

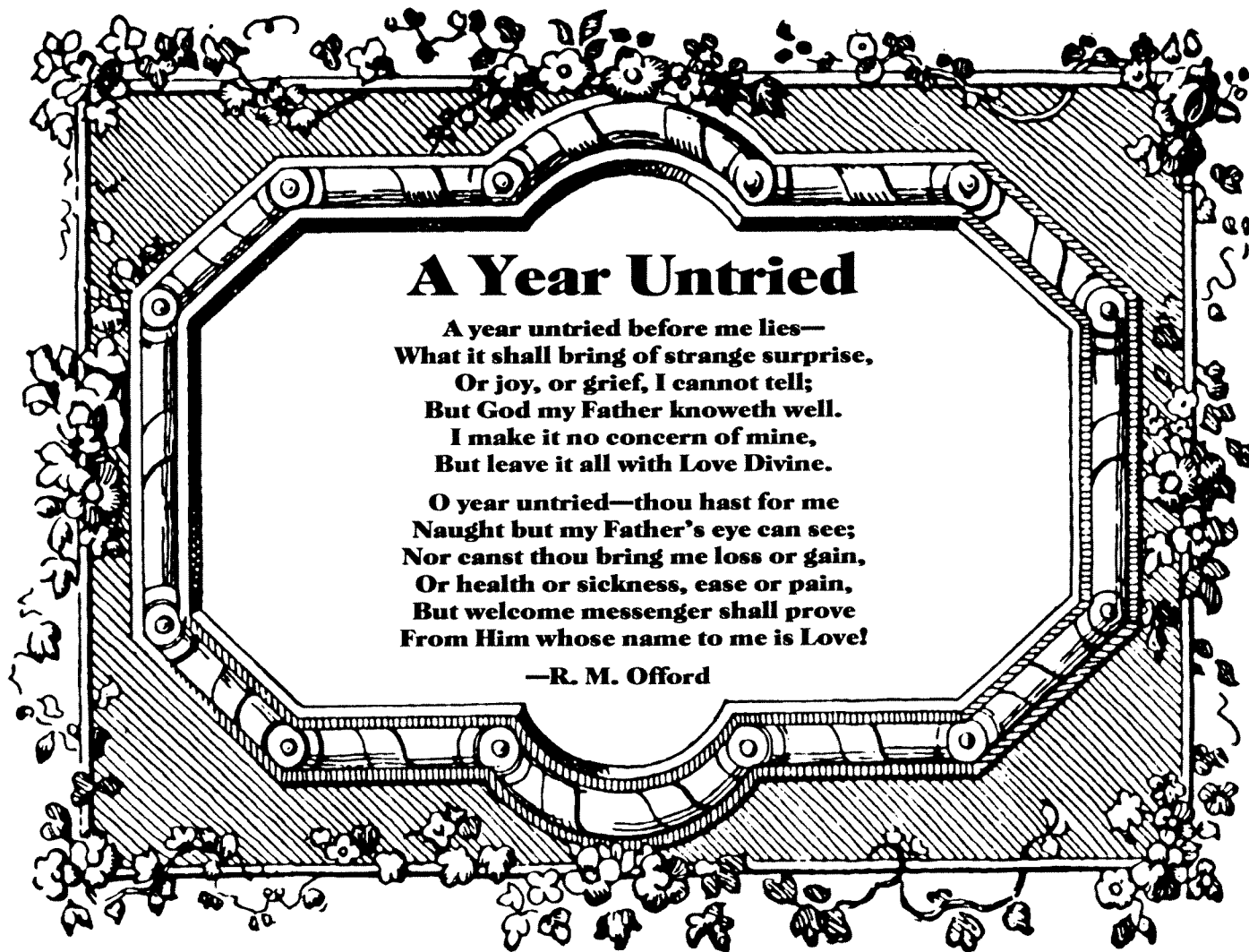
Zion's Advocate

*"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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ZION'S ADVOCATE IS...

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

Give God the Glory



Jim Gordon

There is an age old conflict that rages in all of us. I believe that it is best stated in Psalms 127. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." We feel that if we put forth the effort to do a certain thing, then we deserve the credit if it is successful. We may ask the Lord, in prayer, to make our efforts successful, but when

He does, we congratulate ourselves on our wit and cunning when we triumph. I think there is a story that illustrates this in the Book of Mormon better than I can.

In chapter 20 of the book of Alma we see a battle fought on the banks of the river Sidon. After the Nephites had won, the Lamanites had this to say, "Behold, we are not of your faith: we do not believe that it is God that has delivered us into your hand; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you." The Nephites had won many battles over the Lamanites which the Nephites attributed to their God. The Lamanites, however, attributed Nephite success to superior weapons.

What probably made the difference in their points of view was that the Nephites

had the scriptures and could read such things as, "Then said David to the Philistine, (Goliath) Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this Assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

In chapter 21 of Alma we find, "Moroni...had been preparing the minds of the people to be faithful unto the Lord their God. Yea, he had

been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities, and the borders of their lands. Yea, all round about the land...." Moroni was a righteous man and a great general, but not all among the thousands of men who fought under him had faith equal to his. In a recent struggle some Nephites had wanted a king, but the king-men had lost, and the losers were compelled to fight the Lamanites against their will. There were some Nephites in this army which had traded their faith in God for faith in fortifications.

While the Nephites were resolving this kingdom controversy among themselves, the king of the Lamanites, Amalickiah, invaded the land taking the cities of Omner, Gid and Mulek. The fortifications of Moroni in the cities that the Lamanites now held began to work against them. The cities thus fortified became the strongholds of the Lamanite conquest. It would seem that weapons and fortifications alone were not the solution to the Nephite military problems.

While the Lamanites

were marching through Nephite Land, one of Moroni's generals, Teancum, met the Lamanites with a small but excellent army and stopped their advance. These may have been the Nephite special forces, for the scripture states, "But behold, he met with disappointment, by being repulsed by Teancum and his men, for they were great warriors: for every man of Teancum did exceed the Lamanites in their strength, and in their skill of war, insomuch that they did gain advantage over the Lamanites." Or perhaps some of the men in Moroni's army had replaced their faith in God with faith in Teancum's army for this sounds like a proud statement. However, Teancum did stop the Lamanite advance by harassing them in the open fields and killing King Amalickiah in the night. (BOM page 494)

King Amalickiah was succeeded by his brother Ammoron, who left his army to hold the cities they had captured and gathered a new army to attack in a new area to widen the war, so the Nephites would have to scatter their armies over a larger area and thin them out. In the absence of King Ammoron, Moroni, with a fair amount of strategy, recovered the cities of Mulek and Gid.

When the Lamanite King

opened a new theater of war, he gave us an opportunity to compare the two armies. In the new theater Ammoron and his Lamanites had taken the cities Manti, Zeezrom, Cumeni and Antiparah. When Helaman and his 2000 boy soldiers found the Nephite leader, Antipus, in Judea, it was a depressing situation. After they had lost one battle after another the scripture says this about them, "Yea, and they were depressed in body as well as in spirit; for they had fought valiantly by day, and toiled by night, to maintain their cities; and thus they had suffered great afflictions of every kind. And now they were determined to conquer in this place, or die...." Evidently Helaman had been sent with reinforcements because of the two areas of battle this was by far in worse condition. But as we shall see Helaman brought more than 2000 swordsmen. He brought an army that had faith in God.

The Lamanites were reluctant to attack the main army of the Nephites, so Helaman took his small force and pretended to take supplies to a neighboring city. Thus he lured them from their strong city, Antiparah. Helaman stayed just ahead of them and decoyed them farther and farther away from

their city, while Antipus closed in on the Lamanites from the rear. When Antipus caught the Lamanites he attacked them from behind. Then Helaman turned around and the Lamanites were surrounded and defeated. After this victory the Lamanites fled the city of Antiparah.

Next they put the city of Cumeni under siege, and starved them out. The prisoners were so many that a large part of the army had to escort them to Zarahemla.

The Lamanite reinforcements arrived too late to save Cumeni from the Nephites, but when they saw how few Nephites were in the city they decided to retake it. The Lamanite prisoners on their way to Zarahemla had risen in rebellion and some had escaped, but most were killed. Nonetheless, their guards, a large part of the army, returned to save the rest of Antipus' army from defeat. When the army of Antipus would have retreated, Helaman's young men again stood fast and provided a rallying point for a complete victory over the Lamanites. Both times when the young army was mustered none had been killed.

After that, they prayed this prayer, "We did pour out our souls in prayer to God, that he would strengthen us

and deliver us out of the hands of our enemies; Yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people." Keep this prayer in mind as we review their last battle, if you can call it that. The Nephites put the city of Manti under siege to prevent food from being moved into it. Then they took two small armies and hid them one on the left and the other on the right of that same city. When the army of Manti came out to battle, the Nephites retreated away from the city. They continued to retreat all that day while the small armies they had secretly left behind took possession of Manti. Then in the night the main force circled around the Lamanites and entered the city. With this victory the Lamanites evacuated that entire theater of operations.

People who read this story usually become enthralled with the fact that Helaman's young men had the faith to live through the hard fighting, but quite often we miss the thing that they accomplished. The main army with Teancum's special forces were with Moroni in another combat zone. Helaman was sent to reinforce a failing and demoralized army on the verge of collapse, and

what this little band accomplished was another miracle.

After their defeat in the land of Manti, the Lamanites joined forces with their original army and invaded the cities of Moroni, Nephihah, Lehi and Morianton. Then Moroni had to deal with another king-man uprising. He gathered an army and defeated the king-men, then joined that army with his original force and commenced to drive the Lamanites out of the land.

Now let's review the story. This war between the Lamanites and Nephites began in the 25th year of the reign of judges. One army showed a strong faith in God and the other was partial to fortifications and military training. Part of the regular army under Teancum stopped the first Lamanite advance. Moroni recovered the city of Mulek in the 28th year of the reign of judges and the city of Gid in the 29th year.

While Moroni and his men were recovering these cities by a slow and painful process, we find an entirely different thing happening in the other theater of the war. From the 26th year until the 30th year Helaman led a small band of Lamanite converts under Antipus. When this body of warriors arrived, the army of Antipus was all

but defeated. With two battles they took two cities. The third encounter was just a matter of outmaneuvering the enemy. With this victory the Lamanites abandoned the entire theater and joined themselves to the army fighting Moroni, then they took four more cities.

The army of Helaman felt they had more land than they could hold with their small army, but the Lord held it for them. By the 30th year of the reign of judges the war in the southwest was over. During this time neither of these armies were receiving supplies or reinforcements, because the king-men in Zarahemla had risen again in rebellion. Moroni had to leave the war to get supplies and reinforcements to continue the war. However, the army with faith in God fought right on without supplies or reinforcements and won. Once Moroni had put the king-men in their place it took the rest of the 31st year of judges to finish the war.

When I look at the Nephites of that time I have two reasons for believing that they were growing in spiritual indifference. First let's look at the background. The Book of Mormon makes it very plain that spiritual failure in a large group doesn't happen all at once. It usually took several generations for

wickedness to slowly creep over a people. The king-men rebellion was an outward symptom of a deeper hidden wickedness. And second, after this war the religious life of the Nephites had its ups and downs, but eventually the Lord punished the Nephites by causing them to lose half of their land in the days of Moronihah, the son of Moroni. In the days of Moroni that level of wickedness had not been reached, but it was on its way with the lack of faith that accompanies it. (BOM page 553)

The story of Moroni's war has two things to teach us. First, if our faith is strong enough we can rely on God for all of our needs, and He will not fail us. The second lesson is this, when faith in God begins to fail most people will substitute faith in something else: themselves, other men, technology or money. Wealth can become a crutch to the rich because they rely on their money for their needs instead of God. As wealth becomes a crutch for the rich to rely on and weakens their faith, so technology in our time can become a faith weakening crutch also.

At the time that the Book of Mormon was first printed people relied on themselves, their land, their friends or neighbors for their needs. When we compare this to the

way the world supplies our needs today this was not a good system of supply, so the saints were constantly in prayer to God pleading for His help. In America today most people can rely on the world for their needs and never give God a thought. The concern that many have today is if the world fails, our supply system fails with it, and if we are left to deal with our needs through faith, many will find themselves out of practice. Hopefully the Lord will give us what we need to bring our faith up to par when we need it.

We might ask how could this happen. Well, this world, through a series of inventions, has improved what it offers mankind without demanding faith or repentance. Faithless people appear to be getting more and more for less and less. But are they? Science and technology have become the religion of the atheist and near atheist. Technology is giving the atheists all they want and demanding nothing they are reluctant to give in return. We, the members of the Church of Christ, need to avoid this.

I am convinced that the supply system of those who forget God and rely on the world is not as good as the world claims or the people think. It is surprising how much faith people have in

this world and its systems in spite of its many failures. For those who take the time to investigate, this modern world is not nearly as infallible as they claim. Let's take some examples.

Who do we trust with our lives more than our doctors and the drug companies? And just how well do they really perform? In August of 1985 the Food and Drug administration okayed Tambocor for use as an antiarrhythmic drug (i.e.: a drug which corrects irregular heart beats). Before they got it off the market, with other related drugs, it was estimated to have killed 50,000 heart patients over a period of several years.

In Vietnam 47,244 Americans died in battle, and 10,000 more died from disease and accidents, bringing the total to 57,000. So more Americans died of bad drug testing than died in actual combat in Vietnam. And all of this death was the result of treating a disease that was not life threatening to begin with, yet we go on paying higher and higher prices for this kind of treatment every year. And the faith of the American people remains unshaken in the medical establishment.

But again, if there is any other technology that gives this world greater pride than flying I haven't heard of it. In

1903 Orville Wright flew 120 feet at Kitty Hawk, North Carolina, and aviation was born. On July 20, 1969, a small space module landed on the Moon, and space travel was born. We have fortified the air over this land with such planes as the B-2 Bomber and the Stealth Fighter. We also have radar stations without number. The American people have had a smug complacency about our superior weapons and military might since the fall of Russia. Are we a Goliath waiting to be brought down by some shepherd boy?

Air travel is a form of this technology that we enjoy. On September 11, three sky-jacked airliners hit their targets, the World Trade Center, and the Pentagon. Now we see that we have a great deal in common with Moroni. He built fortifications to keep the enemy out, but once the enemy was in a Nephite city it worked against those who had to drive the enemy away. In both cases our enemies used our own methods and technology against us.

We must acknowledge that the Lord helps those who help themselves because it is true. However, sometimes we use this to deceive ourselves, placing more faith in our own help than on the Lord. With all the help this world has to offer today, relig-

ious self delusion is not hard to do. This is a matter that no man can judge for us, because we are the only ones who can look into our own hearts. It is hard enough to build a strong and lasting faith in Jesus Christ without letting the pride of our self achievements erode it.

The best insurance we have against this is to give God the glory.

It has been said you can turn the T.V. set off, but you can't turn off the T.V. world around you. We live in a world that is highly influenced by technology. We can't change that, but neither should we place our faith in it. The Psalmist wrote, "Thou preparest a table before me." It is God who feeds us and takes care of us. Sooner or later those who place their faith in this world's technical skills will see them fail. Let's give glory to God instead, and let our faith blossom.

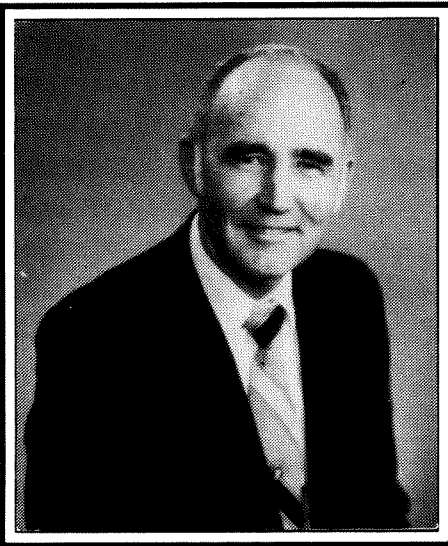
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Book of Mormon

THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

IVerse 7 of chapter one contains the theme of this book. It presents a majestic view of Jesus Christ, His dominion over heaven and earth and His imminent coming for His church. Allow me to paraphrase the wording of this verse:

- a. **“Behold, he cometh...”** John isn’t saying Christ will come some day in the future. No, he is saying “I can see Him; He is on His way.” Each successive event that unfolds brings

SECTION THREE: CHAPTERS 1 – 5

His imminent arrival one step closer.

- b. **“His coming will be seen by all....”** There are churches today which say He is already here, but did we see Him? No we did not, and Jesus said of His coming, **“Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be”** (Matthew 24:26, 27). These words of the Lord make me uncomfortable when I hear people of our church infer His presence in the Temple for a special endowment of the ministry prior to that

Verse 7 of chapter one... presents a majestic view of Jesus Christ, His dominion over heaven and earth and His imminent coming for His church.

great event when **“the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first”** (1 Thessalonians 4:16).

- c. **“His coming will bring great sorrow.”** Who shall be those who sorrow? Those who crucified and denied Him. Those who have ignored Him. Those who have opposed Him. Those who have believed, but have not prepared themselves for His coming.

2 In verse 20 of chapter one, we are quickly introduced to another lesson basic to understanding the book of Revelation:

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”

3 In this verse we find an example of the symbolism which will be used throughout the book. Here the **seven churches** of Asia are represented as **seven candlesticks**, while their **ministerial leaders** are seen as **seven stars** in the Lord's hand. Apocalyptic writings, such as Ezekiel, Daniel, Zechariah and Revelation, are filled with such symbolism. One commentator writes that in the book of Revelation **“...symbolism is the rule, and literalism the exception.”**¹

- a. **Personal and national entities** might be shown as a **dragon, a beast, a lamb, locusts**, etc.
- b. **Political and social upheavals** would be indicated as **earthquakes, cosmic disruptions**, etc.
- c. The church is shown as a woman, while the apostate church was always shown as a harlot.

d. Warfare was indicated by a horse (Job 39:19-25; Pr. 21:31; Joel 2:1-4).

4 This symbolism of the apocalyptic literature admittedly makes it more difficult to understand. This is another way the Book of Mormon comes to our aid. When Nephi prophesied he tells us, **“I shall prophesy according to the plainness which hath been with me from the time that I came out of Jerusalem with my father. For behold, my soul delighteth in plainness unto my people, that they may learn.”** (2 Nephi 11:6, 7).

5 But the church in the days of John was under siege. Her enemies were looking for reasons to destroy her. Jesus explained this to His disciples when He said, **“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force”** (Matthew 11:12). So the apostles, Paul and John, when speaking of enemies of the church, couched their words in the symbolism of apocalyptic language familiar to the Jewish people.

6 Some of that ancient symbolism has found its place in today's idiomatic English expressions. A case in point comes from a recent

U.S.A. Today. In an article on August 1, 2001, about the many businesses now remaining open 24 hours a day, seven days a week, we find these words, **“24/7 isn't just an expression. It's a cultural earthquake** (see paragraph 3b, above.) **that is changing the way we live.”**

7 In this same verse 20 we are introduced to the Hebrew practice of assigning significance to certain numerical values. Foremost of these is the number seven—it is the **“number of completeness, or perfection.”**² There were seven churches, seven seals, seven thunders, seven beatitudes, etc.

4 (NUMBER SIGNIFYING ALL OF CREATION) 4
 +3 (NUMBER SIGNIFYING DEITY) x3
 7 (A PERFECT NUMBER; COMPLETENESS) 12
MULTIPLES OF THESE PERFECT NUMBERS
ALSO INDICATE COMPLETENESS.

8 Was John's letter, dictated by Christ, intended for just seven churches in present-day Turkey? We have seen that by identifying them as seven churches, it was really intended for all the churches. One commentator further states that “those of the historicist school (this refers to us) have called attention to certain parallels between the individual letters and successive periods of church history, from John's day, until the end.”³

9 Considering this last thought, it might be interesting to contemplate for a moment the words of Jesus to the seven churches of Asia, while bearing in mind seven distinct periods of church history.

Ephesus—the apostolic age (until about 80 A.D.)

(You cannot bear those who are evil; You have patience and for Christ's sake have laboured and not fainted.)

Smyrna—the persecuted church (about 80 - 313)

(Fear none of those things which thou shalt suffer for ye shall have tribulation ten days)

Pergamos—the church under Constantine (313 - 500)

(You have them that hold the doctrine of Balaam, also them that hold the doctrine of the Nicolaitans, which thing I hate.)

Thyatira—the papal church (about 500 - 1500)

(You suffered that woman Jezebel, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto

idols.)

(I will cast her into a bed, and them that commit adultery with her into great tribulation, and I will kill her children with death)

Sardis—the church of the Reformation (1500 - 1830)

(You have a name saying that you live, but are dead.)

(There are a few names even in Sardis which have not defiled their garments; and they shall walk with me in white)

The next church is the church of Philadelphia. Spicer⁴ relates that "Coecius (who died in 1669)" assigned these seven eras of church history as I have outlined them here. Then he wrote of the church of Philadelphia as "a church yet to come." We know that "church yet to come" was to be the restored Church of Christ.

Philadelphia—the church of the Restoration (1830 -)

(You have a little strength, and have kept my word, and have not denied my name.)

(Because you have kept the word of my pa-

tience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.)

Laodicea—the liberal, humanistic church of the latter days

(You are neither cold nor hot: Because you art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.)

(You say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked.)

CHAPTERS FOUR & FIVE

1 John saw a door opening into heaven; and then he heard a voice which said, "Come up hither, and I will shew thee things which must be hereafter." The mind of man must first be prepared to receive such terrible and marvelous revelation as was about to be shown to John. Chapters four and five present an interlude that will prepare him for a glimpse of those things that are to come upon the world, beginning in chapter six.

2 Immediately he saw a throne and the Sovereign who sat upon the throne. John makes no attempt to describe Him. But out of the throne came lightning and thundering, just as the people experienced at Mt. Sinai when the Lord was present. John is made to know the sovereignty of God over the affairs of men upon the earth. Before the throne is a sea of glass, symbolic of peace, majesty and dominion.

3 Around the throne were seated 24 elders, clothed in white and with crowns of gold. Some see these as representing the twelve apostles and the twelve disciples of the New World; however, most historicists have a different view. Twenty-four is a multiple of twelve, another perfect number, signifying completeness. So most commentators see them as representing the entire triumphant, resurrected church, one day to be in the presence of God. Hence, this view is to give strength and encouragement to the earthbound church in the midst of trials and tribulation.

4 Now John saw something that had been seen many years before by the prophet Ezekiel. Around the throne he saw four beasts, each with six wings and many eyes. They were quite similar

to those seen by Ezekiel, who identified them in Hebrew as "living creatures." Most scholars feel that is also a better translation of the Greek. One of these living creatures had the face of a lion, emblematic of dominion and authority. Another had the face of a young bull calf, symbolic of strength and endurance. The third living creature displayed the face of a man, designating intelligence, while the fourth had the face of an eagle, indicative of rapidity and power. Now this is symbolism at its utmost!

5 What are these strange living creatures? Ezekiel identifies them as cherubim. They seem to have great authority, given them of God. Remember how the Lord placed cherubim at the eastern side of the Garden of Eden as guardians? The wings of these cherubim indicate their readiness to do the will of the Lord, while their many eyes symbolize their constant vigilance.

6 Now John sees in the hand of the Sovereign on the throne there is a book, and it is sealed with seven seals. These seals are so arranged that the opening of one seal only reveals one portion of the book. John is made sad, for there was no one worthy to remove the

seals and open the book. And then appeared the Lord Jesus, in the form of a Lamb. He came forward and took the book from the One seated upon the throne. All those about the throne sang a new song: it was a song about the sacrifice and redemption made by the Lamb which brought them to this exalted station and which made Him alone worthy to open the book. All creation gave honor and glory to the Lamb forever. Only He is able to open the book and reveal the future history of man.

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PATHLIGHTS

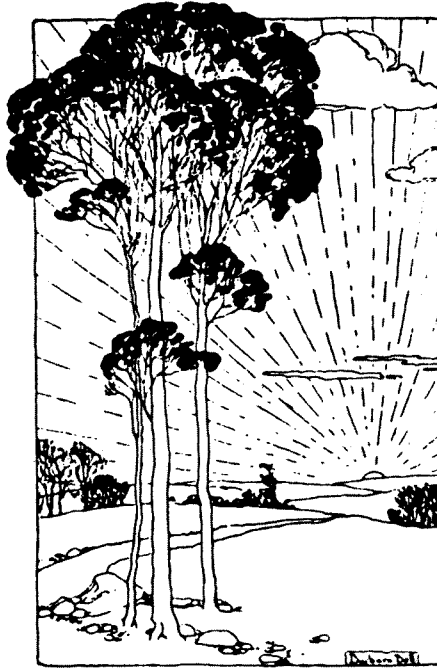
God's Blessing to Wendy De La Cruz

Wendy was only three and a half years old when she lost her beloved Grandpa. She and her sister Cristy did not attend the funeral, so their father Jose stayed at the house with them. As the family was leaving to return to their home after the funeral Jose said that he would like to visit the grave. Cristy and Wendy stayed in the car and Chris and Jose visited the grave site.

"What does Daddy mean, Grampa's grave?" Wendy asked Cristy, and Cristy did her seven-year-old best to explain our custom of burying the bodies of our loved ones after the real person, the spirit, had gone home to God. Wendy was stricken. "You mean Grampa's in the ground!?" she asked.

Wendy remained a very sad little girl when they got home and she seldom smiled. It didn't help any that whenever she came upon her mother unexpectedly she could tell that her mother had been crying. "You are crying for Grampa, aren't you?" she would say, and Chris had to admit that she was.

Then one morning when Wendy came down the stairs from the bedrooms, Chris saw that her little face was shining with joy. "I saw Grampa!" she announced triumphantly. "And he's at Jesus' house and he is happy!"



PATHLIGHTS

How wonderfully kind of our Heavenly Father who, seeing this child was not grasping the whole truth, gave her this comforting vision.

As we sing in one of our hymns: "His loving kindness, Oh how good."

*Submitted by Annie Spargo
(Wendy's Grandmother)*

(As told to me by Wendy's mother, Chris De La Cruz, in November, 1981.)

Trials & Blessings

I had a great experience the other day. While meeting in a small town called Oculi, a good friend there (Santos) asked if we could go up and pray for his mother. I said we could. We went up to his house. His mother must be about 80+/- years old. She looked so frail that she could have been knocked over by a small breath of air. I sat beside her and could feel her sorrow and pain. We knelt down and I prayed first; when I finished brother Fransisco began to pray. Afterwards we left.

Two days later when I came by again to visit, Santos came over and said that his mother was no longer laying in bed but was up doing her work again. He was so happy. These are the moments that make all the difficulties and trials all worth it.

I ask that you continue to pray for us. We are going regularly to Oculi, and Uper River. We have also begun meeting in a town up in the mountains called Ocotio, and will be also meeting in a small town called Colered Rock, as well as Arjelia. The meetings have begun to take over most of my time. Sometimes it feels a little draining but with prayer we keep going.

*Thanks for all of your prayers.
Ronnie Gill, Honduras*

—Posted on the CCEG

NEWS

PHOENIX, ARIZONA

Greetings from Phoenix! As much of the rest of the country is struggling to dig itself out from under a deluge of snow we are enjoying a southwestern blessing... beautiful sunny weather. After a busy summer we got back to having some local activities. On September 9 we had a short Grandparent's Day program, and on September 22 we had a Water Fun Day. Kids of all ages enjoyed squirt guns and a home-made Slip and Slide.

On October 30th Apostles Joel Yates and Brian McIndoo joined the MIO (Micat Inter Omnes-He Shines Among Us) Home School group for a soup and salad supper. The brothers shared their experiences and testimonies. Brother McIndoo asked, "Are we making the acceptable sacrifice for the Lord?" It was an inspiring evening and the little group went home with a greater determination to sanctify their lives for the Lord. The following evening was October 31, time for our "Untalent Show." The turnout was small but we had lots of laughs.

In November we held a work party for the Reunion. Thanksgiving eve we presented the program, *Squanto and the Miracle of Thanksgiving*. We learned how God intertwined the lives of Squanto and the Pilgrims to begin the creation of a land of freedom where the gospel would one day be restored.

November 27, Priest Glen Orsted gave a very interesting presentation on the history of Palestine. During the past year we've had some wonderful studies and presentations: Angels, the Book of Revelation, Historical Islam, Answers to why we believe in the restored gospel... to name a few.

Fall of 2001 has been a momentous time for missionary work. Quite a few of our missionaries and their families were serving the Lord far from home on the day America was attacked. Apostles Brian McIndoo and Smith Brickhouse and their wives, Becky and Sue, were in Europe en route to Kenya.

Apostles Don McIndoo and Jay Moser were in Honduras. Elder Hubert Yates, son Ed and Elder Ken Oar were all in upstate New York. Elders Andy and Joel Yates and their families were in Alaska. Priest Duane Ely and his wife Kathy were vacationing in Washington D.C. Sightseeing just a little over a mile from the Pentagon, they saw the smoke billowing into the air when the building was struck. Not everyone got home on schedule, but thanks to God, all got home safely!

Apostles Brian McIndoo and Smith Brickhouse brought back the wonderful news that another brother in Kenya has been called to the ministry. Brother McIndoo was used by the Lord to call Michael Otero to the office of elder. Brother Michael was ordained in a beautiful service at the dedication of the new church building in Kenei.

Apostles Don McIndoo and Jay Moser brought back encouraging news from their trip. The gospel work is growing to more and more villages in Honduras! Brother McIndoo wasn't home long before flying to Mexico where he participated in the Yucatan Fall Reunion on October 14. He was joined later by Elder Ken Oar. On returning home the brothers reported a great desire among our brothers and sisters there to learn more about the prophecies of their spiritual heritage.

Apostle Joel Yates traveled with Elder Glen Gill to minister in Canada during the fall. They met with some of our faithful elderly members there. While they were there Sister Alphil Jordan passed away. The brothers were thankful to be available to comfort the family in their loss.

In November, Apostles Brian McIndoo and Joel Yates ministered in Washington and Idaho. The stop in Idaho was a sad one. They attended the funeral of Chris Wallace, a dedicated young brother who was killed in a car accident. Our prayers and condolences go out to his family.

We had to break stride for just a moment in the march to evangelize the Philippines. A series of events forced Apostles

Frank Fann and Jay Moser to postpone their trip till late November. Our Pastor Gordon McCann encouraged us not to be anxious about these obstacles. He assured us that the work would go steadily forward in God's own time. God surely proved the truth of those words. Our brothers finally made it to the Philippines and we now have 103 members there!

Our Thanksgiving Reunion was very powerful this year. God spoke to us in testimony, sermons and by revelation. Through testimonies and sermons He told us: Don't fear...trust; remember always the story of Christ; become more righteous; the time until His coming is short...be His witnesses in the world. The final words given by revelation spoke to all of us: "To whom much is given, much is required." In closing here are a few quotes from some of the sermons we have been blessed to hear this fall:

- *For the first time, we have seen the pages of ancient prophecy rolling across the pages of modern history.*
- *If we had a week to prepare, what types of things would we change to prepare to meet the Lord?*
- *Search the words of Isaiah. Isaiah is the road map of the last days.*
- *Ingratitude is a serious sin.*
- *Practice and prepare in advance to deal with the fiery darts.*
- *We can't send someone to buy oil. We are purchasing our oil every day of our lives, by our faith, by our works, by our diligence.*
- *If we have the love (for our mate. m.o.) God has for us; we can weather any storm that comes along.*
- *It's by the Holy Ghost that we can understand God at all.*

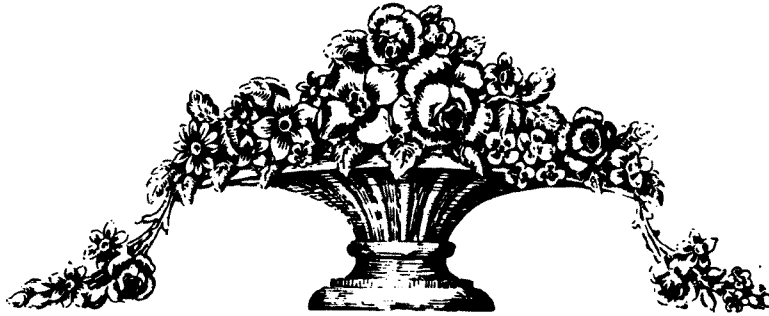
May God be with you all in the coming year,

Marlene Oar

OBITUARY

August Leonard Schwegler

September 5, 1914~December 11, 2001



August Leonard Schwegler, the son of Wright and Bell McKinney Schwegler, was born in Vienna, Missouri, on September 5, 1914, and passed from this life on Tuesday morning December 11, 2001 at the age of 87 years, 3 months, and 6 days.

Gus, as he was called by his friends, was united in marriage to Mary Thelma Shanks on February 14, 1953, at St. Louis, Missouri. He was preceded in death by his parents; four brothers, Frank Schwegler, Harley Schwegler, Willard Schwegler, and Roy Schwegler; one sister, Marie Couch; and half brothers and sisters.

He was a member of the Church of Christ (Temple Lot) of Independence, Missouri, and was ordained an elder May 1, 1960, serving as pastor of the St. Louis Local Church of Christ until he moved to the farm near Vienna. During this period of his life they attended the Houston, Missouri, Local Church of Christ. Fellow-

ship in the Church of Christ was a special joy and blessing to him, and his love for the Lord never diminished. Even when his health was failing the word of God in the scripture was the light and pleasure of his life.

Bro. Gus worked in the floor laying industry and was a member of the carpenters Union, Local 1310, in St. Louis.

As his health declined, Gus and Thelma moved from the farm into Vienna, and in March of 2001 went into the Marie's Nursing Home in Vienna where he passed away.

Bro. Gus Schwegler is survived by his wife Mary Thelma of Vienna; two daughters and sons-in-laws Dorothy and Robert Verbeck, of Granite City, Illinois, and Karen and Charlie Renaud of Vienna, Missouri; one son and daughter-in-law August Leonard and Kay Schwegler, Jr. of Atlanta, Georgia; one step-daughter and step-son-in-law Nancy and Rudy Peyerl of

O'Fallon, Missouri, one step-son and step-daughter-in-law William and Della McCormick of Sutsuma, Florida; ten grandchildren, fifteen great-grandchildren; two great-great grandchildren; and many other relatives and friends. He will be missed by all of us, but the memories of his quiet manner and great love will always remain.

Funeral services were conducted for Bro. Schwegler at 11:00 A.M. Friday morning, December 14, 2001, in the Kordes Funeral Home, Vienna, with Elders Marvin and Leslie Case officiating. Betty Doyle provided appropriate organ selections for the service.

Interment was in the Bethel Cemetery, near the Schwegler farm, close to Vienna, under the directions of the Kordes Funeral Home. Pallbearers were James Shanks Sr., James Shanks Jr., Robert Verbeck Sr., Robert Verbeck Jr., Chuck Renaud, and Shaun Renaud. The following poem was submitted by the family in memory of Bro. Gus.

My First Christmas in Heaven

I see the countless Christmas trees, around the world below
With tiny lights, like heaven's stars, reflecting on the snow.
The sight is so spectacular, please wipe away that tear
For I am spending Christmas with Jesus Christ this year.

I hear the many Christmas songs that people hold so dear,
But the sounds of music can't compare with the Christmas
choir up here.
For I have no words to tell you, the joy their voices bring,
For it is beyond description to hear an angel sing.

I know how much you miss me, I see the pain inside your
heart,
But I am not so far away, we are really not apart.
So be happy for me dear ones, you know I hold you dear,
And be glad I'm spending Christmas with Jesus Christ this
year.

I send each a special gift from my heavenly home above
I send you each a memory of my undying love.
For after all, love is the gift more precious than pure gold.
It was always most important in the stories Jesus told.

So please love and keep each other, as my Father said to do.
For I cannot count the blessings for the love He has for each
of you.
So have a Merry Christmas, and wipe away the tear
And be glad I'm spending Christmas with Jesus Christ this
year.

—Author unknown

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