

# 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 the power of the Holy Ghost;" 1 Nephi 3:187*

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## UNCEASING

A mother is a person who  
Will drop her broom to tie a shoe,  
Turn off her iron to hunt the wires  
That young inventiveness requires;  
Forget the dress she meant to make  
To bake a picnic-going cake;  
Delay a party's preparation  
To hold a serious conversation  
On hamsters' habits, heroes' deeds,  
Just how a satellite succeeds,  
Or how to tell when fudge is done.  
A Mother, patiently, is one who,  
When interruptions push and shove,  
Never interrupts her love.

Jane Merchant

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# Zion's Advocate

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## ORIGINAL ARTICLES

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## Guest Editorial . . .

# "If In This Life Only . . ."

Paul made the statement: "If in this life we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19) He used a negative approach to confirm the positive—we have hope in Christ beyond this life as well as in this life. If our hope was for this life only, we would be "miserable", more miserable, than those who had no hope in Christ at all.

We can generally say that in the great attribute of hope, we can reap benefits both for this life and for the life hereafter. The blessings that we receive in this life through our faith and hope in Jesus Christ will bear us through to the great reward of eternal life which is promised by the Savior. All things are consistent in the requirements for we do not gain eternal bliss by a mere gesture or confession, but rather by obedience to Christ's commandments and by enduring to the end.

Hope is our voltage that stimulates desire and willingness. If we have a true hope and it is accompanied by faith and charity (the pure love of Christ), we are never without sufficient inspiration and zeal.



But being human, our hope sometimes ebbs away to lesser levels when we fail to turn our full attention to God. We are apt to let the carnal mind and will take control and give way to complaint and despair.

Our faith and hope often work as a team in striving toward the eternal reward promised by Christ. They are the bridge that spans between the now and then. If our faith and hope are kept active in Christ, we will have a constant desire to be judged worthy of God at

the "last day." Without these strong forces of good inspirationally pushing us forward, we usually get lost in the cares and pressures of this life. Faith and hope keep the eyes of our conscience open with an awareness of God's all-seeing eye.

The great backbone to faith and hope is love (charity). It is the inmost part of our soul—our heart. It is the force that pushes us toward good when the elements of the

flesh would take us elsewhere. Although it may not give us the thrust that faith and hopes gives, it is the power that stabilises us through patience, steadfastness, temperance, endurance, etc. When success is

not immediately realized, our constant love of God and His goodness sees us through to the end.

Love—charity—confirms faith and hope with divine assurance. Without love, faith and hope are empty; no one can have true faith in what Jesus has merited through giving His life for our sins without a deep and abiding love for His goodness. No one can have true hope in His promise of the "recompense of reward" without a strong confidence in the very character of Jesus which is light and truth.

Love gives faith and hope true lifeblood. To faith, love gives the strength of devotion that reaches beyond uncertainty and fear. To hope, love gives the

power of will that overcomes discouragement and despair.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God;" (Moroni 10:15)

"Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them." (Moroni 7:52)

Apostle Roland L. Sarratt

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# UNITY

by *Teacher Ronald W. Temple*

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? . . ." So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." (Romans 10: 13-15, 17-18.) Most people in the world have never heard the word of God given by a preacher who has been sent, that is, has the authority of God to preach. Our job is to reach out to them. But before that can happen, we must reach a unity within this Church of Christ. We are now unified, and we are not living as we know we should. Have we not heard? Yes, I say, but we have not *heeded* what we have heard. To heed means to put those things that we have heard into our lives. Will we heed the counsels given to us in this sermon?

Why do we preach the word to you? Let's turn to the Book of Commandments to find out. "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? And if by some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way, it be not of God: therefore, why is it that ye can not understand and know that he receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth? Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoiced together;

and that which doth not edify, is not of God, and is darkness: That which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light growth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest notwithstanding he is least, and the servant of all:" (Book of Commandments 53:17-22.) So, the preacher and hearer must understand each other, and both are edified. And if we heeded the word of truth, we would chase darkness from among us.

Chapters three and four of I Timothy give the requirements of the ministry. Chapter four ends with verse 16 which states, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear (heed might be a better word here—RT) thee." So I have a very important responsibility, but also a great opportunity to be saved and help you be saved. Isn't that our goal to be saved in the kingdom of God?

Turn now with me to Ephesians 4: 1,3-6: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit. . . ; One Lord, one faith, one baptism, One God and Father of all. . ." In verse 11, Paul goes on to state that he gave some, apostles; prophets, evangelists, pastors and teachers, and in the next few verses it tells us why and until when these were given. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:12-16.) So the job of the ministry is to bring us to a unity. When the whole body is fitly joined together, only then will the body increase. We will not grow much until that happens.

In chapter 12 of I Corinthians, Paul tells us that there are diversities of gifts, but the same Spirit, and that this Spirit is given to man to profit. The Spirit gives to one the word of wisdom, to another, the word of knowledge. To others the Spirit gives one or more of the following: the gift of healing, the working of miracles, prophecy, discerning of spirits and so forth. Then starting with verse 11, we read, "But all these worketh that one and selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: So also is Christ. For by one Spirit are we all baptized into one body. . . . For the body is not one members, but many, . . . And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: But God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care for one another. . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (I Corinthians 12:11-14, 23-31.) From this scripture I get that each one of us has an important part to play in the body of Christ. We can't all be apostles, etc. But each one of us helps in making the body work. If any of us work against the body there will be a schism in the body. Again, we read, "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace that is given to us, . . ."

(Romans 12:4-6.)

In geometry there is an axiom that states, the whole is equal to the sum of its parts. In the body of Christ that is not enough—but we don't even measure up to this. There is schism in this body. We pull against each other. We should all be pulling together. There is no way we can grow unless we do. In pulling together, a new principle will be put into effect; that of synergy. That means the different parts of a whole working together has a greater total effect than the sum of the individual efforts. That is, the whole is greater than the sum of its parts.

I want to tell you about a dream I had in the early morning hours the day of my ordination. I was in a meeting of some kind and the speaker posed the question, "What great and important things have you ever accomplished in your life?" Then he asked individuals in the audience to respond to his question. I labored to think of my accomplishments, so I would have something to offer when he came to me. At first, I could think of none, but as I pondered, I thought of graduating from college, and of a roofing company which I formed and ran. I am now building a house. But, although these are important, at least to me, they certainly are not great. As I thought, I considered for an accomplishment to be both great and important, it must be something of benefit to several others. Here I could think of no accomplishments at all. Then I thought that through my profession of teaching I might have influenced some students to go on and do some important things they would have not have done otherwise, but this I may never know. The next day after this dream in the school bulletin was this quote. "A teacher affects eternity: he can never tell where his influence ends." (Henry Adams). Could that be just a coincidence, or was God trying to tell me something?

We all need to ask ourselves that same question, "What great and important things have we accomplished in our lives?" When we went down into the waters of baptism we accepted the sacrifice that Christ made for us and we were given the gift of the Holy Ghost. In Philippians 4:13, it states, "I can do all things through Christ which strengtheneth me?" We have that gift that will help us accomplish great and important things. What will happen if we *all* set out with the help of the Holy Ghost and put our individual great accomplishments together. These great accomplishments can change the world. I, being in the office of teacher, a teacher of the gospel, can effect eternity. You, in whatever office you hold, or in whatever capacity that you serve Christ, can also affect eternity. This will change us from a little church with troubles, to the most dynamic, powerful organization on this earth. There will be many new converts. It will be an exciting time. When we all start working together, then Zion will become a reality.

# What Price Motherhood?

by Amy Schrader

Perhaps God only knows the cost of motherhood; the height of its joy, the depths of its anguish. On Mother's Day we pay homage to our mothers, extolling their virtues of which we've been the recipients. How often do we take note of the suffering which we the children of each generation have caused those mothers? How often do we consider the debt we owe for their patience, love and faithfulness?

There are all kinds of mothers: good ones, poor ones, permissive ones, harsh ones, indulgent ones and indifferent ones. There have been some mothers of reknown who have caught and enjoyed the world's attention and admiration. But the mass of the world's mothers remain unknown except in their personal circles. Motherhood is a privilege which, today, is being spurned and cast away, not only by the destruction of the unborn, but also by the turning of time., attention and interest to seeking self-gratification and fulfillment in other pursuits. The responsibility and privilege of being a mother is being taken too lightly and the nation's and world's children are suffering the effects. What about the children of the Church?

A true mother will sacrifice her personal preferences for the physical and spiritual well-being of her child. And so it is upon the spirit of true motherhood that the weight of the burden of grief for the world's evil and violence crushes. No crime is committed, no evil done but is done by someone who was some mother's precious, adorable infant. And if any specific mother is not wounded by that fact, the corporate spirit of motherhood carries that cross upon its heart and to its grave.

Many great personages have given the credit for their achievement to their mothers. Many mothers deserve this merit. Perhaps one of the greatest tributes to motherhood is that rendered by Helaman's 2000 young sons, by their faith and fearlessness because of their mother's teaching, "We do not doubt our mother's knew." Alma, 26:57. But while good mothers may deserve and receive a reflected share in the achievements of their offspring the reverse is not always, and not automatically true. A case in Point, the sons of Lehi, Laman and Lemuel had the same mother as did Nephi and the younger brethren. So let there be no pointing of the finger by some of us at the rest of us because of the failures or erring of some of our children.

The love, therefore the heart, of a true good mother follows her child into whatever depths it plunges, even to the very gates of Hell if necessary, with prayer and hope in the blood and the love and the

power and the pardon of her Lord. In this, mother love is most like Christ love, who loved us and gave His life for us while we were yet sinners (Romans 5: 8).

We are told nothing in the scriptures of the mother of Judas Iscariot. We do not know if she lived to suffer knowledge of her son's infamy. If she did, I pose a question: Whom do you suppose suffered most that day at Calvary, she or the mother of Jesus? Whose mother would you rather have been that day, even if Jesus had not been the Christ? Perhaps Mary never knew the mother of Judas, never had to meet her and forgive her for what her son did; or, for that matter, forgive her for her manner of dealing with a fact too grievous to be borne; denial, resistance, defensiveness, whatever it might have been, even counter-accusation.

Many mothers of today are faced with that age-old delimna. In this world of sinning and being sinned against we may often, even repeatedly, occupy in first one place and then the other, both of which are painful. At some point we may have others applaud our children, at another we may bear with them others' scorn. This, the price of motherhood. So let us as children take care that we do not cause our mothers to grieve. And let us not, as mothers — or fathers — by an unloving, unforgiving, non-understanding attitude, increase the burden of some mother's cross.

## Mother's Day

*The years may come; the years may go;  
The sands of Time drop one by one;  
She waits, still in the afterglow  
Of Life, the coming of her son.  
It matters not if he be poor,  
If poverty whines at the door,  
There's not a one that loves him more . . .* *Than Mother.*

*'Twas she that new the joys of youth,  
The troubles and petty cares;  
'Twas she who taught the vital truth  
To make you worth the name she bears;  
'Tis she who waits, and waiting, yearns  
Against the day you return,  
Who, in that memory, incense burns . . .* *The Mother.*

*The friends may come — the friends will slip  
Adown the pathway of the years;  
And in Time's glass, the sands will drip.  
Golden with joy, or black with fears . . .  
But there is one you'll ever find,  
Still patient, gentle, loving, kind,  
The truest friend that God designed . . .* *Your Mother.*

Author Unknown

# Why Apostles Without A First Presidency?

by Apostle Roland L. Sarratt

## PART 1

The Church of Christ (Temple Lot) has a certain distinction which makes it quite different and generally not acceptable to most other Restoration peoples — it does not have a First Presidency over the church, nor does it have High Priests. Our claim of legitimacy, without such offices being in the church, is based upon the scriptures, the Bible and the Book of Mormon and all latter day revelations that agree therewith. They, being the standard and guideline of the church tenets, leave us without sufficient evidence and proof that ant such office as a "president" is to be in the church, much less to be the head of the church.

It is not my purpose here to reflect against those who believe contrary to what we believe as far as the organization of the church is concerned, but we find it necessary to occasionally reaffirm our position, not only to those outside our faith, but also to the membership of the church. We will try to answer some pertinent questions on this subject in an effort to show a more clear picture of the truth as found in the scriptures as well as in church history.

### **Why doesn't the Church of Christ (Temple Lot) have a First Presidency over the church?**

Through much prayer and study of the Bible and Book of Mormon and by closely examining the revelations given during Joseph Smith's time, our church forefathers, over a period of time, were led to reject the innovations that had come into the early church. Detailed studies of the revelations have proved that changes had been made to accommodate a First Presidency over the church, those changes apparently being made during Joseph Smith's time and to his knowledge.

### **Did this church, which returned to the original name, Church of Christ, in 1860, ever have a First Presidency over the church after Joseph Smith's time?**

Yes. Like the many factions that claimed to be of the Restoration Movement, this church, being comprised mostly of the several original local branches in the vicinity of Woodford County, Illinois, and which was the first to return to Independence, Missouri, and purchased the temple lots, were at first committed to the belief of a president being over the church. On July 18, 1863, Apostle John E. Page ordained Grabville Hedrick "... to the office of First Presidency of the Church, to preside over the high priesthood, and to be a prophet, seer, revelator, and translator to the Church of Christ." (Crow Creek Record. An Outline History of the Church of Christ, page 102)

### **What happened to the office of First Presidency in the Church of Christ?**

It appears that the office of First Presidency in the Church of Christ evolved into an elective office which was more commonly known as Presiding Elder. (See Outline History of the Church of Christ, pages 130, 132, 133, 135, 136) There is no indication that the Church of Christ ever had counsellors to the president after Joseph Smith's time. The office of Presiding Elder was abolished October 8, 1925. (Ibid page 139) The council of twelve apostles was filled for the first time in the Church of Christ in 1928 without a First Presidency. (Ibid page 141)

### **How did the Church of Christ ministry come to the conclusion that certain changes had been made in the early revelations to accommodate the offices of First Presidency being over the church?**

The revelations, as first printed in their monthly paper, "The Evening and Morning Star," and the first compilation of revelations, "Book of Commandments," all printed in Jackson County, Missouri, during 1832 and 1833, were compared with those revelations that were reprinted in the "Doctrine and Covenants" in 1835. It was discovered that significant changes had been made in the revelations providing for the changes that had occurred in the official structure of the church during that period of time.

One of the most definite changes was found in the item entitled, "The Articles and Covenants of the Church of Christ, given in Fayette, New York, June, 1830." (Book of Commandments 24:1) Two sentences were added to this article when it was reprinted in the Doctrine and Covenants in 1835 which were not in the same article as printed in the Book of Commandments or the two printings of it in The Evening and Morning Star.

The two sentences are as follows: "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of the church; but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called. Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or general conference." (L.D.S. Doctrine & Covenants, Sec. 20: 65,66,67 and R.L.D.S. Doctrine & Covenants, Sec. 17:16,17)

**Did the Church of Christ have a First Presidency when it was officially organized, April 6, 1830?**

We have no record of an ordination to such an office having occurred in the church prior to or on April 6, 1830.

**When did the office of President (First Presidency) come into being in the church and what was it called?**

Joseph Smith gave a brief account of his being acknowledged as President of the High Priesthood in his history which appears to be the only record of him being so ordained: "On the 26th (April, 1832) I called a general council of the church (in Missouri) and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832."

In his account of the happenings at the conference at Amherst earlier in his history, Joseph Smith made no mention of this ordination. His only account, as quoted above, tells us that four months later he was acknowledged as president by a general council of the church at Independence, Missouri, April 26, 1832. As one historian put it, this seems to be a very meager mention of so important an event.

It is also a peculiar fact that the first paper printed by the church, "The Evening and Morning Star," began its publication in June of 1832, printing a total of fourteen issues in Jackson County, Missouri, in the very area in which this acknowledgement was made. In none of those issues was there any mention of Joseph Smith being so ordained or acknowledged as the president of the high priesthood. Neither did John Whitmer, the General Church Historian at that time, record the incident. There is no indication as to who ordained Joseph Smith to the office of President of the High Priesthood or by what authority, scripture, commandment or instruction that they did it.

**What priesthood office did Joseph Smith hold prior to his being acknowledged as the President of the High Priesthood?**

In his history, Joseph Smith tells us of his former ordination which occurred at the time the church was organized, April 6, 1830: "I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints', after which, he ordained me also to the office of an elder of said church." (Times and Seasons, Vol. 3, page 945)

It is obvious that this recording was made several years after the ordinations had been performed because the name of the church at the time it was organized (April 6, 1830) was the Church of Christ. On May 3, 1834, the name was changed from the Church of Christ to "The Church of the Latter Day Saints," and again on April 26, 1838, it was changed to "The Church of Jesus Christ of Latter Day

Saints."

The revelations, as found in the Book of Commandments, indicate that the office to which Joseph Smith and Oliver Cowdery were ordained was that of apostle, which is an elder: "A Revelation to Joseph, given in Manchester, New York, April 6th, 1830. Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of our Lord, eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

"Wherefore, it behooveth me, that he should be ordained by you, Oliver, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen." (Book of commandments 22: 1-3, 13-16)

Apostle B. C. Flint, the General Church Historian in the 1950's, makes this observation in the church history: "The record does tell us that Joseph Smith and Oliver Cowdery had been ordained apostles, and we are inclined to believe that this was their one and only ordination to the higher priesthood." (Outline History of the Church of Christ, page 68)

**By what commandment and authority were these ordinations performed?**

Again we quote from Joseph Smith: "We had not long been engaged in solemn prayer, when the word of the Lord came unto us in the chamber, commanding us: that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office and then to ordain others as it should be made known unto us from time to time; we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it and drink it with them, afterwards proceed to ordain each other according to commandment, then call out such men as the spirit should dictate, and ordain them, and

then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord." (Times and Season, Vol. 3, page 915)

**Was the office of apostle provided for by commandment given through revelation?**

Yes. The following excerpts from a revelation given in June, 1829, gives specific instructions to Oliver Cowdery and David Whitmer:

"A Revelation to Joseph, Oliver and David, making known the calling of twelve disciples in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: given in Fayette, New York, June, 1829.

"And now Oliver, I speak unto you, and also unto David, by the way of commandment: For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with the same calling with which he was called.

"And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: Yea, even unto twelve:

"And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, you shall know them: And when you have found them you shall show these things unto them." (Book of Commandments, 15: 1,10,11,27,42,43)

Notice the number of apostles being limited "unto" twelve. In the later printing of this same revelation in the Doctrine and Covenants in 1835, the word "unto" was omitted.

**To what priesthood office was Joseph Smith and Oliver Cowdery first ordained?**

We again quote Joseph Smith, who referred to their first ordinations as being of the Aaronic priesthood:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priest-

hood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded." (Times and Seasons, Vol. 3, No. 19, pages 865 & 866, Aug., 1842)

**What priesthood offices are accepted as valid in the Church of Christ (Temple Lot) today?**

The Church of Christ (Temple Lot) is patterned after the same church organization as existed in the time of Christ and his apostles. The highest office in the church (other than that which Christ holds) is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all the churches.

An apostle is an elder (Book of Commandments 22:1-3, 1 Peter 5:1), but not all elders are apostles. The distinction is indicated thus: "And the apostles and elders came together for to consider of this matter." (Acts 15:6) "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." (Acts 16:4)

Also of the eldership are the evangelists (Eph. 4:11,12) called for additional missionary work, such as the "other seventy" who Christ appointed and sent out (Luke 10:1-17).

Among the duties of an elder is the elective office of pastor (Eph. 4:11,12). The pastor is chosen from the elders of the local congregation by the vote of the membership to act as the direct overseer of that branch of the church (Acts 20:28). Other duties of the eldership, which include the apostles and evangelists, are preaching, teaching and the performance of the various ordinances (ordinations, baptisms, laying-on-of-hands to bestow the Holy Ghost and the healing of the sick, the administering of the sacrament, and blessing of children).

The other priesthood officers are priests, who are called to preach, teach and to baptize but do not have the authority to lay on hands to bestow the Holy Ghost or to heal the sick (John 1:6, 29-33, Acts 6:7, 8:5-17, 19:1-6); teachers, who have the responsibility of instructing the membership both in the assemblies as well as in the home (Eph. 4:11,12); and deacons, who also are called to teach and to assist the other priesthood members. Neither the teachers nor the deacons have authority to perform

the ordinances of baptism, laying-on-of-hands or administering the sacrament.

**Was it the Lord's will that the church of these latter days be set up and established like the church in New Testament times?**

Yes. In a revelation given to Joseph Smith and Martin Harris in March, 1829, the Lord reveals his will concerning the establishing of his church: "And thus, if the people of this generation harden not their hearts, I will work a reformation among them,

and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old." (Book of Commandments 4:5) Again we find that in the 1835 edition of the Doctrine and Covenants that this particular revelation was greatly changed and the entire sentence quoted above was deleted.

(to be continued)

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## A Great And A Marvelous Work

by Apostle William A. Sheldon

### PART FIVE

Some will object to the thought of Christ coming into the midst of His saints prior to His glorious appearance in the heavens, when every eye shall behold Him. Reference is made to His statements, thus, in Matthew 24:23,26:



Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. . . Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."

Well, of course, by this we understand that no man will be able to trumpet to the world: "He is here! He has come!" But does this hinder the appearance of Christ to a congregation of saints, or amongst the ministry to teach them, rebuking where needful, perfecting and endowing with greater power, for the work yet to be done in the building up of Zion, and yet commanding that His appearance shall not be revealed to others? No, His scriptural statement does not say that this could not be. What He said was: ". . . If *they* shall go unto *you*, Behold he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Matthew 24:26. (Emphasis in scripture quotations are the author's)

The question immediately before us, is: Who are "they" and who are "you"? The answer should be apparent. "They" are not the disciples, or the body of Christ (His Church). No doubt "they" have made a profession of belief in Christ, and may declare most solemnly and emphatically that "they" are "saved" and have received the Holy Ghost. But the words of Christ should ring in our ears, and serve as a cautionary note, a means of discernment:

"Not every one that saith unto me, Lord, Lord,

shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21-23 (See also Luke 7:46).

Of course, then, His counsel to "you", the saints is: "Go forth. . . believe it not."

An additional word of caution: some who are members of the Church, practically in name only, may not be *there* when He comes, simply because they are not in the congregation of the saints by their own choice, because their desires are elsewhere; what a pity this would be!

By way of verification pertaining to His secret appearance in the midst of saints, please consider the following text (Isaiah 26:20,21):

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Remember that the Lord said: "As the days of Noe were, so shall also the coming of the son of man be." Matthew 24:37. This applies not only to the wicked, but to the saints whom He will spare. When God commanded Noah, etc., to enter the ark, then God shut the door (see Genesis 7:15,16).

Again, with reference to the parable of ten virgins: five were wise and had oil for their lamps, and the

lamps were burning, giving light, while the five foolish virgins had no oil, and the light had gone out, or was going out (marginal reference). These foolish virgins had been warned, the cry of repentance given, and that the bridegroom was soon to come, but they had not prepared themselves; they had insufficient oil of righteousness and obedience in their lamps, and thus but little light, or none. They had been counseled to go and buy (without price except to sacrifice their pride, their carnal desires).

"And while they went to buy, the *bridegroom came*; and they that were ready went in with him to the marriage: and *the door was shut*." Matthew 25:10; see verses preceding.

These foolish virgins (unprepared members of the body, for verse one is speaking of the kingdom of heaven) could not enter, and of these also, He said: "I know you not" (verse 12).

As for His wicked servants, the rejection and chastisement is even more severe. Now, there is a difference between rebellion or wickedness in some, and carelessness or ignorance with others. All have sinned, but God's treatment will be according as He sees their heart. In the wicked, He sees a willful hatred of himself and of humanity; in the other, the evidence of human frailty, perchance with a degree of sorrow. Note in the following that the "wicked servant" is to be "beaten with man stripes," while the latter is to be "beaten with few stripes." This language does not connote or point to the "second death," but rather to hell, the "prison house."

"And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant, whom his Lord when cometh shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:42-48).

Now, again, in connection with a private appearance of Christ, but which would thereafter be

revealed when Zion has been glorified, let us also read from Luke 13:24-28:

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

The matter is further amplified by Luke 12:35-37:

"Let your loins be girded about, and your lights burning;

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

We are commanded to wait for the Lord "when He will return from the wedding," that when He cometh and knocketh the door is opened to Him. This reveals a private coming to His saints, for the wedding of Christ and His bride (the Church); He will have shut the door to others.

It is not supposed to be that He will be with them continually, but will come and go even as in ancient times among the Nephites. After the "wedding" He will go to the Father; then returning from the wedding (or thereafter), will knock, and the door be opened to Him, for they will still be wearing the wedding garments (righteousness); the light will be burning. Some will desire to enter in, but will not be able.

These singular events do not indicate the scarcely imaginable appearance of Christ in the clouds of heaven in great glory, when every eye shall behold Him (see Revelation 1:7; 6:12-17). Neither are they subsequent, or later than His appearance in the heavens, for at that time of His glorious revelation, a terrible shaking of the heavens and earth will transpire, so that few men are left; and for this reason, at that time, in order to save His saints, they will be caught up to meet him in the clouds, according to apostle Paul's account (see I Thessalonians 4:15-17). More on this, later. His appearance to His saints for the wedding will precede the above.

(to be continued)

# OBITUARIES

## Doris Tucker Hutchison

Doris Tucker Hutchison passed from this life on March 6, 1985, after a short illness at the age of 79 years. She was born February 10, 1906, at Big Creek, Wisconsin, to Dora and Nelson Tucker. She was preceded in death by her husband, Harry Hutchison, her parents, a brother and three sisters.

For many years her home was in Wauwatosa, Wisconsin, but in recent years the couple moved to Independence, Missouri to be near the Church. Having been baptized into the Reorganized Saints Church early in life, she later transferred to the Church of Christ (Temple Lot), where she was a faithful member to the end.

Surviving to mourn her passing is one son, Harry Hutchison of Delafield, Wisconsin; one sister, Evelyn Ulrich of Los Angeles, California; three grandchildren, one great grandchild, many friends and other relatives.

Interment was at Floral Hills cemetery.

## Silva J. Rudd

Silva Jane Bressie was born April 24, 1900, in Oelwein, Iowa, to David Yancy and Mary Espanella Hines Bessie. She passed from this life March 16, 1985, at the age of 84 years, 10 months and 20 days.

She was preceded in death by her parents, one infant sister, and one brother. Silva lost her father in 1908, when she was 8 years old.

She saw the need to be born of the water and the Spirit, so she was baptized in Christ on December 17, 1910, and was confirmed a member of the R.L.D.S. Church in Oelwein, Iowa. She often testified of how the ice had to be cut for the baptism and how she then walked part of a mile to change into dry clothes and she never caught cold.

On December 1, 1911, her widowed mother, Silva, and her brother, Wilford moved to Independence, Missouri, to be with the Saints in the "Center Place."

Silva came into the Church of Christ (with headquarters on the Temple Lot) in 1918, and was a faithful member throughout her life.

She became the wife of Albert V. Rudd in 1930 and they had over 54 happy years together.

They were blessed with one son, Albert V. Rudd, Jr.

She enjoyed being a homemaker, wife and mother. She kept very involved in her son's school activities and was active in PTA. She participated in organizing and in preparing one of the first hot school lunch programs for the Independence Schools.

In 1956, her son presented her with her daughter-in-law, Grace, whom she loved very much. To this union was born her granddaughter, Denise, in 1958, and in 1962, her grandson, David. These grandchildren were very close to their grandmother, and she was privileged to see them daily, since they always lived next door to her.

Two other grandchildren were added to her family when Denise was united in marriage with Greg Evans, in 1979, and David and Becky Fann were united in marriage in 1984.

Silva was a woman of great faith in God. Nearly 18 years ago, she suffered from cancer, but was blessed by the Lord, enabling her to live an active and fruitful life and to fulfill her wish of being able to see all of her grandchildren finish their education.

The funeral service was held on March 20, 1985, at the Speaks Memorial Chapel, with Elder J. Maynard Case and Elder C. Leroy Wheaton, Jr. officiating. Sister Mary Lois Bryant, organist, played a medley of Sister Rudd's favorite hymns, preceding the service. Among the selections played were: "I Have Found the Glorious Gospel," "In the Light," "One Day When Fell the Spirit's Whisper," "The Spirit of God Like a Fire is Burning," "Onward to Zion," and "Home, Beautiful Home." "The Old, Old Path" was sung by her "four" grandchildren, David and Becky Rudd and Greg and Denise Evans.

She was laid to rest in Woodlawn Cemetery. She will be sadly missed by her family and many friends.

### The Twenty-Third Psalm

*(which was used as a text for the funeral service)*

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 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. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Sure goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

# Pathlights

## The Foot Of Christ

A few Sundays ago I had a wonderful experience that I would like to share. I had to work the day before, from 6:00 p.m. Saturday to 6:00 a.m. Sunday. I was very tired and didn't want to go to church, and my friend who sometimes drives for me after a night shift without sleep, didn't want to make the fifty-mile trip that day. To top it off, for some unknown reason I didn't particularly like the minister who had been announced to preach that day.

I had learned the hard way about not attending services, so I decided to go anyway. I prayed that I would be able to make the trip safely and also I prayed for the minister — that he would give a good sermon and for myself that I would be able to receive good, and to love him more.

We had an excellent Sunday School class in which I was able to participate. Just before the minister got up to give the sermon I woke up! All tiredness left me and *I knew beforehand what the minister was going to preach about*: brotherly love, unity and thinking or speaking evil of others. His sermon was beautiful and inspirational. Many of my problems were revealed but best of all my ill-feelings toward him vanished. All my prayers were answered!

Later on I heard a scripture about the body of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

But now hath God set the members every one of them in the body, as it hath pleased him.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members refoice with it." (1 Cor. 12:12,15,18,26)

I have begun to notice this in my life. When I was spiritually sick I suffered, and so also it seemed that my brothers and sisters suffered with me, to a degree. Also, when I was spiritually striving I noticed my brothers and sisters doing better.

I hope and pray that I may always be trying to do my best. I would hate to think that my unrighteousness might be hindering the Local and the Lord's work. I also have learned the necessity of prayer for each other, and especially for the ministry.

Your brother in Christ,  
Mike Kelley  
Phoenix, Arizona

## God's Safety Patrol

Many times in our lives we receive blessings from the Lord. I would like to relate one such blessing. This was a blessing I received at a time in my life when I had only a casual interest in the Lord with very little understanding. It was not until many years later that I even realized that it was the Lord that had done this for me.

I was around 12 or 13 years old at the time and a few of us were visiting at a friends house after our Boy Scout meeting. For some reason we decided to do something or other and we had to cross a busy highway. It was dark (and at that age not being overly careful) and as I was running to cross the highway I quickly looked both ways and, not seeing any cars coming, proceeded to run across the highway. As I reached the center stripe, too late I saw the headlights of a car right there giving me no time to stop or change direction. One more step, as I recall, would have put me right into the hood part of the car. In mid stride it seemed like a hand came against my chest holding me from proceeding and I remember the car passing right in front of me. It being a small car, I remember that I was so close to it that the upper part of my body seemed to be suspended so I was looking down on the car as it passed in front of me. As soon as the car passed I was immediately allowed to proceed. The stretch of highway that this took place on was, at that time, a 60 mph zone and I thank the Lord for keeping me from what would have been, at the least, a serious accident or even possible death. The Lord, indeed, is to be greatly praised.

Priest Ken Oar  
Phoenix, Arizona

If there is a testimony in your life I can use in this series, please send it to:

Path Lights  
c/o Melissa McGhee  
2533 Glen Lane  
Independence, Mo. 64052

## Oklahoma News

Greetings from all of us to all of you!

The forsythia and redbud are blooming! The purple martins are gliding high in the air. I can hear other birds as they go about their springtime chores. In the distance, I can hear the mournful call of the turtle dove. Springtime, 1985, is beautiful!

It might not seem so beautiful if I were not so aware of God's blessings. It might not seem so beautiful if I were seriously ill, or hungry, or living a life without love. My testimony this day is of love. Love from your family can be a great healer. Love from your friends can make you very humble. Without love, you surely would have no hope, no life of peace and contentment, and you surely could not have salvation. Life would be desolate!

It is with love that I bring you an up-to-date report of our church families. We are few in number, but we are powerful because we love. In each of our respective communities, everyone knows us. Our kids are doing fine, in fact, extra fine. Our husbands are successful in their chosen fields. The ladies are busy with a profession or other worthwhile activities. The very best of all is, when we all gather together on Sunday morning to worship, we gather in love and thanksgiving.

First, I want you to meet the Elwell family, M.G. continues to work for Mission Insurance Company and Laura Mae teaches foreign language in the Edmond Public Schools. Spanish is her second language, but she teaches French, too. M.G. and Laura Mae are proud parents of two handsome, well behaved little sons. Greg was six recently and Jerry was two. Greg is at the age where he doesn't miss a question in Sunday School. If Jerry is a "terrible two," I haven't noticed. He is sweet! The Elwells are a family you'd enjoy knowing.

Mike Martin and his fine family live in Norman (Mike is Laura Mae's brother). Mike is a young man I quoted as saying, "We don't baptize members, we just steal 'em!" (This was about the time when the Beem family joined us.) Mike continues to be very successful in his steel business. His pretty wife, Barbara, is busy keeping the home running smoothly and sometimes works outside the home in the business world. Their son, Darrell, has finished high school and is now a member of the U. S. Air Force and is stationed in Colorado. Donna, a junior in high school, is as busy as a bee. She is a good student and usually has a part-time job. Missy, in junior high, is making a name for herself as a singer. The Oklahoma University basketball team was honored when she sang at their spring banquet. The Martins are a busy, loving family.

The Kimballs continue to scare us to death! A few years ago, Steven frightened us when he fell off a

wagon while on a hayride. The wheel ran over his head (He is fine, now). In December, Jeff shocked himself and his family when he was involved in a very serious car accident. His head went through the windshield! He endured MUCH pain. God heard our prayers, for Jeff was home in time for Christmas. We, in Oklahoma, praise God for the great blessings bestowed on these two fine young men.

When I called Barbara asking for family news, she replied (all in one breath), "we are just great and the boys are making all A's!" Mike and Barbara, like all our families, are proud of their kids. Mike works his heart out in Oklahoma City at the GM Assembly Division. Barbara is the favorite substitute teacher at their public school. Jeff is a sophomore and Steven is a seventh grader. They both continue to be active in sports, in spite of their accidents. The Kimballs exemplify a loving Christian family.

Our pastor, Dr. Larry Beem, has a thriving professional business at the Moore Family Clinic. His helpmate, Jewel, is busy with gardening and art shows. Jewel is blessed with an unusual talent and she has cultivated it. She is an artist. Larry, Jr., is a student in Moore High School. He makes good grades and works part-time. Christy, as a fifth grader, is a charmer. She studies hard and likes to look after the little ones at church. Their daughter, Cherie Doesburg, and her husband visited her family recently. This was a happy time for the Beem family for it had been a long time since Cherie had been home as they have been stationed in Germany.

Phillip and Patty Beem chose February 14 as their wedding day. They were married in the Beem home with Phillip's father, Larry, performing the ceremony. It was a very hallowed wedding with only family and dear friends present. It was a happy day, too, for Pattie's small daughters, Tatum and Jessie. The Beems are a bigger and happier family because of this sacred day.

The Beem family has brought to all of us in Oklahoma a happier and satisfying church life. Brother Larry's sermons are always interesting and edifying. They are a loving and caring family.

We don't see as much of Elder Frank Fann and his helpmate, Carol, as we'd like. Sugarland, Texas, is in the Houston area and is far enough away to make visits rare, indeed. They have a small group of church members that meet together whenever they can. remember them in your prayers.

We have a young church family who moved to Wichita Falls, Texas, recently. They meet with us whenever they can. They are Michael and Susan Eccleston and baby daughter. Michael is stationed at Sheppard Air Force Base. Susan is of the Leighton-Floyd family. We are so glad to have them worship with us.

My family is well and happy. Our Bill is located in

Tulsa. He writes software for a computer company in California. Our Marilyn lives in Shawnee, not far from the Kimballs. She works for First Federal Savings and Loan. My husband, Harold, retired from our university a few years ago. He works part-time at a physical fitness center. I continue to teach in our neighboring town.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14) In early March, I called for the Elders. They anointed my head with oil and prayed over me in the name of the Lord. I received a great blessing during my recent gallbladder surgery.

We continue to enjoy our visiting ministry from Independence. We hope they will continue to visit us.

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of His Son Jesus Christ," (Moroni 8:53).

Reporter,  
Alzada Massey

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## Houston Local News

*Mary Jane Medders, Reporter*

Greetings from southern Missouri, to all everywhere.

"Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

Our priesthood is interested in the welfare of our souls. I pray we will listen and obey the commandments of God. We must be aware that we are living in the last days.

Brother James reminded us, "We call upon our Lord when we know Him. We must look to our King for help, and His leadership."

Brother and Sister Case were here in October. Brother Case told us that it is good to desire the gift and power of the Holy Ghost. God works in the hearts of men according to their faith. Christ says we should be like Him. He did all things to please His Father. The gift of the Holy Ghost will help us do these things. We cannot do this on our own strength.

Brother Jones told us that we must give our lives to God, and give Him credit for all the good we do. Our relationship with God is vital to our souls. We have a divine right to expect great things from God and He expects great things from us. We must commit ourselves to God, His service, our time and our abilities."

Gerry Case and family visited us in November. Gerry pointed out to us that the great and spacious building Nephi saw represents the pride of the world.

We must love our enemies and pray for them that persecute us.

Brother and Sister Sheldon were here in January. He talked to us on prophecy and explained Micah 5:1-7; Deuteronomy 32:1,2; Jeremiah 31:6,7; 15:16,17; 31:31-34; 50:4,5.

We want to welcome Brother and Sister McGuire back into our congregation. Thank you, God, for blessing us with their presence, and others from that locality to study and worship with us.

We have enjoyed Richard Phillips speaking to us a couple of times recently.

Brother John Jones, Brother Cliff McGuire, and Mary Jane Medders have had a few days in the hospital recently, but the Lord blessed them and everyone is back in church.

Dee Anna, Grant and Nancy Hutcheson spent a few days recently to help Grammy (your reporter) celebrate her birthday. Tommy, Jennifer, Janna and Jared Medders were there, too. Birthdays seem to get better each year.

Thoughts to remember: "One of His disciples said unto Him, Lord teach us to pray." Luke 11:1. "Men ought always to pray, and not to faint." Luke 18:1.

### Make This Your Daily Prayer

Bless me, heavenly Father, forgive my erring ways,  
Grant me strength to serve Thee, put purpose in my days . . .

Give me understanding enough to make me kind  
So I may judge all people with my heart and not my mind . . .

And teach me to be patient in everything I do,  
Content to trust Your wisdom and to follow after You . . .

And help me when I falter and hear me when I pray  
And receive me in Thy Kingdom to dwell with thee some day.

—Helen Steiner Rice

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The Mother's love is like God's love: He loves us, not because we are lovable, but because it is His nature to love . . . and because we are His children.

Earl Riney

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Every morning lean thine arms awhile  
Upon the window sill of heaven  
And gaze upon thy Lord.  
Then with the vision in thy heart,  
Turn strong to meet the day.

Author unknown.

## Second Annual Young People Cross Country Trip

Please plan well ahead to attend the second annual Young People's Bus Trip to the Arizona Camp for All Ages and points West. This year, the group will leave Independence, Missouri, June 29th (Saturday) and return approximately 12 days later.

It is extremely important that you contact the sponsors well ahead of time with either questions and/or reservations. Cost will be \$100.00 per person. Contact Brother Randy Sheldon at Route 1, Box 315, Grain Valley, Missouri 64029; or call 816-229-6712. For ages 13 to 30 only.

Considering the fact that this trip includes gas, food and lodging, and a very good time Spiritually (and otherwise) for two weeks, the cost is well worth it. Following the three-day Arizona Camp for All Ages at the Walnut Ranch in the Mogollon Rim Mountain Country, the group will spend time investigating nature in the remote regions of Northern Arizona's mountains.

### COLORADO REUNION

The annual Colorado Reunion will be held at the Church of Christ, 3233 B½ Road, Grand Junction, Colorado, on June 14, 15 and 16, 1985.

Everyone is invited to meet with us and partake of the spiritual feast that can be ours. If you are not able to come, please remember us in your earnest prayers.

Please contact one of the committee to let us know how many we should plan to accommodate with housing and meals.

Call or write: Marvin E. Ely  
236 - 32 Road  
Grand Junction, CO 81503  
303-434-8149

Ronald W. Church  
322½ - 27 3/8 Road  
Grand Junction, CO 81503  
303-241-5372

Robert L. Ely  
3201 B½ Road  
Grand Junction, CO 81503  
303-434-8090

We are looking forward to welcoming you in the name of our Lord and Saviour, Jesus Christ.

### MICHIGAN STATE REUNION

The Michigan State Reunion will be held June 15 and 16, 1985, at the Bradley Local, Bradley, Michigan. As usual, meals will be potluck.

Anyone needing housing, information on camping facilities, or any other information regarding the reunion may contact:

Elder Laverne Lussenden  
204 Oak  
Hopkins, Michigan 49328  
Phone: 616/793-7245

Please make a note of the dates and plan on attending and making this the biggest and best Michigan State Reunion ever. We need you all, and you all need to experience the spiritual enrichment you receive from attending and renewing acquaintance with your brothers and sisters in Christ.

Reunion Committee: Norman Trudgen  
Jeff Butts  
Jay Lee

## Tri-State Reunion - 1985 August 30 to September 2

The Minneapolis, Minnesota, Church of Christ is blessed again this year with being able to obtain the group Camp of beautiful Whitewater State Park for the above dates. About ten miles north of St. Charles, Minnesota, it is reached on State Highway 74, which runs through the center of the park.

The separate cabins for sleeping, the large kitchen and dining room, and meeting room, make it the ideal spot for coming together for worship and fellowship. The natural setting of spectacular nature for spare time recreation isn't anything ho-hum, either!

All you will need to bring along, are: Warm blankets (chilly last year), plain clothes, towels, and personal items you will need for your health and comfort.

Let's make the canyon walls ring with God's praise! Make your plans to join us! Address the welcome news that you plan to come, to: Merlin Eddy, 12115 Rich Valley Blvd., Rosemount, Minnesota 55068.

**NOTE:** A nominal park-use stamp must be purchased at the park office for each car entering the camp. Inquire for day rates.

