



avante

NOVEMBER 1972

THE GUATEMALA-EL SALVADOR MISSION

MISSION PRESIDENCY

PRESIDENT	Harvey S. Glade
PRESIDENT'S COMPANION	Jean M. Glade
MISSION GRANDMOTHER	Sister Bessie Moon
COUNSELORS	John F. O'Donnal-David A. Escobar
SPECIAL ASSISTANT	Jorge W. Pérez

MISSION OFFICE STAFF

ASSISTANT	Paul W. Terry
ASSISTANT	S. Randy Teel
MISSION SECRETARY	Franklin Jorgenson
FINANCIAL SECRETARY	Steve Moran
MEMBERSHIP SECRETARY	Bob Allen
COMMISSARIAN	Timothy Barrus

ZONE LEADERS

GUATEMALA ZONE 1 (XELA)	Gary W. Lippincott-Verne C. Lauritzen
GUATEMALA ZONE 2 (GUATEMALA)	La. Craig Shelley-Cesar H. Cacuango
EL SALVADOR ZONE 3 (SANTA ANA)	Michael L. Evans-Michael K. Gorm
EL SALVADOR ZONE 4 (SAN SALVADOR)	Scott A. Paulson-Matt L. Zollinger

DISTRICT LEADERS

TOTONICAPAN	Sandy H. Sanders
PATZUN	Daniel S. Landeen
MAZATENANGO	William D. Cuff
SAN MARCOS	Darrell K. Rieby
XELA 2	Craig W. De Wall
WARD 4	Paul F. Nielson
FLORIDA 2	Scott W. Wright
ANTIGUA	Joseph G. Cheney
ESQUINTLA	John Mauzy
WARD 3	James P. Mahoney
JUTIAPA	Richard R. Lee
CIPRESALES	Rodolfo Dominguez
TAGAPA	Douglas J. Gwilliam
CHALCHULAPA	James A. Kilcore
EL CENTRO	Mark E. Andolin
MONSERPAT	Leon K. Jones
SANTA LUCIA	Kevin Rhodes
SAN VICENTE	Niel P. Martinson
MEJICANOS	Bob R. Kellett
SAN JACINTO	Steven Call
ORIENTE	James V. Hughes
ZACANIL	Steven P. Corequist

LA MISION DE GUATEMALA-EL SALVADOR
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My Dear Missionary Companions,

Sister Glade and I recently returned from the Mission Presidents Seminar in Mexico City where the new Apostle, Bruce R. McConkie, and the newly appointed Mission Representatives for our area gave instructions to us. We have also received on cassette tapes a report of the conference for new mission presidents held in Salt Lake City last June. The tapes received explain the new uniform approach to missionary work now being recommended by the General Authorities. I feel impressed to try and convey to each and everyone of you a small portion of what we received.

I am happy to report the missionary programs now being suggested and used in our mission are very much in tune with the direction the church is taking in the great and important proselyting work. The emphasis, in brief, is on teaching by the spirit and helping the honest in heart understand the divine sonship of Christ, the divine mission of Joseph Smith and the divinity of the Church. The Lord gave an important revelation to the prophet which embraces the law of the Church. I would ask that you carefully read section 42 of The Doctrine and Covenants verses 11 thru 17. Particularly note the need for authority and to be sent to preach by someone having that authority (Verse 11). Each and every missionary has the required authority having been called by a prophet of the Lord and properly set apart. Note the fulness of the Gospel to be found in the Book of Mormon (Verse 12). The required spirit can be obtained by the prayer of faith. Naturally, careful study of the Book of Mormon is required because it contains the fulness of the Gospel and we are expected to bear testimony of this. But remember, the converting power and pull must come by the spirit and not just intelligence and mere charisma. A missionary must live worthy to have the Holy Ghost as his constant companion.

The witness of Christ comes through Joseph Smith and the world either gets it through Joseph Smith or it doesn't receive it. If the world learns of salvation, it is through Joseph Smith and the Book of Mormon becomes the key! We must center our preaching in the Book of Mormon.

Joseph Smith has said, "I teach them correct principles and they govern themselves." As missionaries you are learning correct principles and therefore should be able to seek the inspiration and help of the Lord to seek out the golden Families we want to teach and baptize. Let's stay away from the mysteries and teach the simple and converting principles of the Gospel. Make your proselyting discussions baptism centered by keeping your investigators baptism concious and committed to eventual baptism. Make them Book of Mormon Centered because conversion will come through the Book of Mormon and the discussions are a vehicle to get people to read the Book of Mormon. The missionary must bear repeated testimony and have his investigators bear testimony back to him.

Remember some people will be offended when they hear the truths of the restoration message and the Joseph Smith story but we have an obligation to preach these truths, by the spirit, so they can use their free agency to either accept or reject our offer for immortality and life eternal.

As servants of the Lord we have much to be thankful for: The Gospel and all it means in our lives. Our parents and loved ones who give us their faithful support. Health and strength so we can fulfill our assignment. A loving Father in Heaven who cares and wants us to succeed. Christ our eldest brother has made the atoning sacrifice and so you see there are many things we can be thankful for. May the Lord continue to bless each and everyone of us in our righteous endeavors, and may this month of THANKSGIVING be very special as you faithfully serve.

Sincerely your brother,

Harvey S. Glade
Harvey S. Glade

I am pleased and honored to be with you in this great area conference of the Church and kingdom of God on earth.

May I consider with you some of the blessings and responsibilities that have come to us by virtue of our inheritance in the house of Israel and our membership in The Church of Jesus Christ of Latter-Day Saints.

We are now in a new era of church growth and development. In the early days of this dispensation, in the very nature of things, if the saints were to survive as a people, they had to assemble together in chosen places. Otherwise they would have been lost among the masses of men and overcome by the world.

But now, in large measure, we are past that stage of our history. Congregations of saints are springing up in all parts of the world. We are becoming a great and an influential people. Many of our members sit in high places of business and civic responsibility and are respected by their non-member associates. We are becoming a world Church -- not an American Church, not a British Church, not a Mexican Church, but a Church for all mankind, for the honest and upright in every nation. We are The Church of Jesus Christ, and we are and shall be established in every nation and among every people.

And with this new status comes a responsibility we have never had before, a responsibility to be worthy of our high position in the world, and to strengthen the Church in all the nations where it is and shall be established. It is our responsibility in Mexico and Central America, for instance, to build up the Church here, in these favored nations, and among the choice people who dwell in them.

As you know, the Lord chose Joseph Smith to be the instrument in his hands of restoring the fullness of his everlasting gospel and of making its truths and blessings available to all men in this day.

As part of that restoration, Moses -- the prophet and lawgiver of ancient Israel, the one chosen of God to lead his people out of Egyptian bondage to their ancient promised land -- came to Joseph Smith and Oliver Cowdery on the 3rd of April in 1836. He then committed unto them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." (D. & C. 110:11.) Those keys are now vested in the President of The Church of Jesus Christ of Latter-day Saints.

May I remind you that this promised gathering of the Lord's chosen people was the hope and prayer of all the prophets of Israel. Of it they spoke, and wrote, and prophesied; and providentially many of their inspired utterances are preserved for us in the Bible and in the Book of Mormon.

After the Lord Jesus had set up his kingdom in the meridian of time; after he had spent 40 days with his disciples as a resurrected personage, teaching them all "things pertaining to the kingdom of God" that it was expedient for them to know; and on the occasion when he was ready to ascend to his Father, the disciples asked him: "Lord, wilt thou at this time restore again the kingdom to Israel?" They already had his Church, but were looking forward to that glorious day when Israel as a people and as a nation would be gathered together and given again their high status among the nations of the earth.

He answered that this glorious eventuality was not for their day; that they were to do their assigned labors; and that it was not for them "to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6-8.) Then he ascended into heaven, leaving to a future and distant day the establishment of the kingdom among the lost and scattered sheep of Israel; leaving the fulfilment of that divine promise to a day when the gospel would be restored by angelic ministrations; leaving it to a day when the decree would go forth that the restored gospel should be preached "to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

Ancient Israel became a numerous and a mighty people in their promised land. Numbered in the millions, there were times when they were true and faithful to their covenants and obligations, which brought down upon them the blessings of heaven, and other times when they forsook the Lord, rebelled against his truths, and were cursed and scattered for their iniquities.

In about 721 B.C. ten of the tribes of Israel were carried into Assyrian captivity and bondage. This came to pass, the Lord says, because they "walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law." (Jer. 16:11.) Later these hosts of Israel were freed from their Assyrian captors and went northward into other lands and became lost from the knowledge of their brethren.

More than 100 years after the ten tribes were taken captive, Lehi and his family left Jerusalem to come to their American promised land. Of the scattering of Israel that had already taken place, that is of the leading away of the ten tribes of Israel, Nephi wrote: "There are many who are already lost from the knowledge of those at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away." (1Nephi 22:4)

Of the whole house of Israel Nephi wrote: "The house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations." (1Nephi 22:3.)

And after Lehi was led out of Jerusalem by the hand of the Lord, the remainder of Israel was taken into Babylonian captivity, with a portion of them being permitted later to return to their homeland. In giving the reason for this later scattering, the Lord said: "Behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will shew you favour." (Jer. 16:12-13.)

Speaking of all those who had been and who would be scattered, Nephi says it had and would come to pass because they forsook "the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men." (1 Nephi 22:5.)

Now what concerns us is the gathering of Israel in these last days and the part each of us should play with respect thereto. This gathering has commenced and shall continue until the righteous are assembled into the congregations of the saints in all the nations of the earth.

"I will gather the remnant of my flock out of all countries whither I have driven them," the Lord says, "and will bring them again to their folds; and they shall be fruitful and increase." (Jer. 23:3.)

Nephi teaches this truth in these words: "The Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel." (1Nephi 22:11-12.)

How is this gathering to take place? How will it be accomplished? Who will do the work involved? Who will identify the lost sheep of Israel, and what invitation will be issued to them to gather with the Lord's people?

In answer, the Lord says: "I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:16.)

That is to say: The gathering of Israel is a great missionary undertaking.

It is a matter of inviting scattered Israel to return to the Lord their God; to worship once again the God of Abraham and of Isaac and of Jacob; to come unto the Lord and forsake their false gods and false creeds. It is a call to worship that God who made them. It is a matter of "the servants of God" going forth, and "saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; And worship him that made heaven, and earth, and the sea, and the fountains of waters." (D. & C. 133:38-39.)

Jeremiah tells us that when the gathered remnants of scattered Israel once again come to the knowledge of their Redeemer and Savior, they will ask: "Shall a man make gods unto himself, and they are no gods?"

That is to say: Ancient Israel forsook the Lord and his laws; they worshiped other gods, believed false doctrines, and created churches of their own, which had no saving power. Even the saints in the meridian of time fell away from the truth; darkness covered the earth and gross darkness the minds of the people. Men wrote creeds of their own to define God and set forth how he should be worshiped; they thus made their own gods and their own systems of religion just as surely as though they had hewn their gods from wood or cast them in gold or silver; and as Jeremiah said: "They are no gods."

It now becomes our great privilege and opportunity to take to them these glorious truths of true religion that have come to us by revelation in this day. And so to those who say: "Shall a man make gods unto himself, and they are no gods," the Lord's reply is: "Behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is the Lord." (Jer. 16:19-21.)

That is, this once, for the last time, beginning with the appearance of the Father and the Son to Joseph Smith in the Spring of 1820, the Lord will reveal himself anew to men. Israel shall forsake the false gods of the days of her iniquity, darkness, and scattering, and shall come to a knowledge of Him through whom salvation comes.

And so when Joseph Smith asked the Personages who stood above him in the light, which of all the sects was right, and which he should join, he was told to join none of them for they were all wrong.

Of this glorious vision he wrote: "The Personage who addressed me said that all their creeds were an abomination in his sight." (Jos. Sm. 2:19.)

Surely all of us, as we contrast the truth about God that has come by revelation in this day with the man-made creeds of our fathers, are led to rejoice and sing praises to the Holy One of Israel!

Of this glorious day of restoration and gathering, another Nephite prophet said: "The Lord . . . has covenanted with all the house of Israel," that "the time comes that they shall be restored to the true Church and fold of God"; and that "they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise." (2 Nephi 9:1-2.)

And it was Nephi himself who saw in vision the results of this gathering. He saw that in the last days, "the covenant people of the Lord, . . . were scattered upon all the face of the earth"; and that "the church of the Lamb, who were the saints of God, were also upon all the face of the earth"; and that these saints were to be "among all nations, kindreds, tongues, and people." (1 Nephi 14:11-14.)

Now I call your attention to the facts, set forth in these scriptures, that the gathering of Israel consists of joining the true Church; of coming to a knowledge of the true God and of his saving truths; and of worshiping him in the congregations of the saints in all nations and among all peoples. Please note that these revealed words speak of the fold of the Lord: of Israel being gathered to the lands of their inheritance; of Israel being established in all their lands of promise; and of there being congregations of the covenant people of the Lord in every nation, speaking every tongue, and among every

people when the Lord comes again.

Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord, in his own tongue, and among his own people, and with the saints of his own nation has complied with the law of gathering and is entitled to all of the blessings promised the saints in these last days.

God is no respecter of persons. The Church of Jesus Christ of Latter-day Saints is a world Church. The gospel is for all men. As Paul said, God "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him." (Acts 17:26-27.)

The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people.

The Book of Mormon teaching is: "There is one God and one Shepherd over all the earth. And the time cometh that he shall manifest himself unto all nations." (1Nephi 13:41-42.) The gospel is the same everywhere. It does not matter where we live if we keep the commandments of God, and the commandments are the same in all nations and among all people.

To gain salvation all men must believe in the Lord Jesus Christ who is the God of Israel and the God of the whole earth; they must repent of their sins and come before him with a broken heart and a contrite spirit; they must be baptized by immersion under the hands of a legal administrator; they must receive the laying on of hands for the gift of the Holy Ghost, and endure in righteousness and truth to the end.

All men everywhere must come unto Christ and love and serve God with all their heart, might, mind, and strength. Service and obedience are essential to salvation, and it is just as important for you to keep the commandments as it is for me; it is just as important for your sons to go on missions as it is for mine. All of us must be clean and pure and upright; we must develop in our souls the attributes of godliness until we become like the Lord.

The talents and abilities of the saints of God are needed among their own people and with their own kindred. You are and should be the leaders of the Church here. It is your responsibility to do the missionary work in your own nation. You already know the language and customs of the people and are in a position to say to them: "Come follow me; let us learn and live the gospel together; we are brothers; the Lord wants us in his kingdom; the kingdom is here; let us both be part of the gathering of Israel in our choice and favored land."

Now I rejoice with you that I hold membership in the Church and kingdom of God on earth. I know the work we are engaged in is true; that the fulness of the everlasting gospel has been restored; that Moses did in fact bring again the keys of the gathering of Israel; and that the Lord has set his hand the second time to gather his people into his Church and kingdom in all the lands whither he has driven them.

I rejoice with you that we are members of that choice and favored family, and I know that if we keep the commandments we shall live forever in celestial glory in that Eternal Family which is Israel. That all of us may so do is my prayer.

In the name of the Lord Jesus Christ, who I repeat is the God of Israel and the God of the whole earth. Amen.

LOCATION CHART --- NOVEMBER 16, 1972

abrams	usulután	gonzales	lourdes	nelson, j	ward 5
adams, j	sta. lucia c.	goodman	escuintla	nelson, scott	santa tecla
adams, reed	chiquimula	graham	nonserrat	nelson, steve	zacatecoluca
danson	patzicia	gudiel	ward 3	<u>nielson</u>	ward 4
aguilar	xela 3	<u>gwilliam</u>	zacapa	molte	sololá
ahlstrom	oriente	guillen	xela 3	page	branch 7
aitken	coatepeque	gunnell	ward 1	<u>paulson</u>	layco upper
allen, b	escuintla	hansen	ward 3	peñate	jalapa
allen, r	office	hardy	patzicia	reintjes	florida 1
allred	sonsonante	hatch	florida 2	reynoso	totonicapan
amesquita	zacamil	hathcock	cipresales	<u>rhodes</u>	santa lucia
<u>andelin</u>	centro	hearns	totonicapan	richards	oriente
anderson	jalapa	hegerhorst	chimaltenango	<u>rigby</u>	san marcos
andrew	6	henrie	occidente	roberts	milagro
anthony	ward 1	hillery	nonserrat	robinson	retalhuleu 2
avarell	el molino	hone	mazate 2	rodriguez	florida 1
bailey	florida 2	<u>hughes</u>	oriental	rogers	layco
ball	usulután	jenks	santa lucia	roper	ward 4
baria	san jacinto	johnson	xela 2	roundy	ward 6
barrus	office	jones, j	ward 2	salazar	el quiche
baxter	san jacinto	<u>jones, l</u>	nonserrat	salgado	jocotales
bennion	milagro	jorgenson	office	<u>sanders</u>	totonicapan
bentley	?	kaopua	villa nueva	schlosser	soyapango
blake	el molino	<u>kellest</u>	mejicanos	sellick	zacapa
blakesley	el quiche	<u>kilgore</u>	chalchuapa	<u>shelley</u>	ward 6
bond	centro	kirk	ward 1	shirley	san pedro
<u>bergquist</u>	zacamil	kleinman	xela 1	skiba	momostenango
bower	centro	knight	xela 1	smith	chimaltenango
<u>bmstead</u>	delgado	kuchne	modelo	steed	?
ttars	patzun	kulbeth	mazate 2	steele	chalchuapa
<u>cacuango</u>	ward 6	lamoreaux	modelo	stevenson	lourdes
<u>call</u>	san jacinto	<u>landeen</u>	patzun	stewart	cipresales
cameron	barrio nuevo	<u>lauritzen</u>	xela 3	stoker	santa anita
cannack	ward 5	layton	branch 5	stuart	zacatecoluca
carlisle	nonserrat	lee	jutiapa	stumpe	sta. lucia c.
<u>cheney</u>	antigua	lefler	sonsonate	symmes	retalhuleu 1
clark, s	chiquimula	lewis	centro	taylor	branch 7
clark, t	santa anita	lezana	oriente	tecl	office
cobabe	occidental	<u>lippincott</u>	xela 3	terry	office
<u>cuff</u>	nazate 1	mc cracken	florida 1	tew	jocotales
curtis	san jacinto	mc gaughey	soyapango	theodore	antigua
daines	jutiapa	mc quarrie	momostenango	thompson	ward 3
davis	ahuachapan	mack	sonsonate	trejo	?
<u>de waal</u>	xela 2	<u>mahoney</u>	ward 3	tueller	totonicapan
<u>dodge</u>	san pedro	mangus	santa tecla	twiggs	sonsonate
<u>dominguez</u>	cipresales	marquez	layco	vermillien	mejicanos
draper	patzicia	martinez	san marcos	waite	cipresales
dugan	barrio nuevo	<u>martinson</u>	san vicente	wallace, d	ward 1
eddo	ward 2	matheson	delgado	wallace, k	patzicia
erskine	san vicente	maughans	layco	weaver	coatepeque
escalante	jocotales	maurent	ahuachapan	whitmer	el molino
<u>evans, n</u>	barrio nuevo	<u>mauzy</u>	escuintla	williams, a	el molino
evans, r	huehuetenango	melendez	oriente	williams, d	florida 2
ye	retalhuleu 1	niller	ahuachapan	wilson	zacamil
egon	santa lucia	montoya	mazate 1	<u>wright</u>	florida 2
garboa	jocotales	moore	huehuetenango	wylie	Retalhuleu ?
gardea	santa lucia	morgan	office	young	ahuachapan
golightly	villa nueva	mortenson	florida 1	<u>zellinger</u>	layco upper
<u>gan</u>	barrio nuevo	nundy	sololá		

9 MORE BELLS TO ANSWER

11 LESS EGGS TO FRY

Reina Salgado	Tegulcigulpa, Hondu.	Lloyd B. Davis	- Salt Lake City, Utah
Derryl Allred	Thatcher, Arizona	Richard Adams	Orem, Utah
Michael Carlisle	Newbury Park, Calif	D. Richard Diehl	Salt Lake City, Utah
Richard Cobabe	Hermosa Beach, Calif	Vaughn Ray Park	Salt Lake City, Utah
Don Graham	El Paso, Texas	Larry W. Bowen	Salt Lake City, Utah
Daniel Steele	Milford, Connecticut	Carlos Lemus F.	San Pedro Sula, Honduras
William Bentley	Mesa, Arizona	Cleotilde Valle C.	Managua, Nicaragua
Kimber Trejo	St. David, Arizona	Dorian Call Nye	Ogden, Utah
Cameron Steed	Las Vegas, Nevada	Steven Wright	Anchorage, Alaska
		Jeffrey Woodman	San Luis Obispo, Calif.
		Dennis K. Lloyd	Mesa, Arizona

ZONE TOTALS--OCTOPER

GUATEMALA ZONE 1 (XELA)	22 BAPTISMS
GUATEMALA ZONE 2 (GUATEMALA)	56 BAPTISMS
EL SALVADOR ZONE 3 (SANTA ANA)	74 BAPTISMS
EL SALVADOR ZONE 4 (SAN SALVADOR)	<u>28 BAPTISMS</u>

T O T A L S 130

FYI

(For Your Information)

Recieved in October Priesthood Bolletin

Prospective Missionaries, Early Releases, and Touring After Missions

The following guidelines are suggested because of the many requests from missionaries and parents regarding early releases and extended tours after missions.

- 1) Bishops and stake presidents should recommend prospective missionaries well in advance of their expected departure date. With the draft taking fewer young men, recommendations may be submitted thirth to sixty days before the anticipated date of departure. This procedure will permit greater flexibility in assigning missionaries to various groups in the mission home.
- 2) Bishops should advise both prospective missionaries and their parents that the regular mission term is two years for elders and eighteen months for sisters, and that they should plan their affairs to complete these terms. Neither missionaries nor parents should request early releases to accommodate travel plans.
- 3) Travel following missions should be brief. Experience indicates that extended travel often creates serious problems. Missionaries should be advised before being called that they will be expected to deport themselves as missionaries during travel following missions.
- 4) Post-mission tours must be approved by the family of the missionary and by the mission president. The missionary is not released until he reports to his stake president. He travels as a missionary.
- 5) Missionaries should not tour their own missions. Experience has shown that such tours create problems and disrupt the work.
- 6) Only under the most exceptional circumstances should missionaries travel or return home alone. They should travel in groups of two or more for safety reasons.