

Zion's Advocate

*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost...."*

1 Nephi 3:187

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NUMBER 12



Sing a song of Christmas,
And the blessed, Holy birth,
Of the precious little Christ Child,
When our Savior came to earth.
And the angels sang in chorus,
With all praise to God above,
For His abundant mercy,
And His great redeeming love.

—Helen Taubert

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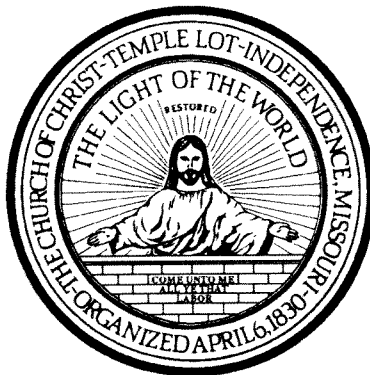
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ZION'S ADVOCATE IS...

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.

The Friendship of **CHRIST**

By Elder Gordon McCann

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you” John 15:13-15.

The friendship of Jesus Christ is the most important relationship that we can develop and nurture in this life, and the most valuable one to have in the world to come. Unlike the friendships that we develop here with those around us our friendship with the Savior started, at least on the part of Jesus, before we were born. When Jesus was in the flesh and walked the streets of Jerusalem with His disciples long ago He prayed for those who would be His friends.

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us...” John 17:20-21.

Good, lasting friendships are based on trust, devotion to one another, and a commitment from both parties for the relationship to succeed. Jesus Christ’s commitment to us was one of an eternal nature where He gave His life to redeem us from the fall of Adam. Jesus provided the doorway to everlasting life with our Heavenly Father. The Lord’s devotion, loyalty, and trustworthiness that He offers His friends cannot be measured because it is without end.

As the Holy Scripture has indicated, Jesus Christ stands at our door and is waiting for us to respond to His beckoning voice by opening our closed door (hearts) and allowing Him entrance into our lives. Once we have opened the door and have allowed Christ to become a part of our life we have to take great care to nurture and sustain the newfound friendship or it can be lost in us. The friendship is not lost because Jesus got tired of us or has left us for one reason or another, but because we have ignored the relationship and have not cared for it sufficiently to keep it alive within our lives.

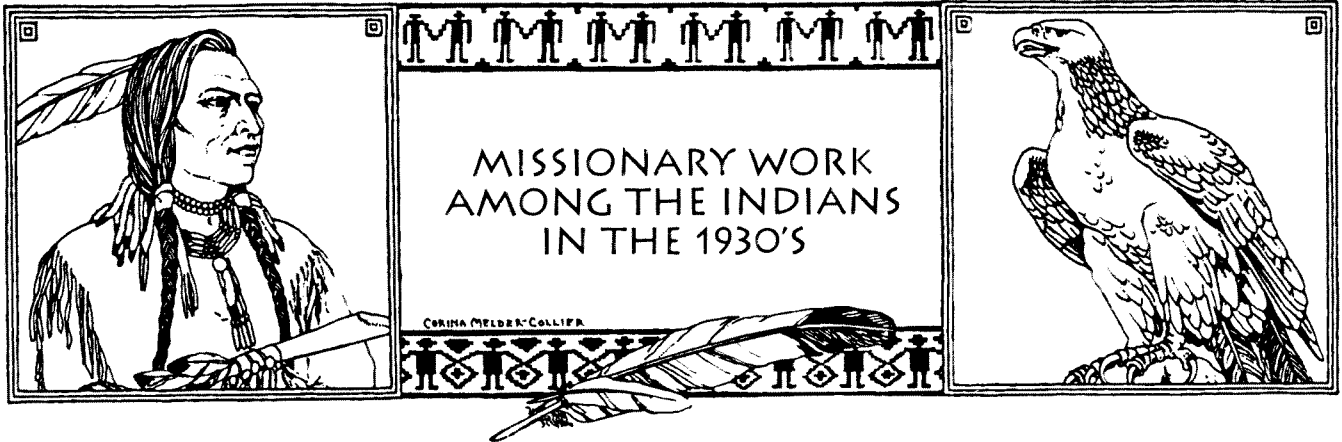
We must stop and ask ourselves questions that would help us in evaluating our friendship with Christ and answer each one truthfully, and then take the proper steps to re-establish the friendship if we have strained it by our own actions.

- Do we get embarrassed when it is time to pray over our food when we are with others?
- Can we share Jesus with others freely without feeling odd or embarrassed?
- Do we think of Christ and pray to him daily?
- Do we go to places where Christ would not go because there is no Spiritual redeeming quality at those places?
- Does Christ occupy first place in our lives?
- Is Jesus Christ our constant abiding companion?

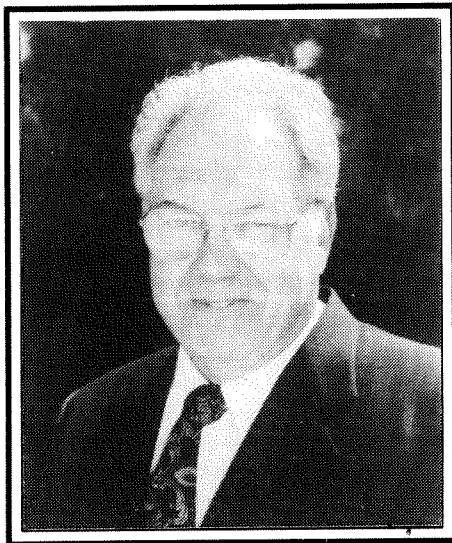
Review the above questions and add to them as needed to help you in your quest for a healthy, lively friendship with Jesus Christ.

“Faithful are the wounds of a friend” Proverbs 27:6.

SERIES—Part 2



AN EXCERPT TAKEN FROM THE "AUTOBIOGRAPHY OF B. C. FLINT"



**Copied and Edited by
Apostle Roland Sarratt**

PART 2 &
CONCLUSION

Some may wonder why we would be willing to go through this adoption ceremony. The reason is simple. Believing as we do that the Indian is a descendant of Manasseh, and that we are the descendants of Ephriam, we felt

that one of the best ways possible for us to work successfully among the Indians would be to do all we could to weld the tie that we felt we could do very conscientiously. Furthermore, the Indians consider that the adoption of whites into their tribes is the greatest honor they can confer upon a white man. We accepted the honor in this spirit, and with the idea that it would bring us closer to them in our ministry, and so it certainly proved.

At the time of our adoption there were four of us: a lady student of archeology from Troy, New York, a newspaper reporter on the Niagara Falls Gazette, Sister Flint and myself. In this we were given considerable publicity. The pictures of us being adopted appeared in the Buffalo, New York Courier. In this adoption ceremony we were pledged to be kind to all especially the aged, and also that we would always teach peace, and renounce war. Of course, the ceremony was

strikingly Indian in character, and at the close we were given Indian names. The name given me was Hi-we-yo, meaning the giver of a good message; in other words, a minister. The name given Sister Flint was simply the feminine of mine, Ye-we-yo.

At the close of the service I was given the mic and told to make any speech that I wished. This I did and told the assembly of our interest in the Indians, and why. I showed them that they were of the lost tribes of Israel, and were the descendants of Manasseh, one of the sons of Joseph. Because of this they were entitled to the blessings pronounced upon the two sons of Joseph, which was that they should become a great people. According to the Book of Mormon story they would one day learn about Christ and become again a delightful people. Most of this speech was published in the Buffalo and Niagara Falls papers.

The following year (1935) when we attended the celebra-



THE ADOPTION SERVICE AT THE TREATY RECOGNITION ANNIVERSARY CELEBRATION, AT NIAGARA FALLS, NEW YORK, JULY, 1934. FROM THE LEFT: CHIEF CLINTON RICKARD OF THE TUSCARORAS, CHIEF DAVID HILL, SIX NATIONS, APOSTLE B. C. FLINT, SISTER FREDA FLINT, BETTIE HARRIES OF NIAGARA FALLS, MRS. L. STILLMAN OF TROY, NEW YORK AND CHIEF CHESTER RICKARD OF THE TUSCARORAS.

Later in the day he did the same thing with Sister Flint. The next day we were out to his home and I said to him, "Chief, you did something yesterday that fairly took my breath away." He wanted to know what that was. I told him about his leaving that sacred relic in our care, and we were whites. He laughed, and said, "Don't think for a minute that I didn't know what I was doing. You have proved yourselves true friends, and now are really one with us. I knew I couldn't leave

tion, Chief Rickard insisted on our being guests of honor and remaining on the platform with him and the active participants in the program of activities. It was a blistering hot day in July and we would gladly have occupied a less conspicuous place in the shade somewhere. We were made to understand that we were now a part of the program. One remarkable thing about these activities is the fact that they are always preceded by prayer and I was thus called upon several times to make the opening prayer. This was usu-

ally followed by an Indian prayer in the form of a sacred dance.

On several occasions during the day the chief was called away to remote parts of the grounds to superintend various activities. On one such occasion before he left he placed the box containing that priceless relic of wampum in my care. I was stunned, knowing the attitude of the Indians concerning that box and the attempts that had been made to steal it. The Chief was gone an hour or more, and there I sat holding that box.

that box in safer hands than in yours. I never gave it a thought after I left it with you. When an Indian trusts he trusts fully."

Of course, we felt gratified over the trust placed in us. We certainly never would have betrayed it. We certainly learned much of interest about the Indians' attitude toward the whites clear back through our American History, and were able to reevaluate much of what we had been taught in the Indian stories we had read. The Indian is like a child and certainly has been imposed upon, and robbed

by the whites all through our national history. True, they too have been far from blameless in the conflicts that have blackened American history. Be that as it may, we certainly learned to love them and to feel that no part of our life's missionary work has been more interesting than that which we performed among the Indians.

Our work on the Reserve and the success that attended our efforts soon aroused the hatred and jealousy of the other religious sects operating there. During one of the years of our work there we had about concluded a series of meetings and had expected to leave on the day following our last meeting. At that service the wife of the chief councilman of the Indian council at Ohsweken came to us and told us that we better not leave as there was a movement on foot to have us ousted from the Reserve. On the following Thursday there was to be a meeting of the council at their Council House in Ohsweken, and that there was a petition coming up there to have the Canadian Mounties remove us bodily from the Reserve. Also that on the following Sunday there were to be meetings in every church on the Reserve, in which we were to be exposed and repudiated, and that special speakers were to be in attendance at all of these services.

Well, we heeded the advice of Mrs. Frank Miller, and remained on the Reserve. Not only that but we drew up a counter petition and had it

signed by all of our own membership, which we also presented to the council. It so happened that Col. Morgan, head of Indian affairs from Toronto, was also in attendance at this meeting. The Episcopal minister, from our immediate vicinity, was to be there to boost the petition against us, but by some misunderstanding he didn't get there till the matter had been disposed of.

When the two petitions were read, Col. Morgan, himself an Episcopalian, looked very surprised and wanted to know what was going on. On being informed he gave the assembly a real lecture. He told them that the Canadian government stood for freedom of religion and that they expected the Indians under their control to respect this freedom. He condemned the first petition in no uncertain terms, and told the Indians of the various church affiliations that if they succeeded in getting such a thing as this enacted that it could also react against them, because all denominations were there on the Reserve under the same kind of tolerance.

Just as Col. Morgan was finishing his lecture of rebuke for bringing such matter into the Council, the minister just mentioned and an Indian friend came in and tried to get the case reopened. I couldn't hear the conversation, but I could see the discomfiture with which Rev. Jaques left the council hall.

Well, there was still the Sunday hurdle to overcome. I

suggested to Bro. Loft that we call off our own meeting and attend the one in the church in our immediate neighborhood, but the faithful old brother would have none of it. He said, "Brother Flint, you are here to tell us the gospel story so never mind what those others try to do. God will take care of them." So I preached from his porch as usual and to about our usual crowd.

Sister Flint, however, attended the service at the church. This was held in the grove surrounding the church building, because they expected a crowd too large for the church to accommodate, and in this they were not disappointed. An Indian has lots of curiosity. The speaker over there was an Indian Evangelist by the name of William, a Baptist. Usually the Baptists and Episcopalians had nothing to do with one another, but now they made common cause against me. Their meeting was so close to ours that I could hear the speaker speaking, although I couldn't hear what he was saying. I was through before he was and so I took the car and went over there to bring Sister Flint home. When I got there the man was giving out some real fancy fiction about us and our work. About this time someone told him that the man they were attacking had arrived and was listening to him, whereupon he turned upon me with some personal attack.

When he was through I walked up to the stand and in-

troduced myself to him and told him I was glad to have heard some of his talk, but that the reason I had not heard it all was because I had been busy preaching the gospel to a nice group of people. I told him that if he had so much information to give concerning me and my teaching that I thought it would be a good idea for us to call a meeting and divide the time. In that way the folks could get both sides of the story at the same time.

At first he made a blustering acceptance, but soon began to hedge and back water. Then he began to dare me to drink poison, and to handle rattlesnakes. He said he understood that I claimed that there had been a complete restoration of New Testament religion. I gladly admitted the charge, but with reference to drinking strychnine, or handling a snake, I asked him if it wasn't Jesus himself who had used the language in the last chapter of Mark. He kept on insisting that I make the demonstration he demanded, and I kept on asking if it wasn't Jesus who had made a promise concerning such things.

Finally he admitted that it was. "Then," said I, "You who claim to be a Christian minister, are in reality an infidel and do not believe what Jesus said. You want me, whom you have been denouncing as a false prophet, to vindicate the promises of Christ." "Why," said I, "were I to put on such a show as that for the benefit of an infidel, of course God would let me die,

as would be just and right. But if in the line of my duty, and some of your ilk should try to thus destroy me, I do have faith in God that He might do just as Jesus said and that I would suffer no harm, because, Sir, I have actually seen that tried."

This seemed to silence him and when I asked him when he was ready to take up the gauntlet and meet me in a public discussion, he said he was too busy a man to spend any such time. This brought a reaction in our favor, and I stood upon the stand and announced a meeting the next evening on Brother Loft's lawn. I told them that the folks would get a gospel sermon that would make them forget what they had been listening to on that particular evening. Well, it sure was effective. I never saw such a crowd as greeted me the next evening. They came down the road by twos, threes, and dozens till it looked like an army. Not only was the lawn filled, but the field just beyond was full of people. I made very little reference to what had been attempted the day before in the various churches, but preached a straight gospel sermon that went home to the honest in heart.

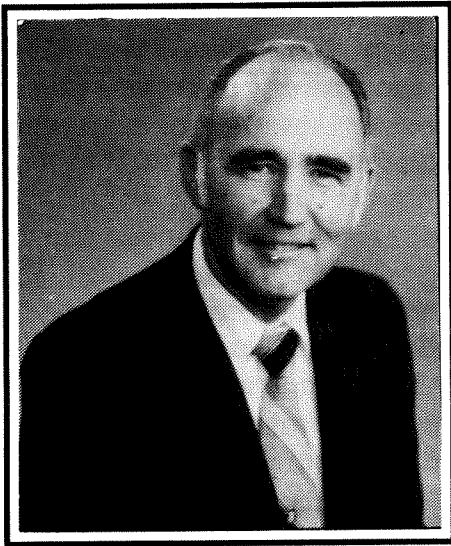
The Indian has quite an analytical mind. He analyses what he sees, and when he could see the rivalry between Christian sects, the so-called "pagan" Indians would go to their brethren who have espoused the white man's religions and say, "The white man comes to us

with many religions. Which one is right? Don't the white man know? If not it is better for us to remain as we are." This division and confusion is one of the outstanding obstacles to missionary work among them.

As to the Indian mission, we have very little to say. We know very little about it, because at the spring conference of 1935 we were appointed to the European field. This took us away from our annual visit to the Indian Reserve, and it seems that those who were placed in charge of that field cared little for the Indian. As already stated, some of the disgruntled factions that had sprung off from us, such as the Fettingites and others, got in there and sowed confusion and so divided the Indians. Now I don't know just what the situation is. We still hear from some of them and by this we learn that some of the best material we had there has died or dropped out. We hope that some day we will be privileged to return there and see what can be done to revive the work among that interesting people.



THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER THIRTEEN (CONT.)

No portion of this study has aroused more interest, nor produced more conflicting thought than this section about the **“mark of the beast.”** It seemed wisdom to me to enlarge upon this subject so as to present the many, and varied, thoughts about this issue, for it is inevitable and will affect all believers, as well as nonbelievers. Unless divine understanding is revealed, each of us must eventually

SECTION THIRTEEN THE MARK OF THE BEAST

make our decision about that “mark,” what it means, and how it will be manifested.

As we learned in Section Two, there are several distinct schools of thought about the Revelation. One of these is known as the Preterit. Adherents to this viewpoint see the prophecies of Revelation as having been fulfilled in the distant past, concerned primarily with the fall of Jerusalem in A. D. 70. Many noted preterists believe that Nero (A. D. 62 - 68) was the beast referred to in this chapter. No one could buy or sell without using his Roman coins, upon which were engraved his picture. To them this engraving constituted the “mark.” Yet others believe that Domitian (A. D. 81 - 96) was the beast inferred in the chapter. Domitian was emperor when John was held

prisoner on Patmos.

Another school of thought supported by many respected scholars is the Spiritual point of view. Hendricksen well represents their thinking: **“The forehead symbolizes the mind, the thought-life, the philosophy of a person. The right hand indicates his deeds, action, trade, industry, etc. Therefore receiving the mark of the beast on the forehead or right hand indicates ... either preeminently in what he thinks, says, writes, or more emphatically in what he does - this antichristian spirit becomes evident.”**¹

The most popular approach today is the Futurist viewpoint. They believe that everything after chapter four will take place in a short period of time just before Christ returns. Many see in this passage the prediction of a future cashless, worldwide economy in which credit/debit numbers will replace the use of actual

currency around the world. Eventually this number will be placed on the body of its possessor, possibly as an implanted computer chip or a laser-tattoo in order to eliminate the possibility of theft or credit card fraud. This imprinted number will constitute the **“mark of the beast.”**

Belief of the Church of Christ in the apostasy and subsequent restoration of Christ's church align us with the Historical approach to Revelation. As we examine this approach, we still find a great diversity of opinion. To the historicist (and the Church of Christ) the language of verses 16 and 17 show the universality of papal control and dominion over the peoples of the Holy Roman Empire. In order to buy, sell or participate in commerce, **“all”** must be recognized as giving allegiance to the papacy. Their recognition shall be by some identifying **“mark.”** This particular Greek word appears only in the book of Revelation. Its meaning is twofold: something etched or **graven**, such as a tattoo, or something **sculpted**, such as a statue, or idol. In this instance it was to make readily apparent one's allegiance to the beast.

Barnes, a noted historicist, writes, **“...this has eminently characterized the Papacy. All possible care has been taken to designate with accuracy those**

who belong to that communion, and, all over the world, it is easy to distinguish those who render allegiance to the Papal power.”¹ And how are they readily identified? Often by the **graven crucifix** they wear. Always by the shrines with **sculpted images** and idols, where they kneel and with the **right hand** make the sign of the cross, touching first the **forehead**.

This point of view expressed by Barnes was once representative of the majority position of the Protestant world. Leaving that general Protestant viewpoint were the Seventh-day Adventists, who developed their own unique thinking during the early nineteenth century. Their position is defined by Spicer: **“The professedly Protestant development seeking to dominate the consciences of men ... seize upon that which is the mark, or sign, of papal power.”**² Of course, he is referring to a position such as we have just read in the previous paragraph.

Spicer continues, **“It is not a literal physical marking. We are dealing with symbols. It is some religious doctrine or institution that stands as the badge, a sign of ecclesiastical authority. What institution of the papal church which Protestants could**

be misled into taking up, the enforcement of which would be virtually compelling people to pay homage to the Papacy?” To answer his own question, Spicer quotes from page 213 of a book, *Plain Talk About the Protestantism of Today*, written by a Catholic scholar: **“The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the church.”**³

The Adventists point to religious activists of the nineteenth century, such as the National Reform Association, founded in 1863. These groups were lobbying for the opportunity to use governmental power for religious purposes. Spicer quotes one of these ministerial advocates: **“I want to see the day when the church shall be the arbiter of all legislation, national, State, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers respect it and enact it into law.”**⁴ So the Adventist movement is looking forward to the time in our country when religious groups will be able to make laws enforcing Sunday worship. It is this Sunday worship that is identified as the **“mark of the beast.”**

Njeim, a historicist and an evangelist of the RLDS Church, expresses yet another point of view: **"This mark is a spiritual one. The principal features of the lamb's followers were pacifism, internationalism and Christian socialism (or stewardship). These disappeared when the woman fled into the wilderness. The marking of the beast is opposite: militarism, tribalism and individualism. It is more clearly seen now than at any point in history."**⁵

Another well-known historicist and respected Bible commentator, Matthew Henry, writes, **"It is probable that the mark, the name, and the number of the beast may all signify the same thing—that they make an open profession of their subjection and obedience to the papacy, which is receiving the mark in their foreheads, and that they oblige themselves to use all their interest, power, and endeavor, to promote the papal authority, which is receiving the mark in their right hand."**⁶

Apostle William Sheldon identifies the cross as an **"emblem of Satan, as a banner of his kingdom!"**⁷ He quotes a footnote found on p. 107 of *Mosheim's History* (the Murdock-Reed edition): **"The**

Christians at first used the sign of the cross to bring to remembrance the atonement of Christ on all occasions.... So late as the second century, the Christians attached no particular virtue to the sign of the cross, and they paid it no adoration;... afterward powerful efficacy began to be ascribed to it."⁸

Sheldon then quotes Thomas Aquinas (Saint Thomas), as he is quoted by Montague: **"We say that a cross is to be worshipped with the worship due to God; and for this reason we supplicate a cross, we pray to a cross, as if Christ himself, hanging on the cross, were before us."**⁹

Aquinas' words should remind us of the story in Numbers, Chapter 21, wherein the Lord told Moses to make a brass serpent and set it upon a pole. Anyone bitten by one of the fiery serpents of the desert could look upon this brass image, a type of the saving power of Jesus Christ, and live. What a marvelous blessing! Yet, seven hundred years later we read that the righteous King Hezekiah broke this image into pieces because Israel had made an idol of it and paid homage to it (2 Kings 18:1-4). The Catholic Church and its members have made of the cross a basis of ritual and idolatrous worship. My conclusion

is simply that it is this **cult of the cross** which serves as the "mark" identifying those who worship the beast.

Of great interest to me was a 700-page history concerning the relationship of the Roman Catholic Church with the Jewish community of Europe. It is entitled *Constantine's Sword*. We remember that Constantine was the pagan Roman emperor whose vision of a cross superimposed on the sun brought him to victory and to enter the Christian church with hordes of other pagans. The church would never be the same! A former Catholic priest, James Carroll, now a research associate at Harvard's School of Divinity, wrote this exhaustive study of the history of the church from the days of Constantine to the present.

Throughout his study, Carroll repeats, **"This is the story of the cross."**³ He shows that the **cross** was the symbol that brought victory to Constantine and later brought him and a flood of unconverted pagans into the "church." The **cross** was the symbol of the spiritual and political unity of the church and the Holy Roman Empire. The **cross** was the symbol of the first Crusade, in 1095 A.D., which ravaged the Jews of Europe. The **cross** was the symbol of the torture chambers of the Inquisition by which millions of

Jews and Reformers were put to death. The ultimate theme of his research, running through the pages of history, was that the **cross** of the Roman Catholic Church emotionally and spiritually prepared Europeans for the terrible, unthinkable Holocaust of Nazi Germany.

In the development of his theme, what Carroll unwittingly does is completely outline, step by step, the fall of the church into the depths of the great apostasy. Every step of the way he attributes to the **"cult of the cross."** Over and over, he states, **"Always in this story there is the cross."**¹⁰ As did Brother Sheldon, this informed author states that the cross **"is an ubiquitous (omnipresent) symbol of a certain religion...."**¹¹

Those outside this communion could neither buy, nor sell (verse 17). Throughout the history of this beast, many popes have made such commerce unavailable to the heretic, or unbeliever. For example, Pope Alexander III, in 1178 A.D., ordered **"no man presume to entertain or cherish them in his house, or land, to exercise traffic with them."** Concerning the Waldenses, he ordered **"no man should presume to receive or assist them in selling or buying."**¹² Pope Martin V made a decree that **"they**

permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce."¹³

In the final verse we are told that the number of the man representing this beast is 666. This refers to the fact that words in Latin, Greek and Hebrew can be reduced to a numerical value. Perhaps the most commonly accepted understanding of this verse is that it refers to the Latin title once written on the miter of the popes, vicarius fillii dei, or representative of the Son of God, which was equal to 666. The earliest solution to the number of the beast was proposed by Irenaeus in the second century. He, and many others, believed it to stand for Lateinos, the Greek word for Latin man. Barnes, writing about the Roman Catholic Church, quotes a Dr. More: **"They Latinize everything: mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The Papal councils speak in Latin, women themselves pray in Latin. The Scriptures are read in no other language under the Papacy than Latin. In short, all things are Latin."**¹⁴

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LETTERS

Letters from Yucatan

Letter # 1:

Note: This letter I received from a 17-year-old young woman in Yobain who is preparing for baptism:

November 2, 2002
Yobain, Yucatan, Mexico

Dear brethren of the Church of Christ,

I pray that this letter will find each one of you well, together with all your family. The purpose of this letter is to thank you for the help you have given to us here in Yucatan, and especially to my family. We are happy for the love you have for us. Upon hearing that you were worried about us when the hurricane struck us, our hearts were touched. I know that God will bless you.

I thank you for your prayers for each of us and hope you will continue to pray for us that each day we shall be more united in praising our Lord. We here shall be praying for you always.

Again, I thank you with all my heart, together with all my family. The help you have given us, even without knowing us personally, demonstrates to me the great love that we have in the family of Christ.

May God bless each one of you,

Eneida Pech

P. S. Greetings to all the young people.

Eneida's family has taken in another church family who lived next door and whose home was destroyed. They have been living together under very crowded conditions for over a month. The church is providing materials and labor for this family to build a stronger, weather-resistant home.

It has been good to see the unity and sharing of our church families during this trying time. I know their lives have been greatly affected by the sharing of their church family in the United States. This truly is "having all things in common." Please keep in mind that the rebuilding program has only begun with getting people back into their homes.

Letter # 2:

November 2, 2002
Yobain, Yucatan, Mexico

Dear Brothers and Sisters,

I write this letter praying it will find you all well. The pur-

pose of this letter is to thank each one of you for the financial help you have sent to all the families in Yucatan; to thank you for the infinite love that you have shown to us. My family appreciates the great help you have been to us in providing us with a home that will be more secure than we have ever had. I know this is the great love which God has placed in your hearts.

Perhaps I will never meet you personally, but I will always appreciate all my brethren who have made this contribution toward this great work, so great that words will not be sufficient to thank you for the love you have for us. I ask that God will bless you each day, giving you more life and strength. I know that God will recompense you each for your expression of love. Thank you for your prayers for us during this hurricane. They were difficult moments, but our Lord was with us to strengthen us.

May God bless you,

The family of Us (father's last name) and Ucan (mother's last name)

Letter #3:

November 4, 2002

Yobain

My very appreciated brothers, sisters, young people and children, we greet you, together with your families, with all the love of our hearts. The Church of Christ in Mexico sends our great appreciation to each one of you for the concern you had for us because of the hurricane that beat upon us with its terrible winds. We do not cease to pray for you, as we always have. May our Eternal Father open the windows of heaven and shower upon you His rich blessings, both spiritual and material. May the divine dew of the heavens be continually upon your homes in order to preserve and prosper them day and night.

My dear ones, there are not words sufficient to express our great appreciation for all your kindness. I write these words with tears because, in truth, we are not worthy of this incomparable love that you have extended to us.

May the peace and love of our Lord, Jesus Christ, be with all of you now and forever. Your brother in Christ,

Placido Koyoc Yam

Letter #4:

November 4, 2002

Yobain, Yucatan, Mexico

Dear brothers in Christ,

I pray this letter finds you each well, together with all your family. I am grateful to God, for my husband and I are well. I am very grateful to God and to each one of you, to the young people and the children for this great gift you have given us.

I will always carry in my heart this blessing we have received. I will never forget to be grateful for your concern for us. We have suffered losses, but such material things are not important; the important thing is that we are all safe and sound.

I do not know how to thank you enough for all you have done for me and each one of our brothers. I will always carry in my heart gratitude for each one of you. I ask God with all my heart that each day will find you with more work.

Your sister in Christ,
Rosa Us Ucan

I am certain that you can easily see the extent of our people's humble gratitude as you read these few letters. You can also see that they express themselves quite differently than we usually do. I find their simple Christian way of expressing themselves quite refreshing. In the last line of the final letter you get a little glimpse into the culture of the Mayab (land of the Maya). While most of us in

this rich land would appreciate a "little less work," here is a young woman praying with all her heart that "each day will find you with more work."

The Maya people of the small villages of Mexico have a very difficult time finding sufficient work, and even more difficult is finding work which pays them enough to eat well. There are almost no job opportunities for women. Rosa's father knows only work in the hen-equen fields. Working a 10 or 12-hour day might earn him the equivalent of 3 dollars. Now the hurricane has virtually brought to an end the old, colonial hen-equen industry, which once made Yucatan famous. We have at least two dozen church members who now have no work.

Our goal is to help them begin small, independent agricultural projects. Pray that we can help these good, hard-working people, in Rosa's words, "each day be found with more work."

I thank each of you for your prayers, your expressions of concern and your tithes and offerings.

*Hasta pronto,
Apostle Don McIndoo*

NEWS

RAVENNA, MICHIGAN

Since it's been quite a while since anything has been reported from the "north country," I will try to bring you all up to date as to what has been going on with us, at least recently.

The past few months have been busy ones for us in northern Michigan (which is the way we like it), beginning September 8 with the annual business meeting and election of officers at the Ravenna Local. Elder Aaron Heath was elected Pastor, with Elder Max Spencer Assistant Pastor. The rest of the officers remained the same: Deb Haines, Secretary; Bruce Haines, Treasurer; June Haines, Advocate Reporter; and Vivian Spencer, Public Relations.

Then came the annual pig roast hosted by Adam and Sue Porter at the little park in Middleville on September 28. I was not able to attend, but I understand Brother Adam displayed his usual culinary skills at "roasting the pig" and a good time was had by all.

Priest Jim and Sr. Kim Yates and family have been spending the past several months in Michigan while Jim is attending school upgrading his medical skills, and on September 29 we were pleased to have their family join us at Ravenna for Sunday services. Of course, Brother Jim was pressed into service to deliver the sermon.

On October 2, Ravenna lost one of its long-time members with the passing of Br. Cleo Heath, who had been in ill health for some time. Our sincere sympathy goes out to the entire family.

On October 9, Sr. Noni Onstott underwent hip replacement surgery. We are pleased to report that she is doing just fine and while recuperating is dividing her time among various members of her family—daughter, granddaughter, sister, etc.

On October 13, our attendance at Ravenna fell off considerably when quite a few of our members attended the Bradley Local for services, after which the rest of us joined with the Bradley folks for a pot-luck dinner, followed by the ordination of Brother Jim Yates, Jr. to the office of elder. His father, Elder Jim Yates, Sr., assisted by Elder Adam Porter, conducted the ordination. It was a very emotional service, after which we extended the "hand of fellowship" and best wishes to Elder Jim and his family.

The week of October 13, Br. Bruce and Sr. Deb Haines spent several days in Independence, taking another load of furniture and working at their new home, and visiting their daughter Jenni. While there, they had the opportunity to attend and enjoy the Collins Rally.

On October 19, the Ravenna Local hosted their annual hot dog roast (inside due to unpredictable Michigan inclement

weather), followed by an impromptu "singspiration." We were able to have in attendance, in addition to most of our own local, several from the Bradley Local, as well as Sr. Kim Yates and children. We may not have the greatest talent in the world, but we did truly "make a joyful noise unto the Lord."

October 27, our little local was blessed with a visit from Elder Charles and Sr. Jeanne Brantner and Elder Andy and Sr. Carol Brantner and daughter Vanessa from Lone Jack and Lees Summit, Missouri. Brother Andy delivered the sermon with a rare assist from his dad, Brother Charles.

On November 10, Apostle Roland Sarratt paid a visit to Ravenna, and we were pleased to have him as preacher of the hour. It was the first time some of our members had met Brother Roland, and it was a real treat to have him meet with us and become better acquainted.

Please keep us in your prayers as we strive to grow and hold our little local together and seek to do the will of the Lord. Until next time, God bless each and every one of you. May God's work go forward in power and according to His will.

*Your Sister In Christ,
June Haines*

Advocate Reporter, Ravenna Local

ANNOUNCEMENT

WOMEN'S RETREAT

Friday, January 17, and Saturday January 18, 2003.

"Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day" Psalms 25:5.

To the Sisters of the Church of Christ (Ages 18+): In an effort to follow the teaching of scripture as found in Titus, chapter 2, we invite all women to join us for a Women's Retreat. This will be an overnight fellowship activity and details will be announced through the CCEG.

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NEWS

TEMPLE LOT NEWS

Fall has come to Missouri with a mixture of perfect days and a few that bite like the approaching winter. Many of our out-of-state visitors, though, who come each August and suffer through our heat and humidity, would find their hearts softened toward the state during these fall months. It has been a beautiful, but busy season, for the Temple Lot Local.

In September, at our annual Sunday school business meeting, Brother Stephen Kimball was elected superintendent, with Brother Jon Geier as his assistant. The local has six youth classes and three adult classes, including a Spanish class. A week later, we had our annual local business meeting. Elder Alvin Harris was elected to continue as pastor. He chose Elders Glenn Gill and Warren Johnson as his assistants. This will be Brother Alvin's 22nd year as pastor of the Temple Lot Local. We are thankful for his willing service to us through the years.

At the business meeting we also accepted six new members into the local. They had been worshipping with us for some time, but had not been "officially" transferred: Sisters Amy Kimball, Amanda Pinder, Kelly Pinder, Laura Gill, and Brothers Stephen Kimball and Daniel Malone. Our total local membership as recorded in September was 206 members.

We also resumed our regular song services in September. On the Wednesday evening following the first Sunday of each month, we have an hour of hymn singing and specials, followed by a time of fellowship and snacks. On the third Sunday evening of the month, another "Worship in Song" is scheduled. The responsibility of leading us in song is shared by Sisters Martha Bruner, Manon Lawrence, and Janice Welch. Sister Manon has also opened up her home for another year of

Junior and Senior Choirs for the youth, and Sister Janice has the adult singers practicing each Sunday afternoon for the Christmas cantata, *Gloria In Excelsis Deo*.

The United Workers had their annual fall garage sale, netting \$1,015. They also enjoyed a salad supper, followed by a craft by Sister Bonnie E. Case. In October they toured Lexington, Missouri. The chairman for the 2002-2003 year is Sister Caroline Hedrick, and she is assisted by Sister Carmine Cagle.

The YPCL has been extremely busy during the fall. It is amazing that even with their school/college schedules, work schedules, and regular church services they are still able to plan and accomplish a variety of weekly activities. Their sponsors are Brother and Sister Nathan and Stacey Case, and their leader is Brother D-A Vogel. The Calling Committee, an Activity Hot Line, and our local calendars and bulletins inform the youth of the scheduled meetings. In September, they participated in the Missouri Camp For All Ages (cycling the Katy Trail and living to tell about it), a gym night, a study with Apostle Frank Fann, and the Riverside Café. In October, they participated in the Cider Press, toured Vaile Mansion in Independence, traveled to an overnight at Sister Marlene Cobb's cabin and on to the Collins Rally, and did the Corder Corn Maze, followed by a study with Elder Trevor Wratt.

One YPCL activity that is enjoyed by the whole local and has become an annual fall event is the Riverside Café (the church is on River Blvd., hence the name). This year, the group of nearly 40 young people created a European ambiance in the dining hall and served over 100 people dinner and entertainment for a \$1.00 ticket. A container for further donations contained \$630 by the end of the evening. The proceeds from the dinner go to a cause of their choice. This year, they desired to help the Puryear Local in Tennessee. They had

traveled to the Puryear Rally during the summer and had been touched by the needs of the small local.

The fall found several of our young adults moving temporarily away to attend college. Sister Rachel Smith moved to Toppenish, Washington, to attend Heritage College. She is living with Brother and Sister Raymond and Laverne Walker. Sister Melissa Denham moved to Phoenix, Arizona, to attend school there. Lisa Case, Seth Welch, Jennifer Affholder, Megan Morgan, and Heather Palmer are also away from their homes while going to college, but are close enough to attend services at times.

My family and I moved back to Missouri from Arizona in December 1990. The "old church" had burned on January 1 of that year, and the local met on Sunday mornings at the Independence YMCA on folding chairs until the new building was finished. We've recently been reminded of those times as remodeling began on the church in October and continued into November. While the upstairs was getting new carpet, being painted, and having a fire-sprinkler system installed, we had services in the dining hall. Sunday school classes were shifted and combined, we sat on folding chairs, our singing was accompanied by the electric piano, and two "dinner Sunday" pot-lucks had to be canceled. Everyone seemed to take it in stride, though; attendance during the remodeling was steady. As the upstairs is completed, we will return to having services there while the downstairs receives the same changes. The outside has also been getting a face lift with new vinyl siding.

Sister Margret Gill gave two classes of a three part financial seminar in October for the benefit of the members. The first class covered estate planning, health care directives, and power of attorney. The second class helped us with budgeting and

handling credit and investments. A third class will cover income tax issues, dealing with the IRS, and identity fraud. Sister Gill originally planned the core of this seminar as a class taught at Teen Challenge Camp. When adults expressed a desire for the information, she expanded the class to include some of their specific concerns.

On October 8, a wedding shower was given for Sister Leslie Hill by Sisters Bonnie E. Case and Laura Gill. Leslie is the daughter of Brother and Sister Mark and Lana Hill and sister of Stacey Case. On October 26, Leslie married Cody Smith.

Brother and Sister Don and Bonnie Case and family once again sponsored the Cider Press at their home in Higginsville, Missouri, for the pleasure of many of us. The cool fall day and the old-fashioned cider press just seemed to go together. Potluck dinner, games and good visiting were enjoyed by the church family from several different locals.

One last thought...on September 11, we met for our regular prayer meeting. There was a somber mood as we gathered, considering the day had been full of reminders of the tragedy of the year before. Brother Alvin, assisted by Elders Leslie Case and Glenn Gill, began the service with patriotic songs from our hymnal and scripture readings concerning the promises and warnings to this land. He asked that our prayers focus on the mission of the church, that people would come to know Jesus Christ. Prayers and testimonies followed. We were reminded that in the midst of a world of evil and danger, even with the news full of impending wars, we must not be afraid, but strive to have the spirit of God with us at all times. We were reminded to "not be troubled," but to focus on what we, as believers, had been called to do: love God, love our neighbor, and endure to the end.

As I thought about the threatening

world around us, the obvious and the unknown, I looked over and saw six-year-old Alyssa Fann asleep on the pew with her head resting on her mother's lap. Amid all the world chaos that seemed swirling around us, here was our little sister, trusting and unafraid, comforted by the nearness of her parent. And this was what our ministry was reminding us of, of the comfort that was there for us if we would repent and come near to our Heavenly Father, resting in Him, trusting Him to be in control of the future, trusting him to strengthen our hearts and convictions. We came with tender hearts that night, but left with strong ones.

Debra L. Vogel

NEWS

PHOENIX, ARIZONA

Greetings from Phoenix! On September 3, Sister Patsy Yates, the last surviving member of the original Phoenix local, went home to be with the Lord. Apostle Jay Moser preached her funeral service. Her life was an inspiration to all of us to strive to greater kindness and service in our own lives. Sister Patsy was known for always having time in her life for young people, always willing to set an extra plate at the table and never having an unkind word.

In October, Elder Jim Yates, Sr. and wife Wanda came home from an extended missionary trip. They were well received in the Midwest, Eastern Canada and New York. Their son, Priest Jim Yates, Jr. and his family joined Elder Ken Oar in Ontario for the Ontario Reunion on the 12th and 13th. At the Reunion Brother Jim was

called to be an Elder by Elder Adam Porter. At the same Reunion Elder Ken Oar was used to call Brother Mike Bevaart of Brantford, Ontario to the office of Elder. There were many witnesses to the calls and both brothers have been ordained.

On October 14, we lost another beloved member, Sister Donna Moser. Pastor Bob Hedrick officiated at her Memorial service and Elder Hubert Yates gave some inspirational remarks. Donna was another sister whose kindness touched people everywhere. E-mails came from literally all over the world in remembrance of our sister. Up until the day she died she was reaching out to others in help and encouragement. We pray that we all might be as determined as this sister to serve in whatever conditions life brings.

On October 31 we got together for games and snacks.

On, September 21, we came before the Lord in fasting and prayer for our min-

istry, our church and our nation. The prior Sunday, Priest Glen Orsted was used powerfully to prepare us for the fast. He admonished us to empty our minds and lives of distractions and humble ourselves before the Lord. On the day of the fast we met several times throughout the day. Many heartfelt prayers were offered and there was a powerful spirit in all the services. The day culminated in a beautiful baptism service. Rebecca Galvan, who was introduced to the gospel by Sister Melanie Bartlett, became another member of the family of Christ. Rebecca's husband Jose is a native of Mexico. In his honor some of our sisters sang *Sigue Me (Follow Me)* in Spanish.

Elder Ken Oar labored in New York and Ontario during October and September. On September 26, he conducted a Youth Retreat at Lake George, New York. The theme of the Retreat was, "Faith Is A Verb." Brother Oar's wife Marlene, Priest

Bill Malone and his wife Karin also visited New York for a few days in September.

In September, Apostle Brian McIndoo returned from a trip to Africa. For the first time the brothers met with some interested people in Nairobi. The work is growing in Tanzania and efforts are still underway to visit the Congo. Our brother in Kenya, Elder Moses Ohuru, expressed the desire to spread "the everlasting gospel" throughout Africa. Brother McIndoo brought back many inspiring testimonies of people who endured great hardships to be baptized. One sister whose feet were swollen with a disabling foot disease walked with great difficulty in her bare feet, finally being forced to crawl to get down a hill to the place of her baptism. Brother Moses seeing her distress, carried her up and down the hill on his back. Another blind and crippled 73-year-old sister steadied herself with a cane and the help of a younger woman to hobble to the waters of baptism.

The missionary work in Honduras continues to grow. Apostles Don McIndoo and Jay Moser and Elder Ken Oar have all made trips there this fall. On September 16, a new local was organized in the village of Oculi. The brothers ministered in the villages of Libertad, Colored Rock, La Mancha and Ocotillo. Brother Jay taught a Baptism Class and Brother Ken taught a class entitled "What must I do to be saved?" Some trips to the mountains were made on foot, others in the Land Rover. One dedicated couple there walks 2½ hours every Sunday to attend church. Fortunately they are able to get a ride home in the Land Rover on the return trip. The church neighborhood in Zamarano now has a functioning well. Once a week the neighbors come for a supply of pure water. The missionaries ask our prayers for the safety of the brothers and sisters involved in the work there.

Apostle Don McIndoo has made several trips to Mexico in the past quarter. His two most recent trips have been under very

difficult circumstances. The first was to a Yucatan just devastated by a hurricane. He brought back a testimony of the faith and gratitude of our brothers and sisters there. Though churches have been destroyed, and many have lost their homes and livelihood all are cheerful and grateful to God that their lives have been spared. They were deeply touched by the help to rebuild sent from their brothers and sisters in the United States. Brother Don and his son Apostle Brian McIndoo just returned from another trip to Yucatan to offer comfort after a terrible automobile accident there that killed 12 people... 7 adults and 5 children. Some were church members, others interested people who were attending the Church of Christ. Among those killed were Elder Sergio Ulack, the pastor of the Merida local, and his wife, and Brother Jose Pech and his wife who lived on and maintained the church grounds in Merida. The missionaries again returned with a testimony. The Saints there are determined to rebuild the Merida local. They ask for prayers for the families left widowed and orphaned. Our Brothers and Sisters died traveling to another local to serve the Lord. We have the hope that their reward in Heaven will be great.

Our recently organized women's group, Sisters in Service meets about once a month. We plan visiting and support activities and enjoy visiting over breakfast. On Saturday, November 9, we had a garage sale that brought in \$800 for our Building Fund.

On November 15th, Apostle Joel Yates, his daughter Aimee, niece Pamela Whitehead and Brother Mark McCollum all traveled to Washington. The first stop on the trip was Seattle where they visited with Brother Don Smith and his wife Erica. Then it was on to Toppenish where they stayed with Brother Raymond Walker and his wife Laverne. They visited throughout the Toppenish area on Saturday and on Sunday met for Sunday School, Sacrament and preaching.

In closing a few quotes from sermons given this fall:

- *When we're face to face with difficult choices and decisions, that's how God knows who we really are... do we truly love and serve Him?*
- *We will all be held accountable for the words we've heard come across this pulpit. We'll not be able to say that we never knew.*
- *Adversity may be a great opportunity that the Lord's given you to be an example to someone somewhere.*
- *We're plotting a course for eternal life. Sometimes the course we plot, we'd better be careful because it may influence another. So we have to be careful that the course we're plotting is true.*
- *Because the Lord forgives us doesn't mean there aren't consequences.*
- *How much time do we allow each day for the mind of Christ to dwell with us?*
- *We should be mindful of the sacrifice that has been made since the period of time since the inception (of the U.S.) as a nation.*
- *Whatever we do, we need to ask the question, does it glorify God?*
- *When you're in something, a real difficult situation, just remember that God isn't going to give you more than you can bear... just remember that He's gonna be there to carry it.*

Marlene Oar

OBITUARY

Donna Ruth Willard

March 28, 1921—October 14, 2002

Donna Ruth Willard was born on March 28, 1921, into a family dedicated to the Lord. Her grandfather James E. Yates was a zealous servant who passed on his enthusiasm to his daughter Ruth Yates Willard, who in turn instilled that joy of service in her daughter. At an early age Donna consecrated her life to God. She passed on this spiritual heritage to her own children. We were deeply influenced by her testimonies of faith, but even more by the way she lived her life. At home, work, socially or at church, she showed kindness to everyone. Today two of her children and six of her grandchildren are active members of the gospel, and her youngest son and her son-in-law serve in the ministry.

On May 11, 1941, Donna married Joe Moser. They lived happily together for 61 years. Their marriage was an inspiration to their children and grandchildren.

She went home to her Heavenly Father on October 14, 2002. She is survived by her sister Meredyth, brother Bob, husband Joe, children: Don, Marlene and Jay, grandchildren: Debbie, David and wife Traci, Rebecca, Aaron and wife Amy, Tim, Erica, and Matt. Since her passing a great granddaughter Ariana has been born to David and

Traci Moser.

We all have funny cooking memories of Mom. She made salad out of weeds from the front lawn and high protein bread that was bulletproof. She often substituted recipe ingredients, sometimes with disastrous results. As my children can attest to, that is a tradition that will carry on.

What she lacked in the kitchen she more than made up for in her spiritual life. Her granddaughter Rebecca remarked that Grandma would not wish glowing epithets, and even more than comfort to her family, for her Memorial, she would hope that something said might lead someone to Christ.

At the time of her death the family received condolences from literally all over the world. More than condolences, these messages were gratitude for the times Mom had touched their lives. For those who weren't able to attend Mom's memorial service we'd like to share some thoughts from those tributes:

From her children:

Don: "As children we were not exposed to pettiness or vindictiveness. We learned about the flaws and misdeeds of our friends from others because our parents did not belittle or condemn people they dis-

approved of in front of us."

Marlene: "She not only loved the sinner while hating the sin, she had this incredible ability to look beneath the surface in people's personalities and see the beauty of the soul beneath."

Jay: "Mom was always loving and willing to listen. When she left this world there was nothing material she wanted to take with her. To Mom it was just stuff."

And from her brothers and sisters in the gospel:

Colleen Flores: "She was right there to write those words I needed to read into my heart."

Val Kelley: "Donna never said anything that was not encouraging to someone or about someone."

Sam and Helen Kidd: "I will always remember her looking across the church, catching my eye, and smiling that beautiful smile and waving."

Diana Brown: "She was a blessing to me while I lived in Arizona with her love and concern for me, a smile and touch whenever she saw me."

Bill Sheldon: "What a dear soul she was among us, patient in her tribulations and so cheerful in her faith in Christ."

Kathy Cloyd: "I see her in my

mind sending cards to those who need it and welcoming every new person on the e-mail list. Even with her physical difficulties she did so much for this church."

Joyce Harris: "Donna had the gift of using the right words, both spoken and written—but especially written. Everyone could see her beautiful smile in their mind's eye when they read her words."

Deborah Grant: "When I asked for a prayer request, she was always the first one to respond to my needs."

Eli and Gretchen Tarbell: "Her loving countenance and gentle nature was evident in her daily life, and her love of the gospel and our Lord is an inspiration to all of

us.

Rita O'Dell: "You always found the words that would help heal a heart."

Betsy Trudgen: "I remember first getting notes from Donna and how I felt through reading them that she was a young woman. I was surprised to find out later that she was Jay's mother and I couldn't imagine her being old, she was young at heart."

Perhaps two messages best sum up her life.

Jim Case: "I shall always be grateful that Sr. Donna was willing to be the Lord's servant, serving quietly, diligently and patiently those within her sphere of influ-

ence."

Ron Gill: "I sorrow, yet I can't help thinking that she is looking down on the work we are yet doing and smiling. Forward Ho."

Mom's favorite scripture was Romans 8:28: "And we know that all things work together for good to them that love God..." She demonstrated the truth of this scripture every day of her life. Because of the faith that you taught us, though we miss you, we look forward to a wonderful reunion in Heaven. Thank you Mom.

Marlene Oar

OBITUARY

Cleo Heath

January 27, 1915—October 2, 2002

Cleo Heath was born to Frank and Vivian Heath on the 27th day of January, 1915, and he passed away on October 2, 2002. Cleo had two brothers: Floyd, who survives, and Atwood, who preceded him in death; also four sisters: Florence, Anna, Marie and Donna, all of whom preceded him in death.

As a young boy he was baptized into the Church of Christ, and in 1931 he was ordained into the ministry. On November 12, 1934, he

and Lois Schoonmaker united in marriage; to this union were born six children: Vivian Spencer of Ravenna, Michigan, Glen Heath of Fremont, Michigan, Lois Armstrong of Muskegon, Michigan, Betty Hoffman of North Carolina, Norman Heath of Muskegon, Michigan, Aaron Heath of Grand Rapids, Michigan, as well as a host of grand children, nieces and nephews.

He enjoyed studying the scriptures and talking with anyone who

would listen about the gospel. He had various jobs during the depression, as work was scarce; later years he was employed by the Brunswick Corporation. In the latter part of life he was plagued by ill health and the infirmities of advanced age. Having spent his life in the Ravenna area he was laid to rest in the Ravenna Township Cemetery Ravenna, Michigan.

OBITUARY

Jose Sergio Uluac

March 20, 1966—November 10, 2002

Jose Rigoberto Pech

March 27, 1973—November 10, 2002

Maria Elodia Cohoo

October 22, 1969—November 10, 2002

Maria Rosalia Cohoo

May 2, 1973—November 10, 2002

Manuel Kovah Canche

July 19, 1980—November 10, 2002

The afternoon of November 10, 2002, found nineteen members and participants of the Merida congregation and one young man from the Uayalceh congregation making a journey to that village to celebrate the birthday of a child. The journey began uncomfortably, yet happily, in a greatly

overloaded van, and for twelve of those present concluded on wings of eagles as they were conducted by God's angels to the paradise of the Lord.

Brother Sergio and his wife, Elodia, had been baptized into the Church of Christ on January 1, 1989. Sergio had been introduced

much earlier to the Gospel by a faithful mother while he yet lived in the village of Uayalceh, but it was through the prayers, supplications and faith of his sweet wife that he made his complete commitment to the Lord. They, together with their six children, were active participants in all the activities of the Church of

Christ. For a number of years church services were held in their humble home in Merida.

In 1994 Sergio was called to the office of elder and ordained in May of that year. From that time forward he served as the pastor of the Merida congregation. He was always willing to help in the work of the Gospel, and often traveled to other communities where the services of an elder were needed. Sergio was a skilled mason and a contractor, giving employment to young men of the church. Our beautiful reunion site, dedicated October 20, 1996, will remain a monument to his dedication, effort and skills.

The two youngest children of Sergio and Elodia, Armando and Yeni, passed from this life with their parents. The four older children survived, but two of them are yet in critical condition in a Merida hospital.

Two other young people from Uayalceh came to Merida in search of work. Rosa, a younger sister of Elodia, made a commitment of her life to the Lord and was baptized March 9, 1991. She was a wonderful asset to the little Merida congregation. The other person was a young man named Jose Pech. Jose had a wonderful musical talent and enjoyed singing praises to the Lord. His songs added a new depth to the services in Merida. Jose was baptized February 22, 1992.

Not long after their baptism, Jose and Rosa were married in a simple, yet beautiful ceremony in Uayalceh. After our reunion site was completed, we needed a church

family to live on the property and watch over it. Although Jose wanted to purchase his own land and build on it, he graciously agreed to move his little family into the two-room home on the church property.

This young woman, as did her sister before her, demonstrated the faith, dedication and commitment that caused her husband to make the complete dedication of his life to the cause of Jesus Christ that had been lacking before. Jose became a tireless supporter and leader of young people's activities. His music, testimonies and example will be remembered by an entire generation of young people throughout Yucatan and some in the United States. He was given many outstanding spiritual experiences and had a desire to testify to others about the Gospel of Jesus Christ. Jose and Rosa's young daughter, Karina, passed from this life with her parents. Their little boy of four is doing well at this time.

On October 21, 1996, another young man from Uayalceh made his commitment to the Lord in the waters of baptism. Manuel Kovah was a person who threw himself wholeheartedly into the activities of the church. He became the right-hand helper of the pastor of the church in Uayalceh. He was present and aided in all the activities of the general church in Mexico, the reunions, young people's activities, the children's reunion, the Christmas program, etc. He served as a member of the Planning Committee for the young people's activities and ex-

uded an attitude of enthusiasm and joy. Manuel leaves behind his wife, a dedicated church member, and a young daughter.

Another family, Francisco Pech and Deysi Villanueva, who had demonstrated a desire to learn about the Gospel and enter into the church, were also taken from us at this time. Two of their three children were also taken into the Lord's care at the time of this tragic accident.

"...A mighty change was also wrought in their hearts; and they humbled themselves, and put their trust in the true and living God. And behold, they were faithful unto the end; therefore they were saved." Alma 3:25, 26.



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