

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. 48

Independence, Missouri, April 1971

No. 4

Hearts Gifts

By Helen Steiner Rice

It's not the things than can be bought
That are life's richest treasures,
It is just the little heart gifts
That money cannot measure . . .

A cheerful smile, a friendly word,
A sympathetic nod
Are priceless little treasures
From the storehouse of our God . . .

They are the things that can't be bought
With silver or with gold,
For thoughtfulness and kindness
And love are never sold . . .

That are the priceless things in life
For which no one can pay,
And the giver finds rich recompense
In giving them away.

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Zion's Advocate

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EDITORIAL — THE MILLENIUM

"Graft in the branches; begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young . . . that all may be nourished once again for the last time . . . for the end draweth nigh . . . And as they begin to grow, ye shall clear away the branches which bring forth bitter fruit . . . And ye shall not clear away the bad thereof, all at once . . . wherefore, ye shall clear away the bad, according as the good shall grow . . . until the good shall overcome the bad, and the bad be hewn down and cast into the fire . . . and thus will I sweep away the bad out of my vineyard . . . And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants and said unto them . . . for a long time will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh . . . And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: And the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire" (Jacob 3:127-153).

The foregoing is a brief outline of the latter day work and its eventual consummation in the millennial reign of Christ. We will not, for the present at least, spend much time on the events leading up to His reign. However the point which we wish to bring out here is that there appears to be no clear cut transition from pre-millennial to post millennial beginnings as far as the gradual elimination of evil is concerned.

This thought is further amplified in 1 Nephi 7 and 2 Nephi 12. In the first we are told of the coming forth of this great work. Beginning with verse 22 we read, "Wherefore the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; And they shall be brought out of obscurity, and out of darkness; And they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church which is the whore of all the earth, shall turn upon their own heads; For they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another. And they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed. And the great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, The time cometh speedily, that Satan shall have no more power over the hearts of

the children of men: For the day soon cometh that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men: For he will not suffer that the wicked shall destroy the righteous . . . And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil . . . Yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; They are those who must be brought low in the dust; They are those who must be consumed as stubble: And this is according to the words of the prophet. And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathered his children from the four quarters of the earth; And he numbereth his sheep, and they know him; And there shall be one fold and one shepherd: And he shall feed his sheep and in him they shall find pasture. **AND BECAUSE OF THE RIGHTEOUSNESS OF HIS PEOPLE, SATAN HAS NO POWER;** Wherefore he can not be loosed for the space of many years; For he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I Nephi, say unto you, **THAT ALL THESE THINGS MUST COME ACCORDING TO THE FLESH**" (1 Nephi 7:22-35, 48, 49, 51-63).

In the second reference we are again told of the coming forth of the latter day work, and the taking of the Book of Mormon to the Indian. And in speaking of the Indian we read these words:

"And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; And as many as shall believe in Christ, shall also become a delightsome people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindred, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the

ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And Satan shall have power over the hearts of the children of men no more, for a long time" (2 Nephi 12:84-95, 99).

It is true that conditions among the saints will be dramatically altered with the advent of Christ. From other scriptures however it is evident that the destruction of the wicked will be considerably accelerated at the time of the coming of Christ. The day of His wrath or the day of the Lord will result in the destruction of the more wicked part of the earth.

For the present, at least, it appears that Satan has more or less gained the upper hand, for the pruning of the vineyard which is to result in the gradual elimination of the bad seems to be going the other way. This is also according to the prophecy which states that in the last days wicked men shall wax worse and worse and the love of many shall wax cold. It is apparent, then, that the greater part of this work is still to be accomplished. The little stone cut out of the mountain is still a little stone. It has not yet accomplished its mission.

We stated earlier that the more wicked part of the earth were to be destroyed at the time of the coming of Christ. Evidence for this stand can be found in several places but notably so in Zechariah, 14th chapter. This chapter begins by telling us of the coming of the day of the Lord in the which Jerusalem shall be attacked by a mighty foe. Half of the city will go forth into captivity but a glorious salvation will be wrought by the Lord for the residue. For the Lord himself shall appear upon the mount of Olives and a great earthquake will occur causing the formation of a huge valley into which the residue of the city of Jerusalem shall flee. The fifth verse tells us that the saints will accompany him at this coming and He shall reign over all the earth. The following punishment is to be poured out upon those who had come up against Jerusalem to battle: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbour, and his hand shall rise up against the hand of his neighbor . . . And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that

come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zechariah 14:12-13, 16-19).

The foregoing quotation substantiates the thought that there will be a period of perfecting going on after the coming of Christ. And that this perfecting is to be ultimately successful seems evident when we remember the parable of the vineyard. All the fruit had become good and Satan no longer had any power among the children of men. This pruning, apparently, will be completed after the Lord returns. Isaiah gives a verification of this in the sixtieth chapter. "Therefore thy gate shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:11-12).

We read above that the time would come when a sucking child shall play on the hole of an asp, and the weaned child shall put his hand on the cockatrice's den. Jesus, when confronted with the question of marriage in the next life, answered that in heaven they would not be given in marriage. We know that this statement will be true of heaven but what about during the time of the millenium? It would seem from the foregoing that marriage will not be done away until after the millenium. Consider the following: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION: I the Lord will hasten it in his time" (Isaiah 60:20-22).

There can be little doubt but what the millenium is referred to here. And the fact that a little one shall become a thousand is evidence further that people will still be having children, therefore mortality must still be a fact of life. Turning over to Isaiah 65 we read further, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. THERE SHALL BE NO MORE THENCE AN INFANT OF DAYS, NOR AN OLD MAN THAT HATH NOT FILLED HIS DAYS: FOR THE CHILD SHALL DIE AN HUNDRED YEARS OLD; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat 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. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. 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, and the lion shall eat

straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isaiah 65:19-25).

An apparent contradiction manifests itself at this point. If each person born during the millenium dies at an hundred years of age how then do they or we reign with Christ for a thousand years? We might say that only those who were resurrected or come forth in the first resurrection will live that thousand years and that the rest of us will have lived with him only as our generations permit. But perhaps the real answer is that as each of us reach the hundred year mark we shall be changed in a twinkling from mortality to immortality. Our mortal selves will thus perish or die while we are clothed upon with immortality. These are thoughts for speculation.

The Book of Mormon indicates that the second trumpet is to be blown at the time of the second resurrection in which the wicked are to come forth to be judged. Paul says in 1 Corinthians 15:51-52 that when that trumpet is blown we shall all be changed in a twinkling of an eye. This could perhaps mean that those of us who had not come forth in the first resurrection but had lived on into the millenium or even born after the first resurrection would not have a complete change wrought in our bodies until that trump is blown. But what about the sinner who lived to be an hundred, died and was to be accursed? Revelation 20 says that the second death will have no power upon those who come forth in the first resurrection. Perhaps one born after that time will not come under that injunction. On the other hand there are difficulties with this thinking also. Satan was to have no power over the people for a thousand years. Why? BECAUSE OF THE RIGHTEOUSNESS OF THE PEOPLE. That being the case how could there be any sinners? Yet we know that those nations who fail to come up yearly to Jerusalem were to be punished of the Lord. Perhaps this is a condition which will exist for a short time at the start of the millenium. The fruit of the vineyard was to be all good.

It is obvious from the above discussion that further study is necessary. It is hoped that these few thoughts will stimulate interest in further research along these lines. At a future writing we hope to take up a study of Zion. Many of the prophecies regarding Zion are applicable to the millenium just as that much that is recorded concerning the millenium can be applied to Zion. For it is a Zionic condition under which we shall be living when the millennial reign is ushered in.

BAPTISMS

Betty Stanley of Roanoke, Virginia was baptized November 29, 1970 by Apostle William A. Sheldon and received the laying on of hands by Apostles William Sheldon and Joseph W. Kidd.

Janice L. Adams of Windsor, Missouri was baptized by Elder Robert V. Eddy January 1, 1971 and received the laying on of hands by her grandfather, Elder Leslie W. Adams assisted by Elder Eddy.

BLESSINGS

Rebecca Leona Frishkorn, the daughter of William and Darleen Frishkorn of Columbia Falls, Montana, was blessed June 21, 1970 under the hands of Elder James L. Winegar.

Stacy Lee Rupe, the daughter of Orvall and Freda Rupe of Independence, Mo., was blessed under the hands of Apostle William F. Anderson and Elder Roland L. Sarratt November 29, 1970.

Lucey Ann Willey, the daughter of David and Betty Ann Willey, was blessed September 28, 1969 by Elder Conley Addington at Maple City, Michigan.

Harry Ronald Krueger, the son of Jerry Ronald and Marlene Sue Krueger of Independence, Missouri, was blessed January 3, 1971 by Elders C. LeRoy Wheaton, Jr. and Nicholas F. Denham.

David Gene Lewis, the son of William and Virgie Lewis of Puryear, Tennessee, was blessed by Elder T. W. Paschall February 7, 1971.

Jeffery Robert Oldham, the son of Robert and Jennifer Oldham of Independence, Missouri, was blessed by Elders Nicholas F. Denham and Roland L. Sarratt February 28, 1971 at the East Independence, Mo. local Church.

RELATIONS COMMITTEE REPORT

Upon a request by Wallace Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints (R.L.D.S.), to contact the Church of Christ (Temple Lot), ' . . . regarding the possibility of a renewal of former conversations having to do with an effort toward closer understanding and associations between our two branches of the Restored Church,' his assistant contacted Apostle C. L. Wheaton by letter dated August 14, 1970. Brother Wheaton referred the request to the Relations Committee of the Church of Christ (Temple Lot), and through his liaison an initial meeting with a similar committee of the R.L.D.S. Church was arranged for October 3, 1970 in their Auditorium in Independence, Missouri.

Members of the Relations Committee of the Church of Christ were Apostles Robert H. Jensen, Chairman, E. Leon Yates, Member, and Archie F. Bell, Acting Member in Apostle Don W. Housknecht's absence. Members for the R.L.D.S. Committee were: Franklyn S. Weddle, Chairman, J. C. Stuart, Member, and Paul W. Booth, Member.

Following an introductory exchange of comments relative to a desire to further congenial relationship in whatever interchange between the two Churches might be recommended, the following topics were proposed for discussion:

- a. Ways and means of furthering friendly interchange in general relationships between the two churches and their membership.
- b. Identify items of agreement on doctrinal beliefs between the two Churches.

- c. Provision and utilization of parking lot facilities.
- d. Consider the possibility or desirability of inviting other groups who identify themselves with the Latter-Day Restoration to enter into discussions of mutual interest.

No detailed discussions were entered into at that time. The two committees have not been authorized to enter into any specific agreements or arrangements, but are merely liaison recommending bodies.

The two committees again met in the Auditorium on November 14, 1970, to consider the topics of discussion proposed during the first meeting. Ways and Means of furthering mutual understandings and considerations between the two Churches were discussed. This interest was not necessarily oriented toward doctrinal topics. The thought was to suggest an approach that would permit a better understanding of viewpoints and promote friendship. The end result might well be instrumental in aiding individual endeavors to further belief in and perform the work of the Gospel of Christ.

It was agreed that the subject of parking lot facilities would be more properly left in the hands of other committees/officers of the respective Churches previously delegated responsibilities in that area.

A third meeting of the two committees was held on February 20, 1971 in the Church of Christ building on the Temple Lot. A continuation of the discussion was held concerning ways and means of furthering mutual understandings and considerations between the two Churches. Several suggestions were offered for consideration by the members prior to the next meeting. They were primarily of a social exchange nature, and will be considered for possible development of specific recommendations. It was agreed to submit a formal invitation to an organization from the Restoration Movement headquartered in the East to attend a future meeting. The committee will also consider the desirability of identifying related tenets of faith in an effort to promote better understanding of the doctrines of the two Churches.

CORRECTION

In the Lesson Guide, Forgiveness, of the February issue of the Advocate, there is a printer's mistake in printing the first set of Bible quotes. Beginning with the first quote from Hebrews they dropped down and printed a duplicate of the Book of Mormon verses leaving off entirely the remainder of the Bible verses which were in the copy submitted, which are as follows:

Hebrews 4:12-16, 5:1-9, 7:24-27, 8:9-12, 9:7-28, 10:1-21. I Peter 1:3-11, 18-23, I John 1:5-10.

"And they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the Church of Christ" Moroni 6:4).

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

EFFECT OF THE HOLY SPIRIT IN YOUR LIFE

by Lovita G. Seibel

THE HOLY SPIRIT COMPARED TO THE WIND

When reading the teaching and admonition which Jesus gave to Nicodemus in John 3:5-8 concerning the means of entering the kingdom of God, we find that He states the necessity of being born both of the water and of the Spirit. Then He compares the coming of the Holy Spirit to the coming of the wind. The wind is something which we do not see, but which we certainly can feel, and also observe the effects which it has.

If there were no wind, physical life would certainly deteriorate, in time disappearing in complete stagnation and pollution. Physical life depends upon the wind as a necessary stimulus.

Spiritual life also deteriorates and stagnates without the life enhancing qualities of the Holy Spirit. The law of death was passed upon mankind because of sin. Both a physical death and a spiritual death fell upon Adam and Eve by reason of sin and disobedience, but God had a remedy, and through His love for mankind sent, "His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh BUT AFTER THE SPIRIT. FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD ARE THE SONS OF GOD" (Romans 8:3-4, 14). See also Ephesians 1:13-14 and 4:30, which plainly teach us that we are sealed until the day of redemption by the Holy Spirit.

The gift of the Holy Spirit is promised to His followers by Jesus Christ. This we find predicted by John the Baptist, "I indeed baptized you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). Aware of this prophecy, Jesus made reference to it when He said, "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth . . ." (John 15:26), and again He said ". . . wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

This baptism of the Holy Ghost was to be given to them after Christ had ascended to heaven, for He commanded His followers that they should not depart from Jerusalem until they received the Holy Ghost. (See Acts 1:4.) While in verse 8 of the same chapter they were told they would ". . . receive power, after that the Holy Ghost come upon you:" This was power of the Holy Ghost to enable them to witness freely and ef-

fectively throughout Jerusalem, Judaea, Samaria and the whole earth. Then in the 9th verse we are told how Christ was taken up out of their sight. Luke witnesses to this same truth and occasion in Chapter 24:49-51.

We will find the fulfillment of Christ's promise recorded in Acts 2:1-4. The day of Pentecost had come and Christ's followers were all gathered in one place. In talking to Nicodemus Jesus had compared the Holy Spirit to the wind. The description given in Acts 2nd chapter is very interesting, for verses 2-4 say, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost . . ."

Christ's promise of the gift of the Holy Ghost was not only for His followers of that time, but was to extend down to the end of time. We read in Joel 2:28-29, ". . . I will pour out my spirit upon all flesh; and your sons and your daughters will prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." After which, in this prophecy, Joel goes on and describes the times of the last days.

Other scriptures which show that the gift of the Holy Spirit is for our times are found in the Book of Commandments. "And whoso having faith ye shall confirm in my church, by the laying on of hands, and I WILL BESTOW THE GIFT OF THE HOLY SPIRIT UPON THEM" (Book of Commandments 35:14). A similar promise is found in Chapter 37:7, and also in 57:4.

Thus we see that God has given us in these last days a faithful promise, as shown by the passages from Joel, and the Book of Commandments. He confirms this promise in Book of Commandments 41:14, where He tells us ". . . I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads . . ."

The method which has been established by God by which He will bestow the Holy Spirit has already been brought out in the reference from the Book of Commandments 35:14, but there is an additional beautiful promise given in Book of Commandments 41:22. It is as follows, "And again it shall come to pass, that on as many as ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and SHALL BE LOOKING FORTH FOR THE SIGNS OF MY COMING, AND SHALL KNOW ME." Truly this awareness of Christ is a wonderful result of receiving His gift of the Holy Ghost. See Luke 11:13.

HOW MAY WE EXPECT THE GIFT OF THE SPIRIT TO CHANGE AND EFFECT OUR LIVES?

Since spiritual life and growth comes by and through

the Work of the Holy Spirit we should surely look for changes to develop in the life of one on whom the elders have laid their hands that the Holy Ghost might be given. Surely there will be changes which will witness to the presence of so great a gift.

Perhaps the most important advantage given by the Holy Spirit is found in the closing phrases of the quote from Book of Commandments 41:22. For such as receive the gift are caused to look for the signs of Christ's coming, and when He does come they will know Him. Thus the Holy Spirit acts to increase one's faith in the Son of God by revealing Christ to one. Jesus made this truth plain to His followers when He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE SHALL TESTIFY OF ME" (John 15:26). Again he said, while speaking of the Holy Spirit, "HE SHALL GLORIFY ME: FOR HE SHALL RECEIVE OF MINE AND SHEW IT UNTO YOU" (John 16:14).

Paul, speaking to the Corinthians said, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3). So it is clear that it is only by the help of the Holy Spirit that we can recognize and know Jesus Christ. The Latter Day records confirm this thought expressed by Paul, for in the Book of Commandments 24:18 we find, "Yea, even as many as were before he came in the flesh, from the beginning, who believed on the words of the Holy prophets, who were inspired by the gift of the Holy Ghost, which truly testified of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen."

Since the Holy Spirit gives inspiration and bears record of the Father and the Son, then His presence with a person should contribute to one's growth and understanding in truth and righteousness. What has the scriptures to say about His teaching responsibilities? Our first reference is one where Jesus confirms this teaching ability, and the lessons are most important. Jesus says, "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" (John 14:26). Because Jesus said that this would be so we can have perfect confidence that the early church writers were accurate in their accounts as written in the Bible. In another place Jesus said, "Howbeit when he the Spirit of truth, is come, he will guide you into all truth; for he will not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall shew you things to come."

The Book of Mormon confirms the enlightening aspect of the teaching to be done by the Holy Spirit, who in teaching the things of God always teaches truth

and righteousness. "And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in this time as in times of old, and as well in times of old as in times to come" (1 Nephi 3:30).

The Book of Commandments speak for the "times to come" mentioned by Nephi. "Verily, verily, I say unto you, I will impart unto you my Spirit, which shall enlighten your minds, which shall fill your soul with joy, and then shall ye know, or by this shall ye know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive" (Book of Commandments 10:7).

Along with growth in knowledge and understanding of truth and righteousness will be a growth in wisdom, of counsel, and of might in the things of God; and also a knowledge of fear (or true respect) of God. This is made clear in the following, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord; and shall make him of quick understanding in the fear of the Lord;" (Isaiah 11:2-3). True, this quotation is foretelling concerning Christ. Since the Spirit of God would do this work for Christ then he can also work with those to whom He is given in a similar manner.

This is because there is access to all truth through the indwelling of the Holy Spirit. We are told, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isaiah 54:13). Also, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord;" (Jeremiah 31:34). See also Hebrews 8:10-11. How important it is for us to listen to the Holy Spirit, that its indwelling may not be in vain. If we prick up our spiritual ears we, ". . . shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

The souls of men are so dear to God that He has taken this means of protecting His followers from the evils and seductions of the wicked one, and this ". . . anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him" (1 John 2:27).

The Holy Ghost teaches that Christ's followers are the children of God. Paul tells us in his letter to the Romans, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God:" (Romans 8:13-17). Again he says, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba

Father" (Galations 4:6).

The presence or gift of the Spirit into our lives as we become followers of Christ imparts holiness and sanctification to us. Paul says that he was sent to preach and minister the gospel to the Gentiles, "that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16). The Book of Mormon makes the sanctification and holiness of the active believer very clear when it says, "Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day" (3rd Nephi 12:33).

It is not possible to become purified or holy by one's own efforts, but only through having received the Holy Spirit and by having been led and guided into all truth by His powers in one's life. Only then can it be said of us as is said in Isaiah 26:12, "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us."

To impart holiness and to sanctify our lives it is necessary for the Holy Spirit to convict us of our sins. For sin and holiness are opposites. They cannot be yoked together. Not only will It convict us of our sins, but It also becomes a refining and cleansing power in our lives. Jeremiah tells us that, ". . . the heart is deceitful above all things, and desperately wicked . . ." (Jeremiah 17:9). This is true for we have all ". . . sinned and come short of the glory of God" (Romans 3:23); for the ". . . carnal mind is enmity against God . . ." (Romans 8:7).

To change the condition of our evil selves is a glorious work of the Holy Spirit as prophecied in Isaiah 4:3-4, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written, among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall purge the blood of Jerusalem from the midst thereof BY THE SPIRIT OF JUDGMENT, AND BY THE SPIRIT OF BURNING." Jesus, speaking of the coming and work of the Holy Spirit, says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). True, the blood of Christ is also cleansing for our sins for "How much more shall the blood of Christ, who through THE ETERNAL SPIRIT offered himself without spot to God, purge your conscience of dead works to serve the living God" (Hebrews 9:14). It would seem that the Holy Spirit was an enabling factor in the offering of His blood by Christ, so that it was done through the Holy Spirit. The gift of the Holy Spirit on the day of Pentecost worked on the hearts and spirits of the many (3000) until they too, gladly received the word of those who were filled with the Holy Spirit and were on that same day baptized.

Imparting holiness, cleansing and refining the sinful heart, the Holy Spirit, also, works our minds, producing a sound, healthy sane mental outlook. Fear cripples the mind, producing physical and mental sickness, until in

numerous cases derangement and insanity result. We are told that, "There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not perfect in love" (John 4:18). "God is love" as we learn in 1 John 4:16. If we dwell in love, we dwell in God, and God dwelleth in us.

Where God dwells, fear is cast out, and it no longer torments and destroys our bodies and minds, "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7). The spirit of power, of love and of a sound mind can only be that Holy Spirit of truth who is our Comforter.

Prayer to God is a necessity in the lives of the followers of Christ. Nephi was very plain spoken about this. "For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray" (2 Nephi 14:11). Jude agrees with Nephi, he says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20). Not only does the Holy Spirit teach us to pray, He goes even further to aid us in our supplications. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26-27). Certainly this grace of the Holy Spirit is worthy of all praise!

In speaking about the Holy Spirit teaching us to pray, I am reminded of an occurrence of which my mother told. It was a day after a big snowfall at Bemidji, Minnesota. There snow gets really deep at times, and it is not possible to clear the streets all at one time. My father was in town, and during the morning mother received the unction of the Spirit to pray for my father. She went aside by herself and did so until she received a sense of comfort that all was well with him. When my father returned home he told of how his old car (a long time ago crank variety) had stalled in a snowy street down which there was a single set of car tracks. Getting out he sought to crank the car, when some passerby on the sidewalk yelled, "Look out!" Glancing over his shoulder he saw another car bearing down on him, the driver unable to stop or to turn out of the deep tracks. Grasping the radiator my father jumped straight up, the two cars came together sufficiently hard to cause them to separate a little and Father fell in between safe and unhurt.

Since not everyone seems to receive the gift of the Holy Spirit in a manner comparable to the disciples of Jesus, and also others in record who spake in tongues and prophesied, how may we discern that the gift of the Spirit has been given? God has given the promise of the gift of the Holy Spirit, to those on whom the Elders lay their hands and pray confirming this anointing upon them. His word does not return unto Him void. So there must be other means by which one may determine

that the gift has been given. If the evidences of the Spirit's power abound in our lives, things such as those which have already been described and verified by the scriptures, then we can ascertain that He is working in our lives. There are certain other things to look for. By these are meant the gifts of the Holy Ghost which are given severally as he will. Not everyone will openly demonstrate the gift of prophecy, nor the gift of speaking in tongues, and of the interpretation of tongues. Some of the gifts are less immediately noticeable to others. As it says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh the selfsame Spirit, dividing to every man severally as he will" (1 Corinthians 12:8-11). These are gifts of the Spirit given to those who believe. (See Mark 16:17-18).

Not only are there a variety of gifts of the Spirit which will operate in the lives of those with whom He dwells, there are also the fruits of the Spirit which will likewise be manifest in their lives. The presence of the gifts and fruits are together a measure of the degree in which the Holy Ghost is operative with a person. We read, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:22-24). This passage follows Paul's description of the works of the flesh. He has made an apt comparison for the works of the flesh or of evil with those wonderful fruits of the Spirit; for he says, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in the past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21). A close scrutiny of one's life should declare whether the Holy Spirit is operative in one's life, or the spirit of evil. It will also be noticeable in the lives of others.

As one young sister told her mother after having visited in the homes of school girl friends, "Mama, you can feel the difference in the atmosphere as you go into different homes!" There was a much pleasanter atmosphere in homes where the love of God was manifested.

There is one church where it is believed that the gift of speaking in tongues is a requirement for one of their members to have received the anointing (or gift) of the Holy Spirit. Obviously this is not true for we are admonished that there are many gifts of the Spirit, and they will be given severally according to the will of the Holy Spirit. So not all will speak in tongues. This is not said of the fruits of the Spirit, so we should expect to

see all the fruits manifested in our lives, as we grow in knowledge of truth and righteousness, where one has received the Gift of the Holy Spirit. This is a true measuring rod.

OTHER ASPECTS CONCERNING THE HOLY SPIRIT

It would be well to consider the work of the Holy Spirit as the Comforter. Jesus assured His followers that He would not leave them comfortless. He was to return to heaven, leaving them with the very large responsibility of taking His gospel and church to all the world. Of this comforter He said, "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth . . ." (John 14:16-17). Other references to the Comforter include John 14:26 and John 15:26.

Now this word Comforter is translated from the Greek word 'Parakletos' which has the meaning of "One called along side." The English equivalent would be a "standbyer" or "partaker."

When we recognize the Holy Ghost or Comforter as our "Parakletos," as one always present, all loneliness should be banished from our lives, also fear. Why should one be overcome with fears (many useless and senseless) when the Divine Spirit is always with us taking our part? For it is said, "And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28). Accepting the omnipresence of the Holy Spirit strengthens faith for the cure or healing of physical ills, for insomnia, for breaking hearts, indeed for every trial, grief, pain, tribulation we may be called upon to undergo. This Holy Spirit stands by us when adding His prayers effectively with ours; He is with us when we study the word of God as already noted in John 14:26 and 16:12-13. More especially is the Spirit available to aid us in our studies and in our understanding for we are told, ". . . do not interpretations belong to God? . . ." (Genesis 40:8). Also, "Knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20). The Spirit is to be depended upon by those who teach and preach, for Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4). It is well to give Book of Commandment references here, "And ye shall go forth in the power of my Spirit, preaching my gospel . . . declaring my work like unto angels of God" (44:7). The next is very definite also, for speaking of the ministry it is said, "they shall be directed by the Spirit, which shall be given them by the prayer of faith; and if they receive not the Spirit, they shall not teach" (44:14).

Often we are faced with temptations, but the Comforter (Parakletos) will be there to lend His aid to resist, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Consider, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make

a way of escape, that ye may be able to bear it" (1 Corinthians 10:13). For, "The Lord knoweth how to deliver out of temptations . . ." (2 Peter 2:9).

Our Comforter gives us rest when our spiritual weariness becomes very great, ". . . the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name" (Isaiah 63:14). When low in spirit the psalmist cried, "Restore unto me the joy of thy salvation; and uphold me by thy free Spirit" (Psalms 51:12).

And finally at the last of life when we face the end of mortal existence our Comforter will steadfastly carry us through this mysterious change. Stephen, when being stoned to death received a fullness of the Spirit equal to the violence wrought upon him, "But he, being full of the Holy Ghost, looked up steadfastly into the heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). His joy in the Spirit of truth was such that he freely forgave his enemies, and asked God to ". . . lay not this sin to their charge . . ." (Acts 7:60). In this connection consider also, "Precious in the sight of the Lord is the death of his saints" (Psalms 116:15).

The Comforter is given to us, called to our sides, in all the experiences of life and dying; to take our part, not in excusing our sins, but in our fight against sin, and against him who is the author of sin. The Holy Spirit contests Satan for our souls.

The Holy Spirit, in working with us provides inspiration and revelation. The sons of king Mosiah, Ammon and his brothers returned from missionary work among the Lamanites, and of them the Book of Mormon has this to say, ". . . they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God" (Alma 12:5). Also Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come" (John 16:13).

The Holy Spirit admonishes us to study that we gain understanding of truth. For of the scriptures Jesus said, "Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39). The scriptures were written at the command of God and under the inspiration of the Holy Spirit for Peter tells us, ". . . that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20-21). Of the need to study it can be said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Nephi says "To be learned is good, if they hearken unto the counsels of God" (2 Nephi 6:61). While of some it is said, ". . . that they received the word with all readiness of mind, and searched the scriptures daily" (Acts 17:11). We need to ask as did David, "Open thou mine eyes,

that I may behold wonderous things out of thy law" (Psalms 119:18). For unless we do we may be like those to whom Jesus spake, ". . . you do err, not knowing the scripture, nor power of God" (Matthew 22:29). Rather let us heed the Spirit of truth which God gives that He, ". . . may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding may be enlightened . . ." (Ephesians 1:17-18). For, "Now we have received, not the spirit of the World, but the Spirit which is of God; that we might know of the things which are freely given to us of God" (1 Corinthians 2:12).

In our study and desire to learn what the gift of the Holy Ghost means to us in how He can change, bless and sustain our lives in the truth and knowledge of God both here, and hereafter, we are faced with a realization that this wonderful Spirit, which the Father is willing to give to all who follow Jesus Christ, has a great and divine power which if we ignore, or worse deny, works to our greatest spiritual destruction.

This Spirit so Holy and powerful fills all our mortal life with manifold helps and blessings, and seals us up for eternal life and bliss. We must be careful to, "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30), by which we are rendered, and are able to stand spotless before Christ on the last day. See 3 Nephi 12:33. The Spirit also has the power for our endless destruction, but only because we make that wicked choice of ourselves, if we choose unrighteousness and sin. For after having this wonderful gift of God bestowed upon us, ". . . it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and of the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). Also, "For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation . . . how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace?" (Hebrews 10:26-29). This is true because, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 4:26-29). Compare Matthew 12:32, "And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." So let us consider, in all seriousness, the warning which Alma gave to his son Corianton, thereby choosing eternal life and not eternal death and damnation. "For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable" (Alma 19:8).

If we deny the Holy Spirit which has sanctified and sealed us up for the day of redemption as a child of God, we, of ourselves have no more claim on the blood of Christ, for we have willfully broken the seal by our own choice.

**From the Desk of the Sunday
School Editor
THE HOLY GHOST
Reprint from January 1958
by Forest Maley**

There is a present crying need for the greater gifts of the Holy Spirit in our individual lives and in the life of the Church of Christ. By Holy Spirit we mean that to which the scriptures refer as the Holy Ghost, the Comforter, the Spirit of God.

The effectual working of the Spirit through you in your life is the very key to unlock your every problem. Other considerations are secondary. Those who have the Spirit have all. Those who do not have it have nothing. There is a reason.

The Spirit is as a lamp at your feet. By its illuminating power you can appraise all things and all situations of spiritual importance with accuracy. This will enable you to make wise choices, the result of which will be of great benefit to yourself and others.

The presence of the Holy Spirit is of delicate balance. You may not at first notice that it is there. It comes and goes by the grace of God according to the place you make for it in your heart and mind. It does not always express itself in the same way nor appear in the same form each time.

You may not obtain the Holy Spirit by means of feverish pursuit, for it will elude you. Yet, in a moment of quietness it may come to you and rest upon you unexpectedly. It is easily offended and may leave you at once over a matter you might think insignificant. Spiritual ground once lost is regained only after a long hard struggle.

The Holy Spirit cannot be bought with money, tears, argument, debate, conference action, referendum, nor by flights of fanciful reasoning into the stratosphere of speculative theology. The ancient sage may miss it while the simple-hearted joy in its presence.

You cannot borrow the Spirit nor can it be loaned. The parable of the ten virgins, some of whom had oil in their vessels, may well have been aimed at this point. If you are in the proper condition and in the place where the Spirit is present and working among the people, you may learn to recognize it and enjoy its workings likewise.

The presence of the Holy Spirit is not to be bargained for, but a thing to be won; yet you never know ahead of time how much effort will be required to win it. It is a thing to cherish and nourish. It is an influence unto which to submit your will once it begins to have

sway in your heart and mind.

Regardless of how delicate a matter it is, the presence of the Holy Spirit and its workings is very necessary to the Christian in daily living and growing in favor with God.

Without the Spirit to enlighten your thinking you become a prey to Satan and become a victim of your own, and other people's whims and fancies. Without it, you may allow yourself to become led into a place or condition of spiritual desolation out of which it is extremely hard to find your way. Without it, the glitter of the things of the world may blind you so that you cannot see plainly the things you ought to do, nor the true value of the ideas that various forces in the world are trying to "sell" you. Without it, you may find yourself spending your efforts for things of no worth.

Without the influence of the Spirit in your life, the sweet, the singing quality of living is gone; leaving you a drab, dull, fretful and futile existence filled with those things which do not bring lasting satisfaction nor peace—a virtual wilderness of unrest and anxiety.

There is no way to measure the Holy Spirit, nor the precise degree of its presence. One person may be able to sense the presence of the Spirit somewhat and know the approximate measure of its strength. Even so, the next person in the same room may be unaffected by its presence, or sense it to a greatly different extent. This is due to the great variation in different people's response to the Spirit.

Identifying the Holy Ghost and distinguishing it from other spirits is not always easy. There also is the spirit of Satan and there is the spirit of man both of which exhibit themselves in various ways.

If your acquaintance with the Holy Ghost is small, you may easily be deceived into accepting the substitute or counterfeit spirit which the powers of darkness stand ready to supply. A counterfeit is characterized by the fact that it nearly duplicates the genuine article, which is intentional in order to defraud. If there were no similarities, the counterfeit could be readily detected and rejected.

Your only hope of safety lies in knowing the Holy Spirit well, even to the point of becoming an expert. Then you can compare any spirit with your knowledge of the Holy Spirit, then accept or reject.

Misguided human zeal and impatience can frequently fog the discernment God gives you, and you may be induced not to check thoroughly enough, and thereby accept a spirit as being divine after only a check of one or two points. Being in a hurry for a spiritual manifestation can be a veritable trap.

The scriptures give you many identifying "earmarks" of the Holy Spirit. One place indicates that no one speaking by the Holy Spirit will call Jesus Christ accursed. That is not the only "earmark." Another place shows that the true Spirit brings peace and assurance. The Holy Spirit is light and comes from above. Those spirits which are dark, and come from beneath, are of another kind.

Some years ago, a brother had an experience which began by the visitation of a spirit which came to him in dark clothing, in darkened surroundings. It came up into his room from the lower part of the house, if we are correctly informed, and struck him on the shoulder with such force as to make it sore for some time afterward. The continued visitation of this personage led to defection and loss to the church of nearly half its membership at that time.

Another brother, who is still active in the church, related to us an experience in which, as we remember it, a vertical shaft of light appeared, during the night, in his room. A personage descended down this shaft of lights and stopped just above the floor, and gave him council which was greatly needed; then returned up the shaft of light.

King Saul had an experience with a spirit which was called up from somewhere beneath. Korihor in the Book of Mormon was deceived by a satanic angel who passed himself off as an angel from God (Alma 16:67). The Bible tells us that Satan will try to appear as an angel of light in order to try to deceive the very elect. Therefore, care must be used at all times lest you, for the sake of expediency, submit yourself to the influence of just any spirit which may present itself to you.

1 John 4:1 tells you not to believe every spirit, but to test them, to see if they really are from God.

Once the Holy Spirit rests upon you, never try to take control of it . . . to make it do what you want. It is not a plaything, nor a mere religious curiosity. It is the very power of Christian life.

If you try to control the Holy Spirit, it will flee from you, and immediately, another and counterfeit, spirit may present itself, seeming, at first thought to be a continuation of the former spirit. It is by far the best thing for the Holy Spirit to take control of the one on whom it rests, to lead and guide and inform and encourage.

On the other hand, if you quench, restrict, reject, or neglect the Spirit, you have lost it likewise. You can suppress the presence of the Spirit in you, but you cannot make its presence greater by your conscious will. If you quench it, you have lost it, and if you try to force it, you have lost it also. However, the latter instance is the more dangerous. It is like many things we know in this life which not only can produce good if used intelligently, but which also have a great potential for bad if misused.

The Spirit, if neglected, will produce a spiritual dry rot, which is not always noticeable to the victim nor to those about him or her. Having once been close to the "light," there is a greater responsibility and obligation laid upon those, so blessed, which comes not to others. Having once been close to the Spirit and enjoying it, you may suffer untold damage and loss by moving away from it or by neglecting it.

Among the fruits and evidences of the Holy Spirit is peace and assurance. There is no wild excitement nor

hubbub, nor ostentatious dramatics. The true Spirit brings humility. The Spirit does not always bring a revelation or a prophecy. It may bring truth to your mind in a forceful and unforgettable manner, which truth you may have formerly considered commonplace. It may appeal to the hearts of individuals to praise God. It may warn you of present perils you do not recognize. It may warn you of perils to come.

The Holy Spirit may bring you a warm, peaceful, cared-for feeling. It may bring you an admonition in your mind, or through the mouth of another person. It may bring you calm courage in the face of trouble and adversity. It may heal your ailing body or sickened mind. It may protect you from harm. It may bring you many a blessing in time of need. It may give you a vision of things past, present, or future.

The Spirit may place in the heart and mind of a preacher the very words that someone present needs. It may prompt another to repentance, and to further righteous activity. It may melt down stubbornness and pride. It may furnish you with useful and important information otherwise unavailable to you.

It may alight as a dove, or as flames of fire, or a personage, or give a sense of its presence.

This, then, is the Spirit of God, the Holy Ghost, the Holy Spirit. Desire its presence in your life. Plead for it. Pray for it. Patiently wait for it. When you receive it, or an increase of it, respond to it. Give it a large place in your life and let it lead you to life eternal.

Without the Spirit of God, the church and your Christian endeavor is valueless.

With the Spirit of God you are rich beyond measure.

LESSON GUIDE

Baptism of the Holy Spirit

We have come, in our considerations of that which the Lord has had recorded for our profit and learning, to one of the most important subjects of all, the baptism of the Holy Spirit. There are various beliefs and interpretations of this greatest and most important of all experiences; perhaps because each can only speak from the understanding of their own personal experience, and probably none have as yet plumbed the depths of complete knowledge of the matter.

However the scriptures give us considerable on which to base a study. There are many terms used in the scripture referring to the coming into our lives of a spiritual influence; and we should be able to determine if these terms all refer to the same spirit, perhaps with varying functions or if they refer to different experiences and forms of the Spirit. There is the Holy Ghost, the Holy Spirit, The Spirit of the Lord, the Spirit of Christ, the Spirit of God, the Eternal Spirit, the Spirit of Truth and just the Spirit. Then we see the baptism of the Holy Ghost, the baptism of fire, the Gift of the Holy Ghost, the baptism of the Spirit, being born of the Spirit, and the Comforter. I will list the references under the name which the verse uses.

Bible:

Holy Ghost: Mark 12:36; Luke 1:15; 3:22; John 14:26; 20:22; Acts 1:8; 2:4, 33; 4:8; Acts 6:3, 5; 7:55; 10:31; 1 Corinthians 12:1-2.

Book of Mormon: 2 Nephi 13:15-16; 14:2; Alma 6:38; 17:22; 3 Nephi 5:53; 9:14, 20-22, 65; 12:10; 13:23, 30; 14:3.

Book of Commandments: Chapter 7:1; 12:4; 15:20, 35.

The Holy Spirit:

Bible: Psalms 51:10-12; Luke 11:13.

Book of Mormon: 2 Nephi 15:2; Jacob 4:13; Jarom 1:9; Mosiah 1:120; Alma 3:80; 16:117.

Book of Commandments: Chapter 38:1; 48:51; 49:2; 55:3; 57:2-4.

The Spirit of the Lord, of God and Christ:

Bible: Genesis 4:38; Daniel 4:8-9, 18; 5:11; Matthew 3:16; Romans 8:9-14; Ephesians 4:30; 1 Peter 4:14; Isaiah 61:1; Ezekiel 14:5; Micah 3:8; Acts 5:9; 1 Corinthians 3:16; 6:11; 7:40; 2 Corinthians 3:17-18; 1 John 4:2; Galatians 4:6.

Book of Mormon: 1 Nephi 5:152; Alma 3:82; 5:7; 12:88; 18:6; 3 Nephi 3:64; Moroni 7:14; 1 Nephi 1:11; 2 Nephi 1:51; 3:22; Mosiah 2:5; 9:44; Helaman 2:59.

Book of Commandments: Chapter 41:9; 49:12, 17.

The Eternal Spirit, Spirit of Truth, Comforter and the Spirit:

Bible: Isaiah 32:15; Ezekiel 1:28; 2:1-2; 3:11-12, 14; Mark 1:10; John 1:32-33; 3:34; 14:16-17, 26; 15:26; 16:13; Acts 2:4; 1 John 4:13.

Book of Mormon: 1 Nephi 1:6-7, 44, 169; Jacob 3:19; 5:13; Mosiah 9:45; Alma 12:14, 113; 14:30; 3 Nephi 8:36; 9:45; Moroni 4:4; 5:3; 8:29.

Book of Commandments: Chapter: 15:1-2; 22:10; 25:7; 41:4; 49:22-28; 50; 53:14; 54:8.

Next we have the references to that baptism of the Spirit, being born of the Spirit, baptism of fire and the Holy Ghost and the Gift of the Holy Ghost to be received through the Laying on of hands following the baptism of water.

Bible: Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; 3:5-8; Acts 1:5; 2:38; Acts 8:15-20; 9:17; 10:45; 11:16-17; 19:4-6; 2 Timothy 1:6.

Book of Mormon: 1 Nephi 1:185; 2 Nephi 12:31; 13:17-24; Jacob 4:13; Mosiah 11:186; Alma 5:24; 3 Nephi 4:50; 5:37, 46, 49; 9:14; Mormon 3:33; Ether 5:15; Moroni 2:2-3.

Book of Commandments: Chapter: 16:32; 24:18, 34; 26:7; 35:11, 14; 37:7; 41:22; 52:14-15.

Finally we have the functions or the gifts which are manifest through the working of this Spirit in our lives.

Bible: 1 Corinthians 2:13; 12:4-13; Luke 12:12.

Book of Mormon: Omni 1:44; Mosiah 5:72-80; Alma 7:30-31; Moroni 6:9; Moroni 10:7-14, 18-20.

Book of Commandments: Chapter: 10:6-7; 24:26, 35, 42; 49:13-16.

These texts through extensive by no means exhaust those available on the subject. It is my conclusion that one and all refer to the same source of the power of God working in the several ways in the lives of the children of men who give place to it. Probably no two persons experience exactly the same, nor receive the same, but the similarities should identify that grace of God extended to man. In conclusion it is well to note that the purpose of this experience is the purifying, yes the sanctifying of the creature on whom it moves; in whom it dwells.

Bible: Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2.

Book of Mormon: Alma 3:95; 10:3-4; 3 Nephi 12:33; Ether 1:100-101; Moroni 10:30.

Book of Commandments: Chapter: 24:18-23; 45:8-16.

Moroni adds one more title by which this Spirit may be known, that is charity; the pure love of Christ and admonishes us to pray unto the Father with all the energy of our hearts that we may be filled with it. If we cannot discern the Holy Spirit and its workings in ourselves, we by all means should not rest until we have sufficiently humbled ourselves before the Lord that this greatest of all gifts is granted unto us. Without it we have no promise of a part in the Kingdom of Heaven (Moroni 7:52-53).

OBITUARY

John Elmer Morris, son of John J. and Julia Ann Morris, was born July 16, 1884, near Tarkio, Missouri, and passed from this earthly life in Lincoln, Nebraska, February 26, 1971, after attaining the age of 86 years.

His boyhood was lived in the farming communities of Galesburg and Abingdon, Illinois, with his paternal grandparents, Jacob and Priscilla Lahman.

As a young man Mr. Morris continued in the occupation of a farmer settling in southwestern Iowa. There at Sidney, Iowa, he was united in marriage to Elizabeth M. Durfey, March 9, 1910. The couple made their home for several years in southwestern Iowa moving to eastern Nebraska in 1916 where they lived out their lives. She preceded him in death September 6, 1950.

Seven children, all surviving, were born to the marriage union. His 4 sons are Horace E. of Denver, Colorado; Cecil R. of Lincoln, Nebraska; John C. F. of Moorestown, New Jersey; and Wilbur L. of Independence, Missouri. His three daughters are Lois (Mrs. Vance Harris) of Cowgill, Missouri; Mrs. Elma M. Hooker of Chanute, Kansas; and Enid (Mrs. John E. Bell) of Palisade, Colorado.

Also surviving are 2 brothers Silas F. of Ashland, Nebraska, and Charles Edward of Union, Nebraska; 26 grandchildren and 21 great-grandchildren.

The funeral was conducted from the Hobson-Dorr Funeral Chapel in Weeping Water, Nebraska, March

1, 1971. Elder Robert H. Jensen of the Church of Christ officiated. Burial was in Oakwood Cemetery, Weeping Water.

A brief Eulogy, written by the youngest son of Mr. Morris, Wilbur L., and given by him at the funeral, follows:

JOHN E. MORRIS

I remember the buttonweeds:

He would walk in the evening when the sun was low,
or when a Nebraska thunderstorm raised itself
over the hills and trees.

He'd take the leaf of the buttonweed, build a holder
with his thumb and forefinger; placing the leaf
over it, He'd strike it with the other hand.

It sounded like a pistol shot, bouncing off the rocks
and buildings, losing itself in the waving corn
and blooming alfalfa.

We always knew where he was, he'd cough, like a
whooping crane.

He always walked in the evening—because he loved the
land and the things that grew on it.

He tied his coat with string, his beard was always long,
and intervals between baths were widely spaced;
but he arose at five and quit when it got too
dark to work.

He never visited the doctor or dentist; his health he
took for granted, but he knew when to rest the
horses on a hot day.

He farmed the land but he never took from it what he
didn't need.

He knew you plowed corn thrice, but he never knew
the hemp weed down by the crick was a valuable
commodity called marijuana.

He knew anger and frustration; I've seen him strike a
cow that kicked him, but he never raised his
voice to me, and he couldn't even pronounce,
"tranquilizer."

He sold potatoes by the bushel to have money for his
kids' haircuts, but the buyer got a full bushel,
and those potatoes on the bottom of the basket
were as good as those on the top.

He belonged to the 19th century, he grew up in it; he
didn't believe the so-called progress.

He feared socialism, and water, and flying, and storms;
but he was good.

by: Bill Morris

OLDHAM SERVICES

Services for John C. Oldham, 59, a native of St. Joseph, were held at 1:30, Saturday, February 20, in the chapel of the Meierhoffer-Fleeman mortuary. Elder Howard Leighton-Floyd and Elder C. S. Hawker officiated. Internment was at Memorial Park Cemetery.

Mr. Oldham, 10600 North Walnut Street, Kansas City, the husband of Mrs. Mary L. Oldham, and father of Larry Oldham and Mrs. Emmett D. Caw, both of Kansas City, died Wednesday morning, February 17, at a St. Joseph hospital. A retired carpenter, he moved from here to Kansas City two and one-half years ago. He was a member of the Church of Christ, Temple Lot, Independence, Missouri.

SEARCHINGS THE ROD!

by Darleen Smith

"And there shall come forth a ROD out of the stem of Jesse . . ." (Isaiah 11:1 and 2 Nephi 9:116).

"And it came to pass that I beheld that the ROD of iron, which my father had seen, was the Word of God, which led to the fountain of living waters, or to the tree of life; which waters are the representation of the love of God" (1 Nephi 3:68).

"And they said unto me, What meaneth the ROD of iron which our father saw, that led to the tree of Life? And I said, unto them, that it was the Word of God" (1 Nephi 4:38-39).

"And the Lord said unto him, What is that in thine hand? And he said, a ROD . . . That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath appeared unto thee" (Exodus 4:2 & 5).

"Wherefore, He did bring them out of the land of Egypt and He did STRAIGHTEN them in the wilderness with His ROD . . ." (1 Nephi 5:133).

"And the Lord hath said, I will raise up a Moses; and I will give power unto him in a ROD" (2 Nephi 2:32).

"And I will cause you to pass under the ROD, and I will bring you into the bond of The Covenant" (Ezekiel 20:37).

"Thou shalt break them with the ROD of iron . . ." (Psalm 2:9).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy ROD and Thy staff they comfort me" (Psalm 23:4).

"In the lips of him that hath understanding wisdom is found: but a ROD is for the back of him that is void of understanding" (needs the instruction of the Word of God) (Proverbs 10:13).

"He that spareth his ROD hateth his son: but he that loveth him chasteneth him betimes . . ." (How often we are admonished to teach our children God's Words.) (Proverbs 13:24).

"And thou shalt teach them diligently unto thy children . . ." (Deuteronomy 6:7).

Speak To Youth

Speak to youth what you would have them know.
Someday they'll hear, though you may not be there!
Words now obligato—merely background for a theme,—
Given time, will echo and penetrate their dream!

Anonymous

"Spare the Rod and Spoil the Child."

The common interpretation of this quotation is, spare the birch-rod and spoil the child, or fail to lay on the birch-rod often, while teaching the child in the ways of obedience, good ethics and good morals, and a child will not understand the necessity of self-control, of honesty, and of fair-play.

I do not deny the need for all good teachings, but I would bring out that the ROD we're to "spare not" is the ROD of God, or THE WORD of GOD. The teachings of this ROD, as spoken of both in the Bible and Book of Mormon is the rod exceedingly important to teach by. Now to fail in the teaching of our children the Gospel of Christ, His simple words, and how to put them into practice in their lives; would surely "spoil" the child, or cast a "stumbling block" in their path of life and cause them to stumble in their understanding of rightness or their ability to bear fruits in God's wise vineyard, which would be sweet and acceptable to Him.

Failing to use the "ROD" in this way would cause a most difficult obstacle for a child to surmount, (all their years) before they could develop themselves to the place where they could be of real service in life-work.

As it is impossible, but what our lives lay open and plainly visible to children, it becomes imperative that we practice the teachings of Christ in as much as we are able, continuing to study and learn ourselves, His Ways.

THE LORD'S PRAYER

by Charles E. Cottrill

All Wise Father, who dwells in the heavens
We now give praise to thy hallowed name,
Thy Kingdom come, and may thy will be done
Upon the earth, and in heaven the same.

Give us this day of the bread that we need,
May we here eat of the hidden manna.
Forgive us our sins, and help us forgive
Those who may wrong us in any manner.

Lead us away from temptation and sin,
Our ties with the evil one sever.
The kingdom is thine, and glory divine
Thy power is forever, and ever.

This may be sung by using the tune to Eventide #49 in the Saints Hymnal.

CAPSULE COMMENT

The Accursed Thing

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed thing from among you.

Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. Joshua 7:10-13.

The accursed thing, in the account above, happened to be a coveted garment, two hundred shekels of silver and a fifty shekel weight wedge of gold hidden among the stuff. Surely the articles themselves were not evil, becoming so only in the way they were wanted, stolen, kept and hidden all in disobedience to the commandment of God. The result of the sin was failure, defeat, being left to their own strength rather than having God for their defense.

What about today? is there an accursed thing that we are hiding among our stuff? Are there possessions which we covet, indulging ourselves wrongly? Perhaps it is prestige, our pride or vanity which we are defending by calling it self-respect? Maybe the sin is a yearning for something not ours, wealth, fame, recognition; the failure to be content and thankful for the good things that are ours to enjoy? Is there any professional jealousy; a jockeying for position; wanting to be special even in the Lord's estimation? If so it would not be strange, two of his first twelve wanted to sit one on his right and one on his left in his kingdom. Maybe the accursed thing is a sin of temperament; envy, anger, bitterness, fear? Could it be something so hidden that we have not yet admitted to ourselves that it is a sin? a strange satisfaction in bluntly speaking our mind? a justification of critical evaluation of others? a cherished grudge about an offense committed against us that is unforgiven?

Possibly it is something of a very personal nature; a sensitivity, a self-protectiveness which causes us to be aloof in our relationships to our fellowmen; to be suspicious, defensive and to easily take umbrage where none was intended.

The accursed thing, it may be an omission, a lack of charity; of the fruits of the spirit; of faith; a shallowness or lack of depth in our soul. It is reported that Pascal once said something like, "there is a God-shaped vacuum in each of us that can only be filled with God."

No Zion established, no Kingdom here on earth,

church membership dwindling, what is the accursed thing that is hindering our progress, individually as well as a group? Very likely its name is legion; as many and as varied as the peoples involved. Let us get it out in the open and get rid of it, lest we each or all suffer the fate, spiritually which befell Achan for his transgression.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The Quester

WAKE - UP CAMP 1971 JULY 9 - 10 - 11

Dear Wake-Up Campers,

We need your help in planning camp.

Here are a few suggested discussion topics:

Christian Boy-Girl relationships.

Drug and alcohol abuse.

Why was a Restoration needed?

Have we accomplished the purpose of the Restoration?

Also, should we leave the afternoons open for recreational activities such as:

Swimming

Hikes

Picnics

Hayride

Let us know if you like these topics or if you don't like them!!!! Also let us know if you have any other suggestions for topics that interest you.

Let us have your response by March 13th, Please! From your replies we will compile and send out a list for your vote on what this year's camp shall present.

Your camp hosts,
Lovita & George Reed
Rt. # 1, Box 292
Reed's Retreat
Bemidji, Minn. 56601
Phone 218-586-3661

"BY WHOM WILL YOU BE COMPELLED?"

by Nellie Walberg

A certain One planned a great feast of good things for the world and called the feast ZION. And he bade the nations to come and partake. And he sent his servant, a prophet, to say to them that were bidden; 'firstly the rich, and the learned, and the wise and the noble;' "come, for all things are now ready."

And they all with one consent, began to make excuse—the first said unto him; "I have bought a piece of real estate and I must stay and protect my investment, I pray thee, have me excused;" and another said, "I have bought myself a new mustang racer, I must spend every spare moment practicing for the races, I

pray thee have me excused;" and another said: "I have married again you know, and we're going to Las Vegas to celebrate, therefore I cannot come."

So the servant, the prophet, reported these things to the Master of the feast, and he being angry, said to his servant, the prophet, "Go out quickly into the streets and lanes of the city and bring in hither the simple, the poor, the lame, the blind and the deaf." And the servant said, "Lord I have done as thou hast commanded and yet there is room."

And the Lord said unto the servant, "Go out into the highways and hedges and compel them to come in, that my house may be filled. For I say unto you none of those men that were first bidden shall taste of my supper."

Moral: only those overpowered (under subjection to) by the Spirit of God will be a part of ZION, those who make excuses are putting something else first in their hearts and value the abundance of things they possess above pleasing the Lord, and are not worthy; they are being overpowered (subject to compulsion) of the spirit of the evil one instead of the Spirit of God.

PSALM — THE WORD OF GOD A RESTORATION HYMN

by Charles E. Cottrill

The Word of God has come to earth,
Which word provides our souls a berth.
Now this same word has been made flesh,
And seeks our lives with his to mesh.

This word was taken from the earth;
The prophets had foretold this dearth,
For darkness reigned twelve hundred years
While men were pressed by doubts and fears.

Then prophets spoke as at the first,
How men who seek would no more thirst,
As light again broke forth on earth
To show how men might have new birth.

This gospel is of priceless worth,
And will roll forth to fill the earth.
It will remain thus saith the Lord
As Zion's ship we come aboard.

All hail the blessed word of God
Which fills the earth where Jesus trod,
With anthems and with songs we raise
Our joyful hearts his name to praise.

This may be sung by using the tune to Praise #27, Thankful Hearts # 79, and Dismissal #99 all in the Saints Hymnal.