

Zion's Advocate

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

Vol. 46

Independence, Missouri, February, 1969

No. 2

A Prophecy of Nephi

TAKEN FROM THE THIRD CHAPTER OF HELAMAN
PAGE 566, BOOK OF MORMON

By Ruth M. Randall

Nephi the son of Helaman
Went forth in a northern land,
He went to preach the Gospel,
But they refused the Lord's command.

He told them of their wickedness
How the wicked went unpunished,
They wanted the glory of the world.
They did it for money.

Nephi, in the agony of his soul,
And in his agony, he did cry,
And pouring out his heart to God,
Oh, had I lived in the day of Nephi.

The people then were easy intreated,
To live a righteous life
To keep the Lord's command,
And hearken to the given light.

A man had heard Nephi praying
Pouring out his soul to God,
Then he went and told the people
And they thought it rather odd.

On the tower in the garden
And on the busy street,
The people heard Nephi praying
Then the crowd began to meet.

Why have you gathered yourselves together?
Said Nephi to the gathered throng,
Must I tell you of your wickedness?
Must I tell you of your wrong?

Because of my mourning and lamentation,
You marvel at the sight,
Yea, You have cause to marvel,
Satan has turned you from the right.

You have given to his enticing
To misery and endless woe,
Will you repent of your sins
And return to the God you know.

Hearken to the voice of the Good Shepherd,
Do not provoke him to anger against you,
He is patiently waiting for someone
Yes, waiting his will to do.

Do not set your heart upon riches
And things that this world might bring
Oh, keep the Lord's commandments
And serve him your Savior and King.

Be faithful, My children, be faithful
As Nephi of old did do
Go to your tower in supplication,
And ask God to help you be true.

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EDITORIAL

THE PROVERBIAL PRODIGAL

We are prompted and unable to dismiss the inspiration found in the great lessons of understanding, human relations, and broad vision encouched in the paternal love of a father for a wayward son. The story of the Prodigal Son is of interest because it clearly outlines the differences in the natures of people, even people of the same blood. It illustrates clearly the well balanced scales of life that suddenly become distorted by the will to do good, an impulse creative of Jesus Christ, or to evil, the Satanic force of the Devil. Perhaps it is initiated or invited into human understanding of man himself as he grows with the influences of righteousness or the spirit of evil.

Our interest is awakened by the story of the lad who went astray as we see a parallel in the lives of those around us today. We see this in our nation, in civil and religious life, in the work of the little church of Christ, and even sometimes in some of our own personal lives. We live in the day seen by men of old as a day of darkness, despair, wickedness and vengeance. A day the scriptures indicate that is just prior to the day of reckoning, or the second coming of our Lord and Master, Jesus Christ.

Mankind on every hand as individuals and as nations, is rushing on toward ultimate disaster with the riotist living of his substance and wanton disregard for the commandments of a just God. Will we awaken to the awful conditions of our existence as the Prodigal Son awoke while living and eating with the swine? Or, will we as individuals find ourselves among those that ". . . deny the power of God, the Holy One of Israel; and . . . say unto the people, Hearken unto us, and hear ye our precept; For behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept: if they say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say, Eat, drink, and be merry, for tomorrow we die: and it shall be well with us. And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God. Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them." (2 Nephi 12:6-12)

This is the type of understanding the young son possessed as he requested of his father a division of the inheritance that would be coming to him from his

father's estate. And, taking his earthly goods he went into a far country, where we are told he squandered all his substance in evil ways and with evil people. Finally, when all his worldly wealth had been dissipated and his friends had left him, he was forced to obtain a livelihood by caring for a herd of swine. He had fallen so low he was forced to live with the swine and eat the same food. In his dire extremity, he came to a realization of the great sin he had perpetrated against his father and all those near and dear to him. So he decided to return and freely confess his great wrong and to seek to re-establish himself as the least in the family society that had once recognized him as an equal. The father, in the great wisdom of his heart that was bursting with love for his estranged child, looked and knew the lad had indeed cut himself off from the society and warmth of the family. The boy was in reality gone or dead to their way of life, but was alive because of his recognition of his awful state he had repented and turned from his evil ways. And, like the good shepherd that had left the ninety and nine safely within the fold and had gone out and found his lost sheep, the father rejoiced with his neighbors and friends, at the boy's return. His joy was overflowing because of the salvation of this one soul.

Our prayer should be that this nation might awaken to the realization of the iniquity that now abounds within our borders. We should awaken to the great struggle that is increasing because of the shortness of time, that is the spirit of Jesus Christ vs. Anti-Christ. In short, the increase of sin and evil that is abroad, upon the land forces the prayer from our heart that indeed the Lord will shorten the days that all flesh might not be lost, and the great increase of evil might not bring about a complete collapse of our American way of life. We pray the nation might awake before it is too late and return of its kind heavenly father, and not unlike the Prodigal, find forgiveness and joy in the God of the land, even Jesus Christ.

The people of the Restoration of the Gospel should come to the understanding of their responsibilities. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand;" (Joel 2:1). As the hastening time increases and the great day of our Lord approaches the climax and final culmination of the struggle of the age, Christ vs. Anti-Christ, it behooves every servant of the most high God to be about the Father's business. There is no time for the rejection of the lessons taught in the story of the Prodigal Son.

As we approach the end of another conference year in the Church of Christ and we seek to evaluate the progress of the work in which we are engaged, we see the crying need to redouble our efforts to carry the Gospel to a sin-sick nation. We need builders not destroyers, as is so beautifully illustrated in the following verse by a good brother.

Come one and come all let us put our shoulders to

the wheel and perform a mighty work that has been entrusted to our care.

K. J. S.

WORK

Debaters or fighters are not the great need,
But humble workers to sow the seed.
Reach out and break new ground,
Help the Gospel's joyful sound,
And with Christian flag unfurled,
Carry the message to a sin-sick world.

Idle hands will always find,
Help only soothe a lazy mind.
You're sure something must be done,
But patiently waits for another one,
To start the work you should do;
While he patiently sits and waits for you.

Nothing gained if the whole group shirks
Good is achieved when somebody works.
Do you care to be one whom He will bless?
Work is the key to gospel success.
Achievement, success—such dreams will come true.
For busy people who have work to do.

—Joseph E. Yates

BLESSINGS

Lois Diane Case, daughter of Marvin and Edith Case of Lee's Summit, Missouri, was blessed under the hands of her grandfather, Elder James M. Case, and her father, Elder Marvin Case, in Independence, Missouri August 11, 1968.

James Robert Speer, son of James Robert and Geraldine Sue Speer, was blessed under the hands of Elder Kenneth J. Smith and Apostle William A. Sheldon at the East Independence, Missouri, Local Church December 22, 1968.

BAPTISMS

Robert Louis Hadley of Phoenix, Arizona was baptized by Elder Donald E. McIndoo and received the laying on hands by Apostles E. Leon Yates and William A. Sheldon on December 8, 1968. He was received by the Phoenix, Arizona Local.

Heidi Lynn Cobb, daughter of Virgil and Marlene Cobb of Tucson, Arizona, was baptized by her grandfather Apostle E. Leon Yates and received the laying on of hands by Apostle Yates and Elder Donald E. McIndoo at Phoenix, Arizona December 29, 1968.

ORDINATION

James Elmer Yates, Sr. was ordained an Elder December 1, 1968 by Eldert Hubert A. Yates and Apostle E. Leon Yates.

Proposed Conference Action to Reorganize the Temporal Administration In The Church of Christ

Whereas the management of the temporal affairs of this Church of Christ is not primarily of a spiritual character requiring priesthood authority, but

Inasmuch as those selected for this work must be "men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3),

Therefore, those men shall be chosen from the priesthood by the voice of the people of the Church and set before the apostles, or others of the Melchisedec priesthood, to be blessed and appointed unto that service by the laying on of hands (Acts 6:6).

This is not to be construed as an ordination to the office of Bishop (though for convenience in distinguishing those having the oversight of the temporal affairs, they may be designated as bishops), but this is simply to invoke the guidance of the Holy Spirit.

A seven-man Board of Bishops shall be elected: three for a three year term, two for two years and two for one year, with the three receiving the highest number of votes being appointed for three years, and next two highest appointed for two years. Thereafter, vacancies shall be filled for three-year terms.

The office of Business Manager shall be dispensed with, but the Board of Bishops shall elect its secretary, who shall reside within a thirty mile radius of Independence. He may call special meetings of the Board, aside from those mutually agreed upon, and shall keep a record of its meetings. Chairmanship of its meetings shall be determined by the Board.

The Board of Bishops shall administer the temporal affairs of the general Church of Christ "under the direction of the general conference of the Church and under the supervision of the Council of Twelve" (Article 19 of Articles of Faith and Practice). It shall provide for an annual audit of the Treasurer's books.

The Board of Bishops is morally obligated to inquire into the needs of the poor of the Church, including the families of those under general church missionary appointment, and seek to alleviate their needs through the aid from general funds, and by an occasional appeal to the membership at large.

A general Church Treasurer shall be elected at the time of election of other general Church officers; he shall not be one of the Board of Bishops, but shall be a competent bookkeeper. He will be responsible for at least a twice weekly pick-up of the Church mail, for receiving all general Church monies, and for prompt receipting of the same. He shall keep a synoptic double entry set of books.

The Bishops, or their agents, may also receive and receipt for monies intended for the General Church, but must turn the money over to the Treasurer in monthly intervals, or as soon as possible.

The Treasurer shall disburse all funds for the gen-

eral Church by check, and giving a brief financial report to the secretaries of the Council of Apostles and the Board of Bishops every third month, or quarterly; January 15th, April 15th July 15th and October 15th. He shall be placed under \$5,000 bond by the Board of Bishops.

All regular expenditures, such as missionary family allowances, utility bills, caretaker and office expense, "Zion's Advocate" printing and mailing costs, etc., shall be cared for by checks bearing the Treasurer's signature. Missionary family allowances shall be mailed or given personally by the first day of each month.

Expenditures exceeding \$300, elder's expenses, aid to the poor, and all abnormal disbursements shall require the additional signature of the secretary of the Board of Bishops, at the concurrence of a majority of the Board.

Approval of the expenditure of any sum exceeding \$500, or provision for family allowance for an added missionary force, shall be by direction of the general conference of the Church, or by the Council of Apostles between conferences.

The Treasurer shall be subject to the Board of Bishops for the conscientious care of his duties, and will be governed by its requirements if it is determined that the financial condition of the church demands alteration from the normal course. He shall devote sufficient time each week to his duties to accomplish them efficiently. Provision shall be made for office space and equipment in the general Church office.

Matters of temporal interest, coming by mail, shall be turned over to the secretary of the Board of Bishops for answering. All other matters of a spiritual nature, or concerning the history of the Church, shall be turned over to the Representative of the Church in the general office for answering, or forwarding to the appropriate general church officer.

The Treasurer shall receive, as compensation for his duties, an amount mutually agreed upon by himself in consultation with a joint meeting of the Apostles and Bishops.

The Board of Bishops shall also act as trustees over general church properties, unless removed by resignation, death or transgression.

Appointments of members of a Building Committee shall not be made from those of the Board of Bishops, or the Treasurer, but from others of the membership, for a specific project at the time needed.

Any previous general Church action conflicting herewith is automatically rescinded.

Moved by William A. Sheldon
Seconded by M. Harvey Seibel

"And then cometh the New Jerusalem; and blessed are they that dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel" (Ether 6:10).

MAPLE CITY REPORT

January 8, 1969
Maple City Local

Dear Brothers and Sisters:

It has been some time since you have heard from us. Will try to bring you all up to date. We have held elections as follows: Bro. Conley Addington, Pastor; Bro. Ed Mallory, Sunday School Superintendent; Sr. Gail Addington, Secretary; Sr. Edith Mallory, Treasurer; Sr. Lucinda Scott, Pianist and Chorister; Srs. Gail, Geri Mallory, Edith Mallory, Lookout Committee; Bro. Max Lee, Adult Teacher; Sr. Geri Mallory, Teen Teacher; Sr. Sally Mallory, Primary Teacher; Bro. Conley Addington, Intermediate Teacher, Sr. Karen Mallory, Cradle Roll Teacher.

The calling of Bro. Conley was "to say the least" a very soul blessing experience. But that is a story in itself. We are small in number here but God has surely been very generous with His watchcare and blessing. On the 22nd of December we had a Baby Blessing Day. The turnout was very wonderful. There were even some older children blessed. They are as follows: Officiating were Bros. Conley and Max and Harold Polack whom we were very fortunate to have among us from Flint. Robbie Lee Lake, Harold; Lorie Lyn Mallory, Max; Marvin Dean Mallory, Conley; Eddie Wayne Mallory, Harold; Edita Ann Mallory, Max; Lina Marie Murphy, Conley; David Allen Murphy, Harold; Sheila Fay Murphy, Max; Daniel Charles Murphy, Conley; Leroy Rodger Murphy, Harold. The Spirit was very strong as these were blessed.

At our yearly meetings we have each summer we seem to be blessed more and more. We have decided to put a name to it and invite all our brothers and sisters. We have named it the Northern Michigan Reunion. It is very worthwhile to make the trip up here. We would like to know the best time for you all to get here; either in July or August.. There is room for everyone. We also have a picnic and camping area right here. If you aren't equipped to camp come anyhow as we have a place for everyone. Last summer we had 21 people staying in our house and I never enjoyed myself more. So please come. There will be plenty of food for all. There is also swimming. So let us know if and when you can make it and we will give notice of it in the Advocate. Send all letters to Conley Addington, Route 2, Box 45, Maple City, Michigan 49664. Please, let us hear from you. Remember us in your prayers especially our daughter Dorinda who is diabetic. Our prayers are always for you all.

Yours in the Gospel Work,
Sr. Gail Addington

"Wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God" (Ether 5:4).

WEDDING

Miss Vickie Paolucci and Mr. Larry Conroy, both new members of the Church of Christ became husband and wife Saturday, January 11, 1969 in a double ring ceremony performed in Lansing, Illinois.

The bride wore a full floor length white gown with long flowing train. Her attendants wore long red velvet dresses and carried white muffs. Two junior attendants each carried a long stemmed single red rose.

The bride was given in marriage by her grandfather, Mr. Louis Hansen. Among the bride's numerous attendants were the groom's sister, Mrs. Judy Conroy, the maid of honor, and the bride's sister, Miss Randi Paolucci also a new member of the Church of Christ, as bridesmaid.

The bride's small cousins, Miss Natalie Dauksza and Miss Lisa Hansen, daughter of Elder Hans Hansen of Hammond, Indiana, were Junior Bridesmaids. The bride and her sister are nieces of Elder Hansen's.

The newlywed couple will make their home in Calumet City, Illinois. May God bless them in their new life.

ERRATA! !

Due to an oversight on the part of the editorial staff the author's name of the original article entitled, Daniel's Prophetic Times of 1260, 1290, and 1335 Days Solved At Last, in the January 1969 issue was omitted. The Author of that article was Elder M. Harvey Seibel.

"And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; And they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham" (Ether 6:11-12).

"And as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth" (III Nephi 2:107).

"Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is fulfilling of the covenant which the Father hath made unto his people. O house of Israel, and then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them" (III Nephi 9:47-49).

ORIGINAL ARTICLES

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

THE LOVE OF GOD

Shortened version of a sermon by Apostle Clarence Wheaton, Phoenix, Reunion, 1968

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

John 3:16, 17

The writer of this scripture has used the word "world" four different times in these verses, showing that this love of God was not confined to any one group of people or one segment of society, but was to the world, and that would take in all the living creatures that have intelligence and understanding to appreciate this love that he had for them. It encompassed all people that dwell upon the earth — Jews, Gentiles, black, white, brown, and yellow, regardless of race, color or nationality.

Peter, himself a Jew, had to learn by experience that the gospel and this love of God extended beyond the scope of Jewish influence. Even after he was converted and became an apostle of Jesus Christ he tried to bring over from the old covenant some of the things in the new covenant. As a result he fell into difficulties. One such instance was when he was in Antioch preaching and a great disturbance arose over the question of circumcision. He had to come back and meet with the apostles and the whole church at Jerusalem and have a very heated discussion over this. And they sent back word to all the outlying churches that circumcision was not a part of the gospel economy — the new covenant. Later Peter was called upon to go upon a very important mission for the church, a mission to the Gentiles.

At this time Peter was still more or less of the opinion that this gospel was just to the Jews. But he was sent down to Caesarea to a man by the name of Cornelius who desired Peter to come and preach the gospel to him. Cornelius was a Gentile, and there Peter learned the valuable lesson that nothing God has created is unclean and that he was to eat foods which he had formerly thought to be unclean. Then Peter exclaimed: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." — Acts 10:34, 35

God had not been partial with the gospel to any nation upon the earth. My heart was made glad when I learned that the brethren here were making a magnificent effort to bring to those who call themselves the black race, the story of the gospel. They are called

Negro, which word means black and they are Caanaites and are those who in time are to come in and accept this gospel too. ". . . in every nation he that feareth him, and worketh righteousness, is accepted with him."

When Peter learned that all who feared God were accepted of Him; how it broadened the horizons of his thinking! And how it should enlarge our thinking to realize that this gospel that has meant so much to us, and has brought so much comfort to us in these great times of trial and difficulty in which we're living should also be given as a comfort to all other people who are perplexed and disturbed and in the same condition of mind that we are. We all look forward to a great time of change in the world when there will come the second appearing of our Lord and Savior, Jesus Christ.

A number of years ago when I was down in Tennessee, and Kentucky, I lived with Brother Overcast who is now deceased, and we went over to the Cherokee reservation to visit with the folks over there. On the way we passed a grove which he pointed out to me and said: "Over there Joseph Smith and Oliver Cowdry preached the gospel and they were tarred and feathered for teaching the second coming of Christ."

A few days ago before I left home, Billy Graham, the great evangelist and psychologist of the Baptist world, delivered a discourse on the second coming of Christ. So it is no longer taboo in the sectarian world. But when we preached the second coming of Christ, as we did on the road recently, immediately a great cry went up from listeners because they didn't want to hear anything which came from the Book of Mormon, though, as we know, the Bible also teaches the second coming of Christ. But our program had to be taken off the air in order not to interfere with the revenues of the broadcasting company which served us. We are now looking around for another opportunity to broadcast the gospel by radio. This one thing is clear. We have something the world stands in need of and we should start thinking in terms of our own church having a means of broadcasting communications that we might be able to give this message to the world. I hope that we will make this a part of our great missionary program. There is a broadcasting station in Kansas City with a radius of 150 miles reaching a population of over 2,000,000 people. Just think of the possibility of reaching that many people with such a small amount of money in comparison with what it costs us to keep in the field just one missionary who gets a hearing now and then, in some spots of the country.

Before we were taken off the air, there was an old blind lady—I don't know where she lived or who she

was—but she was sorry that our program had been taken off the air. She couldn't read the Bible, the scriptures, but she enjoyed the simple humility of the program which we were offering to them and she hoped that we would be able to continue to broadcast in some other area. So we did have some protests against our being denied use of the air. One of the greatest problems was our own apathy—our own neglect to call in to the radio station to tell them how much we enjoyed the program and how much it meant to us. If more of our people had done that, we probably would still be on the air. But we learned a great deal from the way it turned out.

Going to our theme of the great love of God, we find that it leads us to certain things. Sometime during these reunion services the point was brought out that belief alone is not going to save us. Now I might say that I believe that John Jones is one of the worst scoundrels in the world, but that doesn't make it so. Not until I know, until I've been able to run the records and prove it for myself can I say that I know that this is true. And I don't believe by any stretch of the imagination that our John Jones is a scoundrel. I think he is a very lovable character and I love to be with him.

But this one point I want to bring out: Simply believing that Christ is the son of God is not the means of salvation. It is a step but it is not all the way. You can take one step of a flight of stairs but you will never get to the top if you don't take the following steps. A belief in Christ is essential but that truth will lead us step by step to doing the things that are required of us. And what are those things? Quoting Peter again: ". . . I perceive that God is no respecter of persons; But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Now there is some work indicated to be done here—the works of righteousness. And what are the works of righteousness? The first work of righteousness is that we have faith in God. We must believe in God. We must believe that he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him. We must also believe that He is able to do all the things for us that He has promised He would do. A belief in God leads to works of righteousness.

God has not just simply said: "I'll give you a knowledge of my son and you must just take that for granted and believe it and that is all there is to it." It's true, His son did come into the world and demonstrated to the whole world that He was the son of God and that He was your saviour and my saviour. He went all the way that He was to go, and that was to Calvary and to the grave and then to the resurrection and the coming forth again to the children of men. The next step will lead us to do something, and what does that lead us to do? It will lead us to eschew evil; to cast evil out of our lives and to go good, to repent of our sins, to make

restitution for the wrongs that we may have done to society or to our fellow men or even to ourselves, and to this repentance which is an amendment of our lives, we'll be able to come closer to God and to be God-like in our dispositions and in our conduct, and in our associations one toward another.

That leads us to another step on the ladder. After we have had this faith in God and believe that He is, and have repented and have determined to turn over a new leaf and lead a good life, then the next step is that we will desire to be associated with God and have the fellowship of saints.

And what is that next step? It is baptism for the remission of sins. Oh, we have had people say "Baptism is nothing but the outward sign of an inward grace." If that is true, pray tell me how you are going to interpret it in the light of what Jesus said to his disciples when He told them to go out and preach this gospel to every creature and he that believeth and was baptized should be saved and he that believeth not should be damned? Are we going to interpret that as just simply a belief? I don't think we can. It is clear that something must follow that belief.

Many of you have taken that next step as you have been baptized for the remission of your sins and you have by this shown, by this outward sign, that you have taken upon you the name of Christ and a willingness to serve God and to keep His commandments and to let the world know that is the stand you have taken.

Christ promised us something—something to be realized after His return to His Father. He said: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14:16 And how are we to receive that other comforter? Through the laying on of hands that we might receive the gift of the Holy Ghost. If we just go and be baptized as an outward sign of an inward grace, and we never have hands laid upon us for the reception of the Holy Ghost, we stop right there. We die right there. It's like putting a house plant in a can and then just let it stand there without putting any dirt around it or nourishment or water or any kind of fertilizer, and let it die. How do you nourish it? Through the word of God—through the observance of the commandments that God has given—through **doing** the things that He has required of us.

So we find that there is step after step, and the next one is that we must believe that after this life there is a resurrection, a return to the presence of God. There was a reference to that in one of the songs we sang today: **Mansions Over the Hilltop**. Through a beautiful experience given to me years ago I know that there are "mansions over the hilltop." Others have had similar experiences.

When I was a young man in the ministry I contracted the smallpox as a result of my brother and I carrying water for the elephants at the circus. We both

came down at the same time and it turned out that this circus had brought smallpox to the little city of Independence, Mo., with perhaps 10,000 people at that time, and it became a serious epidemic. Many people lost their lives. We were confined to our house for 45 days with an armed guard sitting out in front of our house and if any of us had attempted to go out of the yard we might have had our heads blown off for spreading the disease to others. It was that terrible.

During the course of this affliction I was brought pretty low, and my mother separated me from my brother Albert and put me on a little cot by myself and I remember well how that she came and sat over me all through that night and finally I heard her say, "He's dead! He's dead!" She placed her arms across my chest and began to weep and cry with all the soul-wrenching that anybody could have because my mother loved me greatly. When that happened something else happened too, which might not be believed by most people. Some of you might believe this. As I lay there so very ill I knew what my mother was doing. I heard every word she said. I felt the throbbing of her crying as she laid her arms upon my chest and wept.

But something else happened. I, this ego that was in my corrupted body, all covered with smallpox sores, just simply arose and put my feet on the floor, and I walked away a short distance, where I could look upon my corrupted body covered with sores from the crown of my head to the soles of my feet. As I looked upon what had been my own body, and heard my mother's weeping, a personage appeared and said to me: "You are to go with me." I followed him out through the door and out through a little field, and we came to a great stream of water and he said, "You are to wait here now, and you are to go across this body of water." I looked out across this black stream of fierce water and I could see across on the other side the most beautiful city the eyes of man have ever beheld. I am sure that it was the Paradise of God. I'm sure it was! And O, the urging, the drawing power, like a magnet, to draw me across that water—to go to that beautiful city. As I was waiting, —a great beautiful circle of light descended from the heavens, came down, and I was surrounded by that light and a personage came to me. He rested his feet upon the ground and he reached forth and touched me on the shoulder. He looked me squarely in the face, and, with a smile, he said: "Clarence, you are not to go now, for my Father . . ." Now mind you, he said "My Father has a work for you to do."

Well, you can imagine my feelings. I knew that that sick body was back there in the house. I knew that on the other side of that water was a beautiful city that portrayed to me a place of rest and peace and quiet, and surcease of the problems and the sickness I'd been through. The personage said: "You'll have to go back, for My Father has a work for you to do." With that he ascended back into the heavens, and I went back to my room.

As I went back to my room I could see again the

form of my body lying there and my mother still crying and sobbing. I went over, just as natural, and sat down on the side of the bed and laid down. Then I breathed a sigh. As my breath came back my mother heard it. She jumped up and said something to me, and I said: "Mother, don't cry. I'm not dead." And she said, "Yes, but you died!" And I said, "No, mother, I'm not dead. I've seen the Lord and He said He had a work for me to do and I had to come back." Well you can imagine the joy of my mother.

When we sang the song about mansions over the hill-top it brought that wonderful experience back to my memory, and I know from it and other experiences that beyond this life it is just like opening that door and walking out into the moonlight, and enjoying it, and that there is a far better and more beautiful life that's ahead of us if we will but serve the Lord and do the things that are required of us. God has given me such an experience that I might receive the comfort and consolation for my own life of trial and difficulties, and that I might be able to use it for the benefit of others who may have a question in their minds.

Paul pointed out to us the necessity of a belief in the resurrection of the dead, eternal judgment and the things that were to follow after that, all upon the terms of the gospel. And these are the works of righteousness which Peter was speaking of when he said, ". . . I perceive that God is no respecter of persons; But in every nation he that feareth him, and worketh righteousness, is accepted with him."

After we have obeyed the principles outlined: faith in God, repentance from dead works, been baptized, had hands laid upon us, believed in the resurrection of the dead and eternal judgment, still that isn't the end. We might say that, it is only the first step along the way. We must be obedient not only to all the above principles, but we must be given to all diligence—not just hit and miss agreement to this or that, but to **all** diligence, as Peter tells us. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity. For if "(now that word, if, was a conditional term) "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—II Peter 1:5-9

So we see there are many works of righteousness we are to incorporate in our lives after having obeyed the first principles.

James, upon propounding this, upon one occasion said: "Thou believest that there is one God; thou doest well: the devils also believe and tremble."—James 2:19 So here again we find that belief is not sufficient. The devil believes. In fact he knows that Jesus Christ is the son of God. But that isn't going to save him, because

in his rebellion against God he was cast out of heaven. The time will come, according to the scriptures, that the devil will be cast down into the bottomless pit and will not be able to go forth and tempt the children of men any more upon the face of the earth. He knows what's ahead of him and fears them. We, too, know what is ahead of us if we don't do the things that God requires of us. One of these requirements is, as pointed out, that we shall love God. And it's not just simply a lip service, but it's a **doing** service. The scriptures require that we be "doers of the word."

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also."—I John 4:20, 21

See how that works? We can't say that we love God if we hate any man. We can't have hate in our hearts for anyone in this world, regardless of his color, his race, his nationality, or even his creed. We cannot hate him. We may despise the principles for which he stands, but we cannot hate the individual, because he, like us, is made in the image and likeness of God. He is one of God's creatures, and we are required to love him and to try to bring out all the good that's in him in order that we might fulfill our part in the service of our Lord.

Paul also answered this question when he was preaching to the Greeks on Mars' Hill. When Sister Wheaton and I visited Mars' Hill in Greece, a few years ago, we learned that there is no temple, no court house, or other building of any kind on this famous hill, such as there are in the Acropolis near by, nor were there buildings there when Paul preached his famous sermon there in the first century. The people simply congregated there among the jutting rocks and crags. Here it was that the knowledge-loving Greeks were always listening for some strange story, some new tale. And when they heard about Paul and his belief in one Jesus Christ they said: "We're going to bring Paul up here. We are going to hear what this babblers has to say!" When Paul went up there he preached Christ unto them. He preached that this God whom they ignorantly worshipped as the "unknown God" was the very living God whom he, Paul, worshipped and whom he believed in and trusted and loved. He told them about this great love of God; that God so loved the world that He gave the greatest treasure that He had, his son, Jesus Christ.

No other person or being in all the world was ever called upon to give such a great offering and such a great gift as God's gift of his son. We have semblance of it in Abraham and his son Isaac. We know the story of how God promised that through Abraham and his seed that all nations of the earth would be blessed. This became quite a prize objective to Abraham, but at that time he was about 85 years old and, from an ordinary standpoint, could have no possible idea of being a father of a son. His wife, Sarah, also along in years, suggested that he take her handmaid, Hagar, and have a child

by her in order that this promise might be fulfilled. And so Ishmael was born, and Ishmael, being the seed of Abraham, became the father of twelve princes and those twelve princes today are represented in the Middle East: Syria, Iraq, Iran, Egypt, Saudi Arabia, and those countries that are fighting against little Isaac down there in Israel. (Isaac was the fulfillment of God's promise to Abraham and his wife, Sarah.) The Lord had told Abraham that the son He would send him would be called Isaac, and "through Isaac will thy seed be called."

Strife has been going on all these centuries between Isaac and Ishmael and is still going on, in spite of Israel's outstanding victory over the descendants of Ishmael in June, 1967. But I think Nassar, the leader of the various Ishmaelite nations, is beginning to realize that in Israel, he had the bigger bear to meet than he can well handle. And so he's called on Russia to come down and help fight the battles. But when Russia gets into this thing it's not going to be the greatest conflict foretold in prophecy, nor the last great conflict we'll ever have, for prophecy tells us that the countries from the North will come down and will fight in the Valley of Armageddon and the Lord will come forth and will prevail against them. That event will take place in these last days. We may live to see it. If we don't, some of our children will.

But let us get back to our principle theme, and to Paul's gospel sermon to the Greeks on Mars Hill—the Greeks who took such pride in their pagan temples. On that rocky hill, he said to them:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his offspring." Acts 17:24-28.

And so we are the children of God. We are offspring of God. The scriptures say that the time will come when Christ will feed His sheep and that His soul will be made satisfied. Every person down through the ages who has obeyed the gospel and has received His name through the waters of baptism, are truly His sheep. We rejoice in knowing that.

Christ was once asked the question what was the great commandment? His answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39

This love of God is like a two-edged sword. We must love God. We must love our neighbor. And who is our

neighbor? It isn't just the one who lives across the fence from us. It's the whole world of mankind, regardless of color, race, creed. We are called upon to love them. We don't have to take to their ways, but we are to love them. By a demonstration in our own lives we can set before them a better way of life. If we love our neighbor as ourselves we will not do aught to him that we would not have done unto ourselves. We will not hate. We will not lie about them. We will not steal from them. We will not make war against them. In this way we manifest our belief in God and in Jesus Christ. Practicing the golden rule in all our dealings with our neighbors as individuals, as organizations, as a nation, by doing unto them as we would have them do unto us, is the supreme demonstration that we have partaken of this great love of God.

As a means of drawing in my thoughts, I'd like to read a poem written by a man that some of you may have known in the Reorganized faction—James F. Kier. He was one of the bishops at that time, and he was passing through some very severe ordeals in which, among other things, he was demoted from his responsibilities. He was a very lovable man, a dynamic power and force in the church. I want to leave this little poem of James Kier's with you, to think about, and to put into practice, because I know it will bring good results.

LOVE

While sauntering in the valley of meditation,
Where the hillside were carpeted with great rugs
Where the air is laden with the perfume of flowers:
Of variegated shades of gold and green,
And above where the fleecy white clouds, like a sheet
of shimmering gold;
As the sunbeams played upon them from behind the
mountain,
Here I busied myself by gathering this beautiful bouquet
Which I want to place in the vase of your heart.
God is love.
Where love reigns there is harmony.
Harmony is the grouping of forces, sometimes antago-
nistic, in such relationship to each other as to
cause a perfect blending.
Love is energizing, inspiring health, producing unselfish
humility of mind and gentleness of manner.
Love elevates, enlarges our vision, dispels doubts,
darkness, and despair.
Love solves every human problem, liberates slaves,
destroys caste, and establishes equality.
The flower of love is desire, but the fruit of desire is
action.
Love can only be expressed in terms of action. When
it is not, the flower withers and dies, having lost
its beauty and fragrance.
Love kills enmity, makes friends, obscures faults,
enlarges virtues, develops sympathy, and draws
man together in the spirit of mutual helpfulness.
Love is seen in the eye, felt in the handshake, heard in
the voice, and then the very atmosphere seems

impregnated with its perfume.
Love insures happiness, ends wars, builds homes,
cements families, and stabilizes civilization.
Love. What is it? It is a universal concord. It is the
life of God in action in the hearts of men,
For God is love.

James F. Kier

The unusual lines from the above poem, "Harmony is the grouping of forces, sometimes antagonistic, in such relationship to each other as to cause a perfect blending", remind me of this little story: There was once an artisan who made beautiful stained-glass windows of very high quality. His apprentice had a great desire to try his own hand at making one of these windows. And so he kept after his master day after day to give him an opportunity. Finally the Master said to him: "All right, if you want to do a window, try that small one over there," and he pointed to a small window in an obscure place. "But you'll have to furnish your own materials," the Master told him.

The young apprentice knew where he could get the needed materials. He went out to the place where his Master had chipped off the glass from his own beautiful masterpieces, and had dropped them to the ground. He gathered up all these little fragments of glass. He brought them over and pieced them all together, and he made the little window. When the day came that the place was to be open for an exhibit, the crowd gathered around and admired the beauty of that little window. They couldn't get over the fact that this fine workmanship was done by the young apprentice. They admired his work so much that the Master became jealous of him.

Sometimes it is just the little things that are put together with love, patience, vision and understanding that attract the most attention. I believe that is what our good Brother Kier had in mind when he penned the words "Harmony is the grouping of forces, sometimes antagonistic, in such relationship to each other as to cause a perfect blending."

I believe, too, that is what God is doing with each of us. He is using the small fragments that have been cast away by society to build of us something of beauty—that is beauty of soul. Love for God, and love for mankind truly is "inspiring, unselfish, produces humility of mind, gentleness of manner—elevates, enlarges our vision, dispels doubt, darkness, and despair.

How many of us have such a love? This love of God is a magnificent thing! It is a thing of beauty, of fragrance, and a thing we can treasure for ever. May God help each of us to treasure that love He has for us, that it may inspire us, lift us up out of the doldrums of our lives and give us something to work for and something to work to. That working to is eternal life, through Jesus Christ, our Lord and Savior. May God bless you all is my prayer. Amen.

REDEMPTION OF ZION

By

Apostle T. J. Jordan

As a young lad many years ago, there came into our part of the land, in Ontario a number of talented speakers, and at the age of slightly over six years, I was amazed at what these young men presented as the Gospel of Christ and one or more of their presentations that they presented was largely dealt with as the redemption of Zion. Seemingly, at least it met with the approval and the acclaim of my Scottish Grandfather and his young wife, just out from Ireland and soon after were married and known as Mr. and Mrs. John Hamilton. Ere long a baby girl was left on their doorstep and they gave her the name of Mary. She grew and developed over the years that followed until a young fellow came from a foreign part of the land, whose name was William J. Jordan and coming in contact with the Hamilton home, he observed with satisfaction this young lady called Mary Hamilton, which resulted in due course in a marriage. She was then called Mary Jordan and the result of that marriage there was another baby left on the doorstep and they called him Thomas J. Jordan. This young fellow grew and kept on growing and beginning at the age of six, he began to take interest in the wonderful preaching of these men. At the age of nine, he asked of his parents the privilege of being baptized and what enthralled him most of all was their discourses on the Land of Zion. And may I say in earnestness, after the long years of waiting, study, prayer and meditation, it is yet probable that Zion shall yet become a reality! My books bear record that Zion in all its grandeur and beauty shall come forth for the final reality and safety of God's people.

I was asked not long ago by a very talented middle aged man, known as a Bishop in the church, where would we begin to organize this task. My quick reply was, and still is; the foundation is to be the universal establishment of a condition of one heart and one mind. And then go on to the final conclusion of a Zion Redeemed, we eventually shall provide a Zion identical with that established by Enoch, which produced the event of no poor, no rich and I am sure, no sickness, no inequality. No hunger or thirst, and nothing to hurt in all the Holy Mount of God. Then and then only shall the lion and lamb lie down together in peace and security and we can ask what we will and it will be done unto us.

Now read in detail this wonderful results of the establishment of Zion in the days of Enoch, into which God tells us; that Enoch brought to pass and called it His Zion, mine abode forever and states it would remain in His bosom until the end of the world and then be returned to earth and be joined with Zion in our day: which is yet to be established, ("Oh God hasten the day").

I desire to bring in the prophecy of Joel at this point; according to the 2nd chapter of Joel we are told, in these solemn proclamations beginning at the first verse,

"For in Mount Zion and in Jerusalem shall be deliverance and in the remnant whom the Lord will call."

I would like to deal with that matter, who that remnant is and where they come from, but time will not permit at the present. Now we turn our attention to the words of Enoch which are basic and fundamental, which come into record and is very valuable and the following is that which he said in advisement that should be of great value to God's people.

"And it came to pass, that Enoch continued his speech, saying, Behold, our Father Adam taught these things and many have believed, and become the sons of God; and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

"And from that time forth, Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood in the place Mahujah's and cried unto the Lord, there came a voice out of heaven, saying, Turn ye and get ye upon Mount Simeon.

"And it came to pass, that I turned and went up on the Mount; And as I stood upon the Mount, I beheld the heavens open, and I was clothed upon with Glory.

"And I saw the Lord and he stood before my face, and he talked with me, even as a man talketh one with another, face to face, and he said unto me, 'Look, and I will show unto thee the world for the space of many generations.'

"And it came to pass that I beheld in the valley of Shum, and lo; a great people which dwelt in tents, which were the people of Shum.

"And again the Lord said unto me, 'Look', and I looked to the north, and I beheld the people of Cainan, which dwelt in tents.

"And the Lord said unto me, and I prophesied saying,

"Behold, the people of Cainan, which are numerous shall go forth in battle array against the people of Shum, and shall slay them, that they shall be utterly destroyed.

"And the people of Cainan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there, but the people of Cainan, for, behold the Lord shall curse the land with heat and the barrenness thereof shall go forth forever.'

"And there was a darkness came upon all the children of Cainan, that they were despised among all people.

"And it came to pass that the Lord said unto me, Look, and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah and all the inhabitants thereof.

"And the Lord said unto me, Go forth to this people, and say unto them, Repent; lest I come out and smite them with a curse, and they die.

"And he gave unto me a commandment, that I should baptize in the name of the Father and of the Son who is full of grace and truth, and the Holy Ghost which beareth record of the Father and the Son.

"And it came to pass that Enoch continued to call upon all the people of Cainan to repent.

"And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord and the earth trembled, and the mountains fled, even according to his command.

"And the rivers were turned out of their course, and the roar of the lions was heard out of the wilderness.

"And all nations feared greatly, so powerful was the word of Enoch; and so great was the power of the language which God had given him.

"There also came up a land out of the depths of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which come up out of the depths of the sea.

"And the giants of the land also stood afar off; and there went forth a curse upon all the people who fought against God.

"And from that time forth, there were wars and bloodshed among them, but the Lord came and dwelt with his people, and they dwelt in righteousness.

"And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people.

"And the Lord blessed the land, and they were blessed upon the mountains and upon the high places and did flourish.

"And the Lord called his people, **Zion; because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them.**

"And Enoch continued his preaching in righteousness unto the people of God.

"And it came to pass in his days, that he **built a city that was called the city of Holiness even Zion.**"

"And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely, Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.

"And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo; Zion in process of time was taken up into heaven.

"And the Lord said unto Enoch, Behold mine abode forever.

"And Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of of Adam, save it were the seed of Cain; for the seed of Cain were black and had not place among them.

"And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him and there came generation upon generation.

"And Enoch was high and lifted up, even in the bosom of the Father, (and the Son of Man) and, behold, the powers of Satan were upon all the face of the earth, and he saw angels descending out of heaven, and he heard a loud voice, saying, Woe; Woe; be unto the inhabitants of the earth.

"And he beheld Satan, and he had a great chain in his hand; and it veiled the whole face of the earth with darkness; and he looked up and laughed and his angels rejoiced.

"And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and of the Son.

"And the Holy Ghost fell on many, and they were caught up by the power of heaven into Zion.

"And it came to pass that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains; and Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

"And were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations.

"And thy curtains are stretched out still, and thou art there, and thy bosom is there, and also, thou art just, thou art merciful and kind forever;

"Thou hast taken Zion to thine own bosom; from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end, How is it that thou canst weep?

"The Lord said unto Enoch; Behold these thy brethren, they are the workmanship of mine own hands, and I gave unto them their knowledge in the day that I created them.

"And in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another, and that they should choose me their Father.

"But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

"Behold, I am God: Man of Holiness is my name, Man of Council is my name; and Endless and Eternal is my name also. Wherefore I can stretch forth my hands and hold all the creations which I have made and mine eye can pierce them also.

"And among all the workmanship of my hands, there has not been so great wickedness as among thy brethren; but, behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be

their doom; and the whole heavens shall weep over them, even all the workmanship of my hands.

"Wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which thine eyes are upon shall perish in the flood; and, behold, I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face:

"Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment.

"Wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

"And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men.

"Wherefore Enoch knew and looked upon their wickedness, and their misery; and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook.

"And Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation.

"Wherefore Enoch saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up.

"And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens I will refuse to be comforted.

"But the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah he beheld all the families of the earth and he cried unto the Lord, saying when shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified and have eternal life?

"And, the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance.

"And, behold, Enoch saw the day of the coming of the Son of Man; even in the flesh; and his soul rejoiced saying, The righteous is lifted up; and the Lamb is slain from the foundation of the world, and through faith I am in the bosom of the Father; and, behold, Zion is with me.

"And it came to pass that Enoch looked upon the earth, and he heard a voice from the bowels thereof; saying, Woe; Woe; Is me, the mother of men; I am pained, I am weary, because of the wickedness of my children; When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face.

"And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, Oh Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

"And it came to pass, that Enoch continued his cry unto the Lord, saying, I ask thee O Lord in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah, and his seed, that the earth might never more be covered by the floods.

"And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods, that he would call upon the children of Noah, and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand.

"And the Lord said, Blessed is he through whose seed Messiah shall come, for he saith, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity, and whoso cometh in at the gate, and climbeth up by me shall never fall.

"Wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

"And it came to pass that Enoch cried unto the Lord, saying, when the Son of Man cometh in the flesh shall the earth rest? I pray thee show me these things.

"And the Lord said unto Enoch; Look, and he looked and beheld the Son of Man lifted upon the cross, after the manner of men.

"And he heard a loud voice, and the heavens were veiled, and all the creations of God mourned, and the earth groaned, and the rocks were rent and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of Glory.

"And as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

"And again Enoch wept and cried unto the Lord; saying, when shall the earth rest?

"And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, wilt thou not come again upon the earth? for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given me a right to thy throne, and not of myself, but through thine own grace; wherefore I ask thee if thou wilt not come again on the earth?

"And the Lord said unto Enoch, **as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah.**

"And the day shall come that the earth shall rest, But before that day the heavens shall be darkened and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth.

"And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, yea and also the resurrection of all men.

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle and it shall be called Zion a new Jerusalem.

"And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them in our bosom and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creation which I have made; and for the space of a thousand years shall the earth rest.

"And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on earth, in righteousness, for the space of a thousand years.

"But before that day, he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.

"And the Lord showed Enoch all things, even unto the end of the world, and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.

"And all the days of Zion, in the days of Enoch were three hundred and sixty-five years.

"And Enoch and all his people, walked with God, and he dwelt in the midst of Zion.

"And it came to pass that Zion was not, for God received it up into his own bosom, and from thence went forth the saying, Zion is fled. And all the days of Enoch were four hundred and thirty years.

"And it came to pass, that Methuselah, the son of Enoch was not taken, that the covenants of the Lord might be fulfilled which he made to Enoch, for he truly covenanted with Enoch that Noah should be of the fruit of his loins.

"And it come to pass, that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah) and he took glory unto himself."

"And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

"And it came to pass, that Methuselah lived one hundred and eighty-seven years and begat Lamech; and Methuselah lived after he begat Lamech, seven hundred and eight-two years, and begat sons and daughters. And all the days of Methuselah was nine hundred and sixty-nine years, and he died."

"And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, this son shall comfort us concerning our work;

and toil of our hands because of the ground which the Lord hath cursed.

"And Lamech lived after he begat Noah, five hundred and ninety-five years, and begat sons and daughters. And all the days of Lamech were seven hundred and seventy-seven years; and he died.

"And Noah was four hundred and fifty years old, and begat Japheth, and forty-two years afterwards, he begat Shem, of her who was the mother of Japheth, and when he was five hundred years old he begat Ham." (Genesis 7:1-85) I.V.

We wind up this long article on the Redemption of Zion with one of the wonderful hymns we sang many long years ago, which has now disappeared out of our song book.

All of which we hope will be an inspiration to help us develop a condition of one heart and one mind which is the foundation upon which the construction of Zion must take place.

GOD BLESS ISRAEL

Come all ye sons of Zion,
And let us praise the Lord;
His ransomed are returning,
According to his word.
With sacred songs and gladness,
They walk the narrow way,
And thank the Lord who bro't them
To see the Latter Day.

Come ye dispersed of Judah,
Join in the theme and sing
With harmony unceasing,
The praises of your King.
Whose arm is now extended,
On which the world may gaze,
To gather up the righteous,
In these the Latter Days.

Rejoice, rejoice, O Israel!
And let your joys abound:
The voice of God shall reach you,
Wherever you are found;
And call you back from bondage,
That you may sing his praise.
In Zion and Jerusalem,
In these the Latter Days.

Then gather up for Zion,
Ye saints thro' out the land.
And clear the way before you,
As God shall give command;
Tho' wicked men and devils
Exert their pow'r tis vain,
Since he who is Eternal
Has said you shall obtain.

YUCATAN AID

By
Apostle E. L. Yates

In the April issue of the Advocate of 1968 we gave a complete report of the money received and expended for aid to Yucatan up to that date. The emergency we were dealing with, was the inability of some of our people in Yucatan to supply themselves with corn, which is their basic food. Their crops had been completely destroyed by the hurricane, Beulah, that had swept over the land, and of course such an emergency would continue until their next crop. Due to your love and generosity, our brothers and sisters in Yucatan were able to receive continued aid from the church until that emergency ended in August.

We take this opportunity to give a report to the people of the church, because it has been your love and generosity that has made this help available. At the close of the Conference Year we had purchased and distributed, 21,800 pounds of corn, at a total cost of \$877.34. Since that time, the Bishopric has supplied \$200.00 per month for the months of, April, May, June, July and August. With the amount of \$1,000.00 we have been able to purchase and caused to be distributed another 25,600 pounds of corn. This makes a grand total of 47,400 pounds of corn for a total cost of \$1,877.34.

When we were first confronted with the problem of their need, we did not comprehend its magnitude. We asked the Bishops for \$150.00 to help relieve the problem. The Bishops responded immediately, but before the money could reach us the full impact of the need began to make itself felt upon our souls. We shall never forget the anguish and helplessness that filled our hearts as we faced that problem with seemingly empty hands. For the moment, in our anguish we forgot the great power of God, but soon we found within ourselves that we had no answers and so, we then turned to him. As I opened my mouth to pray my heart was so heavy, my grief was so great, all I could do was just to cry out, "Oh God, I want to help! but what can I do."

The great God in Heaven heard that cry. Soon my mind was inspired to make known to the people of the church abroad, the needs of their brothers and sisters of the Gospel here in Yucatan. I did so, by the means of an article in the Advocate, but even before I could finish that article the \$150.00 from the Bishopric arrived and help began to be administered.

When the Saints abroad became aware of this need, their hearts were touched by the Divine Spirit of love and compassion. Their hearts were opened and even before the \$150.00 from the Bishopric was entirely spent, money began to reach us and we were able to continue the aid as it was needed. Not only did we receive enough money for the immediate need of that time, but also, the Bishops received enough money to enable the church to continue to help until the emergency was ended.

When we left Yucatan, we delegated the receiving

of money, the purchasing and distributing of the corn, into the hands of responsible men. They have performed their duty well. To show their appreciation for the help you have given them, they decided among themselves that all able bodied men who needed corn should perform some worthwhile task for the aid received.

They needed a church building. Land was given and nationalized according to the laws of Mexico. A church was built by the hands of the able who were receiving aid. It is now completed and the people have a place to worship God. This was their own doing.

Yes, the Lord works in mysterious ways his wonders to perform. A people were caused to suffer hunger. Because of being made aware of their suffering, many good people in a distant land were touched by the Divine Spirit of love and compassion which caused them to give of their substance to those less fortunate. The people who were the object of this love and compassion, feeling the need to express their thanks to God, built a house of worship where they can meet together and show forth their appreciation in thanksgiving and praise to God.

Because of your love you have fed them physically. Because of the great love of Christ he has caused them to hunger and thirst after righteousness and he has promised that they shall not go unfed. Christ has said that those who hunger and thirst after righteousness shall be fed, they shall be filled. That food that Christ shall give them is far greater that which we have given them. He that drinketh the water and eateth the food that Christ shall give shall never die. Their souls shall live.

This report could not be complete without a word from our people of Yucatan. We quote from one of the many letters we receive from that lovable people.

Yucatan, August 27, 1968

Dear Brother:

"This is to greet you and to thank you for the help you have given us. I am thankful to all the brothers and sisters of the church there. We are happy that with their help we have built a Temple for the honor and glory of our Lord Jesus Christ. Thanks to you and our Lord we have a place now to worship our God and Creator."

As my memory touches upon the heartache and the helplessness we felt as we came in contact with the suffering of loved ones, I feel rather ashamed to admit that for the moment I felt alone, with empty hands unable to help. I know now that I was not alone, God had many good people at that moment ready and willing to help, and when the information reached them, their prayers and their substance reached out over the miles and relieved the suffering of loved ones whom they had never seen. "Inasmuch as you have done it unto one of these, the least of my brothers ye have done it unto me."

We have not only had the opportunity to feed the hungry, but we have had an opportunity also to create within them a hunger and a thirst after righteousness. May we be instrumental also, in supplying that food that gives Eternal life.

With greater assurance and confidence, I now comprehend the words of the Master.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

THE KITCHEN NOTICE

We are now in the new year 1969 and our minds are turned to conference meetings and the needs of the physical body.

Any donations of food, money or help will be appreciated.

The Kitchen Committee

FRISHKORN AND WINEGAR WEDDING

On November 30, 1968 at 2:00 p. m. William Ernest Frishkorn, son of the late Mr. Elmer Frishkorn, and Darleen Mae Winegar, daughter of Mr. and Mrs. Fred Winegar, of Columbia Falls, Montana were united in marriage. The bride's uncle, Elder James L. Winegar (Church of Christ) performed the single ring ceremony in the Reorganized Church building in Kalispell, Montana.

The bride, given in marriage by her father, wore a floor-length gown of off-white crepe designed with white lace inset and trim. Her veil was attached to a satin pillbox with white net and lace trim, her gloves were of matching lace. Three white roses with green net and green steamers formed the bride's bouquet. A cultured pearl necklace and earrings, gifts from the groom, were the bride's jewelry.

The bride's gown was made and worn by Mrs. Hubert (Amy) Schrader, aunt of the bride, twenty years ago at her own wedding. She gave the gown to the bride, and it was remodeled for her by her sister Mrs. Stanley (Evelyn York).

Attendants were the bride's sisters, Margaret Winegar, maid of honor; and Mrs. Stanley York, bridesmaid. They wore matching street-length dresses of moss green velvet, designed with empire waist and bell sleeves. Matching head-pieces arranged in clusters of leaves were worn, and each carried a large white mum with green streamers. The bride's cousin Sandra Gould was her personal attendant.

Best man was John Gill and groomsman was Charles Gill cousins of the groom. Ushers were the bride's brother, Daniel Winegar, and cousin, Mike Winegar. Candle lighters were Marchall and David York, nephews of the bride. Hymns were played for the prelude by Amy Schrader. The traditional Wedding March was played by Mrs. Robert Clawson who also accompanied Shirley Rogers as she rendered so beautifully, songs

chosen by the bride, "Believe Me If All These Endearing Young Charms", "How Do I Love Thee", and "Wedding Prayer".

After the ceremony, a reception was enjoyed by all in the church basement, where many lovely gifts were presented to the bride and groom. A beautiful four-tiered cake decorated with green bells and streamers, was served to the guests by Mrs. Harry Riley and Lucille Rogers. Coffee and punch was served by Mrs. James Winegar, and Gail Crandall. Beverly Riley had charge of the guest book. Amy Schrader and Debbie Fleming assisted with the gifts.

Out of area guests included Mrs. George (Ruth) Gill, aunt of the groom.

Mr. and Mrs. William E. Frishkorn are now residing in Columbia Falls, Montana. They are both employed in the area. Our prayers and best wishes go with this young couple, as they establish their home. May the spirit of God abide with them.

Sung to the tune of "My Redeemer"

By

Elder Joseph Luff

I have listened and recorded
Every word before me lies,
Like the incense of mine altars
Doth your testimonies rise;
For mine eyes behold among you
Some whose works agree;
But not all who "Abba Father"
Call me, sing in verity.

Have you really—have you truly
All things left to follow me?
Have you, without reservation,
Consecrated all to me?
Lingers there no old ambition—
Love of power or place or gain?
Seek ye no longer pleasure
'Mid the scenes impure or vain.

As you've lived, so now make answer,
As you've labored sing today;
Add not whit to fill the measure—
Add no words for vain display.
For the virtue of your service
Must in righteousness be shown,
And your songs are good or evil
As to me your lives are shown.

If in song ye would me worship,
And my favor thus secure,
Sing in truth and sing in spirit,
Thus be comely—thus be pure.
For the lips that praise me vainly
Yield no honor to my name.
Lips and songs are holy only
When with truth and love aflame.