not within the scope and reach of science to either prove or disprove the concept of life after death.

In our study two concepts are considered - continued existence of our spirits after death, and, further, that ultimately, in the providence of God, this spirit will be reunited with a glorious and eternal body. These are both christian concepts and promises. The spirit comes from and returns to God who gave it. Very evidently this spirit is immaterial in its nature, and its constitution may as yet be only dimly surmised, until the Lord gives us to more fully understand. With this immateriality science cannot deal. There is that in this that is above and beyond science, as will be discussed in a later chapter.

On the other hand, when the second concept is considered, we are in a very different area of consideration, for in this is the promise of the elements again becoming the tabernacle of our spirits. When we think of elements, we think of that with which science can deal. Beyond all dispute, such resurrection is manifestly the miracle of miracles, the ultimate of all that is marvelous, the realization of that which seems impossible to we earthbound mortals.

It is therefore in the area of this concept of resurrection that the affirmation of the first paragraph has application. It is in order, therefore, to review some of the marvelous accomplishments of science - miracles if you please - that, because they are so very extraordinary, can expand our powers of conceptualization and imaginative projection into possibilities of the future, and in this manner achieve assurances of Life Beyond. Some of these outstanding achievements in former ages, or even a few decades ago could well have been called the day dreams of fools. We shall also refer to miracles all around us in every day life. Some of these illustrations have often been used, but are used here because they are so appropriate to the intent of this chapter.

First of all, there is the miracle of seeds. Locked within an acorn or a cone is the possibility and promise of a mighty oak or a lofty pine tree. From a small cone comes the giant sequoi - with trees now standing which were alive when Joseph was in Egypt, we are told. From a wee seed encased in an airplanes like enclosure, and borne by strong winds, and falling in good soil, come maple trees, with promise of goodly maple syrup in cold days of February and March.

From mere mites of seeds we grow carrots in our gardens. From grains of corn come our spreading, corn fields. From grains of wheat, sown in the soil come acres of golden grain. From potatoes, with the germ of life in the eyes come bushels of potatoes.

More miraculous than any of these is the miracle of human life, starting from its infinitesimal beginnings as it does, then on to birth, on to physical and mental development, on with hearts that beat for three score years and ten, or more, on with eyes to see, ears to hear, and minds capable of soaring up into utterly amazing vistas of thought. This is miraculous in the extreme.

Moreover, with all our knowledge, who in all this wide wide world can tell us how all the preceding - and much more - can be? But they are! Just in the area of life itself, there is so very much that lies beyond our amazing powers of understanding. We, none of us, therefore, should let ourselves become too disbelieving and sometimes dogmatic about areas of experience further up the scale of magnitude, in fields of the miraculous.

When we pause to have pass before these marvelous minds, providence has given us, and think about the inventions and achievements science has made possible, what a world of the extraordinary have become part of our lives in these last few decades. A few stand out in particular.

In the days of my youth, around the beginning of this century, I cannot recall reading about or hearing discussed such possible marvels as radio and television. But now we have these - even colored television. Just now as I write or as you read, the air is full of waves and messages sent out from broadcasting stations. We do not see them, but they are there. Now we have such waves being deflected back to other parts of earth by means of satellites far up in space. Messages have been sent back from the moon! The sending and receiving means for all this would have seemed completely miraculous to the people of fifty years ago, as they are now to most of us. Think of it! practically instantaneous touch with any part of the world. We repeat, surely here is a miracle!

Also in the realm of electronics are the computers so highly developed in recent years. We read of their use to quickly handle extremely involved mathematical problems, as in astronomy, with all their massive figures, in a very short period of time. A miracle? Surely!

Still further, when we take time to consider and appreciate what has happened in Physics and Chemistry, we are, if possible even more amazed.

In the middle ages, there were a few rare people who dreamed of transmuting baser metals into gold. They were called Alchemists. For centuries, the 1,000's to the 1700's, this kind of thinking was carried on in parts of Europe. Then the idea of changing one element into another was set aside as silly and impossible of realization. But, now, such changes are made in what may be called nuclear physics. Out of exceedingly intelligent effort have come bombs of almost unbelievable power, capable to cause the destruction of great cities from the face of the earth. Guided missiles, with atomic warheads can streak across oceans and continents, to do just this. If a bit of exaggeration may be permitted, such missile can almost blast cities and tremendously large populations out of the memory of man, the few that may be left. Miraculous? Yes! But from such miracles may God deliver us! Seemingly, there are many hundreds of these abominable instruments of destruction in the silos and arsenals of nations.

In a more constructive sense, has been the unlocking of power existing in the atom, in the powering of submarines and sea going large vessels. They have a rather limited volume of

fuel, but that fuel has immense releasable energy. Miracles? Yes! Marvelous? Yes! Amazing? Yes! All these are the outgrowth of human intelligence, applied thru study, experiment, and the scientific method. Moreover, human intelligence is small and limited and often blundering, but God's glory of intelligence is superbly vast, and boundless, and all encompassing.

A glimpse into what may perhaps yet be achieved in the release of energies from the elements has been suggested in an article entitled the Elusive Neutron, by a physicist of Brookhaven National Laboratory, Donald J. Hughs, in the Saturday Evening Post, of Feb. '61.

Curiously this glimpse of what may be possible, more and more, as time goes on, derives from interpretations highly trained scientists make of Einstein's equation - $E=MC^2$. Without our going into much detail, this author asserted that the equation indicates that the energy resulting from the conversion of one pound of matter would equal that obtained by conventional power sources from 300,000,000 gallons of gasoline or 1,000,000 tons of coal! In any conversation achieved thus far, as in atomic bombs, William S. Lawrence, in Dawn over Zero, published by Alfred A. Knopf, in 1946, asserted that only one tenth of one percent of the total energy present in the material is used, as the bomb explodes. May we point out that if and when the time comes when a much larger percentage of release of energy is released, then the blasting of an island from the face of the ocean, larger than Liniwtok, will be as child's play. Tremendous and fearfully extraordinary miracles? Yes! and yet man made in origin. If man can do such seemingly impossible things as these, what can the Creator of the universe do?

May an aside from the intent of this chapter be pardoned. Robert Gordon Sproul, a one time president of the University of California has been quoted as saying - "With the atom bomb now loose, we have found a way to die together, perhaps to the last man. But no scientist has yet devised a formula to show us how to live together. To this problem we had better quickly turn our thoughts all the wide world over. There isn't much more time." (Ah, the tremendous need for a great Spiritual Endowment.)

We would not near the close of this chapter with its discussion of the miraculous without referring to some of the utterly magnificent miracles of almost unbounded stupendousness, that are outside of our, what astronomers would call our little world, that is but a small part of a vast universe. The distances involved are quite beyond imagination. A book on astronomy calls 93,000,000 miles the distance of the earth from the sun, an astronomical unit. The nearest star is 270,000 astronomical units away. Others are much more than that. The number of stars are almost beyond expressing. Somewhere I have read that the "milky way" is estimated by astronomers to hold 100 billion or more stars. Besides this there are said to be almost unnumbered other galaxies, each having or containing their numberless stars. In terms of miles as we use the word on earth, Alpha Centaurii is estimated to be 25,000,000,000,000 miles away. In comparison with all this miracle of vastness, the miracles we have mentioned in this chapter, are indeed small - excepting the miracle of life.

Now for the climax of this chapter. An expanding series of miraculous aspects of life, the earth and the universe has been described, each larger, or grander, or more marvelous than the one preceding. They do not need a condensed reference to them here. All that have been noted are miraculous - some extremely so. They have ranged from the infinitely small to the infinitely large. God with his immense intelligence and love has caused them to be!

By all that is holy, and intelligent, and surpassingly marvelous, surely, the Creator, the Author, the Builder Pre-eminent, can bring the body and spirit of all he deems worthy together again. If instantaneous creation is necessary, and such would seem to be, surely, in view of all the amazing manifestations of his intelligence and his power. He can cause Instantaneous Creation to be! The Creator's choice of ways and means to achieve special ends must inevitably depend on the characteristics of the ends to be achieved. At the immediate time of Christ's return and of extensive resurrection, the values arising out of parenthood as we know parenthood would no longer apply or be necessary in the bringing of spirit and body together again. Quoting from the Book of Mormon - "God is a God of Miracles". All the grandeur and vastness of the universe bears witness to this truth. The concept and possibility of individual resurrection, in view of all this amazing miraculousness indicated, is neither beyond the bounds of reasonableness nor of the realizable. If we can see such a realization for one, then the massive event can come to pass as well. The unreasonable is to disbelieve!

A quotation remembered from the days of my youth, runs something like this —

There is no unbelief!
He who may plant the smallest seed
Has a full consciousness, tho unacknowledged
of the need of God, to break the shell
that hides a mystery, deeper than alchemies
have solved. To cause the tender stem come up, the
the roots go down, the young leaves break
the earth, that cradled long the brown dull seed —
Space holds no greater mystery than this!

No, the would be-skeptic, when he plants a seed,
trusts in a power far beyond his own!
There is no unbelief!

— Author unknown

There are thus a multitude of reasons for a growing assurance that there is Life Beyond.

CHAPTER X

This Chapter Suggests Another Approach, as we Seek for Assurance. We Affirm That Extraordinary Personalities, people highly Exceptional Either in Highly Creative Ways, or in Characteristics of Goodness - May Be Placed in the Scales As Evidence of the Ongoingness of Life. This affirmation may appear a bit unusual, but patiently consider our reasons.

This unusual approach developed because of an article in Readers Digest for Sept. 1946. In 1927 Yehudi Menuhin, then 10 years old, played his violin before an audience in Berlin. He was then and has since continued to be a highly talented violinist. It has been written of him that he inspires religious feelings in his audiences, and that there is the hushed atmosphere of a cathedral when he plays. As one critic expressed it, "his magic bow is drawn across the heart strings of humanity". There, in Berlin he played, in a single evening the three great violin concertos - Bach's Beethoven's and Brahms - and with the Philharmonic Orchestra under Bruno Walter. After this extraordinary performance, the pink cheeked, fair haired boy in velvet knee breeches found himself lifted up and kissed by a then frail little man, with his even then bushy white hair, and he exclaimed - "Today, Yehudi, you have once again proved to me that there is a God in heaven". As he spoke thus to the young boy, his eyes were shining with tears. His name? Albert Einstein! This record of a unique testimony of a great truth, was condensed from the Etude.

There seems to have been quite a spiritual quality of mind in this great mathematical philosopher. Once, on a train in the southland of our country, I came across this beautiful tribute to Jesus. "I am enthralled with the luminous figure of the Nazarene."

A number of years ago, before the first writing of this chapter, in Cleveland's large public Hall, I listened to what the program called an Organ Ensemble. A large department store had provided 10 full sized Hammond organs, with ten competent musicians to play them. The conductor led them in playing the Lost Chord. As well as I could see, hear and understand, at one end, two or more organs emphasized the bass. The middle group seemed to be accenting the characteristics of the melody. At the other end of the string of organs they seemed to play variations emphasizing the tenor. The rendition was immensely appealing to me, and I too was moved to tears. I could appreciate the loftiness of spirit experienced by Albert Einstein in the music hall in Berlin.

These two occasions express something of the insight impressed on my mind, in the heading of this chapter. At such times there is a demonstration of the superb possibilities of the human soul, souls who have been motivated far above the average. Also, our own perceptions are lifted to the mountain top, and we are able to see, by imaginative projection, far beyond our ordinary powers of mind, our nobler instincts, our exalted mental powers, to see afar, or the opening up of the long view into grand possibilities of the future, or the looking over into the promised land of the nobly transformed - in so many ways we see and discern as on lesser occasions and ordinary living we do not see.

These mountain top experiences enable the apprehending of ideas and truths, oft times difficult to express, and requiring the spiritual gift to express the otherwise inexpressible: mountain top personalities are God's very special gifts to humanity, and as such they not only

disclose the exceptional possibilities of life as it could be on earth, but they also tend to open our vision to loftier things, even to the realities of the unseen world, as Yehudi's music gave assurance to the exceptional mind of Einstein.

Should this general idea be questioned, reasoning a little further may make it more understandable. God, the One Most Holy is the everlasting Father, not because of low or ignoble qualities of being and mind, but, rather, because in Him is personalized the completeness of intelligence, the utmost of love, the zenith of farsightedness, the abundance of adequate creative power, and the like, - in short all the characteristics that are preserving and eternal in their nature. This is not only one of life's invincible surmises, it is more than that - it is one of the invincible, yes even certain surmises of the universe, and of eternity as well. Now, therefore, as these qualities of personality, in less exalted completeness, to be sure, emerge in human personality, even so are such in process of becoming eternal too. Just as these sublimest characteristics render God the Eternal One, the great "I am", even so must eternal qualities of personality eternalize the spirits of all beings possessing them, or are developing them. One of the great concepts of science or of the human mind is the universality of law. Like obedience to law, or to the highest and noblest and the eternal, brings about like results. It is just as simple but yet profound as that.

Another point of view is this. What shall be is in process of becoming now. This is a generalization as wide as the universe. From the seed comes the plant, from the plant the bud, from the bud emerges the blossom, then the fruit, and on and on. From the giant nebulae out in space, it would seem must ultimately come the mighty star.

There is still another way of confirming our basic assumption. Life, personality, mind, power of creative thought, power of skillful creative use of matter, in all its multitudinous forms, as in immense involved machines, or giant telescopes, or great ocean liners, or jet planes flying beyond the speed of sound, or even swiftly onrushing missiles equipped with atomic warheads - all these are a vastly superior order of existence than is matter in the rough. Matter is eternal, although its form may be changed into different states or kinds of existence, but to annihilate - no. In the name of all that is reasonable can the human spirit which so infinitely transcends the most marvelous combination of the elements - can this spirit be banished into nothingness while the material elements go on, and on, and on? No!!!

A further parallel may be set up like this. The astronomical concept of an expanding universe, quite well proven it would seem, appears to be also harmonious with what we know of the nature of God. The deeper insights of inspired men tell us that His creative work goes on and on. Worlds without number has He created, these insights tell us, and astronomy confirms this illumined affirmation. He fulfills His Godly personality, and may we say his divine destiny, by his on-going creativeness. God's spiritual universe, too, is an expanding one, and of necessity so, just as is his material universe. Surely this must also be true for beings in this world, or any other, who are becoming christlike in their personalities.

The idea that a noble-hearted person, or just any person, just cannot be dissipated into nothingness, perhaps like a figure of speech someone has expressed - a cipher with the rim knocked off - has been used many times by poets and preachers, husband or wife at times of parting, or mother or father, or dearly loved friend. Life cannot be like an iridescent soap bubble - poof - and nothing there. No, we say so fair a spirit must still be alive! We have written of exceptional persons because it is simpler to make our point. This is not to say at all that less outstanding personalities do not survive death.

Much more could be written, but, hopefully enough has been presented to show there are grounds for believing, as indicated in the first paragraph of this chapter.

CHAPTER XI

This is Assurance and Evidence of Life Beyond in an Area That is Above and Beyond Science. There is an Area Superior to Science Into Which the Scientific Mind By and Large, Cannot Go. In This Area of the Spirit, and of Inspirational Illumination Are Found the Most Satisfying Proofs of Eternal Life, of its Characteristic And Its Possibilities.

The matters discussed in this chapter while related to Chapter 2 and Chapter 3, are developed in an entirely different way.

To any keen student of the Restoration, or to any who have had wide experience with, or deep insight into the realm of the Holy Spirit, or to any who perceive the wide variety of ways in which this Spirit manifests itself, the above chapter heading will not seem strange or unlikely.

This realm of the Holy Spirit is not open to the understanding and experience of the lewd, or the thoughtless, or irreverent, or those who lack deep faith in God, nor is it open, ordinarily, to very highly trained scientific minds. Almost any bright mind may achieve scientific stature by obeying the necessary disciplines of study, schooling, experiment, and mature experience. He need not be a man of faith. He can be an agnostic or even an infidel. He need not even be a good man, in the christian sense of the word. Not so, however for those who dwell within the radiant glow of the Holy Spirit. This kind of person by and large is exceeding rare. Those who would seek to come within this radiance, must observe a far more difficult discipline than is required of the man of science. This must be true, for the person who would become an extraordinary achiever of superb closeness to the heart of God; or who would climb the mountain tops of spiritual sensitiveness; or who would be permitted by our heavenly Father to drink of the boundless reservoir of grand celestial truth and intelligence; or who would hope to use vast, creative, universal spiritual power for the blessing and uplift of mankind - all such persons must approach the exalted characteristics of the personality of Him in whom these great powers center, and under whose control they are.

Now why do we assert there is such an area? Such is the sure testimony of many lofty spirits who have lived here on earth - Moses, Isaiah, Paul the Apostle, John the Revelator, Nephi, Moroni, the founder of the Restoration, Joseph Smith, and a whole host of others, but, most of all Jesus.

We also assert and affirm because of very personal reasons - experiences had in the quiet sanctuary of the Lord's House. In these experiences the One Most Holy and Merciful permitted me to drink of the "pure river of water of life, clear as a crystal, proceeding out of the throne of God and the Lamb", as John the revelator expressed it. This marvelous Spirit has enabled me to understand many deep things of God's Kingdom I could not possibly have

otherwise understood. Under this illumination things yet to be, have been foreshown. Under this divine ministry I have been able to broadly perceive the very great variety of ways through which the truth and intelligence which in the Holy Spirit radiates out from the presence of God, to help, lift up and inspire men and women of great faith. Through the outpouring of spiritual light, many "mysteries of the kingdom" have been made clear. Is there a Holy Spirit? Is there an area above and beyond science, into which one can humbly and reverently enter? As far as I am concerned, the answer is an unqualified YES, THERE IS! This affirmation is written reverently and humbly, not boastfully.

Besides, in the very nature of every part of the universe, this must be so. Science deals with a world and universe created and in existence, eons before modern science was ever dreamed of. The very immensity of our expanding universe of necessity requires the operation of some tremendous, unseen, creative force and power, both to initiate and control. Of a surety there is such an area!

Moreover, thinking, philosophical minded people are expressing the perception that there is such an area. Four examples follow:

1. From - *Man, Nature and God*, by T.S.C. Northrop, Simon & Schuster, New York, 1962, p. XIV. The Editor speaking as a philosopher, observes that science is "endowed with a destructive power when it is allowed to usurp a place for which it is not fitted." Also, "Science itself acknowledges as real a host of entities that cannot be described completely in materialistic or mechanistic terms, and it is this transcendence out of the domain of science into a region from which science itself can be appraised that the Credo Series hopes to expose." On p. XIX, "Our hope is to point to a new dimension of morality - not that of constraint and prohibition, but a morality that lies as a fountain head within the human soul, a morality of aspiration to spiritual experience. It suggests that necessity is laid upon us to infer entities that are not observed and are not observable. For an unseen universe is necessary to explain the seen!"
2. From - *Conduct of Life*, by Lewis Mumford, Harcourt, Brace and Company, New York, we note as follows: p. 68. "Classic religions have not erred in holding that a sense of the divine alters every other aspect of human life." p. 73, "Divinity is the rarest attribute of human existence. So rare, so intermittent, indeed, is the presence of divinity in human affairs that when it appears in any heavy concentration, it becomes the center of a new way of viewing the world and acting in it. When divinity does so come, it brings about a special transformation that sets human history on a new course." p. 91. Religion re-establishes man where he belongs in the scale of significance: at the very center of the universe he consciously embraces and interprets. Without excessive pride, we may still nourish the hope that one day man will discover a more viable way than even the saints have yet found to nourish and enlarge the province of the divine. What man still finds within him only at rare moments he may yet project and establish in the world outside: the beginning if not the completion of the Kingdom of Heaven.
3. *Emotion as the basis of Civilization*, by J.H. Dennison, Charles Scribner's Sons, New York, 1932. p. 248 - "In earliest christian groups, it was sought to bind them together by an entirely new and most amazing concept and method." "The idea was contained in the words of Christ, that after his death his followers would receive the Holy Spirit which would lead them into all truth and direct them in every emergency..... In other words the seat of authority is in the individual mind when illumined by inspiration."

Note: The preceding is included to indicate the reliance of the early christian church upon the area discussed in this chapter.

4. The Meaning And The Mystery Of The Resurrection, by Thomas S. Kepler, Association Press, New York. Page 20. Sir Oliver Lodge, one time president of the British Association for the advancement of Science, is quoted as follows: "Experience of Mankind has shown that the higher conceptions of the world, which lie in the realms of the poetic, the artistic, and often also in the realm of the scientific, are in the area of the immaterial and the unseen, which is the world of the ideal. When our spirits attain this ethereal region, no longer imprisoned by the realm of the senses, we shall be unshackled from our limitations of the present world. We shall be at home."

Now, insofar as we are able, we shall try to describe and show that the Holy Spirit, and the tremendous, unseen power which initiates and controls creation, are one and the same. And, further, when we can begin to see that the Holy Spirit must of necessity be of such a nature that it can be compared to a vast reservoir of celestial truth and abounding intelligence, then we can also begin to perceive how it is possible for there to be absolute certainty concerning Life Beyond and Resurrection, and that the heading of this chapter is not just a whimsey expressed in words. As can be appreciated, the thought and reasoning involved is not easy to express. So, bear with us as we try.

The four paragraphs that now follow were written a number of years ago. Notwithstanding the added years, I am unable to express the ideas involved any better now. They are therefore presented for the consideration of any who may read.

To the latter day Prophet came the revelation that identified this vast creative power with the Holy Spirit, saying that this power or Spirit or light proceeds forth from the presence of the Creator to fill the immensity of space; that this light is in all things, gives life to all things, and is the law by which all things are governed; that the sun and earth and moon and the multitude of heavenly bodies were created by this Power and Spirit and Light; that it is this Spirit and Light which opens the eyes of man that he may see the truth that centers in God and thereby have his understanding quickened. Still further, that all parts of this spreading, on-going creation are governed by law, and that every law has its bound and conditions thus enabling and making possible a change when a superseding law or force comes into operation. That to prevail, all beings must abide in the bounds and conditions of these laws (ie. both lower and higher), and that therefore the intelligence of man must cleave to the intelligence of his Creator and receive of His wisdom. To him was given also to know, with the finest of prophetic insight, that the glory of God is intelligence, or in other words light and truth, and because of this He comprehends all things, all things are before Him, all things are round about Him, He is in all things, through all things, above all things, and all things are by Him and of Him, even God, forever and ever.

This insight of the prophet gives more than a glimpse into the mystery of how the Almighty, responding to the higher exercise of faith here on earth, can bring about such amazing results. Is it not clear, that, at the center of all things, all creation, is God; that he is gloriously intelligent, marvelously wise, infinitely loving, and eternal in existence? Also, that at His side stands Jesus Christ as His co-laborer in eternal goodness, and as His co-creator of earths, of planetary systems, of galaxies, and of stupendous systems of galaxies? Still further, that

radiating out from their presence and extending into the depths of infinite space, is a power compared to light, symbolized by light, and in the nature of light, even as men of science have since partially perceived and continue to discover; and that this light is both a creating and controlling force, or power, or means by which the infinitely extending works of the Eternal One are brought to pass?

The deepest insight of all, to you who would have great faith, is that the Holy Spirit and this power symbolized by light are one. Thus, this Spirit, under the supremely intelligent direction of the Father and the Son, moves upon that which is material or may become material in the depths and vastness of unlimited space, and thereupon suns and stars and systems of most astounding size and complexity are born. Spirit, directed by an intelligent wisdom, somehow, using laws unknown to the mind of man, is superior to matter, and can therefore shape matter or reshape matter according to the desire and ultimate sense of rightness and fitness in Him whom you reverently call God, who is at the center of all things.

It thus becomes apparent, that of all the ways or means, that may be used to develop and exercise the kind of faith Jesus had in mind in the miracle of the blighted fig tree, the most important, the most necessary above all, is that men may be spiritual, that through mighty prayer they shall have the Spirit, and that therefore they shall be keenly perceptive of that which is the will and wisdom of Him who is altogether gracious and compassionate. Thus, those who are profoundly spiritual, and knowing that which is pleasing in the sight of the Lord, are permitted to be focal instruments in expression of the tremendous powers of light and of Spirit which radiate out from the Supreme One, who is in the heart of eternity. Then is fulfilled the declaration of the prophet Joseph - He that asketh in Spirit asketh according to the will of God, wherefore it is done even as he asketh.

The just preceding paragraphs, it seems to me throw considerable light on this area that is beyond and above science. These four paragraphs were developed in an effort to understand faith, that little understood principle, that enables human personality to accomplish great things for the Kingdom of God. Manifestly, faith in more, far more, than ordinary concentration, is required as one of the disciplines of preparation, for anyone who would desire to enter into this super area of experience, assurance, and certainty, this chapter affirms and testifies exists. It is therefore apropos to this study.

In long continuing effort to understand whatever I could about spirituality, and about this immense power that radiates out from the presence of the Eternal One, or about this super area this Study is discussing, ten concepts were set up, which it is hoped, will help to have a better understanding of what this Holy Spirit is, how it operates, and the like. If the intent of this chapter arouses the interest and concern of any reader beyond what he already knows, then he will want to proceed further into an area or field that offers so much promise. These concepts are expressed in two ways, in some detail, then, for easier remembering, in condensed form.

CHARACTERISTIC AND FUNCTIONS OF THE HOLY SPIRIT

1. The Holy Spirit is a power that radiates out from the presence of our Everlasting Father into all creation, from the infinitely small to the stupendous vastness of space. It is this power He uses to create beings such as ourselves, as well as our earth, our solar system, as well as on and on to shaping indescribably giant systems of galaxies, and hanging them as radiant jewels far out in space, even to unnumbered light years away.

2. This Holy Spirit would seem to be somewhat akin to electric phenomena.
 - a. Electric forces can sear and burn. Just so in an infinitely finer sense can the Holy Spirit. That is why the phrase is used, "baptizing with fire and the Holy Ghost."
 - b. Electric power is used to transmit impulses and words and images, either by means of seen wires or unseen waves set up by broadcasting stations. Proper instruments of reception enable anyone having them to receive and understand that which is thus sent out.

Thus, in ways far more wonderful than electric impulses, or radio waves, or wireless waves of television, does God send out from His heavenly broadcasting station, by means of His marvelous Holy Spirit, unto all who will purify, attune and ennoble themselves to perceive.

3. It is written that "the glory of God is intelligence, or, in other words light and truth." This intelligence would seem to be cumulative, ever growing, ever expanding. The Holy Spirit would seem to be as a central bank, or as a vast repository, or as a great reservoir, or as a center of record, as well as the means of dissemination, of all this light and truth and intelligence. In the very nature of things this intelligence is exalted in its characteristics and never trivial. This in turn requires exaltation of spirit, of interests, of concerns, and of purpose, on the part of all who would respond to and receive of all this light and truth and intelligence emanating from the holy source of this light and truth and intelligence.
4. May we not, then, compare this high source and power and fact of divine inspiration through and by means of the Holy Spirit, as did John the Revelator, to a crystal stream of pure water coming out from that more than scintillatingly glorious place where the Eternal One dwells. Perhaps some of this was in the mind of Jesus when He spoke of springs and wells of living water, and that those who drink of that water shall never thirst.
5. We know with certainty that the Holy Spirit can manifest itself many places, even a multitude of places, at the same time, and that distance seems to be as if it were not. We can understand how these experiences may be, by comparing them to the body of an electrical power distribution system. There may be use of power thousands of places at the same time, wherever a switch is thrown or a contact is made. Another analogy concerning distance and the immediacy of reaction in spiritual experiences is the speed with which light travels, 186,000 miles per second, we are told. The Holy Spirit must operate something like this, but of course on a very much higher level of existence, and authority, and self-contained intelligence.
6. The Holy Spirit is completely responsive to the most holy will, to the very exalted perception of what is best, to the far-sighted purpose, to the supreme embodiment of amazing love, and to all such superlative qualities as are descriptive of the personality of the Lord of Hosts.

It is inevitable, therefore, that as we step by step become responsive to this radiant light that is the Holy Spirit, this revealer and guide into the Lord's high intelligence, this power so entirely in accord with the mind and will of God, we are by this very fact made over, transformed and sanctified. In becoming responsive to the Holy Spirit we become responsive to the exalted mind and will of God, whom it so perfectly represents. This is why Paul could write that to be spiritually minded is life - life in its highest and finest

sense. This is why, also, he could so aptly describe the personality characteristics which are the fruits of the Spirit. In view of the truth of these plainly apparent insights, we can very profitably think of the Holy Ghost as the Transformer Extraordinary of human personality.

7. This leads to another aspect of the functioning of the Holy Spirit in the lives of people. Many, many people have found that as we really become deeply spiritual minded, then truly this Holy Spirit becomes the Ennobler of our Wills. This is never effected by a domination that overwhelms our personalities or individuality. Rather our wills are made strong by spiritual assurances and satisfactions and by the sense or experience of impaired insight and rightness which result from the higher choices we make. Also, our wills are strengthened because of the noble purposes which lead us on, and we are strengthened as well by the Christlike deeds and ways to which we dedicate our powers and being. Human personality has almost undreamed of possibilities of transformation and development and godliness - if the determining and guiding will can be aroused to positive, creative, and nobler action. An outstanding example of this is the change made in Saul, the bitter persecutor of the saints, enabling him to become Paul, the great apostle to the Gentiles. As one poet has written - "The will, the will, there lies our greatest need!"
8. It has already been suggested that the Holy Spirit is the power used to establish the universe as we know it. We may therefore say that it is a dynamic creative force, a strong governing power, and a wise directing and shaping facility or means which works toward highly purposeful goals. We may also affirm that the heavenly Father, the prime mover of the Holy Spirit, finds supreme joy in bringing good, holy, serviceable, and marvelous things to pass, since all this and more is His very nature.

Now, it should be equally evident that as we become sensitive to and users of spiritual forces and powers, even so is this creative capacity magnified in us, as we become His choosing and chosen people. This is particularly true in such high endeavor as the development of sacred communities of Zion. This also enables us to see how the Red Sea and the River Jordan could open up for passing at the word of the prophet of the Lord. This is prophetic also, of how in the endowed days of the future the ordinary ways of nature may be set aside for holy purposes. It even opens up, how in the onrushing future destructive and annihilating instruments and facilities of warfare of ungodly vengeful nations shall be stayed for the sake of a highly spiritualized and broadly witnessing people. With complete confidence in this Holy Power, we can also predict marvelous achievements for those who come close enough to the Lord to use it, and it shall be so.

9. There must be also in the Holy Spirit an infinite capacity to resolve difficult problems, to answer with absolute certainty very complex questions, to forecast future possibilities and inevitabilities, and to chart the course across the unknown and untraveled seas to the golden land and to the wonderful Land Bountiful promised to those who love the Lord.

We, therefore, in complete faith and trust, can bring to this immense capability for resolution, such as the following:

- a. The trend and course of oncoming events in the world.
- b. Our need for enabling concepts; prophetic foresight; delineation of ways of procedure; discovery of resources of personality and means; perception of the next steps, and the next, and the next, as we move Zionward.

- c. Our need to see best procedures as we face difficult situations, both individually and collectively.
 - d. Our individual desires to make wise and dedicated use of our lives.
 - e. That we might see group projects for achievements of real moment and highly expressive of the great ideals of the kingdom.
 - f. Difficult problems of understanding, and the ability to arrive at grand concepts and tremendous ideas and affirmations, in our meditation and study.
 - g. Our need for effective, persuasive, spirit-blessed teaching and preaching.
10. Last, but not least, as we survey the infinite possibilities of what the Holy Spirit can bring to pass; as we begin to behold the unlimited resources of creative capacity and power, and as we are lifted up to see the utter capability of this grand instrumentality in the hands and at the behest of our gloriously intelligent Eternal Father - we are made to understand how readily possible is the resurrection from death to life. Furthermore, we can perceive that this resurrection is much more than to just physical life. It is also to a life of ever expanding interest and service. It is also to a life of noble association. It is even to life in the presence of God!

With Paul we can bear witness - "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." and that we are "Heirs of God, and joint heirs with Christ."

CHARACTERISTICS AND FUNCTIONS OF THE HOLY SPIRIT - Condensed Statement

1. It is the means of creation in the hands of God.
2. The manner of its operation and being is made somewhat more understandable by comparison to electric and electronic phenomena.
3. It is as a great reservoir of light and truth and wisdom and intelligence, exalted in its nature and requiring exaltation of spirit and life in those who would be spiritual.
4. It is as a crystal clear stream flowing forth from the throne of God. Those who drink of it shall never thirst.
5. It is present everywhere and always ready to respond to our outreach in deep faith at all times. This may be apprehended by comparison to an electric power distribution system.
6. The Holy Spirit is completely responsive to the mind and will of God, and as we become spiritual, so do we likewise become responsive to His mind and intelligence and high intention. It is therefore the Transformer Extraordinary of Human Personality!
7. Because of its uplifting, buiding, assuring, enlightening, establishing and stabilizing power, it is the great enabler of our will to do.
8. It is grandly creative in its influence and nature. As we become spiritual this quality is magnified in us, and marvelous, much finer than ordinary achievements, become possible for us.

9. There is in the Holy Spirit infinite capacity for the resolution of difficult and intricate problems and questions. We can therefore bring all our difficult problems and questions, and need for intelligent understanding, for this resolving power to shine upon.
10. Because of these immense powers, and intelligence and potentials and dynamic force, and creative capacity, even to the far-flung systems of suns and stars and worlds in the heavens, we can readily see the possibility of the resurrection.

This attempt at describing and delineating the characteristics and functions of the Holy Spirit, notwithstanding the breadth and scope of what it tries to include, is still very far short of the grandeur, the magnificence, and the intelligence, and all that constitutes this area which is above and beyond science. God and the Holy Spirit, using a quotation from the Meaning and the Mystery of the Resurrection, already referred to, "are too vast in their mysterium tremendum to be rationalized by the man." They may only be perceived in part. May our reverent and loving attempt not be displeasing to the One with whom we associate the Holy Spirit.

Science arises from the minds and efforts of men. This area of this chapter is part of the divine. May we say that it is part of the constitution of the universe, more enduring than the "everlasting hills", more ancient than the almost numberless galaxies in the vastness of space. May any who have doubts learn to trust in and come near this ultimate source of assurance, conviction, and certainty. All of us, however, must take our shoes from off our feet, for the ground on which we would stand and listen to the voice of God, is holy ground. Truly, there is a realm above and beyond science, and all who will discipline themselves to enter in, may know with absolute certainty that there is Life Beyond.

CHAPTER XII

This Chapter Opens By Asking A Question Which Probably Everyone Asks At Sometime Or Other. How, In View Of All That Is Involved In Individual Or Massive Resurrection, Can There Possibly Ever Be Such A Time. As The Chapter Closes, In View Of The Total Reasoning Developed, May We Be Able To Say, With A Great Deal Of Conviction, How Can There Be Anything Else Than Resurrection, As Part Of Life Beyond.

This Chapter will have four Parts or Steps as our presentation is worked out. These will be:

PART I

This will review and note the characteristics of Christ's resurrection, and of such others as the New Testament records arose at the same time.

PART II

This will affirm that this christian kind of resurrection requires instantaneous creation of a most miraculous nature. It will be indicated by comparisons and illustrations from the wealth of available knowledge, etc., that the concept has possibilities or realization.

PART III

This will suggest, as an "invincible surmise", that for such instantaneous creation - resurrection to take place, requires a most amazing superb personality, with vast powers of intelligence and creative resources, as the instrument of its achievement. This personality must have, as well, tremendous motivation. God and Christ are such kind of personalities.

PART IV

This will attempt to develop an imaginative delineation of how the resurrection miracle and process might proceed

The concept of a resurrection of a body from the grave, appears to we mortals a mystery extraordinary, but when this body is dust, or lost at sea and perhaps devoured by sharks, or consumed by fire, or seemingly annihilated by atomic explosion, then the mystery is surely compounded indeed. If there are grounds for hope, surely, they need to be set forth, and open-mindedly considered. So, read on.

PART I

This will be a review of Christ's resurrection experience and that of others who arose at the same time.

In Matt. 27:56, 57. it is recorded concerning these others. "And the graves were opened; and the bodies of the saints which slept, arose, who were many.... went into the holy city, and appeared unto many." There is here a reuniting of spirit and body, and they were actually beings again, and were seen.

In Matt. 28, Two women were the first to see Jesus after he arose, and they held him by his feet as they worshiped. He was very real and tangible, and talked to them. Yet strangely when the eleven met Jesus in a mountain in Galilee they worshiped Him, but some doubted.

This last seems to indicate a resurrected person is very real, but somehow different. It is to be expected that a life immortal would have a greater intensity of vigorousness, greater radiancy of personality and Spirit, and fullness of life. This may explain "some doubted".

It is to be noted, that of necessity the resurrection of Jesus, and the "saints" who arose, was instantaneous. Luke 24:40 adds that Jesus ate "broiled fish and a honey comb" before the disciples, but adding nothing more. Neither Mark nor John add any further to the testimony. The important point of emphasis as the first four books of the New Testament are examined, is that the resurrections described were instantaneous.

PART II

The kind of resurrection described in Part I, supports the assertion that for such to take place at all, and in such vast numbers, as the Scriptures indicate, there must be practically instantaneous creation. The Apostle Paul perceived this, and wrote in I Cor. 15: 51 & 52 "We shall be changed, in a moment, in the twinkling of an eye."

In order that this concept may not seem so entirely strange, we shall now show that this kind of change and creation is to be found in nature, in the constitution of things as we know them, in scientific experiments, in industrial processes, in crystallography, in chemistry, and also that it sometimes enters into the phenomena of spiritual healing.

Just a few words about instantaneous creation. In the sense of our Study, it is the bringing together an immaterial spirit and a functioning material body, either on the level of an earthly existence, or on the level of a higher form of existence, or, perhaps a combination of both, and all this with the utmost of rapidity. If other words need definition, they will be defined as we proceed, or, dictionaries may always be used.

Now let us consider a few comparisons which disclose parallels to what could conceivably take place in a miracle of Resurrection.

Those who have studied crystals have found that they can be grown in the laboratory from solution of the crystal concerned. A tiny bit of the desired crystal is placed in the solution as a seed. Before me as I write is a quartz crystal about four inches long produced in this way for industrial use. Each individual crystalline substance has its own response to its environment. Just a couple of examples. Mercuric iodide at room temperature rises above 126°C, it changes to a different crystalline system and to a yellow color, and the change is instantaneous. Silicon dioxide changes to many crystalline systems, each stable within its range of temperature, some transformation occurring instantly and others sluggishly. Should anyone desire to know more about crystalline phenomena, he can turn to the Britannica, or to books about crystals and Crystallography.

Another parallel is found in the phenomena of catalysis - that is where an element is present in a chemical reaction, speeding and enabling the reaction to proceed, but does not combine with the elements that are reacting. The parallel here is that an agent outside of what is taking place has the power to cause what is taking place. A quick reference to the Britannica is quite amazing at how much catalytic action enters into almost every aspect of creation - the human body, metalurgy, chemistry, and more. The mind does not need to venture very far into imaginative projection to perceive that this kind of action, expanded to the nth degree, could readily be part of the resurrection process.

Other parallels may be drawn both from chemistry and from physics. Hydrogen and oxygen unite with explosive violence. We are all aware of the enormous amounts of energy that

instantly is let loose when atomic and hydrogen bombs are exploded, if that is the word. Likewise, when through the process of atomic fission elements are changed. It may be urged that some of these illustrations of instantaneous creation, occur destructively, yet there are many that are constructive.

Coming now to an area tying in more closely with the resurrection of individuals and the concept of instantaneous creation, in the spiritual ministry of healing examples are found. Several times I have noticed immediate change taking place with painful and dreadful afflictions - in heart distress, prostate gland being healed, release from week-old coma due to tetanus infection, release from paralysis. Other ministers have told me of like experiences. Surely, when the Lord moves, instantaneous creation does take place.

In all the vastness of the creative works of God, and there infinitely more than in the affairs of men, He must have power to slow or accelerate creative processes, to minimize or amplify, to decrease or increase the speed at which an utterly marvelous miracle can occur - as may suit the needs of a given occasion. We ought to expect that a power and intelligence infinitely transcending our own can alter and change life upward, in accordance with His lofty purpose.

PART III

An "invincible surmise" suggests, that for the New Testament kind of resurrection to take place, there shall be necessary, as the prime mover of it, an amazing and most extraordinary personality. This personality must be possessed of many utterly superb qualities, and must, as well, be vastly intelligent, and a user of Spiritual Power.

First of all this PERSON must have an unbounded love for individual persons. Only those who love people will go out of their way to help them. Motherhood that deeply loves, is beautiful and preserving. Motherhood that lovelessly neglects is tragic and destructive. Completely selfish people are as a cancerous growth on the body of civilization. Nations who slash and claw, ruthlessly pushing others aside, are the curse of the world.

Pitirim Sorokin in *Altruistic Love*, p. 3, points out that in fiction, cinemas, plays, operas, songs, paintings, sculpture, radio and television - sex, insanity and crime constitute roughly 80 to 90 % of the topics considered. He asserts that our culture thus dwelling in the region of subsocial sewers, breathes their foul air, and drags down into their turbid muk all that is heroic, positive, true, good, and beautiful.

He asserts that love and only love can redeem the world. His books are worthwhile as stimulating reading.

This super-person that necessity demands, must not only have a tremendously loving personality, to bother himself about mortals, so often disobedient, heedless, stubborn, and selfish, but also lovingly perceive the possibilities of what resurrected souls could become in a perfect environment and under the matchless motivation, under his guidance. He must be completely confident of the souls eternal worth. Jesus Christ is this kind of PERSON!

May we add that this Resurrector must know the resources of the universe, and be able to use them, not only to bring to pass the marvelous miracle of the resurrection, but also how to solve the massive problems that would grow out of it - placement, nurturing, activities indi-

vidual usefulness, and so on. In order to bring all that is involved in these immense events to pass this Opener Into A Grand New Day would have to use an extremely wide range of knowledge. Who could name all the facets of that knowledge? The Life Beyond world must be governed by law. The great Opener would have to be much more than all the brilliant scientists that have ever been on earth or can ever be. Jesus, the Son of God is all that!

Besides all the preceding our Initiator of an Immortal Order of Life would have to be supremely spiritual, in the very highest and finest possible meaning of that word. He would have to be completely able to use the enormous creative powers of the Holy Spirit, and they are truly just so. It is beyond human imagination to delineate the burgeoning of the renewed life of spirit and body reunited in and after resurrection morning. This Initiator must be able to summon to his aid this utterly amazing, infinitely extending, grandly creative power that centers and radiates out from God omnipotent. Jesus Christ is that kind of person! He could well be called the Magnificent Achiever, for such there must be to lead into a Promised Land which is and will be very, very much beyond the promised land of ancient Israel! Isaiah in his prophetic prediction of the Messiah, the Lord Jesus, not only saw him as the Wonderful One, the extraordinary Counselor, the long-awaited and needed Prince of Peace, but also saw him as the ultimate of Leaders and as a supremely wise Commander! Quite possibly Isaiah saw beyond life as we know it, to this grand time yet to be, of which we write.

Before concluding Part III, and making a rather unusual assertion, may it be suggested that the entire chapter be reviewed, should there be an inclination to deny this closing affirmation. This chapter opened with the question - how, in view of the apparently insurmountable difficulties, can there possibly be a resurrection. It closes with the exact opposite affirmative statement - in view of the many parallels noted, and the very vast resources, of love, intelligence and power, how can it be otherwise than that there will be resurrection and Life Beyond!

PART I V

It is only possible to imaginatively describe a projected resurrection procedure or process in small part. Perhaps trying will help a little with such as may be gropingly reaching out for the foundations of conviction. This venture needs the spiritual gift to express the otherwise inexpressible. Five steps are need to do this:

Step 1

The basic starting point in the process is of course an individual's spirit that has returned to God at death. Clearly Jesus regarded man as being dual in nature - spirit and body. Such is expressed in John 14, the many mansions chapter, as well as elsewhere. This spirit is the essential aspect of a live, personal being.

Step 2

With this spirit as the core, so to speak, it is conceivable some particle of a body long turned to dust, could be used by the tremendous intelligence of the Great Restorer, even as a seed is used in the development of crystals, as heretofore mentioned, in the reconstitution of the spirit's body. It is conceivable that a grand providence in the infinite economy of God could preserve such particles. Remember, Jesus said not one hair of our head will fall to the ground unnoticed. Whether this saying is literal or the expression of a providential general principle, makes no difference.

Step 3

From this beginning and nucleus, the same kind of multiplication and growth could take place as takes place in a mother's womb, but at an immensely accelerated rate - instantaneous creation, if you please. Then, it could be said again - "Spirit and element, inseparably connected, receiveth a fullness of joy."

Step 4

As we study all the aspects of Christ's resurrection, in the Scriptures, we are made aware a new condition of being comes about. Some who loved him dearly, as Mary at the tomb did not recognize him. The resurrected person is magnificently alive! Even as John the Revelator wrote in that wonderful vision, when he saw the "holy city coming down from God out of heaven", there was "no more death, neither sorrow, nor crying, neither shall there be any more pain". Jesus could be seen and felt. He talked and was talked to. Yet, there was the ability also to quickly remove himself from their sight and to go where he would at will, such as appearing at Land Bountiful in ancient America, and not be subject to earthly way of travel. Very evidently there is a higher quality or excellence of being in resurrection that we mortals are not able to understand or describe, as of now. However, it should be remembered that it is the open-minded person whose horizons of understanding are expanding - not the arbitrary or closed mind. It may yet happen in the future, for exceedingly exalted prophetic experience to understand and describe. Certainly we, in the very nature of things, should expect a glorious difference, as compared with life here.

Step 5

How does all the marvel come about? The Holy Spirit is the grand enabling factor.

In the experience of the resurrection of Jesus this Holy Spirit being richly in him, there was about him a vividness and surpassing aliveness; there was a deeply sensed kind of energy, a uniqueness and gloriousness of personality; there was with him a power that caused their hearts to burn within them.

At this higher level of being, so evident in him, there was with Jesus, fully and completely, that amazing creative Spiritual Power, which surges out from the presence of God, the everlasting Father! It was this that made him so magnificently alive! Words fail me. What mortal can describe the amazing change in the resurrected Jesus, the very Son of God!

Surely, though undoubtedly in lesser degree some such change and transformation upward, must be part of every resurrection experience.

In considering the thinking and presentation of this chapter, may we suggest that all of us ought to often turn and reread the 15th chapter of 1 Corinthians, which reflects what had opened up to the Apostle Paul, in understanding of Life Beyond.

May we also suggest that Section 76 of the Doctrine and Covenants, be read. Especially for those who are deeply concerned about Life Beyond and what it is like, we recommend the closing part, that all these "are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory."

CHAPTER XIII

This Chapter Will Attempt to Broaden Out Our Concept of the Characteristics of Life Beyond.

In setting out to do this we are reminded of two lines written by Rudyard Kipling, when he too seemed to be thinking of the vast beyond -

"We shall splash at a ten-league canvas with brushes of comets hair"

It is immensely important that all of us shall have as clear a picture of Life Beyond as possible. Our short span of life here as compared with eternity is as a grain of sand compared to the sands on the shores of all the oceans. The choices we make here are long, long choices. The poet Whittier expressed it this way -

This day we fashion destiny,
Our web of fate we spin,
This day for all here after,
Choose we holiness or sin.

Undoubtedly, very few see at all clearly what lies ahead. Certainly the Christian Church as a whole does not. Surely the great mass of people do not. It could be that the enlarged understanding we assert is needed, could be one of the leaves from the tree of life John the Revelator saw which would ultimately be for the healing of the nations.

Jesus, we are sure, intended that his ministry should be prophetic in proclaiming the good news of his way of life. This proclaiming, based on scholarship alone, goes no farther than human wisdom can go. It is reasonable to believe that the promise that the Holy Spirit would show things to come, must apply to such an important area as the timeless future. Section 76:2 promises those who serve the Lord "in righteousness and truth - for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know."..... Limited vision, blindness of understanding, confusion in attitudes and beliefs, just blundering along - all these, and like unto these, are not only sand, but quick-sand, impossible to build on them any adequate foundation for exalted spiritual living.

In view of all this, therefore, it is not only very desirable, but also extremely necessary that the characteristics of Life Beyond, shall be delineated as clearly, intelligently, truthfully, and with spirit-discernment and warmth, as possible. Life largely loses its meaning and purpose if there is no future life. On the other hand, life is grandly inspired, full of deepest and finest meaning, and held together with highest purpose, when we know there is marvelous life beyond death.

In that which follows, there will be just a little repetition of concepts and ideas already presented, just enough to make the grand picture of this chapter as complete as possible, but also there will be presented that which is new. There are a number of sources to draw from, as we attempt to paint a word picture of Life Beyond.

- Source No. 1 The Scriptures
- Source No. 2 Exalted Spiritual Experiences
- Source No. 3 God's Far-sighted Purpose
- Source No. 4 Extrapolation

Source No. 1

This is advanced to chapter 14, where it will be discussed more fully.

Source No. 2

This goes beyond, and is in addition to Chapter 2 and Chapter 3. This source, already discussed to some extent is here labelled Exalted Spiritual Experiences. The word exalted is used to differentiate from what seems to this writer, are rather inconsequential examples of experiences that come out of what is called - spiritualism. The examples that follow come from some kind of contact with many people, verbal or written. In some instances names are withheld.

- (a) Paradise is a realm of extraordinary beauty, far beyond scenery of earth. It's illumination is a pleasing mellow sort of light. All who dwell there are very happy.
From a personal experience I once saw into Paradise! Glory be!
- (b) In the day of Judgement there will be absolute justice. Earthly shams and make believes will have no place at all.
- (c) The Beyond is a place of great beauty for those who love the Lord. Aspects of beauty appealing to us here are more beautiful there. - From a vision of Mark Forscutt, Minister
- (d) The Beyond is a place of teaching, where just men (and women) are made perfect.
- Experience of Hazel Smith, Independence, Mo.
- (e) Individuals are taught as the Lord would have them taught.
- Seen by Jewel Sheppard, Kirtland, Ohio
- (f) Many have been made profoundly aware that little children who die early in life, are taught by fine, good appearing women and by fatherly men.
- (g) One person saw her mother in a lovely garden and cottage, after busy hours of teaching. She was not living an idle and fruitless life. Her mother was enjoying an unspeakably beautiful existence. - Elisabeth Ann Liston.
- (h) Two persons known to me have had the experience in dream of their spirit leaving their body. Both commented that there was ecstatic exhilaration in the experience!
- Sherman Fenner, now deceased
- Martha Parsons, lives near Independence
- (i) In the experience of another, she perceived a friendly association, a contentment, a much fuller life than on earth, and a deeper enlightenment.
- Emma Phillips. See an early chapter
- (j) A brother of my acquaintance went through the experience of dying, but, was returned to life on earth. As he crossed into the beyond, there was "the sweetest music he had ever heard, music such as he had heard on earth".
- John Carl Binckley, Clear Lake, Ind. Branch
- (k) An Independence, Mo., brother testified that as a church sister died, she heard a chorus of angels "singing songs of celestial glory", and, before dying, she was permitted to sing with them in an unknown tongue. - J. A. Holsworth, now deceased
- (l) In a vision of the millenium a brother saw the animals as of earth, at peace with one another, harmless as doves, and that anyone, man or child could caress them.
Note: This suggests looking up Isaiah's prediction. It is found in chapter 65:25.
Read 65: 17-25. - Henry C. Smith, a minister now dead.
- (m) In another experience of Henry C. Smith, 93 years old at the time, is this - The heavens were opened to my view.... and a voice said to me - your work is completed, come home. " The word home suggests a wonderful characteristic of the Beyond.

(n) This is from an early morning vision, when a visitor from God's other world was seen.

We quote - "He appeared not as an angel in glory, but rather as a man redeemed and clothed upon with immortality, ready to be crowned with eternal life. He was radiant throughout his whole being, with beams of intense joy playing over his countenance like dancing reflections of light upon rippling waters; and looking into his face was like looking into the deep sea. His glory sprang from the joy of victorious achievement, associated with the satisfying grace of the Redeemer. All trace of evil had been expurgated, and he was worthy of the Kingdom of God. This "perfect man was characterized by a degree of intelligence exceeding all that is earthly. Mortality could not approach it. Nor was his intelligence merely intellectual, but such as reflected the inherent nature of divinity."

- From a letter to the Presidency, Herald, Jan. 12, 1953

(o) Seeing into the land beyond is a rather rare experience, but here is what one good living brother beheld in such a seeing. "As I was taken home I walked up a path. There were beautiful flowers on all sides of me - they were beautiful and the size of them were far superior to ours here on earth. The trees were gently swaying in the spring like breeze. The trees were the most beautiful of all for they were flower bearing. I continued to walk through this garden, and suddenly there to my joy stood our dear Lord Jesus."

- Morie Mills, Donor, Pa. Branch

(p) Here is a sisters testimony at a time of seeming death. A heavenly being received her into his charge and conducted her beyond the confines of earth, to a great distance until they came to a place without the walls of a beautiful city, one that shone in splendor. The gates were open, and she looked within and saw its glory, and the throng of bright ones, a company of life, activity, and intelligence.

- Heroine Randal, Infallible Proofs, p. 37

(q) Joseph Burton, an exceptional minister of many years ago, in a spiritual experience saw concerning the ushering in of the Millenium (which is a part of future life) - "Those who are faithful and remain, shall not die, but shall be changed with power and glory."

- Joseph Burton

(r) Another minister of years gone by, wrote to his wife of being told by an angel in vision that their little girl about four years old would soon die. He asked the angel "How does the spirit land compare in happiness with this world? The reply was - "It cannot be compared, for there all is joy and no labor, tears nor sweat of the face to earn a living. The glory that is received can only be determined by those who taste of it. That we could not appreciate it in this world, for it is a much greater change than we (on earth) could think of," The angel was one who taught those over in the world of Paradise.

- I. N. White

(s) O. B. Thomas, a minister of years ago, whose family I know, after the death of his first wife, in the few weeks following, wondered if he would meet her and know her in the life beyond, were he too to die. In a spiritual experience, which he described as his spirit leaving his body, or being absent from his body, he did see her and knew her.

- Autumn Leaves, August 1905

Note: There must be hundreds and hundreds of such testimonies as these, were we to diligently search for them.

Thinking about all the preceding, I can understand the remark of a friend who had visited Forest Lawn Cemetery at Glendale, California. "It's so beautiful it almost makes me want to die to be buried there."

- Bishop Clarence Skinner.

Source No. 3

God's far-sighted purpose, must be deep, and broad and completely worthwhile. It is almost enough to just ask, what would I do and what would you do, if you were the Creator, about making the after life vivid, much more alive than this, wonderfully beautiful, extremely interesting, having possibilities of marvelous development, contributing to the growth and well-being of others, being engaged in creative activities, working together with the noble personalities of the ages, with angels, with Jesus and with God?

May we be not considered irreverent in quoting an epitaph found in a Scotland cemetery, which has a wry humor.

Here lie I, Martin Elginbrodde;
Hae mercy o' my soul, Lord God,
As I would, were I Lord God
An' ye were Martin Elgenbrodde. - George McDonald.

There would scarcely be any limit of what we would open up, especially to all who would love all our marvelous Creator stands for, were we in his place. The ultimate of sadness for him must be that mankind ignorantly refuses to accept and rejoice in the vast abundance he would give.

If we will but carefully consider the two words at the beginning of the Lord's Prayer - Our Father - we will be driven to the conclusion as thus expressed in Source 3.

Source No. 4

A far-sighted, spirit guided, use of an imagination that is dedicated and exercised in the fear and love of the Lord - intelligently and wisely using the principle and facility of extrapolation, can be a very rich source in revealing the mysteries and the glories of Life Beyond!

The principle of extrapolating is widely used in human affairs in statistics, in expanding or contracting businesses, and by astronomers in their nightly observations of some phases of what goes on in the vast outthere. Perhaps, in the highest of all possible ways, the Lord of Hosts may use extrapolation in the prophetic predictions that are ages long in their outworkings.

Some use of the principle was made in Chapter 2. The examples used are briefly stated here as part of the total intent of this part of Chapter 13.

- (a) A projection is made of what we may confidently expect, in Life Beyond, in the development and use of music.
- (b) Another predicted what must surely be the experience of immortal beings, as they move about in their creative life of service.
- (c) A third use explained how knowledge will be acquired in certainty, and will reach out into ever expanding horizons, in the life yet to be.

We shall now, in this chapter, carry on this reasoning and approach yet further. It will also be shown how this principle can be applied to some scriptural statements that have a bearing on our total study.

- (d) One of the greatest joys of life is the making and holding of friends - those with whom the great issues of life may be considered, those whose personality is rich and full, those who are loving and lovable. For many reasons distances often separate us here in life in these delightful adventures in friendship. In Life Beyond, when time as we know it, and

pressing worldly concerns, shall be no more, our principle of projection tells us there will be splendid opportunities for exalted and most delightful association, not only with the near personalities we have known, but also the exquisite joy of visiting with the noblest of all the ages! How enthralling to converse with those who now serve the universe as angels, and messengers of God's world of goodness and light! The Scriptures promise some association even, eventually with Jesus the Christ and God the Magnificent Creator.

Since Paradise, heaven, the Beyond, must inevitably be far above the experience of life on earth, for those who have lived for it, these grand friendships and friendship must ever be.

(e) What may we expect as to health of being, tranquility of mind, and freedom from distress? Will there be hindering times of sickness, pain, anguish, sorrow, weeping and tears. Our principle tells us there will be none of these, except perhaps, a sorrow for our fellow men who have not chosen well in life and whom we, if we get there, have not helped in their blindness.

A friend of mine had an experience of a part of the preceding paragraph. There was need to cross a South America mountain of some size before night fall, and he was already very tired. In response to the prayer of faith, there came to him an amazing gift of energy. He was easily able to do that which he had felt he could not do. He is a deeply spiritual person, and to him came "the still small voice", as to Elijah, making him to know that such would be the strength of Gods people in the Millenium.

Our principle of projection tells us that assuredly that sorrow, and pain, and tears, shall be no more in beautiful Life Beyond! There shall be abounding energy! There shall be clearness of mind above any experience we know in this world!

(f) Going further. What kind of organization shall there be of the rich and full Life Beyond! Will there be cities, towns, villages, open spaces as here? Will there be working together of many, perhaps in large projects of creative effort? Extrapolation answers - why not? Any good aspect of life here will be both preserved and expanded. Jesus spoke often of the Kingdom of God or the Kingdom of Heaven. Kingdom implies organization. God's Kingdom, we can be sure, will not be coercive, but will contribute to splendid ways of life. A very fine project for a deeply spiritual, intelligently imaginative, and dedicated to God mind, could well be writing a fictional-factual story of the Millenium! Any takers!

(g) On the rather rare occasions when people discuss the probable characteristics of resurrected life, the question is almost certain to be asked - will we know each other. Will husband and wife be reunited in the happiest of association? Will parents and children enfold each other in their arms?

In general, our principle of projection, indicates yes. As already expressed, stimulating association with loved friends is a delight here, and even more a delight of Life Beyond. Our principle tells us that all such will be far above anything we know here. Jesus's saying that in the resurrection there is neither marriage nor the giving in marriage, can help us understand. This saying would seem to mean that family life as we know it on earth, will be superceded by a superior kind of life, some very nobly exalted association together. It is quite evident that families will not be together as here, since each earth family, in the providence of God, creates other families, as the generations of men follow each other.

There must be many facets, can we say, of worthwhile aspects of life on earth, which could be projected, to discover what Life Beyond will be like.

The Procedure? 1. The "Invincible Surmise". 2. Seek Spirit guided illumination of the Intellect. 3. Use the spiritual gift of inspired imagination. 4. Extrapolate, seeking the spiritual gift to express the otherwise inexpressible.

(h) It is part of our intention to show, also, how this holy use, or use for purposes of discernment in sacred and holy concerns, that this procedure summarized again in the last paragraph, can be used to lead to deeper and even delightful understanding of some scriptural insights and affirmations.

Here are just a few examples.

Example 1

Isaiah and Paul both expressed one of the finest of insights when they wrote, although just a little differently - "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what the Lord hath prepared for those who love him."

Applying our principle of projecting and extrapolation first, we all know some very wonderful people in the world - wonderful in appearance, in nobility of personality, extraordinary in intellectual and cultural growth and attainment, exceptional in their altruistic love for their fellow man, unusually creative in their interests and activities, and besides deeply spiritual. Our principle tells us that all these admirable qualities will find even finer development and use in Life Beyond. What wonderful expectations there are for those who shall dwell in the Land Beyond. As expressed in a preceding chapter, such holy expectations can immeasurably motivate, uplift and make sacred our pilgrimage here on earth!

Example 2

For those who have eyes to see there are, in most places of the earth, beautiful landscapes that are wonderfully delightful - Yosemite, a mountain lake, a distant range of mountains or hills, the transcendent beauty of a desert sunset, or the gently rolling verdant farmlands, or "the cattle on a thousand hills", or the wonder of an amazing picture such as Turner's Carthage, or the magnificent spectacle of the heavens when they are ablaze at night with unnumbered stars with their jewelled pinpoints of light, and on and on. Amazing? Yes! Yet our principle tells us that all this cannot compare with that incomparable land and heaven where the holy and the noble of the ages dwell!

Example 3

Many of those who read this Study, will have been greatly emotionally moved by superb organ music, or the vibrant melody of a violin, or the stirring volume of sound produced by many persons playing their varied instruments in an orchestra, or at rare times the marvelous voice or instrument of a gifted soloist. Yet, our principle tells us all these are less than a tithe compared to what shall yet be!

Yes, when I am awed and enthralled by a glorious colorful sunset, or when I gaze enraptured at "God's great pictures hung on sky and mountain wall", I often think of this scripture - "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath prepared for those that love him." Then I look to Life Beyond and its marvels, and its glories, and its splendor!

CHAPTER XIV

This Chapter Will Attempt to Review the Scriptures for What Light They May Throw Upon Life Beyond, and Its Characteristics.

Thus far in our Study, emphasis has been on what the Beyond will be like for good and noble souls of earth; hoping that such approach might have more beckoning power, to the sons and daughters of men, who may read.

As we survey life about us, however, it seems that not too many of earth's millions are deeply concerned about goodness and nobility of personality. As a poet expressed it, the great mass of humanity wander around on the dusty flats of life. Millions seem not to choose wisely, or even care. What of these?

The adverse side of Life Beyond needs also to be set forth, "clearly and understandingly," and truthfully - and in love, for, quite likely these millions know not what they do. The sinful need to know and be beckoned. But how? Hellfire and damnation preaching of a time gone by was ineffectual. If people could only see clearly, it would seem that they would make life's choices wisely - we hope. Therefore the great need of clear understanding of all that is involved concerning life beyond, and also the sharing of that understanding as widely and effectively as possible.

Whatever of belief in Life Beyond in the Old Testament there may have been the characteristics of that life, with some exceptions, were but dimly perceived. Could we say that in the providence of the Creator the greater and clearer perception was withheld until Jesus came into the world.

Job had a deep conviction of and foresaw a resurrection. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth". "Yet in my flesh shall I see God". Whom I shall see for myself, and mine eyes shall behold, and not another."

PSALMS. Perhaps Psalms has more reference which shed some light on the concepts held about what the Beyond is like, than any other book of the Old Testament.

"therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope."

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

(This last refers to Christ and his resurrection.)

"Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Psa. 16:9, 10, 11.

In this quotation there is an apt analogy. "He," (the Lord) 'bro't me forth also into a large place; he delivered me, because he delighteth in me."

Psa. 18:19

The 23rd Psalm is especially apropos. "Yea, though I walk thru the valley of the shadow of death, I will fear no evil; for thou art with me.... and I will dwell in the house of the Lord forever."

A phrase in Psalm 36:9 is suggestive - "With thee is the fountain of life; in thy light shall we see light."

"Thou shalt guide me with thy counsel, and afterward receive me to glory."

"Whom have I in heaven but Thee?" Psa. 74:24, 25

Psalm 139:1-12 is very assuring as a whole. I quote verses 7 and 8. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

Heaven and hell are mentioned in the Psalms, but the concepts as to what either is like is very limited, except that there is emphasis that heaven is for the righteous and hell for the unrighteous.

ISAIAH.

Chapter 2:1-5 quite evidently refers to millennial conditions, which is definitely part of the fuller life to be, when the nations will "beat their swords into plowshares, and their spears into pruning hooks," and "nation will not lift up the sword against nation, neither shall they learn war anymore."

Parts of Chapter 40 give a wonderful description of a future time that could apply both to the millenium and beyond. This is expressed in exalted figurative language. The chapter is one of the most beautiful of all the prophet wrote. Rather than quote at great length here, read —

Isaiah 40: 1-5; 9-11; 27-31

Isaiah 64:4 has already been mentioned - "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. See previous discussion of this verse.

This next offers considerable detail.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

.....the voice of weeping shall be no more heard in her, nor the voice of crying.

In those days there shall be no more an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat of the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together....They shall not hurt nor destroy in all my holy mountain, saith the Lord."

From Isaiah 65:17-25

The preceding would appear to refer to the millenium.

DANIEL

In Dan 12:2,3, is this statement concerning the "time of the end" — and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

THE NEW TESTAMENT

Matthew - Sermon on the Mount

The first public ministry of Jesus was in the Sermon on the Mount. He always spoke with the authority of truth and knowledge, rather than just theoretical perceptions.

Within five verses of the beginning is the first reference. We trace the concept of Life Beyond, through the total sermon:

Matt. 5:5 The kingdom of heaven is for the poor in spirit (that is, the humble and teachable) who come to Christ.

Matt. 5:10 the pure in heart shall see God.

Matt. 5:18 Good works that glorify God, warrant heaven.

Matt. 5:21 Those who obey God's laws are saved in heaven.

Matt. 5:24 Heaven is a place of brotherly love.

Matt. 5:25-50. Heaven is a place for those who have built christian attitudes into their lives, attitudes that will continue in Life Beyond.

Matt. 6:10 Heaven is a place where the noblest is hallowed.

Matt. 6:19-21 Good works of earth become mans' heavenly treasure. Heaven must also be that kind of place.

Matt. 6:22 on, indicates that in heaven, God (a most wonderful being) grandly and marvelously provides.

Matt. 7:1-11 Heaven is a place of utmost righteousness; is indicated by these verses.

Matt. 7:12, 13 Heaven is a place of eager search and inquiry.

Matt. 7:30, Heaven is a place of keeping and doing Christ's sayings.

Note: In this sermon a careful reader will observe that Jesus made use of lofty concepts concerning Life Beyond, as a means of appeal and motivation for all who live on earth. This is an important observation.

Matt. 10:25 The finer characteristics and possibilities of spirit and body are not realizable in hellish environment.

Matt. 10:38 Heaven is a place where people are wonderfully kind and helpful to any and all.

Matt. 22:29 In the resurrection they neither marry nor are given in marriage, but are as as the angels.

Matt. 22:30 God is the God of the LIVING.

Matt. 23:39-41 This indicates that glorified life will be on this earth, when Jesus opens the door to the Millenium.

Matt. 24 - Discusses the "signs", or indications of Christ's return

Matt. 25:32-47, in the parable of the last judgement has this - "Then shall the king say unto those on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Those on the right are those who have coupled their faith and beliefs with works and deeds of practical helpfulness and brotherhood.

Life Beyond, in its finest sense, will be this kind of people.

Matt. 27, 28, tells of the crucifixion and resurrection of Jesus. These have already been discussed.

Mark wrote from a different point of view than Matthew, and did not accent what Jesus had told them about Life Beyond.

A close study of the Book of Luke does not discover much that goes beyond that expressed in the book of Matthew.

JOHN

John 1:16 states - "As many as believe on his name shall receive of his fullness, and of his fullness have all we received even immortality and eternal life, thru his grace." The implication here is that this life sort of blends into the life yet to be, opening into an experience that is more abundant and fuller.

...The Son of man must be lifted up. That whosoever believeth on Him should not perish, but have eternal life. For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on Him should not perish; but have everlasting life.

Verses 34-36 add that those who believe on Christ shall have everlasting life and shall receive of his fullness. In the very nature of God, that which his great love prompts, his great love will complete. We can reasonably infer that everlasting life must be infinitely finer than moral life, else why would the Eternal Father try to save us for it. What wonderful things love can bring to life on earth! How much more the tremendous love of the Creator can make possible great things in life yet to be!!! This word fullness is intriguing!

John 5:20-30, again emphasizes the promise and fact of Life Beyond, and that there will be resurrection of both the just and the unjust, and that God can quicken whom he wills. Both in verses 25 and 28 is this - "The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they who hear shall live," and, "...the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth." This appears to be saying that there shall be instantaneous creation, a concept already explored in this Study. See Chapter XII.

In chapter 6, from verses 32-65, there is repeated the same emphasis. Why repeated? Jesus knew that eternal life is immensely worth striving for, and that Life Beyond is so altogether worthwhile, that he most willingly sacrificed himself to open doors to the scintillating realm of that life.

In Chapter 11 is related the miracle of miracles, the raising of Lazarus, after he had been dead four days. In some measure at least, here again is instantaneous creation. The words - some measure- are used because the body of Lazarus had not yet turned to dust. It would appear that this resurrection was to normal earth life, but not to everlasting life.

The 14th chapter of John, remembering the particular concern of this part of our Study, is one of the most enlightening and comforting of the Bible. Jesus was trying to prepare his followers for the tragic way in which his life would close. John, we feel, was the most loving sympathetic, and spiritual minded of the apostles, and from 14 on to the end of his testimony, he faithfully recorded the deeper vision Jesus was attempting to share with his disciples.

"Let no your heart be troubled". Why? Because of the great Assurance and Faith in God he had made possible. "In my Father's house there are many mansions". Not mere hovels or dwellings that might be called shabby - no, but mansions. The language is figurative, but suggests a lot. "I go to prepare a place for you", would seem to indicate that holy personalities, immense powers, and a surpassing intelligence, were then and are now, preparing in grand ways for the Christlike noble hearted, in Life Beyond.

Surely, there is a facility by which to achieve Assurance, that is expressed in the promise "If ye love me", said Jesus, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever!" Then "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Jesus, knowing Assurances and Life-giving experiences this Holy Spirit would give to spiritual minded sons and daughters of men, those who "are dear to the heart of God", he could say concerning death in general, and that desolating day of his own crucifixion - "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Why, not afraid? Jesus, because of his life before he came into the world, and because of his supremely elevated perception and awareness of all the marvels and grandeur of Life Beyond, could say it. His is the maximum of testimony.

In chapter 15, the words of Jesus. "He that abideth in me, and I in him, the same bringeth forth much fruit", are true both for time and eternity. That is to say there will be creative activity.

Chapter 17 states that, "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". This tells us that one of the finest characteristics of Life Beyond, may we even say the finest, association with God the Father and Christ the Son, as well as the noblest personalities of the ages, and even perhaps of other worlds than this! Should this seem impossible, remember please the story of Hendrik Van Loon, at the close of our introduction.

ACTS OF THE APOSTLES

Ordinarily, we would not expect much in the Book of Acts, regarding the characteristics of Life Beyond, since it is about things done by just a few of the apostles. Yet, let us not be too sure about that.

There is a phrase in Acts 2:24, where it is said of Jesus. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be beholden of it". In trying to understand this affirmation of Apostle Peter, some interesting concepts open to our consideration.

There was something about the personality of Jesus that made it impossible for death to keep him within death's grasp. What could this be, is a fair question. Beyond doubt, it was the amazing spiritual quality of his life, that amazing quality that enabled his astounding ability to perform the wide-ranging works and miracles that are recorded of him. It could be said that he was (and is) Spiritual Force and Power Personified. That is, that in him and through him the Holy Spirit had its finest of expression. It was this Spiritual Exaltedness that made it impossible for death to hold him!

This affirmation helps in understanding what Paul wrote in Romans 8:11 - "If the Spirit of Him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you". This would seem to warrant a corollary concerning how the mystery of death and resurrection takes place for others. That is that the high level of spirituality and exaltedness of life to which we are resurrected, is in direct relation to the personalization of spirituality and Spiritual Power attained in life here. This is an immensely important generalization. Incidentally, this reasoning is in agreement with the content of Chapter XII.

This apprehending of a principle that appears inevitably true, leads us to assert that Life Beyond in or at its finest must be an almost inexpressibly grand experience with, and an expression of that Holy Power and grand intelligence that centers in God, and is part of the Trinity.

ROMANS

Romans 8:11 Comment has been made, just preceding.

Romans 8:17 We become joint heirs with Christ. We will be glorified with Christ,
If we suffer with him (for a great cause.)

Romans 8:28 All things work together for good for those who love the Lord.

Romans 8:35-39 Nothing can separate us from the love of God - if we love him.

I CORINTHIANS.

I Cor. 15: Summarized. In the Resurrection there will be -

- Celestial bodies and glories, like as the sun.
- Terrestrial bodies and glories, like as the moon.
- Telestial bodies and glories, like as the stars.
- Incorruptible bodies will be ours
- We shall have bodies of glory, power (can do much)
will not be subject to pain, illness, or decay.
- Resurrection will occur as in the twinkling of an eye -
This would be instantaneous creation.

II Cor. 3:17 Where the Spirit of the Lord is, there is liberty.

" 5:1,2 Somewhat like John 14, many mansions.

" 12:4 tells of someone being caught up to Paradise and hearing
unspeakable words, not lawful to utter.

I THESSALONIANS

Chapter 4 states that resurrection takes place when Jesus returns to earth.
This, amplified gives quite a picture of the future.

I PETER 3:8, in picturesque language, emphasizes the corruptible shall be replaced
by the incorruptible, the holy and the godly.

I JOHN 5:11 states that the opening of doors into Eternal Life will be through Christ,
the Son of God.

REVELATION

Revelation 7:14-27. In this apocalyptic vision, John saw a great multitude, of all nations
and kindred, and people, and tongues, who were clothed in white robes. Asking who they
were, he was answered.

- a. They serve God day and night in his temple.
- b. He who sits upon the throne dwells among them.
- c. They shall hunger and thirst no more.
- d. They are in a perfect environment.
- e. Christ leads them to fountains of living water.
(What a world of symbolism in this phrase)
- f. All tears of earthly anguish and distress are wiped away.

Rev. 14:13 "Blessed are the dead which die in the Lord from henceforth; yea, saith the
Spirit, that they may rest from their labors, and their works do follow them."
Could these last words mean activity where they are?

Rev. 20. Much of this chapter foretells of a part of the future we are trying to characterize, calling it a period of one thousand years. From this comes the word, millenium, which is described as a time when,

- a. Satanic forces are bound, freeing the world of evil.
- b. Those who have served Christ live 1,000 years with him.
- c. Be priests of God and Christ.

Rev. 21 "And I, John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Then follows a beautiful description of that time that is to be on the earth after the millenium and the little season is past. Read the chapter. It is too lengthy to quote here.

Note, Please, verses 24, 25 and 26.

In this somewhat rapid survey of the Bible, made in order to discover such light as these scriptures give, as to the characteristics of Life Beyond, we probably have missed some proper references.

There is a plenty, however, to widen our horizons of understanding, and to enable a prophetic view of what this future of our concern is like.

As we envision all this, or as a sort of mountain top view of this that is future opens up to us, it is important to observe - Who in his right mind would want to miss it?

Moreover, beyond all the preceding, may we boldly and "invincibly surmise" that even the comforting vision occasionally granted to those of great faith, nor the mind of any prophet vividly spiritually alive, nor the noblest of saints, nor any whose illumined intelligence enables the most exquisite imaginative extrapolation - not any of these can possibly express more than a small part of all the grandeur of everlasting Life Beyond! Life that is on the highest of all possible levels! Life that in a superlative sense is so all encompassing! Life that goes on in a wondrously gracious environment! Life that enjoys a scintilatingly beautiful association with angelic personalities! Yes, Life that in grand ways touches the personality of the Everlasting Father, and Jesus Christ the fairest of all the Ages! We say again Who would want to miss it? !!!

Section 76 of the book, Doctrine and Covenants is suggested for study also.

CHAPTER XV

This Concluding Chapter of Our Study - Assurances, Proofs and Characteristics of Life Beyond - Is Neither a Review or Summary, But, Rather a Setting Forth of Reasons that Prompted its Writing, and of Why People of This Present Day Ought to Become Concerned About The Issues And Concepts the Study has Considered.

REASON 1

The time vastness of eternity in contrast with the briefness of our lives on earth has already been alluded to. This fact should be a major factor in increasing a wise interest and concern about all that is related to the unbounded time before us all. Particularly it should be remembered that just as what we think about and do determines the characteristics of our life in days yet to be, even so must it be concerning the extension of life here into Life Beyond.

Those who know the preceding is a true generalization, and who have come to experience the wealth of insight and perception possible to reverently inquiring minds, are, of necessity under a strong sense of responsibility to share what they see, with the heedless, the uncertain, and the wavering sons and daughters of men. Therefore, if any words of ours can in any way help our fellow man catch a clear vision of what is to be and what can be richly experienced in the future - God forbid that I hold my peace. This is the most important reason for writing, when I know that this kind of faith and knowledge has enormous stabilizing value to all who have it.

REASON 2

Being somewhat of a student of history and therefore historically minded, it seems to me as I observe history in the making, that a spreading unbelief is engulfing our age, particularly the areas more or less occupied by christendom. More and more this unbelief is corrupting such standards as we have hitherto had. One evidence of this is the poisonous spread of atheistic communism. In the United States of America, the destructive influence of unbelief is everywhere - in morals, in ethical standards and values, to a dismaying extent in our educational institutions - yes, in almost every area, including churches. Even ministers, some of them, are giving way, bit by bit. Beyond these, this rootlessness is increasingly evident in books and magazines, and papers, and pornographic literature, that is being spewed out by the printing press, with their poison of vulgarity, lewdness and sensuality. These, along with medias of entertainment, have largely taken over the interest and attention of great masses of people. Even though we dislike admitting it, - civilization is adrift. As Harry Emerson Fosdick once wrote "the lives of most people are like the bodies of rag dolls, filled with sawdust." Many competent historians, authors, and observers agree with this estimate of our present situation.

In view of all this, and much more like unto it, we assert, affirm, and declare. We have Come to a Time when Great and Noble Ideas, Ideals, and Concepts Must be Brought to the Fore. This concept of an ever expanding nobility of life is surely a tremendously important one that needs emphasis. Surely and certainly, it is infinitely preverable to build on the rock of the everlasting rather than on the shifting quicksands of a drifting agnostic or atheistic civilization! Hopefully this Study may help many to build on a solid foundation.

REASON 3

If life is to blossom, and mature, there must be a happy, stable, hopeful, forward looking, creative condition of motivation and intellect, which, for lack of a better phrase, we may call peace of mind, a peace far above aught that worldly and heedless living can give. An enduring peace of mind, to be enduring, must be based on attitudes, principles, etc., that are enduring. That which is enduring partakes of the eternal because the eternal is the wisest, the noblest, the most constructive, and the altogether preserving. Such peace of mind as men and women of today have is being steadily eroded away. As world conditions worsen and that which is adverse and destroys increases, great masses of people will lose hope and eventually may feel to call the mountains and the hills to fall upon them and blot them out, even as foreseen by Isaiah 2:13-21, and as prophetically described by Jesus, Matt. 24:30-33, and as graphically portrayed by John the Revelator in Chapter 18.

In such a time as we are in and will continue to be, only the long view, based on eternal verities, can bring or give necessary and enduring peace of mind. The world is in torment because it does not have this mind, and knows not where to find it.

If an inspiring concept and understanding of the continuity of life can be opened up, step by step, to tormented humanity, then and only then can the downward trend of civilization be reversed, and started upward.

May God so bless that this discussion of the Assurances, Proofs, and Characteristics of Life Beyond - the long view - may help to bring peace of mind to many - even that peace that passes all understanding!

REASON 4

Reason #4 is, to some degree an extension of #3.

It is rather widely recognized by many thinking people that we, (the peoples of the world), are as in the path of a great storm, more terrible by far than any tornado or hurricane can ever be. Forces have been let loose that could lead to a dark age, darker by far than that of centuries ago. It has happened many times that governments and societies have collapsed, and can happen again, bringing untold distress and blight in their wake. Selfishness is increasingly wider spread, becoming more heedless and headlong as it plunges the world toward toward destruction. This is true of individuals and of nations. It is asserted, seemingly brutally based on facts, that instruments of warfare and destruction, now in the arsenals of the nations, could almost or even entirely cause life to perish from the earth.

There is simply no way out until mankind turns to God and all he stands for, to his high purpose for life, and to the eternal verities. Such is the road to survival! Admittedly, the problem of how these eternal verities can be made to win the world, is indeed immense, most perplexing, and even dismaying.

Certainly one way out is for all who see God's grand design, and who envision and understand the eternal verities, should share what they see, crying out as with a loud voice, or writing as with a mighty pen. Who will help to so do?

Again, hopefully moving toward such ends, in this Study written, we need to be anchored to the everlastingly eternal!

REASON 5

Our reasons thus far may seem somber and somewhat negative, even though justified by the dismaying and ominous portents of what appears to be coming. In Reason #5, may we suggest that the cumulative effect of the thought developed in this Study, as a whole, could be and hopefully will be a superlative means of motivating the finest kind of living in our years here on earth. I have read, somewhere - "We need an astronomy of the spirit", an astronomy that envisions God's tremendous purpose both for time and eternity. Former Apostle John W. Rushton once wrote - "The church must not be a mere museum of fossilized ecclesiasticisms nor a collection of moribund ideas, but, rather a center whose dynamic energies inspire the soul to heroic effort." I hope for this kind of influence and destiny for this study. Is it cynical to assert that by and large the principal source of motivation today, at least in U.S.A., is the so-called almighty dollar, and the hope of selfish gain. This motivation needs to be used and sublimated to lofty and farsighted worthy ends. We very much need a view of life and destiny that lifts the human spirit above the materialism of our day, and that dedicates men and women to use the immense and widely varied resources of life and of earth in grandly creative ways, for the betterment of all mankind, and the ushering in of the now brilliantly possible world's golden age. Could large numbers of people but grasp the emphasis of this Study, that life now is an integral part of life to be, and that the developments, the achievements, the exaltation of idealism, the altruistic and sacrificial for the good of the whole, and all like unto these, will find full, amazing, and glorious expression and fulfillment, as life continues from time into eternity — could we but grasp this concept and this certainty, what marvelous changes could quickly be wrought in this world, in our lives, and in communities around us. Once the individual person has arrived at assurance, conviction, and knowledge, through the many approaches suggested in this Study, and also through other necessary ways, he cannot help but become a creative influence in his community. The associations of man needs a new breath of air, a much nobler vision of life's possibilities and opportunities, and a mounting up to heights never trodden before.

May this study help to inspire this sense of exalted creative urgency, in the hearts and lives of anyone who wanders as a sheep without a shepherd, or who without a lofty motivation drifts before all the shifting winds that blow!

REASON 6

I have read somewhere that in the very early years of the christian church, that two special emphases stood out - one, this concept of Life Beyond, as demonstrated by the resurrection of Jesus, and, two, in a way growing out of the first, the further concept of the sacredness of life. These two concepts need to be revived and revitalized in our ministry to the needs of the people of the world today. If we are unsure of the wisdom of the battle, we falter, or even do not put on the armour of warfare, nor think of preparation. When we are sure of our cause, and the rightness of that for which we struggle, then the battle can be waged with vigor and success. Individual personality is made strong and effective when it is lived in harmony with God's everlasting and eternally supremely worthwhile purpose and intention. There comes a saying from Cromwell's puritan England, by way of Wilfred Grenfell's Labrador Doctor - "Nothing is more terrible than an army of presbyterians fresh from the knees of prayer". So is it in life when we are enthralled by a great idea and concept.

As indicated in this Study, certainty in this matter of Life Beyond is not easily won. But, it can be won! Jesus in the Sermon on the Mount told his disciples to say to the world - "Ask of God; ask and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you". Our testimony is that in the area of this Study, as well as in many other areas, this principle expressed by Jesus, is still profoundly true and still works. Out of sacrificial effort comes certainty that there is Life Beyond, and that Christlike life here is completely worthwhile. Life is sacred! Life is eternal!

A LAST WORD

Lastly, I would like to bear testimony that my personal efforts in making this Study has been most interesting and assuring. It has been a joy to write, to search for clarity of perception and expression, and to struggle sometimes for the right words and phrases to express what I was enabled to perceive. I have found need for a number of spiritual gifts, as Paul in I Corinthians 12, calls them, including one which can be phrased like this - There is the spiritual gift to express the otherwise inexpressible.

This Study has been written over a number of years. At times it has been somewhat like climbing a mountain - hard work, struggling upward, labored breathing, but, ah, how glorious the ever widening view with each step of the upward thrust.

So, we send the results of our labor on its way. May the everlasting Father - he who is so deeply concerned about the destiny of man, and he who created us for a grand purpose - may he add the blessing of his Spirit, which illuminates and guides as nothing else can!

Earl R. Curry
Kirtland Ohio
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