

# 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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Number 11

13 And of Joseph he said,  
Blessed of the Lord be his land,  
for the precious things of heaven,  
for the dew, and for the deep that  
coucheth beneath,

14 And for the precious fruits  
brought forth by the sun, and for  
the precious things put forth by  
the moon,

15 And for the chief things of  
the ancient mountains, and for  
the precious things of the lasting  
hills,

16 And for the precious things of  
the earth and fulness thereof, and  
for the good will of him that  
dwelt in the bush: let the blessing  
come upon the head of Joseph,  
and upon the top of the head of  
him that was separated from his  
brethren.

17 His glory is like the firstling  
of his bullock, and his horns are  
like the horns of unicorns: with  
them he shall push the people  
together to the ends of the earth:  
and they are the ten thousands of  
Ephraim, and they are the  
thousands of Manasseh.



1 Woe to the land shadowing  
with wings, which is beyond  
the rivers of Ethiopia: ...

Isaiah 18: 1-7

Deuteronomy 33: 13-17

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To promote His Teachings & His Church, the Church of Christ;  
To be a voice of warning to His people; To be Zion's advocate.

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**Format of Submitted Material:** Please type all submissions (if possible), on one side of the paper only. Please

avoid overuse of underlining, ALL-CAPS, and *italics*. The most important thing, though, is to send the material — the staff can arrange for typing or otherwise prepare anything you send.

**Word Processors/Computers:** We can utilize text files on an IBM® or compatible computer floppy disk of any size or format and nearly any word processor. If you have this capability, it is a big help to our process.

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## TITHING: TEMPORAL OR SPIRITUAL?

By Elder Alvin L. Harris

I hear questions from members and visitors: Why do we operate the church as we do? How do we pay our bills? How do we handle donations, collections and tithing? Paul addressed tithing in Hebrews 7: 1-6. The actual happening, where Abraham paid tithes to Melchisedec, is recorded in Genesis 14:20 and in the Book of Mormon, Alma 10: 8-10, which gives a definition of "tithes," and connects tithing, the temporal side of the church, to the spiritual side of the church. Reference is condensed:

". . .yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, . . . it being his order; . . . they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord."

Life now is different than in Melchisedec's and Abraham's day. "Tithing" is defined differently. In Bible dictionaries, "tithes" means

literally one--tenth. Words are defined by world usage. Definitions are not sacred and change from year to year. An example is the word "gay." Twenty years ago, "gay" wasn't defined, by usage, as it is today.

Leviticus, Numbers, and Deuteronomy record several types of tithing: changing property for money; tithing flocks and grain; dealing with debts, and one place speaks of a one--fifth tithes, which is twenty percent. Our church defines tithing as ten percent of our income; however, unlike many churches, we do not ask about anyone's income or demand pledges. Members give what they choose, as they are able. A problem facing us today, also faced Alma's people: day--to--day life, just making a living.

Alma told the priesthood about tithing in Chapter 10, using something historical; the story of Abraham and Melchisedec and their temporal and spiritual relationship. Christ also used history, quoting Malachi, chapter 3, verses 8-11, to reprimand the people in The Book of Mor-

mon, III Nephi, 11: 11-15.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

They did live differently than we do. Our church has a "storehouse fund," for aid. We don't have a closet, full of food; or a barn, full of cows. We can't give someone a milk cow, and they don't usually have a place to put a cow. Instead, we buy them milk. It's different, but the end result is the same.

Christ spoke to the crowd in Matthew 23: verse 23:

“Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

Unlike the reprimand in III Nephi from Malachi, Christ didn't scold the Jews for not keeping the tithing law, but for neglecting judgment, mercy, and faith. He tied spiritual attitudes to temporal laws. Was Christ teaching a tithing law, the aid of people, or a spiritual law? Or are they the same?

Proverbs 3: 9-10 uses “substance” for things we own:

“Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

Delivering substance or first fruits to the storehouse was the tradition. Depending on the law they were under, a tenth or a fifth was given to the Lord.

Jesus was near a collection box or trough, called the “treasury,” where people could drop money, as they entered the synagogue, in Mark 12: 41-44

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

Christ did not condemn the tithing law, the givers, or the use of the money box: but compared attitudes in which the gifts were given. He tied the gift of money to the spiritual gift.

Alma 16: 120-224. Reference condensed.

“Cry unto him over crops . . . that ye may prosper . . . over the flocks, that they may increase. . . . Pour out your souls in your closets. . . your secret places . . . your wilderness. Let your hearts be full, in prayer unto him continually for your welfare, and the welfare of those around you. . . . After ye have done all these things, if ye turn away the needy, and naked, and visit

not the sick and afflicted, and impart not of your substance if ye have, to those which stand in need. . . . your prayer is vain, and availeth you nothing, and ye are hypocrites who deny the faith.”

Isaiah 58, also ties together our temporal and spiritual need to care for one another. Verses 6-7

“... to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

In Mosiah 2: 25-36, King Benjamin's proclamation deals with giving substance, and forms a thought parallel to the quotation from Malachi in III Nephi and the quotation from Matthew. One talks about being robbed of tithes: the other about being robbed in weightier matters. King Benjamin does a beautiful job integrating these thoughts: First, talking about succor and need; then about spiritual things: whether to serve the devil or not; about children

*(continued on p. 202)*

# GRANVILLE HEDRICK, PROPHET.

SYNOPSIS OF SERMON DELIVERED ON TEMPLE LOT,  
OCT. 4TH 1896. (Parts 2&3 of 3)

**Delivered by Apostle  
Haldeman.**

It is the practice of some Mormons to prove revelations by other revelations. I will not do this. I will proceed to draw my proofs from Ridpath's History of the United States, a history of facts. It would be impossible to set down all that has happened in this little book, it is only the most startling things that have been told in this history; only the most important facts have been chronicled. I will begin with the Chicago fire. Ridpath's second volume says;

"The year 1871 is noted in American history for the burning of Chicago; fire broke out which swept into a blackened ruin the whole district between the North Branch and the lake as far northward as Lincoln Park. The area burnt was 3 1/2 square miles; nearly 200 lives were lost and \$200,000,000 worth of property destroyed. No such terrible devastation had been witnessed since the burning of Moscow in 1812. The Chi-

cago fire stands first in the amount of district burned over, second in the amount of property destroyed and third in the suffering occasioned, among the great conflagrations of the world."

Let me tell you that \$200,000,000 in old times often represented the wealth of a nation. A man could not stack it up in a lifetime. I have read detailed accounts of the burning of Chicago, and people actually suffered and died from starvation. Famine actually followed the destruction of property in that case. There is one case of famine if we should meet with no other. Ridpath continues:

"A few days after the presidential election the city of Boston was visited by a conflagration only second in its ravages to that of Chicago in the previous year. On the 9th of November the fire broke out on the corner of King and Sumner Sts., and continued to burn until the 11th. The best portions of the city, embracing some of the finest blocks in the United

States were laid in ashes. \$80,000,000 worth of property and fifteen lives were lost in this conflagration."

The revelation of Granville Hedrick was fulfilled in these fires, as far as destruction was concerned, if there had been no other destruction. Another fulfillment was the trouble arising from the reconstruction Act.

The military spirit was still alive in the country and the issues of the civil war were re-discussed with much bitterness. On these issues the people divided in the election of 1872.

But somebody says, you have told us about a wee patch of famine and some considerable destruction of property, but what about that war? I will continue to read from Ridpath:

"In the spring of 1872 the Modoc Indians resented the efforts of the Government to remove them to a new reservation, and kept up a war during the winter. In the midst of a counsel the treacherous savages murdered in cold blood

General Canby and Dr. Thomas. Mr. Meacham, a member of the commission, was shot and stabbed but escaped with his life. It was the first of June before General Davis compelled the Modoc band to surrender.”

Why, that was only a little bit of a war, says some one; that don't fulfill the prophecy. Ah, but it was bloodshed, and Ridpath says it was war, and the revelation says by bloodshed shall this nation war. So you see it does fulfill the prophecy; but you will get war enough before I get through.

“In 1873 a difficulty arose in Louisiana which threatened to overthrow the peace of the country; for awhile the commonwealth was in a condition bordering on anarchy”—

But I guess I won't read that, as this thing was to happen in the Northern states. I will confine myself to the Northern states that no one may take me to task, although the revelation says that the whole nation shall contend until their liberties are overthrown. I want to call your attention now to a famine that was something more than a little patch. That was the famine of 1874 when grass hoppers destroyed the crops; families in four or five states

who were well to do lived on “shorts;” there was no flour to be had in the country; hundreds of families came in from Kansas on their way back east: they were starved out. The sword did fall heavily and famine quickly followed, just as Granville prophesied. Let me read some more from Ridpath:

“About the beginning of President Grant's second term the country was agitated by the Credit-Mobilier Investigation. Suspicion took hold of the public mind that members of congress had voted corruptly in the legislation affecting the Northern pacific railroad, and a congressional investigation was ordered. Many scandalous transactions were brought to light and the faith of the people shaken in the integrity of their servants. In 1873 there occurred one of the most disastrous financial panics known in the history of the United States. The failure of the banking house of Jay Cooke & Co., of Philadelphia, alarmed the country and other failures followed in rapid succession. Business was paralyzed and many months passed before confidence was sufficiently restored to enable merchants and bankers to engage in the usual transactions of trade. Out of the fluctua-

tions in the volume and value of the national currency had arisen a wild spirit of speculation which sapped the foundations of business, destroyed financial confidence and ended in disaster. Among the evil results which followed was the check given to the Northern Pacific railroad. Jay Cooke's banking house had made heavy loans to the country, and no congress would have dared to vote further subsidies to the railroad enterprise.”

Well, here is another famine, though this time it is a money famine. Just as much a famine as though it had been a famine of water or of food; it created just as much distress and caused as great a panic as though it were flour that had become scarce. Ridpath says:

“During the last year of President Grant's administration the country was disturbed by a war with the Sioux Indians. The discovery of gold among the Black Hills—a region which belonged by the terms of treaty to the Sioux Reservation—created much excitement and a hungry horde of gold diggers and adventurers over-ran the interdicted district. This gave the Sioux a good excuse for gratifying their native disposition and they broke from the limi-

tations of the reservation and roamed at large over Wyoming and Montana, burning houses, stealing horses and murdering whoever opposed them. In the efforts to drive them back upon the reservation Gen. Custer and every man of his command fell in the fight. The conflict equaled, if it did not surpass, in desperation and disaster every other Indian battle ever fought in America. Though other divisions of the army were sent to the scene of hostilities and the Indians were beaten in several engagements, a few desperate bands held out against the authority of the government; active operations were carried on by forays and expeditions some few months before they were completely routed."

Getting serious, isn't it? It must have been a pretty good fight; several thousand savages; biggest Indian fight ever fought in America; beaten in several engagements. So it was not only one fight, they kept at it. Some people may think that was not war. I think it was. But the country's struggles were not confined to wars with Indians. They are going to have a little fighting among themselves now. Hear what Ridpath says:

"In the summer of 1877 a

great labor disturbance occurred known as a railroad strike. Disputes and outbreaks for years had their origin in the question of wages. Travel and commerce had been frequently brought to a standstill by the determined opposition of employees. Working men and capitalists had for some time maintained toward each other a kind of armed neutrality, hurtful alike to the interests of both. The reduction of ten per cent in wages was violently resisted by employees. Workingmen entered into combinations, left their posts and prevented the running of trains and set the officers at defiance. The militia was called out by Gov. Matthews, but was dispersed by the strikers. The President ordered troops to the scene and the rioters were scattered with nine killed and many wounded. In the meantime the strike spread everywhere. In less than three weeks the insurrection was universal except in the cotton growing states. Travel ceased, freights perished en route and business was paralyzed. Mobs and rioters held a reign of terror unparalleled in the history of the country. The lawless violence and madness of the scene recalled the days of the French revolution. Many buildings

were burned; 125 locomotives and 2,500 cars laden with valuable cargoes were destroyed amid the havoc and terror. The insurrection was not suppressed until nearly one hundred lives had been lost and property destroyed to the amount of 3,000,000 dollars."

I want to stop a minute and ask if you know the definition of war. Let me read what the dictionaries say: "War is a contest between nations or states, (International War) or parties in the same states (Civil War) carried on by force of arms; a state of violent opposition or contest, hostility, enmity." I can cite you to wars in Europe where not a drop of blood was shed, but here was a war in earnest. That was no boy's play let me tell you. Though those men were not equipped, nor drilled, nor marshaled for war they were just as much an army as though they had been armed with all the equipment of war.

The records of the Secretary of War at Washington disclose the fact that over 11,000 troops were under orders in the State of Pennsylvania alone, to quell these terrible risings. A portion of the troops stationed at Pittsburgh engaged a force of armed

strikers numbering over 20,000 men. On that occasion blood flowed and lives were lost. The scene at Pittsburgh was paralleled throughout a dozen different Northern states. Does not this fulfill the definition of war as expressed in our dictionaries? Was not this "violent opposition, contest, hostility?" Will any fair minded man deny that this was war according to the defined meaning of the word "war?"

The local authorities at Pittsburgh were not able to cope with this "violent opposition" (war) so great had it grown, but government and state troops were necessary to suppress it. If that is not war, my brothers and sisters, it is a pretty good imitation. I want you to notice right here that it took years to bring them to this; it did not all happen in a minute. This thing had been fermenting for a long time. Ridpath says that disputes and outbreaks for years had their origin in the question of wages, and travel and commerce had been frequently brought to a standstill. As early as 1871 blood was shed in New York from these very disputes and the governor was compelled to call out the troops to put down the riot; so you see that the revelation of

Granville was fulfilled in this alone, if I should mention no other. This very question had been the means of wars on a small scale all the years from 1871 until the greater outbreak in 1877. Ridpath says:

"On the 25th of the month a smaller and less terrible riot occurred at Chicago. In this tumult fifteen of the insurgent were killed by the militia. Next day St. Louis was for some hours in peril of the mob. San Francisco was at the same time the scene of a dangerous attack. Cincinnati, Columbus, Louisville, Indianapolis and Fort Wayne were for awhile in danger, but escaped without serious loss of life or property. The sudden outbreak revealed a hidden peril to American institutions."

And now comes another Indian war.

In the meantime a war broke out with the Nez Perce Indians of Idaho. This was the beginning of difficulties. They committed many depredations and a hard battle was fought before they were completely routed.

Well, I might go on to read about the reign of terror caused by the yellow fever in the Gulf country and how 20,000 people fell victims to

the plague, but these destructions did not take place in the Northern states. The Northern states, however, were taxed heavily to relieve the suffering South. I have read enough to justify me in saying that revelation was true. If there had been but two wars it would have fulfilled the revelation, but I have read you four. When war takes the shape of a howling mob crying for blood it is the worst kind of a war. When blood flows and lives are lost it is war. How much blood do you want to be shed before you call it war? Ridpath puts on record the things which Granville foretold. If he had been a member of the Church of Christ he could not have told it any better to fit the case.

Says some one; "you have made that part plain enough; now tell us how our liberties terminated in 1878; explain that to us and then perhaps we will give credence to your wars." Well, let us see what Ridpath has to say about the results of the presidential election when Hayes was candidate for the Republican party and Tilden for the Democratic party. That was in 1876.

He says:

"Both parties claimed the victory. The public mind was



greatly agitated. More than once was heard the ominous threatenings of civil war. Debates in congress seemed interminable, irregularities and frauds were practiced and spurious returns came in from some of the states. Congress agreed that the disputed election returns should be referred to a Joint High Commission for judgment, and the Republican candidate was declared elected.”

Well, that didn't terminate the liberties of the people, did it? But let me ask you what constitutes the liberties of this Nation? You fail to answer. I will answer for you. They consist of the untrammelled franchise of the people. It is by the ballot that the people are free, and different from nations which are monarchial. It is the ballot which has made for us the wisest and freest of any government upon the earth. The Gentiles came upon this land to be free from their mother Gentiles, and they declared their independence, and in that declaration all men were declared to be free and equal. The Constitution of the United States provides that a president of the United States shall be chosen by electors. A great many people think that they vote directly for the president, but

this is not so; each state votes for a certain number of electors; we, the people, vote for the presidential electors and they are sent on to Washington; it is their vote that elects the president. In 1876, when the electors assembled there was a cry of fraud put up; they were evenly balanced and they knew not what to do. Mr. Tilden claimed the election and Mr. Hayes also. There was but one way to settle the difficulty according to the Constitution of the United States. That Constitution was the embodiment of the principles of those people who came to this land to obtain freedom, and by its provisions we were free. God, through man's instrumentality framed it according to His divine will and pleasure. By its provisions the president should have been elected by the electoral college. The ballot was the emblem of our freedom, and any man who interfered or tinkered with it interfered with the liberties of the people. Each party charged the other with fraud, and they knew not what to do! Why? Because the blood of innocent men and women cried out unto God; because cries had been addressed unheard to the governor and to the president. No wonder they were perplexed.

It was the vengeance of God Almighty. No wonder that God sent confusion to the nation; retribution decreed that the liberties of the nation should be taken away. Those men took a step that was not in conformity with the law, and in its character was revolutionary, and appointed a Joint High Commission to settle the difficulty, and in that act our liberties were lost; they went behind the returns and unseated certain electors; they interfered with the rights of the ballot; they created a new electoral commission and the complexion of the college was changed; they committed an act which had no precedent or parallel in all history; the ballots were not counted as they were cast, and hundreds of votes were counted which never had an existence. They went contrary to the provisions of the Constitution of the United States, and by so doing, the liberties of the people were taken away and the government was overturned. They trespassed upon lines laid down by the fathers of our country, which to violate is treason; doing away with the Constitution of the United States wherein we were free. This people lost their liberties and they are lost today. But, say you, that occurred in 1876

and the revelation says the liberties shall terminate in 1878. How will you harmonize it? In this way. Congress, with her law making powers ratified the action of the Joint High Commission in the year 1878, thus making it a law binding upon the people. This government which was founded by Washington was overthrown. The moment that Congress sanctioned the action of the illegal Joint High Commission it was law and binding and that moment the revelation of Granville Hedrick was fulfilled. We had to accept that which was saddled upon us at that time. We are slaves, and if you don't know it, it will not be many years until the fact will be made manifest in all its heinousness. You certainly will agree with me that when the right of ballot is taken away we are no longer free. "By bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878." Who will dare deny that this has been fulfilled to the very letter? Where are the people's liberties today? How is it with those who have to earn their living? They must vote according to the ideas of the monopolists or lose their posi-

tion; thousands who go to the ballot box are intimidated before they go and dare not vote according to the dictates of conscience; many men are in danger of their life because of the threats made to them if they dare to vote for the party not favored by their employer. If you say this in not so you make a mistake. Talk about liberty! There is little true liberty in the nation. Those of you who have been able to observe the elections in our little town must see that the casting of the ballot is a farce.

But after this—what? "Anarchy and destruction shall reign throughout the dominions of the wicked." And has it not? All along the line since 1878 the history of this nation has been strife, labor troubles, animosity, stagnation in business, rage for labor organization, panics, bloodshed, man against man and brother against brother, tidal waves, cyclones, socialism, increase of crime, wars and rumors of wars, floods, pestilence, diseases, religious frenzy, etc. Is not this destruction? Read the daily papers and see what terrible things are transpiring in this nation such as never were known before. Do you wonder that the hearts of men are failing them?

In 1886 anarchy raised its head and ranted in Chicago and openly defied the law; and anarchy has had a lodgment ever since. If you do not know it, it exists right in Kansas City; and it threatens not only men, but people; it threatens the nation. If the signs of the times are correct anarchy is getting worse every day; it has raised its head to a greater height. This great silver movement is boldly stamped as anarchy by many of the great men of the day, whether justly or not I do not say.

But this is not all. There is a part of the revelation yet to be fulfilled. God said he would gather his people and they should grow up unto a peaceable multitude whose delight would not be to shed blood. We see omens in the signs today. You may regard my remarks as the ravings of a disordered mind, but as sure as I live, not only Granville Hedrick will be vindicated, but God will show that he has kept this Temple spot for his own purpose. Great events are at our doors; the building of the Temple draws nigh; the first step has been taken which has placed in the hands of my brethren this spot that is consecrated for the building of the Temple.

*(Continued on page 207)*

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# The Gift Of The Holy Ghost

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EDITORIAL BY JOSEPH SMITH JUNE 15, 1842

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion (by which) to arrive at a knowledge of the things of God, which can only be

known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organize the Priesthood, that no man can be,

called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness Bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that (no man can know that Jesus is the Christ, but by the Holy Ghost. We believe in it, this gift of the Holy Ghost) in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vulgarities, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not

believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake in tongues and prophesied." Phillip also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money that he might possess the same power. (Acts VIII). These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are gifts of the

Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again: "Do all prophesy? do all

*"Follow after  
charity and  
desire spiritual  
gifts, but rather  
that ye may  
prophesy."*

speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the

Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all; that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul in I Cor. XII, says, "Now concerning the spiritual gifts brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in chapter XIV, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a Church had been baptized and confirmed by the laying on of hands and yet to a Church of this kind, under the immediate inspection and superintendency of the Apostles, it was necessary for Paul to say,

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy,” evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But suppose the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that “Christ ascended into heaven and gave gifts unto men; and He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.” (Eph. IV).

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says “Now ye are the body of Christ and members in particular; 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 Teachers?

Are all workers of miracles? Do all speak with tongues? Do all interpret?” It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand-yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These, then, are all gifts: they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and a Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in his possession the gift of the Holy Ghost. Our Savior was “anointed with oil of gladness above his fellows,” yet so far from the people knowing Him, they said He was Beelzebub, and crucified Him as an impostor. Who

could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost?

But to come to the other members of the Church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. In I Cor. XII, Paul says, “There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. 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 the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to each man severally as he will.”

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is

the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and

*The gift of  
tongues is the  
smallest gift  
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whole, and yet  
it is one that is  
the most sought  
after.*

the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church to seek after and covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it “serveth only to those that believe.” But does not the Scriptures say that they spake in tongues and prophesied?

Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost they would have told us that it was no gift, but that the people were “drunken with new wine”, and we shall finally have to come to the same conclusion as Paul did “No man knows the things of God but by the Spirit of God;” for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a rock,

there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, "What doest thou here, Elijah?"

The Lord can not always

*The Lord can  
not always be  
known by the  
thunder of His  
voice, ...*

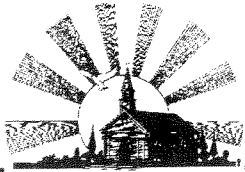
be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die?"

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your

families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may some future time enter more fully into this subject, but shall let this suffice for the present.





## *Path Lights*

# *“Dear God, Deliver Me...”*

On Friday, June 25, 1993, I was working alone in my builders hardware business in Kansas City. Normally, I get very busy during the lunch time hours, but that day was very quiet. Two black men came into the store while I was eating my lunch. One started asking about door locks and their prices, while the other wandered about the store looking. After a few minutes, they left, stating that they were just looking. One minute later, they came back stating that they wanted a deadbolt lock. I turned away to pull the lock off of the shelf and when I turned back, I discovered the shorter man standing next to me, displaying a handgun. He announced that it was a robbery and jabbed the gun into my side.

I knew what they wanted and a sense of calm peace settled over me as I walked towards the cash drawer. For some unknown reason, the man with the gun did not follow me behind the counter.

When I made the motion to open the cash drawer, the man got scared because he couldn't see where my hands were. He raised the gun up over the counter and aimed it at my chest. I immediately backed up and raised my hands trying to cooperate. He came around the end of the counter and asked how to open the drawer. I moved forward and opened the cash drawer, then stepped back. I saw him gingerly start to pull only the dollar bills out. At that point, he ordered me to lie down on the floor. I began to fervently pray at this point, since I was panicking that he would shoot me as he stood over me. As I was splayed out on the floor, I was so scared that I couldn't get past the start of my prayer; “Dear God, deliver me...”. This I repeated over and over to myself.

After this, the robbers asked me, “How do you open the safe?” I thought they were referring to the file cabinet behind the desk since we do not have a safe. I tried to tell them how to open the file cabinet

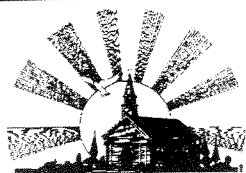
while on the floor. They told me to “GET UP AND OPEN THE SAFE.” I walked behind the desk and opened the top file drawer. They pointed to the floor under the computer table, behind the desk, and said, “NO, THE SAFE - OPEN IT!” I looked at what they were pointing at and said that it wasn't a safe, it was a backup power supply for the computer.

Without being told otherwise, I huddled on my knees with my hands over my head next to the floor, continuing to pray. He asked me if this was everything I had. I answered in the affirmative and prayed that they would be satisfied. I began to panic as I heard them rip the phone lines out of the wall over my huddled form.

As they left, I was basically calm, but scared. I was extremely thankful that no one interrupted and was injured.

As you can imagine, there are so many things to be thankful for. They could have taken my wallet which would have had our address and





## Path

## Lights

# Papa's Prayers

credit cards. I had our personal check book and the business check book available, which would have caused more aggravated hassles of canceling accounts, replacement, etc.

An understanding was dramatically driven home to me of how much our Lord and Savior loves me. He showed that he loves me deeply by delivering me in my time of need. It was a humbling experience, and has shown my wife, Trudy, and I how much we take for granted. Look around and notice the beautiful things He has given us. We pray daily that we never forget this experience and take the time to praise God in all things.

I wanted to share and testify that our Lord, Jesus Christ lives and is watching over us, caring for those who submit and acknowledge His power.

Michael R. Smith  
Independence, MO

I sit her today, feeling compelled to give testimony and praise to God for all the blessings we have received.

In October of 92, my Son, Jason, being 6 at the time, did something he shouldn't have. The result being a broken leg. This came at an inappropriate time, as I was flat on my back.

His sister, Mandy, carried him home. He was screaming and crying. I managed to get out of bed with the help of my husband, Mike to see what was wrong.

We layed him on the couch and finally got out of him that his ankle hurt. Carefully, we took off his shoe and sock, lifting his leg, turning it, trying to see if there was any swelling at the ankle. There was none.

He was so distraught, though we could see nothing outwardly wrong, that Mike carried and laid him in bed with me. We gave him Tylenol. He asked us to call Papa, my dad, Tony Grzincic, to come put the oil on his head

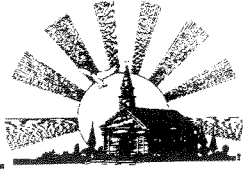
and say prayers. We did, and in the intervening time, Jason dozed.

Dad came and administered to him. He slept all night.

The next morning, around ten o'clock, Mike took him to the doctors. (They had said the afternoon before that they couldn't x-ray his leg till at least twelve hours had passed and the swelling went down - there had never been any swelling) It was his leg that had been broken, not his ankle. We had thought that he had possibly sprained his ankle. He had a cast put on from the top of his thigh to his toes.

We lay in bed together that week. Mike left for work at 2:00 P.M., Mandy got home from school at 3:30 and was a big help. A friend from work came to help. Mom and Dad also came to help. Every night for four nights after he had the cast put on he asked Papa for the oil and prayers.

Three weeks later he had a walking cast put on. He ran with it, literally. Two - three



## Path

## Lights

weeks later it was removed. Two weeks ahead of time.

Physical therapy lasted half the time they said it would. He seldom has problems with his leg now.

In July of 93, on Sunday, he woke with a slight fever. I kept him home. By late afternoon his temperature was slightly below 104 degrees. He wanted Papa to come and say prayers for him instead of us calling the doctor. Within about a half an hour after ad-

ministration, his temperature had reduced drastically,

Three years ago, in November, he had surgery. We were told it would be several days before he would be up and around, back to normal. It was the next day. He walked slightly bent, due to the surgical tape and the place of the surgery, but he was back to normal. I couldn't keep him down.

We have been blessed with an extremely healthy

daughter. And these are only a few of the blessings that Jase has received. He knows it was God that helped him get better. I know because he has told me many times, "See? I'm all better. Papa's prayers on my head made me better." I am grateful for all the blessings this family has received and I thank God for them, though I feel unworthy of them.

Connie Grzincic Payne  
Blue Springs, MO

## TITHING: TEMPORAL OR SPIRITUAL? (Continued from page 188)

and hunger; and finally, whether or not we will perish or be saved in the last day.

We try to decide how to fit the church, baptism, paying the bills, and salvation together. Why, when, and how do we take up an offering? Do we pray over our money?

Can we draw conclusions? Christ taught tithing. It is necessary for salvation, as it affects how we deal with people. No scripture says that, if you don't give tithing

you won't go to Heaven; or do or don't take up a collection, or do or don't have a treasury; however, unless we do something in that category, it can have the same affect. We need to do a good job taking care of things. God leaves how we do it to us. III Nephi 8: 47 says, "watch and pray, always." Verses 47 to 55 tell us what to pray for, leaving nothing out. He told us that, if we pray over our endeavors, we will be more successful. Our prayers

should not be for more money, or be used to intimidate anyone for not giving or to thank people who gave. Because money is a gift from God, entrusted to our hands, we must thank God and pray for discernment to use the gift wisely, for God.

Elder Alvin L. Harris  
Bishop/Business  
Manager

## MISSOURI REUNION 1993

When you come in late to a meeting, you politely sit at the back of the congregation. You see your brothers and sisters and hear of their concerns and blessings. At first they're individuals and in your mind you greet each one. But as the meeting goes on you begin to realize that we are more than the total of all those attending. Not only have we combined our individual strengths, we have also become another unit, and it has its own strength as well. If this unit, this body, is of Christ, then its strength is of Him too.

The song services always show the value of unity and harmony. As the unity of the human body has its opposing parts, so the harmony of voices also has diversity. Many children took part, at least in choosing songs. Sometimes they didn't help sing the ones they had requested. Do they choose them for the words?

Brother Charles Brantner brought the first sermon of the Reunion. It was about the journey of faith, "line upon line; precept upon precept", learning the "weightier matters of the law". Success

comes in a can: You can, I can, we can.

Brother Jack Martin used the parable of the sower to introduce his sermon. In a way it continued the "journey of faith" as he read Jesus' words to his disciples, "Unto you it is given to know the mysteries of the kingdom of God." Brother Martin emphasized the possibilities of this life, "I give unto you to be the salt of the earth," and, they "brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold."

The time between services is a good time for getting acquainted or reacquainted, for becoming a family again. Friday afternoon Oliver Housknecht practiced his piano solo for the service that evening, and then played a few other pieces for his friends gathered around. Those others quietly visiting in the room enjoyed the music too, as well as the sight of a curly haired baby practicing his walking steps in the aisle. The children of one family had small, bright note pads to write and draw on. The little girls made tiny fans one afternoon. As people began to

gather for the evening service they gave them to friends. The ladies tucked them into a pin or buttonhole or held them in their hands and pretended to fan with them. Here and there they bloomed brightly, simple signs of love.

The sermon Friday night, by Jim Case, was about family our families and the Master's family. He spoke of instructions to children and the example of a father, and how they both apply to us. This subject couldn't be covered in one hour and Brother Jim's sermon was an invitation to further consideration. He closed with Jesus' words as a child, "I must be about my father's business."

The dining room committee, chaired by Irene Case, had started their meetings well in advance of the rest of us. The menus and the leftovers were all planned for, and their later meetings even took care of much of the other meal preparations. Yet some of this committee were the first and the last at the church each day.

Though our Reunion prayer meetings are usually in the morning to come together before God to start our day

right, they are much like a family supper. We bring the stories of our lives together for family strength and encouragement and fatherly advice. "This happened to me today (or this year)." "My sister is sick." "My brother was healed." "I need help." "We need to communicate the solid value of this life to the young."

Larry Beem, in his sermon, related a vision of the network of charity connecting people of the family of Christ, both a sign from the past and a goal for the future. "What's important is that we truly love Jesus Christ" that we can truly sing, "He lives within my heart." He spoke of the unity of the faith as the ability to work together for the body's sake.

Brother Placido Kuyoc was the Saturday afternoon preacher. Brother Placido represents his congregations with dignity and joy, as if he carried their hearts in his pocket. Brother Don McIndoo translated for him. We laughed with Brother Don when he became so interested in the sermon his brain slipped a gear and he began translating back into Spanish. They spoke of the need for us to remember and practice the instructions we have heard and been taught

lest there be a "departing from the living God."

Brother Mike Hitt was the preacher on Saturday night. He spoke of getting to know Christ, not just being in the audience. "And hereby we do know that we know him, if we keep his commandments... in him verily is the word of God perfected..." It's not enough to be a good person. There are many good people. We must be a reflection of Christ.

Brother Mike can cram more words in a hour than you can even hear, let alone take notes on. But a way was provided. Brother Ron Temple spent almost the entire Reunion among the records and sound system so tapes of all the sermons are available.

The cleanup crews were organized ahead of time but on Saturday night they hit a snag. People were too busy standing around visiting to get out of the way. There was a crowd and the building was full. If you said goodnight to one friend you met another as you turned around. It was nice for everyone, except maybe those who knew what had to be done before everything was ready for Sunday.

There are always some scenes that stay like snapshots in your mind. Children with Frisbees at dusk on the Tem-

ple Lot, a grandfather and toddler strolling on the grass. The youth sitting on the floor outside the glass doors, listening to the sermon after they arrived late from camp. Pews filling up with families three generations not at all unusual. Brothers, as similar as bookends, serving the Sacrament, and we, like books between them in a row. What is written?

Brother Marvin Ely was the last speaker of the Reunion, warning of the snares and deceits before the day of the Lord. "Watch therefore." "Take heed to yourselves." Try the spirits. It's important that we work on our personal righteousness because "the righteous need not fear." (1 Nep. 7:37 & 1 There 5:4 & 5) "There are such marvelous things in store for those that love the Lord."

Ella Engle  
Reporter

# N E W S

## Farmington local September 15, 1193

In the trust of the blessings of Jesus Christ in each of our lives, the Church of Christ Farmington local also adds its testimony in this monthly report. The 1993 Dakota County Fair, held in August here in Minnesota under mostly clear skies, presented the Church of Christ, Farmington and Minneapolis, locals with the opportunity to spread the gospel of Jesus Christ, to those who attended the fair by witnessing of Jesus Christ, from a Church of Christ (Temple Lot) fair booth.

The fair booth again served to witness, to observers, that the kingdom of God is on the earth today by: providing ministers, who are called and ordained by the True and Living God, to talk with; providing several people to talk to who have taken upon them the name of Christ by entering the waters of baptism and are members in Christ's Church; making Bibles and Books of Mormon readily accessible; displaying some of Christ's own words on the backdrop, in the booth, as well as a model of a Bible and Book of Mormon and the name to

the true church (which was the same background as last year); presenting various, pamphlets discussing scriptural content; and offering a computer program to test ones understanding of scriptures.

The fair booth also helped to increase the faith of Church of Christ members by bearing their testimonies of the fullness of the gospel and showing that God is a changeless God and still does miracles today. Furthermore, the fair booth served as a time for us to draw ourselves apart from the world and study or read scriptures in the times that the turn out was slow, which served as an example. (II Timothy 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.") Prior to the fair, brother Merlin Eddy, concerned as to what our example should be or what part we should play at the fair booth, went to God in prayer, and God showed Merlin to remember the purpose of why we were there, to go with full intent of heart, that we should not think ahead of time that the

fair booth would not be worthwhile, (but we accomplish something by just being there), and to pray before going to the fair booth, to pray while we served at the fair booth, and to pray for those who were working at the fair booth.

Indeed, the purpose for just being there helped others. People are accustomed to seeing the Church of Christ fair booth. Therefore, people from nearby booths come to offer their support when fairgoers respond to us with hostility. Also, one time in the past, I witnessed a woman watching her usage of inappropriate language because of the example we set of being affiliated with a church.

This year, the synopsis of how the fair booth went was, "fewer but better contacts." As mentioned, it did not rain much during the fair, but when it did, the rain helped keep some people inside the building, where our booth was, for an extended time to discuss with us. Some of the questions or items discussed with fairgoers this year were: population in Book of Mormon

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# N E W S

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times, population today, your conscience, tithing, what is our purpose, how are we affiliated with other churches that profess belief in the Book of Mormon, and what is the history of the Church of Christ (Temple Lot).

We enjoyed all the visitors who stopped by the Church of Christ fair booth. The Farmington local also enjoyed fellowshiping with those who visited with us in

church services. Cindy Scott, Sam Gould Junior, Isaac Ferrier, Liza Ferrier and Crystal Ferrier were our visitors in August.

We welcome all members and ministry alike to come and share the gospel of Jesus Christ with us. We also ask interest in your prayers for the fairgoers who stopped by to: discuss, ask for a Book of Mormon, leave their name so they can find out more about

Christ's church, and/or who noticed Christ's words on the backboard and were pricked in their hearts.

Your sister in Christ,  
Patricia Gould

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## Ravenna Michigan

Greetings from Ravenna, Michigan-Church of Christ Local:

Brother and Sister Max and Vivian, Spencer went a week ago to Tennessee, and from there to Cherokee to do more missionary work among the Indians. Sister Marie Piatt is still not in the best of health, and needs our prayers. Wednesday Oct.6, Vivian and Max will be celebrating 37 years of wedded bliss. We all wish them many more years together. Our last meeting before they left Brother Max read in Mosiah about loving one another.

Our three Elders keep

very busy doing missionary work, taking care of our local, and seeing to all our needs. We all thank them for all the loving care they give us.

On last Wednesday night service, Elder Aaron Heath chose Rev. 20:1-8 about reigning with Christ a thousand years.

Sacrament Sunday Elder Gale our Pastor preached on making right choices in our lives. Our next prayer meeting Elder Aaron preached to us in regards to not laying up treasures on earth but in Heaven and to seek first the Kingdom of God. On Oct.10, Elder Aaron was teacher for Sunday

school class and Preacher for the hour. Brother Aaron preached about our being creatures of habit. The meaning of habit is something you do the same way always or a custom. Also thoughts on how often we should attend church, how often we should pray, to keep Gods commandments, be living examples to others and always love one another.

Sister Lois Heath  
Advocate Reporter

# NEWS



## TEENAGERS,

If you like to snow ski, play racquetball, volleyball or basketball, if you like to munch, crunch, or watch the bunch, if you're eager to see old friends or make acquaint-

tance with new friends, if you enjoyed your fellowship at Teen Camp then you'll like this Teen Retreat held in Independence, MO. Dec. 31, 1993. We'll meet at 6:00 P.M. at Hope Day Gym for spiritual and physical exercise. That evening is New Years Eve—We'll celebrate together and make

memories forever. Saturday we'll snow ski from 2:00-10:00 (illuminated runs after-dark). Sunday we'll go to church for a youth oriented service, after that you'll go

back to your homes, near and far having once again been re-kindled to keep the home fires going. There will be information sent to most of the campers later but the only anticipated expense will be approximately \$35.00 to coverskiing if you want to ski (not mandatory). There is a fund set aside to assist in transportation costs via automobile if that car has a load of teenagers.

For more information contact:

Randy Sheldon  
31607 Major Rd.  
Grain Valley, MO 64029  
(816) 229-6712

## GRANVILLE HEDRICK, PROPHET (CONTINUED FROM PAGE 194)

Let Zion and her redemption be foremost in your mind and prayers. Oh, that I might exhort my brethren and those who are without the faith to study these revelations that we may be found walking in the light when the time of the building of the temple shall come. God is preparing us. I hope you will take courage in understanding that God has not left us comfortless; He has put it in the mouth of one of

His servants the steps that are necessary to take, and we have proved him. Let us continue to prove God. The things that mark our existence are well worth our attention. I thank God that we have had that Granville among us, and that he, with others, did not allow themselves to be smirched with the errors that have crept into Mormonism. God holds this little band of people in remembrance; He is with the people of Zion; they will not

be molested when the upheaval comes. Thousands will flock here for safety; let us then be faithful and be the means of not only saving our own souls, but we may do the work of saving others, that in the morn of the resurrection we may not suffer the loss of a single soul, but gather thousands that may be led up hither.

THE END.

**CHURCH OF CHRIST CONFERENCES**

The 1993 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 4. The business sessions will start at 9:00 A.M., Monday, April 5. A Solemn Assembly will be held prior to the conference, April 2 and 3. All services will be held on the Temple Lot.

The 1992 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 19 through 21, at Independence, Missouri.

**CHURCH OF CHRIST PUBLICATIONS**

Send all orders to the Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472

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The balance of these General Church Publications are free of charge.\*

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- Marriage for Time and Eternity? - A Fallacy
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- Zion and the Temple of the Lord
- Does it Make a Difference to Which Church You Belong?
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\*NOTE: Donations will be accepted to cover postage & printing costs.  
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**Sunday School Materials**

Send orders for SS Materials to Becky Sheldon, 31607 E. Major Rd, Grain Valley, Mo 64029. All materials are free of charge to members of the Church of Christ except as noted. Donations will be accepted to cover postage.

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Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence, Missouri, or Phoenix, Arizona, areas.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. Write to the AVVAA Committee, Church of Christ, P.O. Box 472, Independence, MO 64051.

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**PRIESTHOOD VISITATION**

**If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence. The phone numbers and address are listed on the inside front cover.**