



avante

MARCH 1971

MISSION PRESIDENCY

President	Harvey S. Glade
President's Companion	Jean M. Glade
Counselors	John F. O'Donnal-David A. Escobar
Special Assistant to Mission Presidency	Jorge H. Pérez

MISSION OFFICE STAFF

First Assistant	Douglas J. Brunnette
Second Assistant	Douglas A. Dent
Mission Secretary	John A. Turley-David E. Monson
Financial Secretary	Jerold D. Gillespie
Membership Secretary	James P. Lunceford
Commissarian	Ira D. Hatch
Special Assistant	Robert H. Sainsbury

ZONE LEADERS

Guatemala Zone #1 (Xela)	Stephen Webster-Douglas Boyack
Guatemala Zone #2 (Guatemala)	Kendall Everson Jr.-Stephen Wilcox
El Salvador Zone #3 (Santa Ana)	Paul Sowards-Bradley Hill
El Salvador Zone #4 (San Salvador)	Virgil Beck-Jeffrey Clason

DISTRICT LEADERS

Coatepeque	Jay Rice-Fred Heaton
San Pedro	Jorge Solano
Sololá	Jack Hunsaker
Momostenango	John Farmer
Jocotales	Brent Wade
Florida 1	Michael Ringbar
Ward 3	Glenn Curtis-Randy Johnson
Ward 2	Jared Hernández
Ahuachapán	Blair Clawson
Centro #1	Ronald Benning
El Molino	Jay Duerden
Monserrat #2	John Melville
La Merced	Jonathan Fairbanks
Zacamil	Earl Tanner
Delpado #1	Dennis Golden-William Norberg

LA MISION DE GUATEMALA-EL SALVADOR
3a. Ave. 11-57, Zona 9
Guatemala, Guatemala
Telefono 60-4-78
Apartado 587

Dear Companions

We have been talking lately, about faith and the part it plays in our lives as missionaries and also of the faith we must have in our futures.

Charles F. Kettering, the great mechanical wizard of General Motors, once said "My interest is in the future because I am going to spend the rest of my life there."

God has planned the kind of future for us that he himself has. Jesus said, "In my fathers house are many mansions."

We can build up great faith in righteousness, have a faith in God and in our country. Faith in God not only means that we believe in him but that we understand the kind of person he is and that we trust him and will always follow his teachings. One of the most important aspects of faith is that we have a sincere faith in ourselves and in our future.

The apostle James said, "Faith without works is dead." When you take away the works the faith dies. We must not only believe in God but must agree with him and understand him and work for him, whether it be as a missionary, teacher, priesthood holder, or wife and mother.

If our path ways are filled with excellence, righteousness, industry, planning, self-discipline, the future will be filled with comfort, peace of mind, satisfaction and exaltation.

May the Lord bless each and every missionary working in this choice vineyard with the required faith and works to bring about the finding of the elect so that his kingdom may grow strong and go forward in total righteousness.

Faithfully your companions

Pres + Sister Glade

Pres. and Sister Glade



Dear Missionary Companions,

Simple but soothing, wordless but understood, refreshing but not cold, childlike but not immature, given and spread--this is what a smile can be. In the complexity of life, often we forget what a positive factor it truly is. As men struggle to solve the human problems that face our world they many times do not realize the solution may be right on the tip of their tongue--a smile.

Ralph Waldo Emerson once declared that "the only way to have a friend is to be one." We as missionaries are faced with the challenge of bringing others to be friends of Christ, sincere in the desire to be worthy of his confidence. As his representative we must share with him the fold the type of love and concern he would have if laboring in our place. We must be true friends of those who lack the truth; we must be sincere disciples of those who seek sincerity; we must be thoughtful servants of those who have found no thoughtfulness. With good reason the Master instructed his Apostles to "cheer up" their hearts for they had an eternal hope as all men do. This cheering up process often means the difference between success or failure of what we set out to do. Elbert Hubbard stated that the line between failure and success is so fine that often a single effort in all that is needed to bring victory out of apparent defeat. In our missionary work we are often faced with the challenge of overcoming a spiritual defeat in respect to those we are teaching. Our love will make the difference. The smile of concern has more going power over the negative aspects of this life than could any straight-faced thought conjured up by man.

It was once wisely said that "A smile is a light in the window of the soul indicating that the heart is at home." Ours is a message of love, serenity of mind, and eternal peace that will be visualized by those we meet through our own unshuttered lighted window. At times those whom we teach will be as Enoch of old who told the Lord that he would refuse to be comforted after seeing his wickedness that would dwell in the world."But the Lord said unto Enoch; Lift up your heart, and be glad;..." (Moses 7:44) We now can share with others a knowledge that is unmatched in perfection. We know that it can bring to man the greatest joy, the truest fulfillment, and lift him above the hopelessness of his troubled heart.

Abraham Lincoln once remarked--

"Most folks are about as happy as they make up their minds to be."

We have to make up our minds to be happy if we ever hope to affect other people's lives in such a manner. This happiness must be Godly and come from within. As Jesus said, "Out of the abundance of the heart, the mouth speaketh." (Matt. 12:34) The degree in which we open our hearts to those in need will be reflected in our countenance. They will sense our joy and its surety, changing their lives so as to smile outside and within as we do.



Con Amor,

Donald J. Brunette
August A. Dent

THE ASSISTANTS

THE GATE OF BAPTISM

by President David O. McKay

"Baptism," said the Prophet Joseph Smith, "is a sign to God, . . . and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost." (Teachings of the Prophet Joseph Smith, p. 198.)

Baptism is one of the first principles and ordinances of the gospel. As an established rite of the Church, it is classified clearly as an ordinance. Though in the strict analysis it may not be considered a principle in the sense that faith and repentance are principles, yet it becomes such, inasmuch as it is law established by divine power.

Baptism always connotes the fundamental principles of spiritual growth. Associated with this ordinance are sincerity, simplicity, and purity--sincerity, "the mother of a noble family of virtues," and simplicity and purity, "the two wings with which man soars above the earth and all temporary nature."

Everyone who desires to have administered unto him this sacred rite should possess these three virtues. He should go before his Maker in sincerity, with contrite and penitent heart, acknowledge his weaknesses and errors, and manifest a desire to live a new life. He should have no selfish ends to serve. He should sincerely desire to come into the fold of God, to be numbered with His people, and "to bear others' burdens that they may be light." Only in this manner can the eternal principle of true repentance be made manifest.

"Blessed are the pure in heart," the Savior taught, "for they shall see God." No impure heart, though baptized a hundred times, can approach him.

Simplicity is manifest in one's intent. Prompting the soul to obedience, it drives from it all desire to ostentation, publicity, personal honor, or earthly emoluments. The simple desire to comply with one of God's commandments is manifest in worthy intent.

Nor is it in the intent alone that the virtue of simplicity is associated; it is found in the administration of the ordinance as well. Every account of baptism in sacred history bears evidence of this. Take, for example, the baptism of Jesus in the Jordan; of Queen Candace's servant by Philip; of the jailor by Paul and Silas; of Cornelius and his household by Peter; and of Helam and others by Alma. All these instances seem to have been characterized by simplicity and sacredness. There is no evidence of set

periods of preparation, of pompous ceremony, and of irrelevant rites. Faith in the Lord Jesus Christ, repentance from sin, as shown in sincerity and purity of life, and a desire to become affiliated with God's people were the only preparatory requirements.

Jesus was baptized of John in order to "fulfill all righteousness" (see Matt. 3:15), "but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:30.)

To Nicodemus Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

To the members of the Church in general, Peter wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.) "The like figure whereunto even baptism doth also now save us. . . by the resurrection of Jesus Christ." (I Pet. 3:21.)

In these three instances we have set forth clearly the three-fold purpose of the ordinance of baptism:

- (1) A rite established by God himself and associated with the eternal principle of righteousness--compliance with the law, therefore, being essential to man's salvation.
- (2) An initiatory ordinance--the gateway leading to membership into the fold of Christ.
- (3) A beautiful and sublime symbol typifying the burial of the old person with all his weaknesses and impurities, and the coming forth into a newness of life.

The ordinance of baptism is a law of God, obedience to which--in sincerity, in purity, in simplicity--brings inevitably the promised blessing of the Comforter, a divine guide, whom they who "change the ordinance and transgress the law" can never know. Though men may scoff at it, ridicule it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of man. In baptism, then, as in all other things, all men should follow him who said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."
(John 8:12.)

A DISCOURSE BY MELVIN J. BALLARD

I think as I read the story of Abraham's sacrifice of his son Isaac, that our Father is trying to tell us what it cost him to give his Son as a gift to the world. You remember the story of how Abraham's son came after long years of waiting and was looked up on by his worthy sire, Abraham, as more precious than all his other possessions; yet, in the midst of his rejoicing, Abraham was told to take this only son and offer him as a sacrifice to the Lord. He responded. Can you feel what was in the heart of Abraham on that occasion, you love your son just as Abraham did, perhaps not quite so much, because of the peculiar circumstances, but what do you think was in his heart when he saw Isaac bidding farewell to his mother to take that three-days journey to the appointed place where the sacrifice was to be made? I imagine it was all Father Abraham could do to keep from showing his great grief and sorrow at that parting, but he and his son trudged along three days toward the appointed place, Isaac carrying the fagots that were to consume the sacrifice. The two travelers rested, finally, at the mountainside, and the men who had accompanied them were told to remain while Abraham and his son started up the hill.

The boy then said to his father: "Why father, we have the fagots; we have the fire to burn the sacrifice; but where is the sacrifice?" It must have pierced the heart of Father Abraham to hear the trusting and confiding son say: "You have forgotten the sacrifice." Looking at the youth, his son of promise, the poor father could only say: "The Lord will provide."

They ascended the mountain, gathered the stones together, and placed the fagots upon them. Then Isaac was bound, hand and foot, kneeling upon the altar. I presume Abraham, like a true father, must have been drawn out in that hour of agony toward his son who was to die by the hand of his own father. Every step proceeded until the cold steel was drawn, and the hand raised that was to strike the blow to let out the life's blood, when the angel of the Lord said, "It is enough."

Our Father in Heaven went all that and more, for in his case the hand was not stayed. He loved His Son, Jesus Christ, better than Abraham ever loved Isaac, for our Father had with him His Son, our Redeemer, in the eternal worlds, faithful and true for ages, standing in a place of trust and honor, and the Father loved him dearly, and yet he allowed this well-beloved Son, to descend from his place of glory and honor, where millions did him homage, down to the earth, a condescension that was not within the power of man to conceive. He came to receive the insult, the abuse and the crown of thorns. God heard the cry of his Son in that moment of great grief and agony, in the garden when, it is said, the pores of his body opened and drops of blood stood out upon him and He cried out: "Father if thou be willing, remove this cup from me." I ask you what father and mother could stand by and not render aid and assistance? I have heard of mothers throwing themselves into raging streams when they could not swim a stroke to save their drowning children, rushing into burning buildings, to rescue those whom they loved.

We cannot stand by and listen to those cries without its touching our hearts. The Lord has not given us the power to save our own. He has given us faith, and we submit to the inevitable; but he had the power to save, and he loved His Son, and he could have saved him. He might have rescued him from the insult of the crowds. He might have rescued him when the Son, hanging between the two thieves, was mocked with "Save thyself, and come down from the cross, He saved others, himself he cannot save." He listened to all this. He saw that Son condemned; he saw that Son finally upon Calvary; he saw his body stretched out upon the wooden cross; he saw the cruel nails driven through hands and feet, and the blows that broke the skin, tore the flesh, and let out the life's blood of his Son. He looked upon that!

In the case of our Father, the knife was not stayed but it fell and as the life's blood of his beloved Son went out, his Father looked on with great grief and agony over his beloved Son, until there seems to have come a moment when even our Savior cried out in despair; "My God, My God, why hast thou forsaken me?" In that hour I think I can see our Dear Father opening the veil looking upon these dying struggles until even He could not endure it any longer; and,

like the mother who bids farewell to her dying child, has to be taken out of the room, so as not to look upon the last struggles, so he bowed his head, and hid in some part of his universe, his great heart almost breaking for the love that he had for his Son. Oh, in that moment when he might have saved his Son, I thank him and praise him that he did not fail us, for he had not only the love of His Son in mind, but He also had love for us. I rejoice that he did not interfere, and that his love for us made it possible for him to endure to look upon the sufferings of his Son and give him finally to us, our Savior and our Redeemer. Without Him, without his sacrifice, we would have remained, and we would never have come glorified into his presence. And so this is what it cost, in part, for our Father in Heaven to give the gift of his Son to us. How do I appreciate this gift? If I only knew what it cost our Father to give his Son; if I knew how essential it was that I should have that Son, I am sure I would always be present at the sacrament table to do honor to the gift that has come to us, for I realize that the Father has said that He, the Lord, our God, is a jealous God--jealous least we should ignore and forget and slight his greatest gift of all. I know that no man or woman shall ever come to stand in the presence of our Father in Heaven, or be associated with the Lord Jesus Christ, who does not grow spiritually. Without spiritual growth we shall not be prepared to enter into the divine presence of our Father and His Son. I need the sacrament; I need to renew my covenants every week; I need the blessing that comes with and through it. I know that what I am talking about is true. I bear witness to you that I know that the Lord lives. I know that He has made this sacrifice and this atonement. He has given me a foretaste of these things. I recall an experience which I had two years ago, bearing witness to my soul of the reality of his death, of his crucifixion, and his resurrection, that I shall never forget. I bear it to you tonight, and with thanksgiving in my soul. I know that He lives and I know that through him men must find their salvation, and that we cannot ignore this blessed offering that he has given us as the means of our spiritual growth to prepare us to come to him and be justified. Away on a Ft. Peck reservation where I was doing missionary work with some of our brethren, labouring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from Him that we were doing things according to his will, I found myself one evening in the dreams of the night in that sacred building, the temple, after a session of prayer and rejoicing I was informed that I should have the privilege of entering into one of those rooms, to meet a glorious personage, and as I entered the door, I saw, seated on a raised platform, the most glorious being my eyes have ever beheld, or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, He arose and stepped towards me with extended arms, and he smiled as He softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me and pressed me to his bosom, and blessed me until the marrow of my bones seemed to melt; when he had finished, I fell at his feet, and as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessing was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be to feel what I then felt. Go to the sacrament table. And, that is a blessed privilege that I now rejoice in, and I would be ashamed, I know, as I felt then, to stand in his presence and try to offer any apology or excuse for not having kept his commandments and honored him by bearing witness, before the Father and before men, that I believe in him, and that I lived by and through his spirituality. If we can only bring our boys and girls to feel the need of these things, they will be at the sacrament meeting, and we will be there. I see Jesus now, not upon the cross; I don't see his brow pierced with thorns, nor his hands torn with the nails, but I see him smiling, with extended arms, saying to us all: "COME TO ME."

MISSIONARY HELPS
-sickle sharpeners-

1. THINK POSITIVELY
 - A. Did I allow negative thoughts to discourage me today?
 - B. Did I change the subject or point out its positive side when negative things were discussed by my companion, other missionaries or investigators?
2. SIMPLIFY
 - A. Did I confuse anyone by bringing up subjects which are not well understood and which are not part of the regular presentation?
 - B. Did I say "I don't know" or "I'll find out for you" rather than speculate on something I don't completely understand?
3. BE A CHALLENGING MISSIONARY
 - A. Did I challenge myself to accomplish certain things today and did I achieve them?
 - B. Did I challenge each investigator with whom I talked to set a goal and work toward it?
4. TEACH THE FIRST PRINCIPLES
 - A. Did I make an effort to teach faith, repentance, baptism, and the gift of the Holy Ghost in some way to each investigator with whom I spoke?
5. TESTIFY
 - A. Did I bear testimony to the truthfulness of the Gospel in each visit?
 - B. Did I become involved in any arguments concerning the Gospel?
 - C. Did I teach through testimony?
6. STUDY
 - A. Did I set aside a definite time to study and cover the most important things during my study time?
7. HEALTH
 - A. Did I use wisdom in regard to diet, sleep, and exercise?
8. CONCENTRATE
 - A. Did I take time to review our best potential members and visit them or stop by to hold family prayer with them?
 - B. Did I waste time with anyone who I am convinced is not receptive to the truth?
9. WORK OVERTIME FOR THE LORD
 - A. Did I do more than I am required to do today in serving the Lord?
10. ORGANIZE YOUR EFFORTS
 - A. Did I take time to plan and review?
11. PRAY ALWAYS
 - A. Did the Lord hear my prayers today or was I praying to myself?
12. LOOK THE PART
 - A. Did I convey a friendly, happy attitude to all those with whom I associated?
 - B. Was my physical appearance representative of a minister of the true Gospel of Jesus Christ?
13. BE A SPIRITUAL MISSIONARY
 - A. Was I prayerful?
 - B. Was I humble?
 - C. Did I work with an eye single to the glory of God?
 - D. Did I think noble thoughts?