

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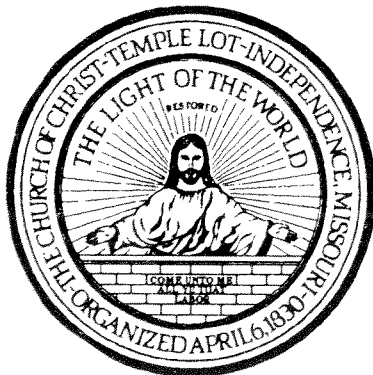
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To promote His Teachings & His Church, the Church of Christ;
To be a voice of warning to His people; To be Zion's advocate.

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Instant in Prayer

By Elder Glenn Gill

In his letter to the Romans, Paul admonishes us to be "instant in prayer" (see ch. 12, vs. 12). However, we cannot be that ready to communicate with God unless every event and aspect of our lives can, potentially, become an occasion to prayer. If we just pray for the sake of praying, nothing worth while is accomplished. Jesus spoke of that exercise as "vain repetitions" (see Matt. 6:7). He followed this comment with a simple, brief example of prayer which is widely known for its meaningful instruction and simple beauty.

Enos prayed for the welfare of his own soul. He prayed all day and still prayed when the night came (Enos 1:5-16). He was communing privately and from the depths of his soul with God. God rewarded him with forgiveness and a message of hope and instruction as the voice of the Lord "came into his mind."

Jesus admonished the Nephites to pray in their families (see III Ne. 8:52) adding the promise that their wives and children would be blessed thereby. He went on to require that the church meet together oft and hold their meetings open to others. Not only did he ask the church to have meetings open to others but re-

quired the church to pray for those who came among them and thereby hold up a light to the world (see III Ne. 8:53-55).

Our thankfulness to God for the provision of our needs; our need for forgiveness and the ability to forgive; and our need to avoid succumbing to temptation are all covered in The Lord's Prayer as a model for us to follow when we hold our own conversation with God (Matt. 6:9-13). He also asked us to pray for those who despitefully use us and persecute us (Matt. 5:44).

James made mention of two other functions of prayer—to bring knowledge (James 1:5-6) and to bring healing to the sick (James 5:14-15).

Moroni discussed charity, calling it "the pure love of Christ," and admonished his readers to "...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 7:53).

As Jesus demonstrated, prayer is meant to be simple, practical and to the point. He advised against putting on a show or using vain repetition in prayer. These things indicate that prayer should be as natural for us as any other activity of life. The scriptures we have referenced here show many

◆ **As Jesus demonstrated, prayer is meant to be simple, practical and to the point.**

everyday practical applications for prayer. Listing them we find prayer may be used for more than just asking favors from God. To reiterate:

- ◆ (Matt. 6:9-13) Pray for basic needs, for forgiveness and the ability to forgive others and for delivery from evil.
- ◆ (Enos 1:5-16) Save deeply personal, heart rending prayer for your private sessions with God, asking His forgiveness and seeking personal assurance from Him. In this setting God may speak to you in your mind with instruction and assurance.
- ◆ (III Ne. 8:52) Fathers need to pray for their wives and children and for the physical, emotional and spiritual needs of their families. Mothers need to pray for their husbands and children, and grandparents for their

children and grandchildren. Prayer makes a parent become more attuned to the feelings and needs of both spouse and children. We have such a great need for these things in the church and among our neighbors today.

- ◆ (III Ne. 8:53-55) The church is a public place. We don't lock our doors to others. However, we don't always make an effort to invite or to welcome them. Christ expects church members to hold those who come into their midst up to God for the blessings they need and follow up with the kind of unfeigned friendliness that accompanies the pure love of Christ.
- ◆ (James 1:5-6) We all know how this scripture affected Joseph Smith as a lad. There is no one that does not lack that vital knowledge that will open the next door of life from time to time. Prayer does help open those doors to understanding.
- ◆ (James 5:14-15) We make much use of the "prayer of faith" that can heal. Read these verses again and notice the exact wording. "The prayer of faith shall save the

sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." What a promise rests in this practice we call

◆ God wasn't thinking of just physical illnesses when He provided the ordinance of anointing and laying on of hands by the elders.

"administration." Have you sought the Lord's uplift for your mental depression or His forgiveness when weighed down in sin? When in anguish or distraction you cannot enter your closet of prayer like Enos—call for the elders and put faith in God's promise. God wasn't thinking of just physical illnesses when He provided the ordinance of anointing and laying on of hands by the elders.

- ◆ (Moroni 7:53) Charity is the mark of a true follower of Jesus Christ. The old law was fulfilled by the ushering in of the "pure love of Christ." Jesus was not sent to condemn but to save, and this attitude

should be ours as we interact with others or we cannot be effective in the mission He has placed upon us saying, "Go ye therefore, and teach all nations, baptizing them...Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19-20). A condemning, holier than thou approach will give us only brief and unsuccessful contacts in our effort to teach and baptize; but a long suffering, kind, humble, unprovokable attitude and our rejoicing in truth and hope will win souls. As a church and as members we must pray fervently for these things to be our identifying mark in the eyes of others.

Even from this brief examination of the subject of prayer we can see that we have every good reason to be "instant in prayer." It is essential for ourselves, for the church and for the community in which we live. We must be quick to take our thankfulness, praise and desire to be pure to Him everyday; to seek forgiveness and the ability to forgive; and to hold up the light that can be ours through a close relationship with God.

- If God has called you, don't spend time looking over your shoulder to see who is following.
 - The measure of a man is not the number of people who serve him, but the number of people he serves.
 - Do good with what thou hast or it will do thee no good.

—Wm. Penn

Beware the Spirit of Criticism

By Amy Schrader

"Enter not into judgment with thy servant: for in thy sight shall no man living be justified" Psalms 143:2.

Enter into judgment with no man, judge not unrighteous judgment for with what judgment ye judge, ye shall be judged. How shall the Lord judge us with love and mercy if we cannot find it within ourselves to take the measure of every other with love and mercy? What is the root of the spirit of criticism? the spirit that looks first for the flaws? that must reduce all others to our own level or less else we feel threatened? that carries, even if unspoken, the inference, "see that, that I don't do."

The spirit of criticism is an antagonist to the spirit of Charity, to the pure love of Jesus. The two cannot occupy the mind and attitude of an individual simultaneously. One is of the nature, fleshly, the other of the spirit, Godly. One is delicate and merciful, the other is ruthless. Whichever is the stronger, by our own willing, must of necessity displace the other. The spirit of criticism is deadly to spiritual fellowship, and fellowship of any other quality than Spiritual is as passing as the moment it occupies, there is no eternal value to it. It is just as deadly to the spirit of love; one does not tear in pieces the object of their love, and criti-

cism shatters.

Mother Teresa of Calcutta, she who has spent most of her life helping the street beggars of India to die with dignity, says, "If you judge people, you have no time to love them." Paul, in 1 Corinthians 13:5, says, "Love thinketh no evil." If the spirit of criticism is opposed to the Spirit of love, is it not then evil? Again in Romans 14:10, Paul says, "But why dost thou judge thy brother? or why dost thou set at nought thy brother?..." Can one be critical of another with-

◆ **Mother Teresa of Calcutta, she who has spent most of her life helping the street beggars of India to die with dignity, says, "If you judge people, you have no time to love them."**

out having made some kind of a judgment? Is not criticism a setting at nought of our brother or sister, as the case may be?

How can we tell if the spirit of criticism has its claws into us? Being aware of another's weakness, failing, even a sin, need not necessarily make us critical of them. It could instill compassion. It is what we do in regard to our awareness that tells on us. Does our heart flow

with concerned yearning for them, or with impatience? Do we talk to God, pray for them, or rush to tell others with a pointing finger? Self-deception can be so subtle, providing a screen to hide ourselves from ourselves; do we prologue a compliment we pay others with a "But," and proceed to relate some uncomplimentary factor? Do we, on hearing someone else compliment another, just as subtly point out a corresponding unlovely characteristic? These are a few measures we can check ourselves on as to whether or not we are possessed or obsessed with a spirit of criticism.

However as much as we may hurt others with criticism, we hurt ourselves even more. Psalms 15 asks a question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" verse 1; verse 3 answers to our subject, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Is not criticism making or taking up a reproach against one's fellowman? If allowed to possess us, the spirit of criticism could keep us from the Lord's tabernacle, off His holy hill.

Let us use the three screens on this matter of criticism. First: the screen of truth. Do we really know the truth of the matter we're critical of? or are we judging on appearances which may or may not reveal

the whole truth? Second: is what we think, feel and say, or are tempted to say, kind? Kindness is an attribute of the Spirit of Love. No faulty child of the Father, and which one of us dare claim we are not, has a just reason for being unkind to any other of his faulty children. Third: what is needful? does the situation call for some action? if so, that action must be motivated by love and concern for the well-being of the object of it. Any action growing out of human reactionary passions, distaste, dislike, distrust, impatience, anger, frustration, self-defence, and all shades of these, will not have the cooperation of the Spirit of Love and will result only

in hurt to both and benefit to neither.

The spirit of criticism betrays the stature of the one that it possesses. The following little rhyme is so pungent to this fact:

◆ **However as much as we may hurt others with criticism, we hurt ourselves even more.**

A little seed lay in the ground
And soon began to sprout;
"Now which of all the flowers
around,"

It mused, "shall I come out?"

It didn't like the lilies,
Too regal and too cold;
It didn't like the roses,
Their colors were too bold.

It didn't like the violets,
Too lowly and too small.
In fact it didn't like any of them
But found some fault with all.

Poor foolish little seed...
And so it criticized each flower
This supercilious seed,
Until it woke one summer hour
And found itself a weed!

Helping Others

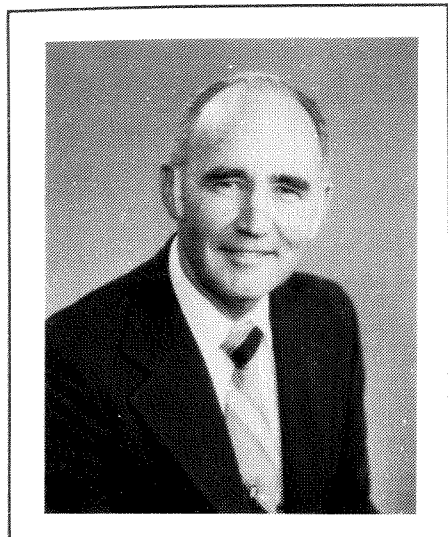
You gave on the way a pleasant smile
And thought no more about it.
It cheered a life that had been dark the while
Which might have been wrecked without it.
And so for that smile that was given there,
You'll have a reward sometime—somewhere.

You spoke one day a cheering word,
And passed to other duties.
It cheered a heart; new promise stirred
And painted a life with beauties.
And so for that word of golden cheer,
You'll have a reward sometime—somewhere.

You lent a hand to a fallen one;
A lift in love was given.
You saved a soul when hope was gone
And helped him on toward heaven.
And so, for that help you proffered there,
You'll have a reward sometime—somewhere.

—selected

Testify to the Truth of the Book



By Apostle Donald McIndoo

If the Book of Mormon was not translated from an ancient history but was written, instead, by young Joseph Smith, he certainly exposed himself numerous times to the criticism of his adversaries. A case in point is the description given by Nephi of the end of their journey in Arabia, where they at last came to the seacoast and "the land which we called bountiful, because of its much fruit, and also wild honey" (1 Nephi 5:62). Here they found forests where great timbers could be cut and shaped for the building of a ship.

Just why is this interesting description of the Nephite journey an evidence for the correctness of Joseph's assertion that the story was not his own, but a translation of ancient records? Hugh Nibley¹,

an historian of the ancient Middle East, tells us, "The best guide to Arabia at the time of the writing of the Book of Mormon imagined forests and lakes in the center of the peninsula, while insisting that the whole coastline was a 'rocky wall...as dismal and barren as can be: not a blade of grass or a green thing' to be found." Yet, in spite of accepted opinion, Joseph wrote of a trip through an inhospitable desert mainland, arriving at a wooded Eden on the southern coast. In the days of Joseph Smith, few non-Arabs had ever visited any part of Arabia, but today its geography is no longer secret. Is the Book of Mormon description an accurate one and, if so, how did young Joseph know the truth?

The *Standard Research Institute: Area Handbook* describes the southwestern part of Oman on the southern coast of the Arabian Peninsula in this manner: "The southwestern coastal plain contains splendid vegetation and birdlife, but only 10 miles inland the low rugged foothills of the Qara Mountain chain begin to rise. This fortunate area receives between 25 to 30 inches of rainfall annually and is the only region in the Sultanate that has continually running streams, small ponds, and waterfalls."

Bertram Thomas², a noted explorer, wrote, "What a glorious place! Mountains three thousand

◆ We find the narrative of the Book of Mormon to be substantiated by facts unknown at the time it came forth.

feet high basking above a tropical ocean, their seaward slopes velvety with waving jungle, their roofs fragrant with rolling yellow meadows, beyond which the mountains slope northward to a red sandstone steppe."

Again we find the narrative of the Book of Mormon to be substantiated by facts unknown at the time it came forth. Our conclusion can only be that Joseph did indeed translate an ancient record written by eye witnesses to the events set forth in the book.

1. Welch, John W., Editor, *The Collected Works of Hugh Nibley*, p. 158.

2. *ibid.*, p. 110.

Israel Will Build the New Jerusalem in the U.S.A.



By William A. Sheldon

Many people who believe in the Book of Mormon are confused as to the connection of Ephraim with America, or the U.S.A. Doubt is incurred because we have no reference to Ephraim in the Book of Mormon except as quotations are made from the words of Isaiah, as found in the Bible. This silence is because the Book of Mormon is a record of a people descended from Manasseh, aside from the record of the Jaredites.

Very early in the record, it is prophesied of the gentiles receiving the Bible, and of bringing it upon this land; of their dominion exercised upon the ancient Americans (Indians); of the Book of Mormon coming by way of the gentiles to that be-nighted people, the remnant of Jacob, in the latter days; of

the gentiles rejecting the fullness of the gospel (3 Ne. 7:34-35), and yet of gentiles being numbered with the remnant of Jacob to build the New Jerusalem upon this land (3 Ne. 10:1-2; refer also to 3 Ne. 9:101-106). We see considerable reference to "gentiles" in connection with the remnant of Jacob (Indians), but nothing relative to Ephraim in such a connection. Nevertheless, in the light of our preceding sections or parts in this treatise, I insist that Ephraim (the tribe) had been scattered among the gentiles, and as such, became gentiles, for their identity was not maintained as being a part of Israel.

While it is true that immigrants from many nations have come to these shores, who may generally be termed as gentiles because they were not of the covenant God made with Israel, yet Ephraim has been among them! I reaffirm that this is Joseph's land; that the tribe of Joseph consists of both Ephraim and Manasseh, and that, therefore, God in His mysterious ways has brought both of these branches to America! They did not come simultaneously, but in the order of His choosing; and it is Ephraim and Manasseh who are Israel by blessing as well as by birth, which shall build the New Jerusalem. Ephraim is called gentile, yet, nonetheless, is known of God and will assist in that great

◆ **How sad God must be to observe the present infidelity of this gentile nation, and to witness the tremendously expanding heathen population, which has never known the God of Israel, or His Son Jesus Christ.**

work of preparing for the literal reign of Christ upon the earth with His saints.

There are very significant statements made at the very last in the Book of Commandments:

"And the willing and obedient shall eat the good of the land of Zion in these last days; And the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: For verily I say that the rebellious are not of the blood of Ephraim."

This positively identifies Ephraim with this land in connection with the judgments of God to be visited upon this gentile nation. If there are those of Ephraim among the gentiles who will rebel against God, they will be numbered with such rebellious gentiles who receive the wrath of God. They will have polluted their inheritance, and cannot be numbered with the

house of Israel. Those gentiles, including those of Ephraim, who repent will be numbered with the remnant of Jacob (Indians) to build the New Jerusalem, and they, together, shall be called Zion.

◆ **We, in the Church, fully expect to build a holy temple by divine direction in honor to the God of this land, who is Jesus Christ, with those of the righteous who have been gathered in.**

It is to these repentant gentiles (including those of Ephraim) unto whom the Lord will reveal at last the sealed portion of the Nephite record which Joseph Smith was not permitted to translate. That portion was not to be revealed until the gentiles should “repent of their iniquity and become clean before the Lord” (Eth. 1:100); it was not to be “delivered in the day of wickedness and abominations of the people” (2 Ne. 11:127).

“And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the Brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are” Eth. 1:101.

May we not conclude, then, that the sealed record of the

Nephite plates will come to another Ephraimite seer, just as it was with Joseph Smith? It would seem so; at least that marvelous record is to come to the gentiles when they shall exercise faith as did the Brother of Jared.

This does not discount the appearance of an Indian prophet to yet do a mighty work among his brethren, but that prophet is not the seer to produce the sealed record. This is another fascinating story regarding that prophet, not necessary to go into here. We have only touched upon this as an evident sidelight in the matter of building the New Jerusalem.

Now, let us go into our primary concern: the building of that city.

Moroni plainly tells us that this land is “a choice land above all other lands, a chosen land of the Lord” (Eth. 6:2); that He would have that “all men should serve him, which dwelt upon the face thereof” (v.3).

How sad God must be to observe the present infidelity of this gentile nation, and to witness the tremendously expanding heathen population, which has never known the God of Israel, or His Son Jesus Christ. From what is revealed of the future destruction of the gentiles in this nation, the desolation of cities, all means of mechanical transportation, the throwing down of strongholds (the places of military defense and offense with their munitions), every graven image and standing image of human worship and delight which interdixts the true worship of God, the places of worship of a kindred

nature; when He puts down all lying, deceit, envy, strife, priestcraft, whoredom and witchcraft—when He detects every soul which will not hear that prophet of whom Moses spoke, which is Jesus

◆ **The people of the Church of Christ have not yet qualified themselves as the saints of God, as a people, nor has there been a full ripening of iniquity to incur the wrath of God... to initiate the building of the New Jerusalem.**

Christ, and shall cut them off—then He will direct and gather His saints in the building of the New Jerusalem. See 3 Ne. 9:101-106 and 9:56-61.

Moroni continues to expound upon this vital subject, saying that this land “is the place of the New Jerusalem, which should come down out of heaven, and the (place of, w.a.s.) holy sanctuary of the Lord” Eth. 6:3.

Many have stumbled over this in reference to this city to “come down out of heaven.” But it need not disturb us if we can realize that the city will also be composed of the saints who had previously lived upon the earth, and who shall come down with Christ when He returns to set up His kingdom here (see Jude 14-15). These returning saints with their Lord are the New Jerusalem coming out of heaven to

the earth, to reign in communion with living saints, who will also become immortal (see I Thess. 4:15-17 and I Cor. 15:51-52); these to reign in peace and righteousness for 1,000 years.

◆ **Is there yet the full evidence that we, as a people, are built upon the gospel of Christ, so much so that the Father is showing forth His own works in the church as would be evident with a greater display of the Heavenly gifts...?**

Moroni tells us that the New Jerusalem "shall be built up upon this land unto the remnant of the seed of Joseph" (Eth. 6:6). Note that he says it will be "built." It is to be built by human hands in preparation for that glorious descent of the heavenly host, and it is to be "like unto the Jerusalem of old" (v.8).

Of course, the Jerusalem of old contained a holy temple, which verse 3 describes as "the holy sanctuary of the Lord."

We, in the Church, fully expect to build a holy temple by divine direction in honor to the God of this land, who is Jesus Christ, with those of the righteous who have been gathered in. It will be built, according to spiritual direction given to Joseph Smith, on the Temple Lot in Independence, Mis-

souri, but which city shall no longer exist: it shall have been transformed by the judgements of God and the righteousness of saints into the New Jerusalem, the Zion of God. The temple shall be built by the spirit of sacrifice, and when completed, will be the seat of the government of Christ. The people of the Church of Christ have not yet qualified themselves as the saints of God, as a people, nor has there been a full ripening of iniquity to incur the wrath of God, previously described, to initiate the building of the New Jerusalem. No doubt the temple will be the primary structure of that city, but the time has not yet arrived to build that temple, in the opinion of the writer.

Christ is to sit upon His throne in the temple, whenever He deigns to come into it, and His original apostles are to sit upon twelve thrones to judge the tribes of Israel (see Matt. 19:28); that is, they will administer the affairs of the kingdom, as did the ancient judges of Israel.

Again, in Eth. 6:7, we are told that the Lord has brought a remnant of Joseph out of Jerusalem. Of course, Moroni was principally interested in that remnant of which he was descended, being Manasseh; but the remnant of the seed of Joseph also includes those of Ephraim, and so we are not doing violence to what he said by the inclusion of those of that righteous branch.

Going back now to 3 Nephi, chapter 10, we read more concerning this new Jerusalem to be built upon this land, which also ties it to the U.S.A.

We have referenced the terrible destruction upon the gentiles as given in 3 Nephi, chapter 9. It is followed in sequence in chapter 10 by the building of the city, but there is something of a problem pre-

◆ **From the land of Israel, especially of the U.S.A., shall go forth the Lord's army, to push the nations together, by the power of the Holy Ghost, to the ends of the earth, to Zion and to Jerusalem.**

sented in the first verse. It says:

"But if they (gentiles, w.a.s.) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them..."

This appears to be out of context, or else that the Church of Christ has not yet been organized, for this "establish"-ment follows the terrible desolation of the gentiles. Of course, we are convinced that the true Church of Christ was organized by the will and commandment of God on April 6, 1830 (see Bk. of Com. 24:1-2); and the above destruction has not yet occurred. What are we to do with this?

The word "establish" is defined: to show beyond dispute; set up permanently. It appears sure that, with regret, we must say that the Church of Christ has not yet been revealed "beyond dispute."

True, we may have the best show of being organized with scriptural soundness, and our doctrine more nearly correct than that of any other church, even though there are serious differences within; but can we claim in fact to be as a "city set on a hill (that) cannot be hid" (Matt. 5:14)? Can this be claimed "beyond dispute?" Is there yet the full evidence that we, as a people, are built upon the gospel of Christ, so much so that the Father is showing forth His own works in the church as would be evident with a greater display of the Heavenly gifts (see 3 Ne. 12:22)? We must sadly confess, No. But as the Father will yet "purify the sons of Levi" (His priesthood; see Mal. 3:3, w.a.s.) and will yet more fully "turn the heart of the children to their fathers" (Mal. 4:6); when they shall become a sanctified people, then shall they be as that city set upon a hill; yes, they shall then be worthy to build the New Jerusalem, for He will have established them (shown beyond dispute) as His Church and covenant people. They will have become the people of Zion.

Then shall they assist the rem-

nant of Jacob (Indians) to be gathered in and to assist them in building the city New Jerusalem. To assist in their gathering is to preach the gospel to them. Then shall a united people of repentant gentiles (among whom is Ephraim) together with repentant Indians, build that city. A remnant of Jacob, which is Ephraim, among the gentiles, shall strike hands with his brother, the remnant of Jacob among the Indians (Manasseh) to unitedly build the New Jerusalem upon this continent, within what is presently the U.S.A.

Then also, is Christ to come into their midst, and there shall be a great endowment of power, by which they shall reach out to all of Israel in gathering them unto the lands of their inheritance—to Zion and to the Jerusalem of old, for—

"...Many people shall go, and say, Come ye, and let us go up to the mountain (government, w.a.s.) of the Lord to the house (His temple, w.a.s.) of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion (New Jerusalem, w.a.s.) shall go forth the law, and the word of

the Lord from Jerusalem" Isa. 2:3.

And who is to accomplish such a mighty work in turning many toward Zion and the sanctified Jerusalem? Who 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" Deut. 33:17.

From the land of Israel, especially of the U.S.A., shall go forth the Lord's army, to push the nations together, by the power of the Holy Ghost, to the ends of the earth, to Zion and to Jerusalem. The New Jerusalem will have been built up by the righteous branches of the seed of Joseph in "his land," and it will be glorious in the beauty of holiness, insomuch that the nations converted in that day will desire to come to Zion, into the presence of their Lord and King, and to come under divine rule issuing from the Lord's house and from within the precincts of His government in that holy city, in what is presently these United States of America!

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FROM THE ARCHIVES

The Last Days

From the July 1922 Zion's Advocate

(Now Seventy Years Closer)

It has only been a few years ago that we could hear upon every hand that there would be no more wars, and that we would have universal peace, and that prominent men subscribed to a fund known as the Nobel Prize that was to be given to those who could offer the best solution for the ending of wars, yet we have only just gone through the most terrible war the world has ever known. And it was just as Paul predicted that it would be, for in speaking to the church at Thessalonica he said, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, **Peace and safety**; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thes. 5:1-3). And didn't that condition exist? Was it not a fact that from many pulpits we heard the divines that were claiming to teach the word of God say that there would be no more wars, "that the millennium was here, and that the world is getting better," etc. Yet, like a flash of lightning

from a clear sky, in the summer of 1914, we did have war started again, and of such far-reaching effect that the humblest hut and richest palace from one side of the earth to the other felt its destructive power. And in its wake we have had pestilence, famine, and terrible toll of life and limb; many have been left maimed and blind, crippled wrecks of fine manhood, that were swept into the vortex of war; some say that the world might be made a safe place for democracy, while others say to protect the interest of Wall Street.

◆ **We see the morals of the people of the world growing lax from day to day, divorce and breaking the marriage vows, murdering, anarchy, abominations upon every hand, yet people go on and give little thought of their spiritual welfare.**

In the last days perilous times will be upon the earth, for the prophets have said, "...be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption,

even determined upon the whole earth" Isa. 28:22.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" Matt. 24:38-39. And is that not the way that these things are? We see the morals of the people of the world growing lax from day to day: divorce and breaking the marriage vows, murdering, anarchy, abominations upon every hand, yet people go on and give little thought to their spiritual welfare. They are lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, etc., till it is no wonder that the Savior was made to say, "...when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

As we look around us and see the fulfillment of the prophecies as above referred to we can see that they are only the signs of the second coming of Christ, for He said to his disciples upon the Mount, "For many shall come in my name...and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" Matt. 24:5-8. Just look at the history of the last eight

◆ ... look at the history of the last eight years: every nation on the earth either directly or indirectly engaged in war with one another.

years: every nation on the earth either directly or indirectly engaged in war with one another. During 1918 there were ninety-eight earthquakes, some of which were very disastrous, especially in China, Russia and Armenia, and other places in the grip of famine and pestilence which has caused the loss of thousands of lives. On December 29, 1918, it was reported that in the three months that the influenza raged over the world that 6,000,000 lives were lost—more than had been lost in the great world war, but Christ said that these were only the beginning of sorrows.

What do we see today? Upon every hand anarchy, disregard of law, class hatred, industrial warfare, civil war in many parts of the world. Surely a day when peace has been taken from the earth and a day when men should have their attention drawn to the necessity of serving God, and laying aside that which is detrimental to their spiri-

tual and moral development.

The Lord has said that "it shall come to pass, among the wicked, that every man who will not take up his sword against his neighbor must flee to Zion for safety." Therefore it is necessary for all those that want to escape the calamities that are coming upon the earth to repent of their sins, take upon themselves the name of Christ and keep his commandments, for it is on account of the fact that the Gentiles have rejected the everlasting gospel that was restored to the earth by the angel (Rev. 14:6-7) that these things are coming to pass, for it is written,

"And in that day shall be heard of wars and rumors of wars, and **the whole earth shall be in commotion**, and men's hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and **it shall be the fullness of my gospel**; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes,

also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another" Book of Commandments 48:26-30.

◆ During 1918 there were ninety-eight earthquakes...

◆ On December 29, 1918, it was reported that in the three months that the influenza raged over the world that 6,000,000 lives were lost.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and His sword is bathed in heaven, and **it shall fall upon the inhabitants of the earth**; and the arm of the Lord shall be revealed, and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people: For they have strayed from mine ordinances, and broken the everlasting covenant; they seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of

the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall." (See also Rev. 18:4, 24.)

Therefore, we say unto all the inhabitants of the earth, even as many as shall read these words that have been declared unto you, that we bear our testimony to you that God has restored His gospel to the earth in these last days that you may be able to find a means of escape from His wrath which will be poured out upon the wicked without measure, for He is no respecter of persons and cannot look upon sin with the least degree of allowance; therefore, repent and turn away your hearts from all ungodli-

ness, and every evil thought, and confess that Jesus is the Christ, that your sins may be blotted out, when the times of refreshing shall come

◆ **...it is necessary for all those that want to escape the calamities that are coming upon the earth to repent of their sins, take upon themselves the name of Christ and keep His commandments...**

from the presence of the Lord and He shall send Jesus Christ, whose coming has been preached by those

whom God has raised up in these latter days for that very purpose; and endowed them with His holy spirit, and called them by His own voice into His priesthood to declare these things unto the inhabitants of the earth.

Therefore, repent and be baptized for the remission of your sins, and ye shall receive the Holy Ghost, even the Comforter which is shed abroad that the minds of the children of men might be enlightened pertaining to those things that are coming upon the earth these last days; for it is the day of God's reckoning with those that do not serve Him, and that make a reproach of those that are righteous and humble before Him.

Time to Pray

(Matt. 7:7-8)

I got up early one morning
And rushed right into the day;
I had so much to accomplish
That I didn't take time to pray.

Problems just tumbling about me,
And heavier came each task.
"Why doesn't God help me?" I wondered
He answered, "You didn't ask."

I wanted to see joy and beauty,
But the day toiled on, grey and bleak
I wondered why God didn't show me,
He said, "But you didn't seek."

I tried to come into God's presence,
I used all my keys at the lock,
God gently and lovingly chided,
"My child, you didn't knock."

I woke up early this morning
And paused before entering the day,
I had so much to accomplish
That I had to take time to pray.

August 16, 1936—August 16, 1992

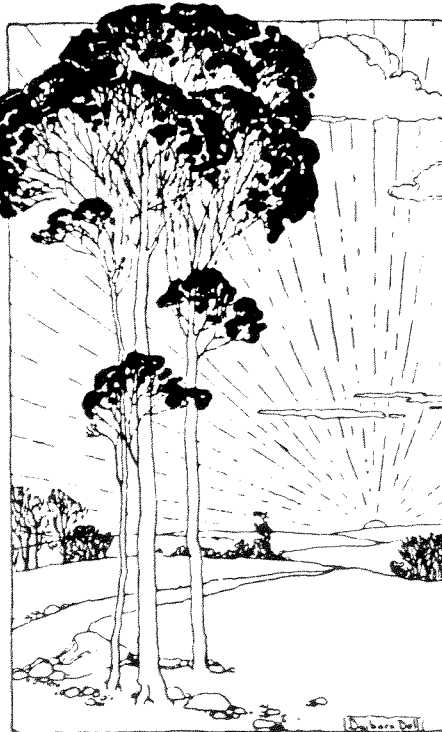
52 Years of Blessings

It was April 6, 1936, that I first entered the white church on the Temple Lot, and the first person I was introduced to was Marion Denham. Somehow at that moment, I knew she was to be my wife, but it took a while to come to pass. Our wedding took place on August 16, 1936, in that white church on the Temple Lot. That day was unusually warm; 110 in the shade. There were no electric fans, nor air conditioners, only hand held fans.

The Church was full of friends and relatives who came to welcome us. Marion's mother and father were an hour late, so Brother Anderson, the minister in charge, preached to them while they waited. They must surely have wanted to see us united.

From my wonderful wife, I received a contact with much church history. I learned that her grandfather, George P. Frisby, led the wagon train which crossed the Missouri river in the early spring on slushy ice, transporting the first "saints" to return to Independence. Her father, Charles Denham, was the mason in charge of the stonework foundation of the white church

which I entered on April 6, 1936. With Marion's help, I gained much more information on church history which was of great help in strengthening my faith. All these blessings, I'm sure, were guided by God's loving hand.



From our marriage, we were given one son and three daughters, and our family grew to six. These four children grew and took companions and our family grew to ten. These four families gave us 13 grandchildren, bring-

ing our family to 23. Seven of these grandchildren have grown and taken companions for a total of 30. These seven families have given us 16 great grandchildren, adding up to 47, with another on the way in November, which will give us a grand total of 48 members of our family.

So, August 16, 1992, Marion and I have all these wonderful blessings to thank our Father in Heaven for, which we do so gladly.

Marion became one of the greatest, if not the greatest blessing, that our Father in Heaven gave me. We have been one, through good times and hard times, for which my thanks are to our Father in Heaven each day.

Another great blessing, being with her and close to the church work in and around the white church on the Temple Lot, was learning the great value of the King James Bible and the Book of Mormon to be one in the hands of God, and that these two books contain the checks and balances by which to prove all things; that "Rod of Iron!"

*Rolland Sprague
Independence, MO*

R E U N I O N R E P O R T

1992 Missouri Reunion Report

Those who came to the Missouri Reunion through the west door that fourteenth day of August this year, found the kitchen coordinator, Irene Case, and her helpers hard at work. The kitchen had been approved for use just the day before. After that inspection all the food stuff had to be moved in, from salt and pepper to the meat and vegetables for the first meal. Local ladies were bringing in desserts while Irene and Carolyn Fann and Grace Rudd and the rest were trying to figure out where they had put things and where they should put things and get the noon meal ready. It all came together deliciously and on time.

Upstairs, the first service of the Reunion was the prayer meeting; in charge were Brothers Jim Yates and Nicholas Denham. With all the unmarked newness of the building surrounding us, it was nice to see the old pulpit still presiding over the room.

After working in the kitchen during the first service, Brother Leslie Case was the preacher at 11:00. His first reading was from Alma 3:57-58, "Come...partake of the fruit of the tree of life." He asked a question that was to be repeated later (Alma 3:29 & 46). "Have ye experienced this mighty change in your hearts" and "Can ye feel so now?"

Brother Loren Bryant had

overcome his own set of adversities for the week. He'd been in the hospital until Monday, but he was still the preacher in the afternoon on Friday. His first reading was from Jacob 3:4, "For this intent have we written...that they may know that we knew Christ and we had a hope of his glory..." He also used Titus 2:1-7. "Speak thou the things that become sound doctrine...In all things shewing thyself a pattern of good works."

◆ **And so we began to fill this new building with memories.**

And so we began to fill this new building with memories.

The people from the youth camp returned during the last of brother Bryant's sermon. In spite of being tired and sleepy, some stayed for the evening service. It's doubtful that these young people can realize how just their presence in the congregation is an encouragement to those older. One year Brother Don Case fixed a batch of bubble-blowing soap. The little ones playing with it soon found that dipping a tennis racket in it and then swinging made an extravagantly satisfying flock of bubbles. Their parents sat on the steps and on the grass and watched them while visiting. Others watched

from inside the building and thanked God in their hearts for the children growing up around them and for the scene outside.

Brother Bill Zabriskie preached that evening, starting with the second chapter of the Book of Commandments, "My work has gone forth..." He used the parable of the tame olive tree, explaining that it is now the time for the grafting in of the natural branches since the time of the Gentiles is fulfilled.

Brother Allen Kaufman was the first preacher on Saturday. His sermon overlapped and reinforced what Brothers Leslie and Loren had said the day before, from "As for me and my house..." to the judgment from the Book of Life in Revelation. Somebody sometime that day said, "God repeats things in the Bible to get our attention. So our preachers also are sometimes given these references to repeat each other to get our attention." Brother Allen repeated the reading from Alma 3:27-33.

Brother Albert Leighton-Floyd brought the sermon that afternoon. His first reading was 2 Nephi 1:73, "How great the importance to make these things known..." He spoke of the need for witnesses—of the witnesses that Jesus was the Christ and of the necessity of three witnesses to the Book of Mormon, "An angel of God showed us the Book, thumbed

through it and said it was true and was translated correctly." Also 3 Nephi 8:55, "I am the light which ye shall hold up."

Brother Roland Sarratt also preached of this light of the world (John 8:12), saying "Come back to the appreciation of God. Be refreshed." He sketched the choices; the infinite goodness of God to the point of those diligent enough knowing the mysteries of God, or the unhappy imprisonment of those so confused they call good evil and evil good. "We are his children. Sometimes we act like children."

At the beginning of the Sacrament service the Bruners and Kaufmans sang "A Gentle Healer Came Into Our Town Today." It was sung with such humble harmony it seemed more an offering and not a "special," and left behind a quietness and hope that the gentle Healer would be in our town that day.

So much of a Sacrament service is simply in being there. Some things don't go on paper very well: the sorrow and sympathy at the long and lengthening list of those asking for prayers; the sudden surge of compassion and intensity of petition as one is administered to; shared thankfulness for an answer to prayer; and acceptance of instruction or admonition, "Persist in your faith. Be persistent in your prayers. We have to make a commitment for the Lord."

Afterwards, some comments stand out: Sister Irene Maley saying, "The reason we never feel old is that our soul is the part of us that never dies and so it always stays young." Brother Hube Yates quoting another brother, "The way to

increase your faith is to increase your labor."

At times this year there were three generations working in the kitchen. Paul Case helped his dad

◆ **So much of a Sacrament service is simply in being there.**

and granddad anyplace he could find a way. Zach Morgan was an energetic assistant to his mother, who was helping her mother. Zach and a young Gould friend were invaluable in picking up serving trays. While it is easy for grown-ups in a hurry to overlook things at these boys' height, the young ones proved their worth on a stool, anchored to a job made to their delight—spray cleaning the trays that came back to the kitchen.

At the song services there often was family involvement as well. Wanda Yates helped Jim and Kim's two little ones sing, "No Ocean Wide Enough." Dan, Mannon, and Jesse Lawrence played the guitar, cello and violin. Gerald Bryant and two of his daughters sang together. Oliver Housknecht was so thoughtful in the way he sang with Tabitha Grimm. There were many others who made a contribution by reading or singing.

And then there were the cleaning crews. Three men from the Temple Lot congregation, who know where things are and how to do the things that need to be done in the building, volunteered to lead cleaning crews each night. So, while the rest of us visited and

slowly took our leave, Brothers Jim Case, Virgil Rudd, or Leslie Case led their teams to restore the order and untouched look to the inside of the building.

The last sermon of the Reunion was by Brother Don McIndoo. He spoke of the great, eternal purposes of God Almighty. "By small and simple things are great things brought to pass" Alma 17:35-36. John 6:28-29, "What shall we do that we might work the works of God? Believe on him whom he hath sent." Alma 15:51, "And thus we see the great call of diligence of men to labor..." Moroni 9:6, "Let us labor diligently...for we have a labor to perform..." to fulfill the great eternal purposes of God.

There was a baptism service at the end of the Reunion. Brother Joel Yates was in charge, assisted by Brother Sam Gould. Matt. 11:28 and 2 Nephi 13:7 were read, then Kenneth Carroll and Tina Adams were led down into the water. At the confirmation service upstairs the youth group sang "Pass It On."

It was a good ending to the Reunion; a good beginning for the year.

Ella Engle
Reporter

N E W S

Collins Local News

Good morning! It's still dark here at my house as I wait for enough light so I can go for my walk with my two faithful companions, Muffin, a basset hound, and Sissy, a "little dog." It is the best time of day—always so quiet and fresh. Just down the road from me I've seen two great-horned owls in a tree. I like to hear them call back and forth to each other.

The weather is turning much cooler now and the leaves are changing colors and falling. I feel almost as if I've missed spring and summer. Time seems to rush along so quickly any more.

Our hearts are saddened at the news of Apostle Don Housknecht's death. Life here on earth has been difficult for him for the last little while, but now, rest has come. May God give comfort to all his family and friends, is our prayer.

The Missouri Reunion has come and gone. Last weekend we enjoyed the annual cider press at the Don Case home at Higginville. There's nothing quite like fresh cider. The weather was perfect that day; about 80 degrees. You couldn't ask for better.

In just a few days the annual Harvest Celebration will be held at the Harold Adams cabin, hosted by Clete and Nancy Wiley. I look forward to these gatherings and enjoy the time spent with my brothers and sisters in the gospel.

There are not a lot of happenings to report to you this month so I will close with a few short sermon quotes for you to think on:

- ◆ There is energy in thinking as Christ thought—thinking of others instead of ourselves.
- ◆ If we tremble in our boots before God, it is a just guilt—we did it.
- ◆ You have to take responsibility for your own actions and deeds—"The buck stops here!"
- ◆ Shall we pray AFTER we have a problem?
- ◆ You've got to walk just as far back to the Rod of Iron as you walked away.

*Your reporter,
Czerna Kauffman*

Ravenna Local News

Greetings from Ravenna Michigan Local Church of Christ:

Our Pastor, Elder Gale Brantner, and Elder Max Spencer went to help with the Indian Mission work in Cherokee, North Carolina. We will be glad to have them back.

Vivian went with Max. While they were gone Priest Aaron Heath was in complete charge of all services. He did an excellent job.

Sunday, October 11th, he preached to us about priming our pumps in a spiritual way—doing the Lord's work, praying more, helping someone, and being steadfast in the work. Those that aren't baptized should be, and get prepared to meet Christ.

At the prayer meeting on October 14th, Elder Max Spencer was in charge. He gave scriptures from the Bible and Book of Mormon, and talked about the Second Coming of Christ, and that many will be deceived.

Sunday, October 18th, we heard a sermon by our Pastor Gale Brantner about the native Americans, the Indians; the Church of Christ; and Christ building His Church. Christ is the Rock: we must deny ourselves the things of the world and lusts of the world, and keep God's commandments. Forsake the world so one can receive the life hereafter.

I saved the best for last. On October 24th we were happily surprised. Instead of regular services, we were told by Bro. Gale to gather to the river—there was to be a baptism, that of his granddaughter Danielle Brantner. It was a bright sunny day as we gathered with song books, sang and had prayer. Priest Aaron Heath read to us of our duty to be baptized, then we sang as Bro. Gale led Danielle into the water and baptized her. Then we all went back to the church, where Bro. Gale and Bro. Max confirmed the baptism. We were then asked to form a line and welcome our new little sister into the church.

*Sr. Lois
Advocate Reporter*

O B I T U A R Y

Don Wade Housknecht

Don Wade Housknecht, born September 22, 1908, in Benzie County, Michigan, passed from this life at Phoenix, Arizona, on October 5, 1992, aged 84 years, 14 days. Don's parents were Don Elsworth Housknecht and wife Nellie.

Don was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints on March 27, 1921, by J. F. Curtis. Having later discovered a body of believers more closely following what he believed was the truth of the Gospel of Christ, Don transferred his membership to the Church of Christ (with headquarters on the Temple Lot in Independence, Missouri) and was received by the local Church in Michigan on September 16, 1927, accepting him on his original baptism. On March 5, 1928, at age 19, Don was called and ordained a Teacher in the ministry of the Church of Christ.

Four years later, on July 3, 1932, Don was ordained an Elder by Louis G. Sager (his future Father-in-law) and B. C. Flint. On April 15, 1939, Don married Doris Lena Sager. This union of love and happiness was to produce five children and endure for over 53 years until, through death, they did part. After eighteen years of service in the capacity of Elder, Don was ordained an Apostle by Apostles Leon Gould and T. J. Jordan, April 9, 1950.

Remaining to mourn his passing are his wife, Doris, and five children; Donna Jean Green, of Phoenix, Arizona; Victor Wade Housknecht, of Independence, Missouri; Barbara Carole Kimball, of Shawnee, Oklahoma; Gary Alan Housknecht, of Raytown, Missouri, and Rhea Kaye Housknecht, of Phoenix, Arizona; a step sister, Pearl Ross, of Los Angeles, California; eleven grandchildren,

seven great-grandchildren and a host of friends and "brothers and sisters" of the family of God he garnered through 64 years of service in the ministry of the Gospel of Jesus Christ.

On Friday, October 9, 1992, a

visitation with family members was held at the Shadow Mountain Mortuary in Phoenix, Arizona, followed by a grave side service conducted by Elder Gordon McCann at Phoenix Memorial Park Cemetery.



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								Alvin L. Harris, Bus. Mgr.	

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 1993 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 18 through 20, at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

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

	Price Each
Zion's Advocate Subscription Rate:	
Members (optional)	\$ 4.00
Non-Members	4.00
Foreign	4.50
Book of Mormon (1908 Authorized Edition - Leather)	20.00
Book of Mormon (1990 Independence Edition - Missionary)	7.00
Book of Mormon (1990 Independence Edition - Cloth)	18.00
Book of Mormon (1990 Independence Edition - Leather)	24.00
Book of Mormon Concordance	8.00
Outline History of the Church of Christ	4.00
Book of Commandments (plastic bound)	5.00
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The Marvelous Work and a Wonder - by Daniel MacGregor	3.50
What the Restoration Teaches Concerning God	2.50
Historical Facts Concerning the Temple Lot	1.30
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Changing of the Revelations	.50
Comprehensive Comparison of Changes to the Revelations	1.30

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

- A Brief History of the Church of Christ
- The Principles of the Gospel - Faith & Repentance
- The Principles of the Gospel - Laying on of Hands
- The Principles of the Gospel - Baptism
- The Latter Day Restoration
- The Book of Mormon (tract)
- Articles of Faith & Practice of the Church of Christ
- Articles of Faith & Practice (Spanish)
- Sermonettes on the Teachings of Jesus
- What the Church teaches about Matrimony (Spanish)
- Mighty Acts of the Ages (Spanish)
- Priesthood - Divine Authority
- Why? (Amplifies absence of a "First Presidency" in Scripture)
- A Synopsis (Compares beliefs of 3 Restoration churches)
- First Presidency or First Apostles?
- Marriage for Time and Eternity? - A Fallacy
- Baptism for the Dead? - A Fallacy
- Zion and the Temple of the Lord
- Does it Make a Difference to Which Church You Belong?
- God's Purpose in America
- The Great Plan of Redemption
- The Cost of Salvation

*NOTE: Donations will be accepted to cover postage & printing costs.
(Multiple copies available: 6-50¢ / 100-\$5.85 plus postage)

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.

- Church History for Juniors - includes a Teachers Guide
- The Book in the Stone Box - About the Book of Mormon
- Bible Stories to Grow By - 52 lessons about God and Jesus for ages 5-7
- Jesus' Life and Teachings - 4 quarterlies for ages 8-10
- Who Am I? - Bible game on cards; Free to Sunday Schools / \$1.30 individuals.

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Slide Programs with Taped Narration

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.

Out of the Dust (45 minutes) — Tells the story found within the Book of Mormon.

Light at Evening (27 minutes) — Story of the bringing forth of the Book of Mormon and the restoration of the Church of Christ in the 1820's and 1830.

A Lamp Unto My Feet (32 minutes) — Directed specifically toward American Indian viewers, compiled from three other programs.

The Return (12 minutes) — Reveals the significance of the return to the "land of Zion" in 1867 by the members of the Church of Christ especially as holders of Title to the previously dedicated Temple Lot.

Holy Scriptures on Audio Cassette Tapes

Complete set narrating the King James Version of the Bible New Testament and a set for the entire Book of Mormon. Write to Ron Temple, 5621 Logan Rd., Kansas City, MO 64136. Specify which set is desired and the estimated length of time you expect to use it

Sermons on Audio Cassette Tapes

For a sermon on cassette tape write to Mike Kelley, 1949 E. Libby St., Phoenix, AZ 85022, or Ron Temple, 5621 Logan Rd., Kansas City, MO 64136.

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.