

# Growth of the Church

A Methodist Church

For many years the Methodist Church has been growing in the United States. It was the first Protestant denomination to be established in this country, and it has since been the largest. The growth of the church has been steady and continuous, and it is expected to continue for many years to come.

The growth of the church has been the result of many factors. One of the most important has been the work of the missionaries. They have gone to all parts of the world, and they have preached the Gospel to the heathen. Another factor has been the work of the evangelists. They have gone to the cities and the towns, and they have preached the Gospel to the people. A third factor has been the work of the pastors. They have gone to the churches, and they have preached the Gospel to the members.

## SHARING THE GOSPEL

During the last few years, the Methodist Church has been growing very rapidly. This is due to many factors, including the work of the missionaries, the work of the evangelists, and the work of the pastors. The church has been able to reach many new people, and it has been able to bring many people to Christ. This is a great achievement, and it is a testament to the power of the Gospel.

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# Growth of the church

## A Worldwide Church

*Membership data for this article and chart is taken from statistics supplied by the Church Historian's Office. Projected membership figures are from Brigham Young University Statistics Department.*

A revelation given to Joseph Smith in December of 1833 anticipated two stages in the geographical growth of the Church:

First, there was to be a central gathering place for the Saints. The Lord designed to gather his people into a compact group to form a nucleus in which his work could become firmly established.

Second, after the central nucleus was sufficiently strong, the Lord announced: "I have other places which I will appoint . . . and they shall be called stakes, for the curtains or the strength of Zion." (Doctrine and Covenants 101:21; see also 115:17, 18.) This reference to stakes and curtains is based on Isaiah's comparison of Israel to a large tent in which the surrounding tent-stakes give stability to the whole structure. (See Isaiah 54:2.)

### Saints Gather to America

During the 1830s and early 1840s most Latter-day Saint missionary work was centered in the north-eastern United States and Canada, the area from which most Church members had come. In 1837, however, missionaries carried the gospel to Britain, where they met with phenomenal success. By 1850 nearly half of the estimated 60,000 Latter-day Saints were to be found in England; about 11,000 were already in Utah; 8,000 were still in the Saints' settlements on the Missouri River; and the remainder were scattered in major population centers of the eastern United States and Canada. (See Gustive O. Larsen, *Prelude to the Kingdom*; Francetown, New Hampshire: Marshall Jones Company, 1947; p. 96.)

During the next decades the principle of gathering was carried out so thoroughly that by 1880 only just over 11,000 Saints remained in Europe, out of an estimated total Church membership of 160,000. (See Larsen, *Prelude to the Kingdom*, p. 238.)

### Saints Remain in Homelands

By the turn of the century five out of every six Latter-day Saints lived in the intermountain area.

About 1910 a variety of forces began operating to bring about a much broader distribution of Latter-day Saints worldwide. Church leaders now

felt that rather than building the central nucleus further, the real need was for developing strong groups of Saints around the world; hence members were counseled to remain in their homelands and build up the Church there. This advice, coupled with new United States immigration restrictions during the 1920's, greatly slowed the flow of Latter-day Saints to America.

Beginning in the 1920's many Church members left the intermountain area to find greater economic opportunities elsewhere. The Pacific Coast states, and particularly California, received most of the influx. Growth of the Church in these new areas was reflected in the organization of new stakes: Los Angeles, 1923; San Francisco, 1927; New York, 1934; Chicago, 1936; Seattle and Portland, 1938; Washington and Denver, 1940, to cite a few examples. The growth of the Church in these areas was accelerated by the creation of new industries during World War II.

### Worldwide Growth

During the decades since World War II, Church growth has assumed even more global proportions. This growth has been reflected in the organization of such stakes as Auckland (New Zealand), 1958; Sydney (Australia) and Manchester (England), 1960; Berlin (Germany), Amsterdam (Holland), and Switzerland, 1961, and Nukualofa (Tonga), 1968. Rapid growth in Latin America reflects the fact that the prophesied "day of the Lamanites" is at hand. During the 1960's stakes were organized in such areas as Mexico City, 1961; Sao Paulo (Brazil) and Buenos Aires (Argentina), 1966; Guatemala City and Montevideo (Uruguay), 1967.

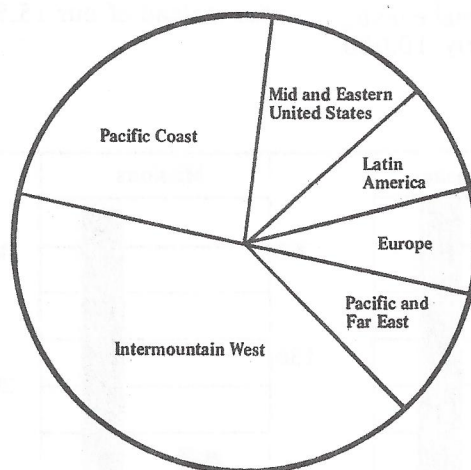
The accompanying world map 2\* depicts this growth and also the growth that is expected to continue during the remainder of our century. This growth is in fulfillment of Daniel's prophecy, in which he foresaw that the kingdom of God, like the stone cut from the mountain, would roll forth and fill the earth. (See Daniel 2:26-45, especially verse 44.)

In the light of these developments it is obvious that members of the Church today, especially the youth, should prepare to be the leaders of tomorrow. Even those who live in areas where large increases are not anticipated should prepare, because many of them will be called as missionaries or even as mission presidents, to give leadership to the thousands who will accept the gospel the world over. (Richard O. Cowan, "A Worldwide Church," *Instructor* 104:392 [Oct. 1969].)

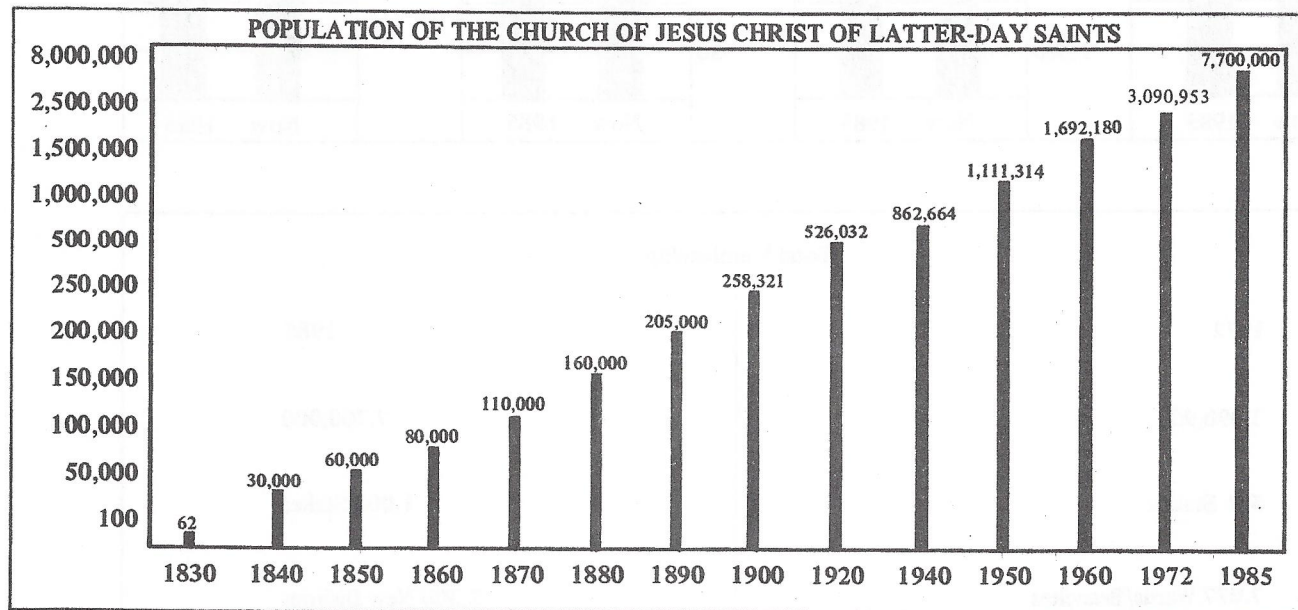


# We are growing

COMPARATIVE CHURCH MEMBERSHIP (PERCENTAGES)						
AREAS	1900	1920	1940	1950	1960	1965
Pacific Coast	93 4.1	2.6	9.6	16.5	19.5	20.5
Intermountain West	84.0	76.1	70.5	63.7	54.1	45.3
Mid and Eastern U. S.	7.6	12.4	10.8	11.5	15.7	17.9
Latin America	1.1	.6	.9	1.1	2.0	5.3
Europe	3.4	4.9	4.2	3.4	4.5	5.9
Pacific and Far East	2.7	3.7	4.0	3.8	4.0	5.5



(Instructor 104:393 [Oct. 1969].)



(Note: The spaces on the scale are not in proportion.)

(Harold B. Lee, "Meeting the Needs of a Growing Church, *Improvement Era* 71:26-31.)

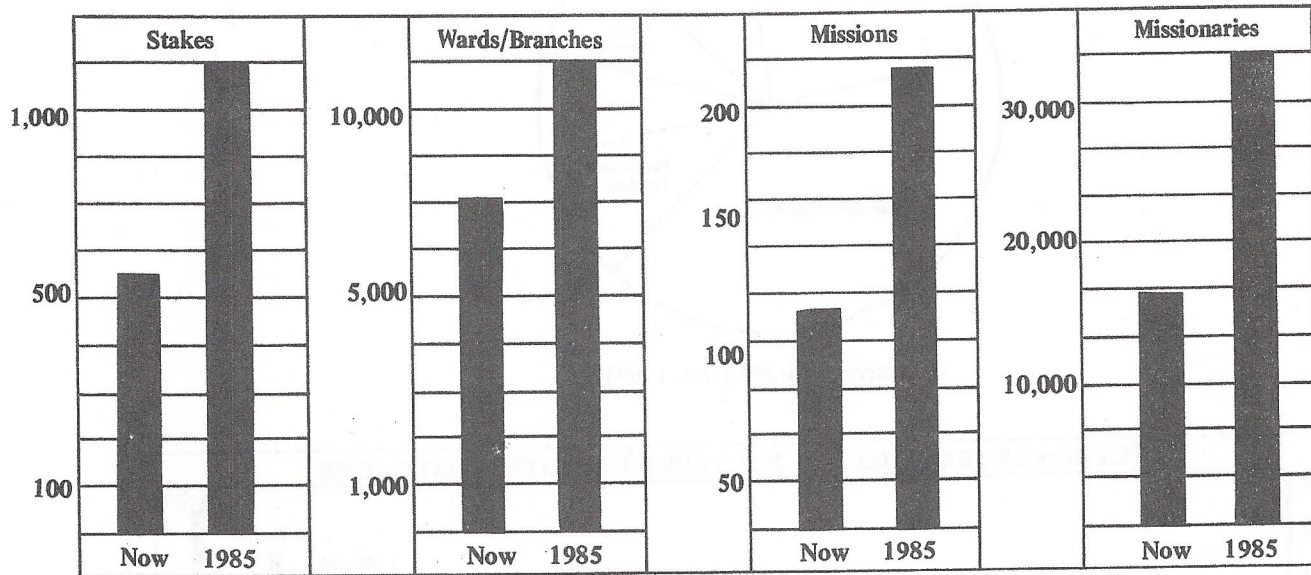
# Looking into the future

In 1985 there will be more than one million members in Utah, but they will represent only 21 percent of all Church membership. California will have almost a million members by then, and the Southern states one-half million, Canada will host 160,000 members, with more than 200,000 in the British Isles, and over one-quarter million in Central and South America.

Today [1972], there are approximately 58 stakes and nearly 7,077 wards and branches. By 1985, depending on our effectiveness and external events, we should have 1,000 stakes and nearly 10,000 wards.

In the calendar year 1985, about 200 new stake presidents will be appointed to new or existing stakes, and General Authorities will need to direct five stake reorganizations each week. The brethren will then need to clear between fifty and sixty names for the office of bishop each week. . . .

. . . It is estimated that in the missions within that 17-year-period from the 101 missions we have today we could have as many as 185 missions by then, with probably as many as 30,000 missionaries instead of our 15,500 of today.



Total Membership	
1972	1985
3,090,953	7,700,000
581 Stakes	1,000 Stakes
7,077 Wards/Branches	2,300 New Bishops

(Compiled from Harold B. Lee, "Meeting the Needs of a Growing Church," *Improvement Era* 71:26-31 [Jan. 1968], and Harold B. Lee, "LDS Growth," *Church News*, 1 July 1972, pp. 8-9.)



# Growth in twelve years

The people of the world are awakening to the fruits of the gospel and church membership is increasing from year to year. Church growth during the past 12 years is indicated on the world map showing an increase of 94 percent since 1960.

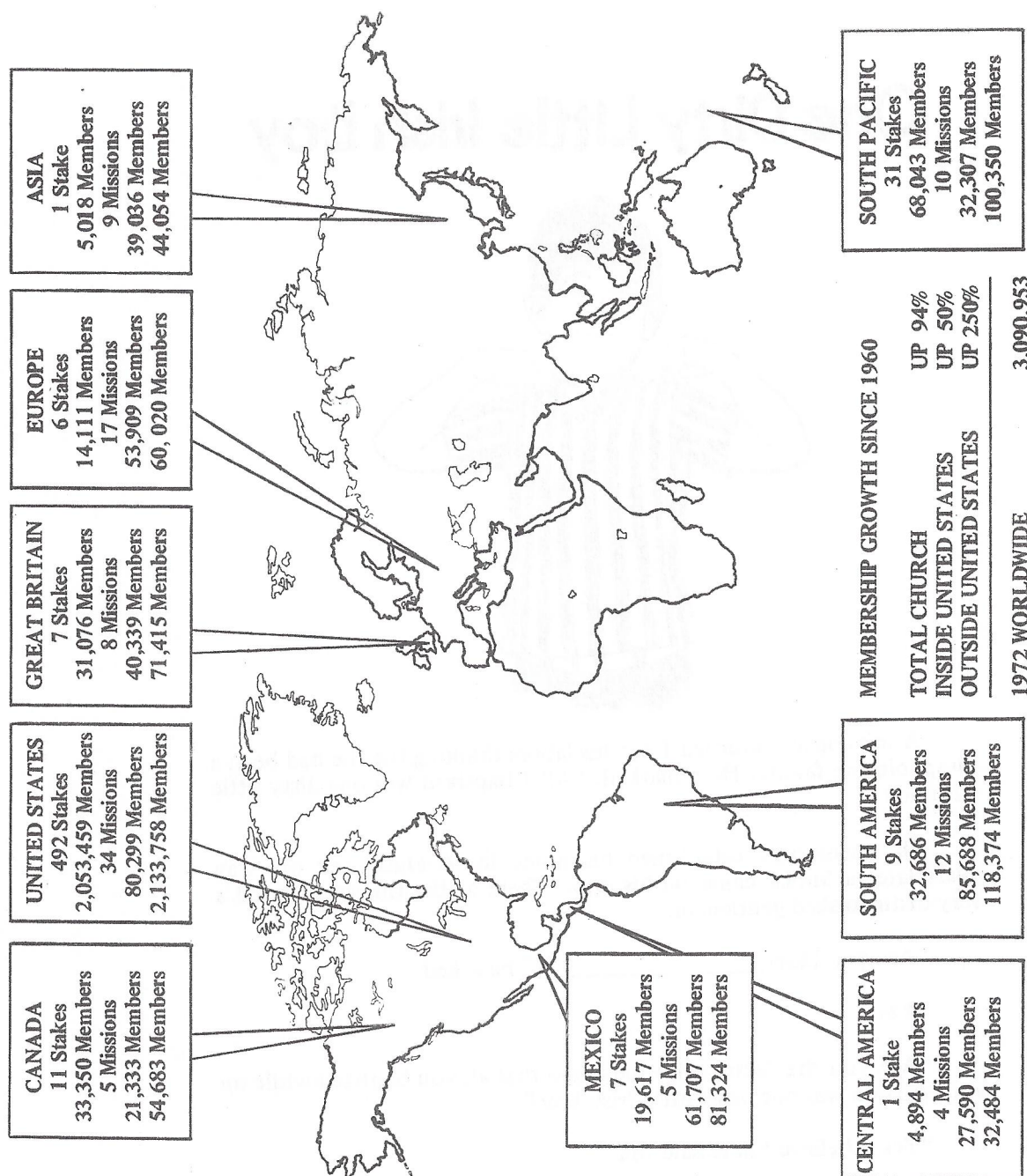
The church is concerned about each member. Accurate membership records are kept with a personal history of blessings and ordinances. When a person moves any place in the world, his record is sent to a ward or branch where he lives. Today computers are employed to insure efficient and rapid handling of church membership records.

The care is more than just keeping track of members, for there is a bishop, branch president or a home teacher who is personally responsible for the welfare of the members. Every member is important and every member shares in the responsibility of fellowship and well being of other members.

A corps of Regional Representatives of the Twelve, a total of 108 of them, now bring the gospel message and supervision of the church closer to the people. Twenty-nine men now serve as Mission Representatives of the Council of the Twelve and First Council of Seventy to give special help to all missionaries in stake and full-time missions.

In a sense the world becomes smaller as closer contact is established with the growing membership in all parts of the world where the church is free to function. The close contact of the Regional and Mission Representatives with the local leaders and with the General Authorities offers a program of unity and strength.

More than three million members in 581 stakes and 101 missions can feel the influence and direction of the First Presidency and the Twelve and can enjoy in a more complete way all of the benefits of the restored gospel. (*Church News*, 1 July 1972, pp. 8-9)



# One Dirty Little Irish Boy



A missionary returned from his labors thinking that he had been a disappointing failure. He remarked, "All I baptized was one dirty little Irish boy."

The missionary established his home in Montana and one day years later a knock came on his door. There at the threshold stood a very distinguished gentleman.

"Are you Elder \_\_\_\_\_?" he asked.

"Yes."

"Are you the fellow who remarked that all you baptized while on your mission was one dirty little Irish boy?"

"Yes, I believe I have said that."

"Well, I would like to thank you for performing that baptism because my records show that you baptized me, and I have tried to remain true and faithful all my life."

"What is your name?" the missionary asked.

"I am Charles A. Callis of the Quorum of the Twelve Apostles."

(Adapted from Harold B. Lee, "Feet Shod with the Preparation of the Gospel of Peace," address to the Brigham Young University combined branches of MIA, 9 Nov. 1954, p. 1.)



## BAPTISM

BY PRESIDENT PAUL H. DUNN  
OF THE FIRST COUNCIL OF THE SEVENTY

The apostle Paul in his epistle to the Romans gave us meaningful insight into the principle of baptism when he said:

"...we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:4-5.)

Baptism is the sign of the covenant that men make with Jesus Christ when they take upon them his name and become members of the spiritual body of which he is the head. Alma the elder understood baptism as a covenant to obey the Father. He said:

"Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?" (Mosiah 18:10.)

But that is not all. Baptism is the divinely appointed means of cleansing the soul from sin and making it fit for the kingdom of heaven. With faith and rependance, which must always precede it, and the authority of the priesthood, which must always administer it, baptism constitutes the doorway by which all mankind enters into Christ's kingdom.

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

In those few simple words, spoken to Nicodemus, "a ruler of the Jews," the Savior set forth the meaning, the mode, the purpose, and the necessity of baptism.

To add meaning to the principle of baptism, let us examine what it is like and what difference baptism should make in the lives of those who accept the Savior's plan. Baptism denotes a change, a renewing, a rebirth, and a burying of the past, with desire and intent to live righteously in the future. Many, by exercising the choices of his free agency, is a creature of mistakes. The consequences of these mistakes might well rob him of the true pleasures of this life and of the blessings in life to come. Through baptism. Lives can be cleansed of past mistakes and a rebirth literally experienced.

In all of nature, the Lord has used periods of rebirth. I often think of withered and worn leaves that fall from the trees in autumn and how these same trees blossom forth in a rebirth with new leaves the next spring. The ugly scars and blemishes of the trees are then buried, and new life covers the earth.

The principle of burial and rebirth is also observable in various phases of our society. This may be illustrated in the business field. A businessman who does not put his losses and failures out of his mind and live constantly in the hope of the present and future soon loses his courage and faith. The memory of past failures destroys his faith and incentive. During business depressions, when some individuals lose fortunes almost overnight, one may observe this principle at work. Those who have never learned to bury the past and live afresh allow the memory of their losses to rob them of appetite and sleep until their health is broken and a bitter hell on earth becomes their lot. The businessman who succeeds is the one who is forever burying the mistakes and failures of the past and who lives in the hope of tomorrow. There is a certain determination that great men feel as they make new discoveries and correct old flaws. Consider the experience of Henry Ford. At the peak of his success, a friend asked him this question: "Mr. Ford, what would you do if you should suddenly lose all of the holdings you've built up?" Mr. Ford thought hardly a second before he said, with a gleam in his eye and a fist tightened in determination, "Give me ten years, and I would build it all back again." This statement contains, I believe, the spirit of the gospel of Jesus Christ.

How often the words of the Master rang out over the streets of Jerusalem: "Go thy way and sin no more." In other words, bury the past with all of its sin, mistakes, and shortcomings, and build a new life. It is through the ordinance of baptism that we make our new start and commit ourselves to Christ's way of life. The change wrought by baptism comes from within. It usually follows rather than accompanies the physical and mechanical act of baptism. Nephi says: "...For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (2 Nephi 31:17.)

Mormon gives insight regarding blessings that follow the physical act: "And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; "And the remission of sins bringeth meekness and lowliness of heart cometh the visitation of the Holy Ghost...." (Moroni 8:25-26.)

To impress upon the minds of men the importance of the ordinance of baptism, Jesus came from Galilee to Jordan to be baptized by John. John, knowing of the sinlessness of the Savior, forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" Whereupon Jesus, answering, said: "Suffer it to be so now: for thus it becometh to us to fulfill all righteousness...." (Matthew 3:13-15.)

Elder Orson F. Whitney, writing on the subject, made this interesting note: "There are some who contend that the baptism of Jesus sufficed for all; that it answered for the whole human race, thus obviating the necessity of baptism in general. To all such I put this question: Can you conceive of a kingdom in which the king is required to obey the laws ordained for its government, while the subject is not required to obey them? Far more likely, is it not, that the King, rather than the subject, would be exempt from that obedience?

"But the laws of Christ's kingdom are impartial, bearing with equal pressure upon all. The Son doeth nothing but what He had seen the Father do, nor does He require from men an obedience that He himself is not willing to render. 'Follow me', is the watchword of his mission. He did not say; 'Thus it becometh me to fulfill all righteousness.' He used the plural pronoun 'US'--and it meant just what it said."



Nephi saw in vision the baptism of the Savior and taught:

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

"And now, I would ask....wherein the Lamb of God did fulfill all righteousness in being baptized by water?

"Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that according to the flesh he humbleth himself before the Father....that he would be obedient unto him in keeping his commandments." (2 Ne. 31:5-7.)

Baptism, then, is a man's witness to both Deity and men that he has faith in the Lord Jesus Christ, that he desires to take upon himself the name of Christ, and that he earnestly seeks to become his true disciple.

Alma at the waters of Mormon said:

"....as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life." (Mosiah 18:8-9.)

The Lord, through the Prophet Joseph Smith, said: "....All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

Man, through understanding the responsibility of baptism as it has been revealed throughout the ages and applying the principle in his life, becomes an heir to eternal life. Baptism is a sacred ordinance not to be taken lightly. It is not for the curious or the experimenter. It is for those who are willing to repent and who are capable and desirous of being witnesses with faith in the Lord Jesus Christ.

In the Church of Jesus Christ today as well as anciently, the proper mode of baptism is immersion. If immersion had not been the correct form, Paul would not have compared baptism to burial and resurrection (see Rom. 6:3-5; Col. 2:12), nor would he have seen any resemblance between baptism and the passage of the Israelites through the Red Sea. (See 1 Cor. 10:1-2.)

The New Testament testifies that when Jesus was baptized, he "went up straightway out of the water..." (Matt. 3:16.) "And John also was baptizing in Aenon near to Salim, because there was much water there...." (John 3:23.) The Book of Mormon further records the Savior saying, "And then shall ye immerse them in the water, and come forth again out of the water; And after this manner shall ye baptize in my name...." (3 Ne. 11:26-27.)

The word baptism itself means to immerse, and baptism is a symbol of the death, burial, and resurrection of Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.)

Only those who have been given the authority from God have the right to baptize. The ancient apostles were given this authority and commanded to "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) This authority was given to other officers in the early Church, and they likewise baptized converts into the Church.

During the period of the apostasy, there were men who assumed the authority of God and baptized people into their congregations. They did not understand that "no man taketh this honour (the priesthood) unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Apparently, they did not realize that man does not take unto himself the right to officiate in the sacred ordinances of God. It is man's responsibility to prepare himself to receive that right from someone who has received it from Deity and is directed by the Lord to pass it on.

On May 15, 1829, the authority to baptize was restored to the earth. Joseph Smith and Oliver Cowdery, while translating the Book of Mormon, came to a passage concerning baptism that was of great importance to them. The contents touched them so deeply that they retired to the woods at Harmony, Pennsylvania, to pray concerning it. In answer to their prayer, John the Baptist appeared and conferred upon them the Aaronic Priesthood, saying, "Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.) Shortly after this Joseph and Oliver baptized each other. Again, the divine ordinance of baptism had been established upon the earth for the salvation and exaltation of man, but now for the last time.

This fundamental principle of baptism, proclaimed of old, remains unaltered today; it is true and will not change. The elders of The Church of Jesus Christ of Latter-day Saints have been commissioned in almost the same words as those used in the primitive church: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptising in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

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Enthusiasm--the difference between a puddle and a geyser.

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That which we learn pleasantly we retain.

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If you would lift me you must be on higher ground.

--Ralph Waldo Emerson,

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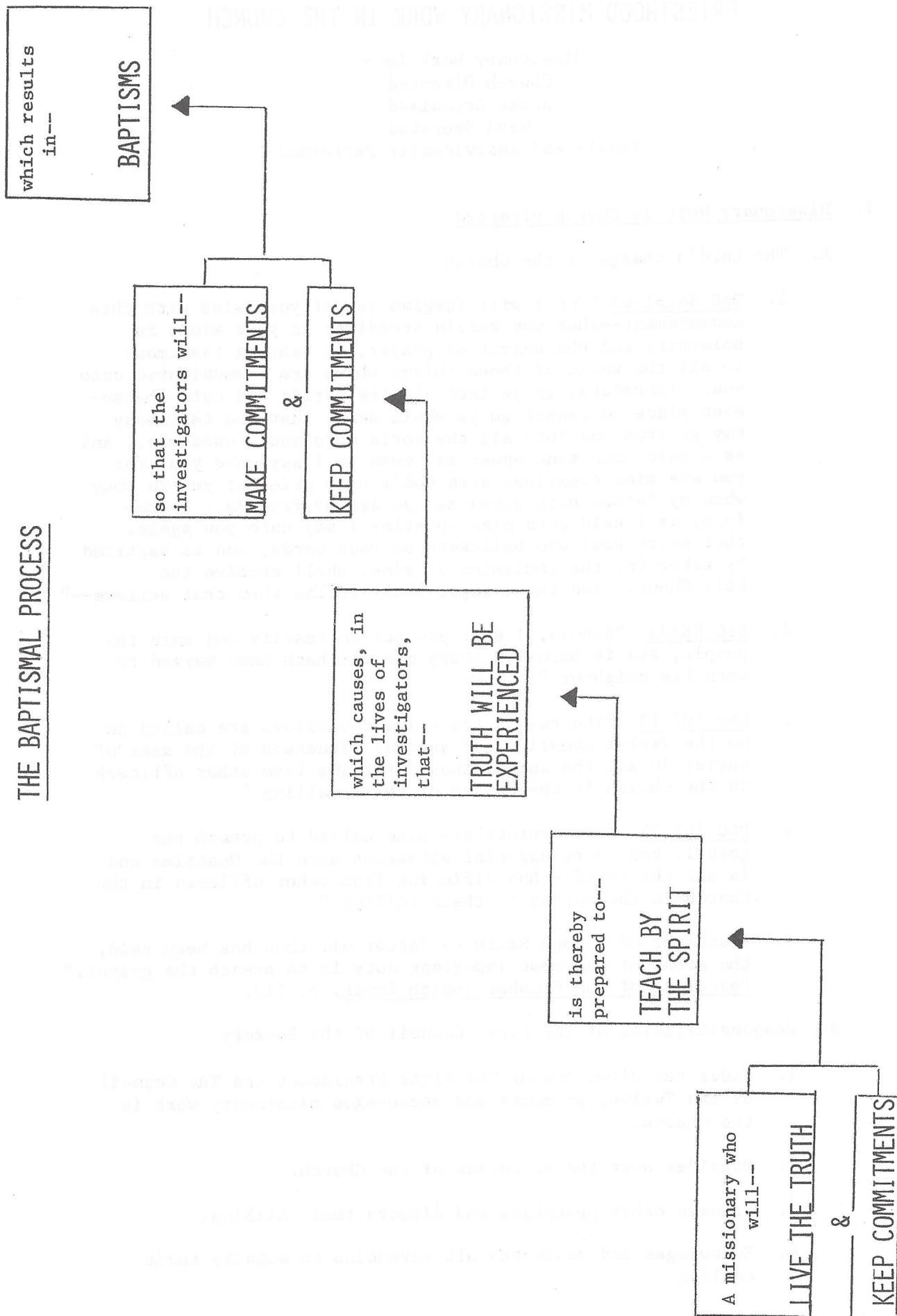
Remember: Everyone who got where he is had to begin from where he was.

--Jim Carlson

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## THE BAPTISMAL PROCESS



# PRIESTHOOD MISSIONARY WORK IN THE CHURCH

Missionary Work Is--  
Church Directed  
Stake Organized  
Ward Operated  
Family and Individually Performed

## I. Missionary Work is Church Directed

### A. The Lord's charge to the Church

1. D&C 84:61-65 "For I will forgive you of your sins with this commandment--that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you. Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe--"
2. D&C 88:81 "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor."
3. D&C 107:23 "The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world--thus differing from other officers in the Church in the duties of their calling."
4. D&C 107:25 "The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world--thus differing from other officers in the Church in the duties of their calling."
5. Statement of Joseph Smith -- "After all that has been said, the greatest and most important duty is to preach the gospel." Teachings of the Prophet Joseph Smith, p. 113.

### B. Responsibilities of The First Council of the Seventy

1. Under the direction of The First Presidency and The Council of the Twelve, promotes and encourages missionary work in the Church.
2. Presides over the seventies of the Church.
3. Chooses other seventies and directs their calling.
4. Encourages and motivates all seventies to magnify their calling.



C. Relationship of full-time missions to stakes.

1. Under the direction of The Council of the Twelve and The First Council of the Seventy, Mission Representatives assist the mission presidents in their responsibility of directing and motivating missionaries.
2. Finding and pre-baptismal fellowshiping of investigators is the responsibility of "every family of the Church." The Lord has said: "And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (D&C 38:40-41)
3. The success of full-time missions is largely dependent on effective correlation with stake or member district missionary work. In this connection, the mission president should invite stake and ward mission leaders to meet with full-time missionaries when the mission representative is present.

II. Missionary Work is Stake Organized

- A. The stake president is responsible for the success of all missionary work in the stake.
- B. The stake president recommends to The First Council of the Seventy prospective seventies and presidents of seventies for approval.
- C. Qualifications for ordination to the office of seventy:
  1. Worthiness for temple recommend
  2. Missionary attitude and spirit
  3. Desire to serve
- D. A seventy serves as a missionary by virtue of his call. If he is used elsewhere in the ward or stake, it is to be understood that it is on a temporary basis and that he will always be involved in missionary-related activities.
- E. The seventies presidents are responsible for all stake missionary work with three of their number as the stake mission presidency giving active direction to the work.
- F. A quorum president residing in the ward should serve as a ward mission leader.
- G. At the invitation of a stake president or district president, stake mission presidents are invited to the monthly stake council meeting to correlate full-time and stake or district missionary work.

### III. Missionary Work is Ward Operated

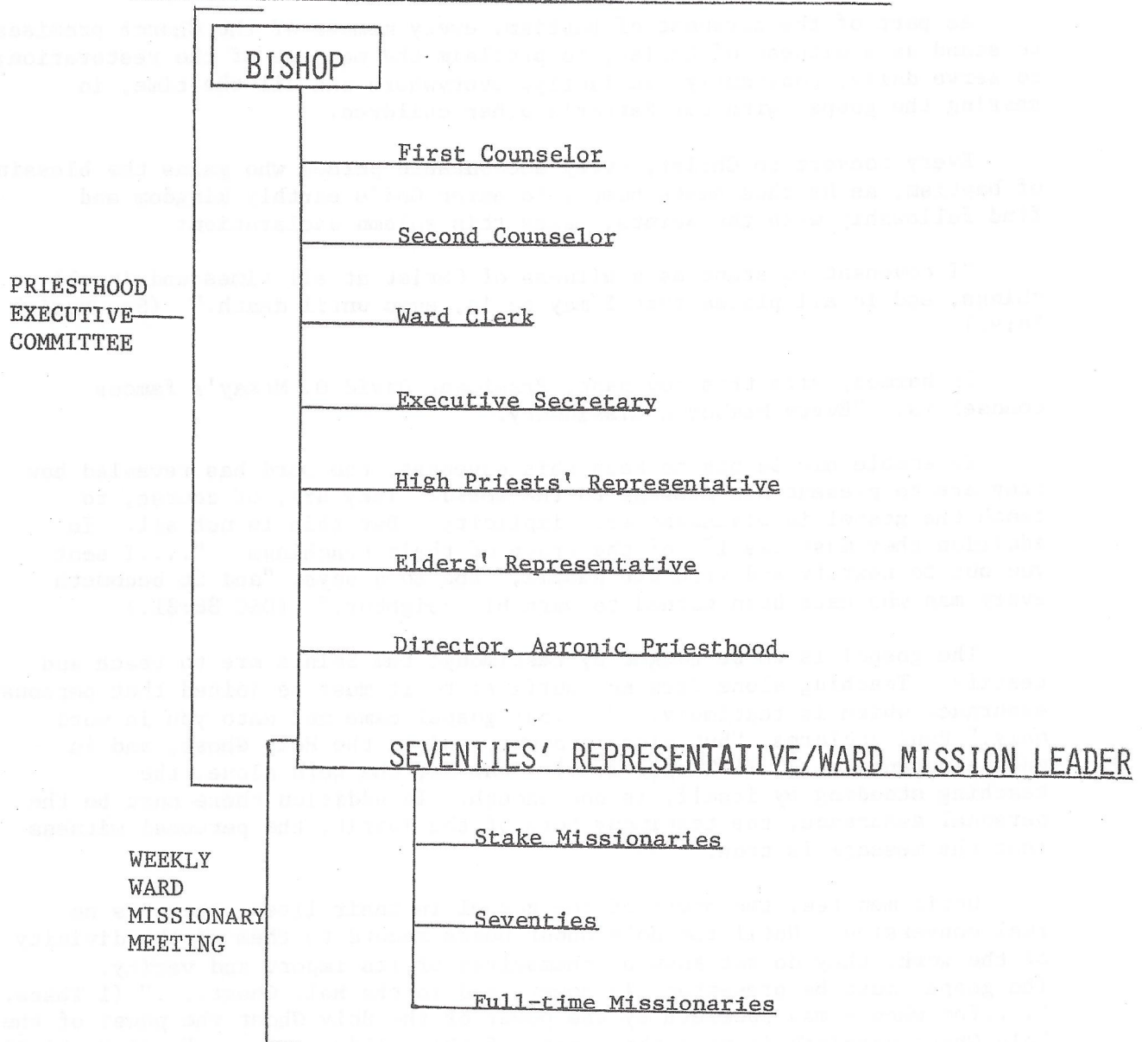
- A. Missionary work is done in the ward or branch.
- B. The bishop is responsible for the success of missionary work in the ward and for the fellowshipping of new converts.
- C. Each ward is a district of the stake mission.
- D. Church buildings, facilities, organizations, and programs are to be used for their proselyting value.
- E. The Ward Priesthood Executive Meeting and the Ward Council Meeting are the principal means for coordinating all missionary work in the ward.
- F. The ward mission leader is the missionary specialist for the ward under the direction of the bishop.
- G. Ward missionary activity is reported on the regular forms to the bishop, stake president, and First Council of Seventy.
- H. Under the direction of the bishop, seventies will coordinate finding, teaching, and fellowshipping. Fellowshipping is a home teaching responsibility.
- I. The ward mission leader serves as a coordinator between the stake and full-time missionaries in the ward.

### IV. Missionary Work is Family and Individually Performed

DO IT NOW!!



## WARD CORRELATION OF PRIESTHOOD MISSIONARY WORK



# HOW TO COMMUNICATE THE GOSPEL

BY ELDER BRUCE R. McCONKIE

As part of the covenant of baptism, every member of the Church promises to stand as a witness of Christ; to proclaim the message of the restoration; to serve daily, constantly, valiantly, everywhere and all the time, in sharing the gospel with our Father's other children.

Every convert to Christ, every accountable person who gains the blessings of baptism, as he thus seeks humbly to enter God's earthly kingdom and find fellowship with the Saints, makes this solemn declaration:

"I covenant to stand as a witness of Christ at all times and in all things, and in all places that I may be in, even until death." (See Mosiah 18:9.)

In harmony with this covenant, President David O. McKay's famous counsel is: "Every Member a Missionary."

To enable his Saints to keep this covenant, the Lord has revealed how they are to present His message to the world. They are, of course, to teach the gospel in plainness and simplicity. But this is not all. In addition they must testify of the truth of their teachings. "...I sent you out to testify and warn the people," the Lord says, "and it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

The gospel is to be taught by testimony; the Saints are to teach and testify. Teaching alone does not suffice; to it must be joined that personal assurance which is testimony. "...our gospel came not unto you in word only," Paul declares, "but also in power, and in the Holy Ghost, and in much assurance...." (1 Thess. 1:5.) That is, the word alone, the teaching standing by itself, is not enough. In addition there must be the personal assurance, the testimony born of the Spirit, the personal witness that the message is true.

Until men feel the power of the gospel in their lives, there is no real conversion. Until the Holy Ghost bears record to them of the divinity of the work, they do not know of themselves of its import and verity. The gospel must be presented "in power, and in the Holy Ghost...." (1 Thess. 1:5.), "...for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

One of the first things Joseph Smith learned, when he sought to know which of all the churches was right and which he should join, was that teaching alone is not enough. "...the teachers of religion of the different sects," he said, "understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." (Joseph Smith 2:12.)

If a missionary teaches the gospel out of the scriptures and stops there, he places himself in the same position as were the contending professors of religion in Joseph Smith's day. Contention, argument, and disagreement will be forthcoming. But if a missionary announces a gospel truth and then bears testimony that it is true, there is little room left for debate. His hearers cannot argue with his testimony. They can say only that it is true or false; there is nothing else to contend about.



Accordingly, we find the Lord giving this instruction to missionaries: "...thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see."

"And thou shalt do it with all humility, trusting in me, reviling not against revilers."

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:29-31.)

Two procedures are here commanded -- one directs what is to be done:

1. Declare your message; tell the world of Joseph Smith and the restoration; testify of those things which have been revealed in this day.
2. Refrain from talking of tenets, that is, from merely discussing beliefs and doctrines.

In other words, we are to announce our message and testify that it is true; we are not to contend with others about points of doctrine. There is no converting power in contention. A debate does not bring people into the kingdom, but a simple declaration, accompanied by "much assurance," by a testimony born of the Spirit, will touch the hearts of receptive people everywhere. As Jesus said, "My sheep hear my voice...." (Joyn 10:27), and His voice is the voice of testimony, the voice of the Spirit, the still small voice which bears record to the spirit within man.

To those called into His ministry, the Lord says: "...ye are my witnesses....that I am God." (Isa. 43:12.)

After appearing in resurrected glory to His ancient disciples, after letting them feel the nail marks in His hands and in His feet, after eating before them to show the corporeal nature of His body, and after expounding all things unto them concerning His resurrection, Jesus said: "And ye are witnesses of these things." (Luke 24:48.)

In sending the apostles of old forth to carry His messages of salvation to the world, He said: "...ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

The same decree is in force today. To us the Lord says: "...remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you." (D&C 84:61.)

It is eternally and everlastingly the same. In all ages and in all dispensations, the Lord uses witnesses. They are commanded to testify from personal knowledge of the plan of salvation. Their testimony is binding upon the world.

Thus we find Paul counseling Timothy: "Be not thou therefore ashamed of the testimony of our Lord...." (2 Tim. 1:8.)

Thus, we find Alma saying to the Nephites, after teaching various gospel truths: "And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?"

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by His Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46.)

To show the difference between merely teaching and both teaching and testifying, let us take a simple illustration. Let us suppose Peter had gone forth to teach only, without making himself a personal witness of the truth of his teachings. In such a situation he might have quoted the ancient scriptures, such as those in Isaiah 53. With complete accuracy he would have explained that Jesus was "despised and rejected of men," that he was "a man of sorrows, and acquainted with grief," that "he hath borne our griefs, and carried our sorrows," that "he was wounded for our transgressions," that "the Lord hath laid on Him the iniquity of us all," and so forth.

After such a sermon almost every Jew would say: "You have quoted Messianic prophecies, it is true; but they were not fulfilled in Jesus. These prophecies mean someone else; you don't interpret the scriptures correctly." In effect they would be doing what the professors of religion were doing in the day of Joseph Smith -- interpreting "the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal...." to the scriptures. (Joseph Smith 2:12.)

But on the other hand, the Apostle Peter would have raised himself above the arena of contention if he had first taught what Isaiah had to say about the promised Messiah and then (following the pattern set by Alma) said: "But this is not all. I know these things are true because God has revealed them to me. I know that Jesus is the Messiah and that he was resurrected because I stood in the upper room and felt the nail marks in His hands and feet and saw Him eat food." No one could respond that he did not interpret the scriptures correctly. His hearers would say: "You're mad; you're insane; you're deceived," but they would have no issue to debate. A testimony can only be accepted or rejected; it is not the subject for dispute. It is either true or it is false, and that ends the matter.

In the light, then, of these general principles of teaching and testifying, let us summarize what members of the Church should do to fulfill their covenant to be true witnesses of Christ and his work:

1. Study the gospel. "Search the scriptures...." (John 5:39.)  
Read the Book of Mormon. Qualify as one who can teach intelligently. "Seek not to declare my work, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men." (D&C 11:21.)
2. Get a testimony. Obtain the personal witness of the Spirit that the work is true. Know for yourself that Jesus is the Christ; that Joseph Smith is a prophet; that the gospel has been restored; that The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth, the one and only place where salvation may be found.



3. Seek the Spirit. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)
4. Pray. Ask God for the privilege of standing as a witness of his work. "And it shall come to pass, and if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation." (D&C 14:8.)
5. Be proud of the name of Joseph Smith. Remember that God said to him: "...the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:2.)
6. Seek opportunity to tell others about the Church, about Joseph Smith, about the plan of salvation, about Christ and his redeeming grace -- always speaking with "much assurance," always adding a personal witness, always testifying, always bearing your testimony.
7. Use the Book of Mormon, which itself is a written testimony of the divine Sonship of our Lord. Remember it was given to prove "that God does inspire men and call them to His holy work in this age and generation, as well as in generations of old." (D&C 20:11.)
8. And finally -- and this by way of warning -- be courageous and bold (though not overbearing); be valiant in testimony, for salvation itself is dependent upon such a course. It is of the terrestrial kingdom -- not the celestial -- that the revelation says: "These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (D&C 76:79.)

The way then is clear; the course is marked.

"....you are called to cry repentance unto this people.

"....how great will be your joy if you should bring many souls unto me!" (D&C 18:14, 16.)

The reward for keeping the covenant made in the waters of baptism is to "be redeemed of God, and be numbered with those of the first resurrection...." It is to "have eternal life." (Mosiah 18:9.)

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You are what you do.

....not what you want to do.

....not what you hope to do.

....not what you think you do.

....but what you are able to do and do do.

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"The most delicate, the most sensible of all pleasures consists in promoting the welfare of others."

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# EXTRACTS FROM THE MISSIONARY HANDBOOK

PUBLISHED BY THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

Your calling--you have been "called of God, by prophesy, and by the laying on of hands by those who are in authority" (fifth Article of Faith), and it is important that you understand the nature of your calling. The Lord's message to the world includes this provision, "And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God." (3 Nephi 11:38) You represent the Lord and have authority to baptize those who will believe and repent.

The Lord desires the conversion of the soul. As you teach the principles of the gospel, and as you bear humble testimony many will understand the will of the Lord in their lives and will direct their way of life toward the teachings of the Savior. Baptism is the natural result of this process.

Through dedicated service, your mission experience will bring you closer to the Lord than ever before and will establish a spiritual foundation that will serve you throughout your life.

You have been called to teach all people, but you have a specific responsibility to seek out families. The family is the eternal unit in the gospel. When an entire family is taught, they are able to fellowship and strengthen each other.

Your message will bring joy and happiness to the people among whom you labor. We earnestly invite you to follow the Lord's admonition and "serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day...."

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul ." (D&C 4:2,4.)

Mission Policy -- Special Mission Guidelines -- Avoid getting into debt. Pay ALL bills before leaving area. Do not borrow anything from anyone or loan money, even to your companion. When leaving an area, take phone and utilities out of your name. In case of financial difficulties contact the mission president.

In order to drive a car or any motorized vehicle, permission must be granted by the mission president. Use Church-owned cars only. Church cars are to be used only on mission business. They are not to be used for outings or travel on Preparation Day. Only missionaries are permitted to drive Church-owned cars. Never drive members cars.

Dress neatly and conservatively. Wear white shirts and conservative ties. Suits should be worn at all times unless your mission president indicates otherwise. A regular haircut is required. Hair must be off the neck, collar, and ears. No sideburns, moustaches, or beards are allowed. For sisters, colors should be conservative and skirt lengths should reach at least to the knee.



Never be alone with anyone of the opposite sex or have any inappropriate association with those of the opposite sex. Single members of the opposite sex should not be taught except in the presence of an adult chaperone.

Conduct yourself with quiet dignity and avoid loud speaking or boisterousness, frivolity, inappropriate singing, and games of chance. Telling or listening to vulgar stories and reading of other than wholesome literature must be avoided. Read only Church published books and magazines unless directed otherwise by your mission president. Also, debates, arguments and heated discussions are not in harmony with the Spirit of the Lord.

Personal Guidelines -- Spiritual Preparation -- Seek and follow the Spirit in all that you do.

"....They had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2,3.)

"Go forth....bearing precious seed, full of the power of God.... and you will return bringing your sheaves with you. Let your minds be centered on your mission...." (Brigham Young, Discourses of Brigham Young, comp. John A. Widtsoe, 1971 ed. (Salt Lake City, Deseret Book, Co., 1954) p. 325.)

Brigham Young also said, "If you go on a mission to preach the gospel with lightness and frivolity in your hearts, looking for this and that, and to learn what is in the world, and not having your minds riveted on the cross of Christ, you will go and return in vain." (Ibid. p. 325.)

1. Love your companion. Make him a part of all you do. Be with him at all times. Help him to succeed.
2. Pray individually and with your companion. "And my soul hungered and I kneeled down before my Maker, and cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto Him; yea, and when the night came I did still raise my voice that it reached the heavens." (Enos 1:4.) "....pray always, and be believing, and all things shall work together for your good...." (D&C 90:24.)
3. Ponder gospel principles. Spirituality is developed by reading the word of God and pondering its intent. As Nephi said, we must liken the scriptures unto ourselves. Meditation and prayer develop spirituality and sound testimonies.
4. Lose yourself in the work. Put out of your life all thoughts and discussions of home, school, girl friends, and worldly things. Forget yourself in the service of others. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matthew 16:25.) "But seek ye first the kingdom of God, and His righteousness; and all things shall be added unto you." (Matthew 6:33.)

5. Fast only once a month, except in unusual circumstances, and then no longer than 24 hours at a time. Please do not ask friends and ward members to fast with you for investigators.

Mental Preparation -- "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men." (D&C 11:21)

1. Study the Gospel
  - a. Hold an hour study class with your companion every day.
  - b. Devote at least one hour each day to individual study.
  - c. Follow the directions in the missionary study guide, "Search the Scriptures."
  - d. Study the language each day if in a foreign language mission.
2. Have the Attitude of Success

Make up your mind to be successful. Successful missionaries develop a high degree of faith in the Lord. This is a quality of mind and spirit that will give vigor and strength to all you do.

Be affirmative in your thinking and your speech. Eliminate from your vocabulary the words and phrases "if" and "I'll do my best." Say instead, "I'll do it." Five guidelines are:

1. Smile.
  2. Look people in the eye.
  3. Shake hands firmly but gently.
  4. Be genuine.
  5. Make up your mind to meet your personal goals.
- A. Attitude. Be positive about everything. Make up your mind to succeed. Do not speak negatively of the weather, the people, the country or the area.
  - B. Gratitude. Gratitude is a very desirable trait to acquire as a part of your personality. Be grateful to your Heavenly Father for the privilege of being called as a missionary. Be grateful to your parents for supporting you. Be grateful to all those at home who taught you and who pray for your success. Be grateful to your companion and your mission leaders for the help they give you. Be grateful to the saints for their love and support. Always carry a feeling of gratitude in your heart for all your blessings. You cannot fail with so many people helping you to succeed. "And charity suffereth long, and is kind, and envieth not, and is not puffed up....but charity is the pure love of Christ, and it endureth forever and whoso is found possessed of it at the last day it shall be well with him. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ...." (Moroni 7:45, 47, 48.)
3. Establish Personal Goals.

Personal goals will make you a successful missionary and will help you establish patterns of success for later life.

    - A. Setting goals. Every missionary should establish personal goals. For example, goals can be set in such areas as personal study, language, and goals that relate to personal spiritual development. Make the goals realistic, but not so easy that you can attain them without extra effort and stretching. However, they should not be so optimistic



that you cannot attain them. It is better to establish personal goals that you can reach rather than goals you cannot achieve.

- B. Communication. Being able to communicate with your companion is a fundamental step in becoming a successful missionary. Hold an inventory session with your companion.

This is a meeting in which you discuss and set goals for your work, your companion relationship, and your personal life. These sessions should be held on a regular weekly basis, and additional session may be held during the week as they are needed. An appropriate time is usually in conjunction with the weekly planning session where time is set aside for making plans to change the lives of your investigators and yourselves. The most appropriate place for inventory sessions is the privacy of your own room, but they may be held wherever you can be uninterrupted and feel the presence of the Spirit of the Lord.

(1) Begin with prayer. (2) Individually seek the Lord's help as you review the progress and activities of the past week. (3) Write specific personal goals for the coming week. List any items you may wish to discuss with each other concerning the work and your relationship, with suggested goals for improvement. (4) Read to each other your personal goals and ask for each other's help in meeting them. Discuss the items listed concerning the work and companion relationship and set goals together. Write your goals--a goal not written is only a wish. (5) Use this time to resolve any companion conflicts by bringing them out and solving them together. (6) Bear your testimony to each other and express your appreciation for each other. (7) Close by kneeling in prayer, committing yourself to the Lord to meet your goals, and asking His help in doing so.

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EVER GET DEPRESSED? Most of us do at one time or another. President Ezra Taft Benson of the Council of the Twelve tells us the Lord has provided at least 12 ways to lift our spirits:

1. Avoid sin which creates disharmony with God and is depressing to the spirit.
2. Pray to receive comfort and council.
3. Serve others.
4. Work.
5. Stay as healthy as you can - observe the Word of Wisdom.
6. Read scriptures.
7. Receive and ponder your Patriarchal Blessing.
8. Fast.
9. Get blessing of the priesthood.
10. Fellowship with true friends.
11. Listen to inspiring music.
12. Set up and press forward to accomplish worthy goals.

--Church News October 12, 1974.

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"Our thoughts are blue-prints of what we propose to do."

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As a man thinketh in his heart, so is he.

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V-22

## TEACHING BY THE SPIRIT

Instructions: The following pages contain a programmed presentation on "Teaching by the Spirit." The material is prepared for use by missionary companions to help you better understand the Gospel principle of "teaching by the Spirit." Take turns reading the units or "frames" aloud to each other. A double black line like the one below marks the end of each frame.

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While reading a frame, cover the frame which follows with heavy piece of paper. Most frames end with a question. Read the frame, then give your answer to your companion. Slide the paper down to the next frame to check your answer. Discuss the answer if needed. Then your companion will read and answer the next frame.

Sometimes you may give an answer different from the one suggested. Sometimes each missionary may have different opinions. These circumstances make for fruitful discussion.

In the following pages, scriptures, quotations, and other material will be discussed which will help you understand and apply the principle of teaching by the Spirit.

BEGIN HERE:

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1. In section 50 of the Doctrine and Covenants, the Lord asked a question of the Elders of the Church and then answered it. The question: "...unto what were ye ordained?" The answer: "To preach my gospel by the Spirit, even the comforter, which was sent forth to teach the truth." (D&C 50:13, 14.)

According to this scripture, we were ordained to \_\_\_\_\_.

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ANSWER: preach His Gospel by the Spirit

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2. Near the close of His earthly ministry the Savior promised that the Comforter would be sent and explained the mission of the Comforter. What are the scriptural references containing this promise and the explanation of the Comforter's function?
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ANSWER: John 14: 16-17, 26  
16: 13-15

Discuss these scriptures

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3. Under the direction of living prophets the new discussions (including the Baptismal Challenge and the Family Home Evening Approach) have been prepared. The Brethren expect every missionary to memorize these discussions word-for-word. How can a missionary use memorized material and still teach by the Spirit?

---

ANSWER: Describe and discuss your own feelings about this question. Here are three important points ---

1. By teaching those specific topics and concepts needed by the investigator at that time.
2. By testifying by the Spirit of the truthfulness of the subjects you are teaching.
3. By giving expression and life to the material which you have committed to memory as you present it.

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4. "Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (D&C 84:85)

What is the application of that scripture to missionaries?

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ANSWER: Discuss with your companion.

---

5. It is true that we are commanded to teach by the aid of the Spirit of the Lord, but this command does not tell us that the Lord will do all for us without any \_\_\_\_\_ on our part.

---

ANSWER: effort/preparation/work

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6. If we are unprepared and have not filled our minds with the principles of the Gospel -- if we do not have tools such as the discussions stored in our minds there would be nothing for the \_\_\_\_\_ to operate upon.

---

ANSWER: Spirit of the Lord/Holy Spirit

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7. In the opening verses of Section 68 of the Doctrine & Covenants, we read of the example to be followed by those who are appointed to do missionary work.

"And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth -- "

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost." (D&C 68:2,3.)

What the Lord declared unto these brethren was to be an ensample to all who are ordained unto the priesthood. They were to go forth and speak as they \_\_\_\_\_.

---

ANSWER:        were moved upon by the Holy Ghost.

---

8. As a missionary your responsibility is to teach the family under the influences of the Holy Ghost. "Ye are not sent forth to be taught, but to "teach the children of men \_\_\_\_\_.
- 

ANSWER:        ....the things which I have put into your hands by the power of my Spirit." (D&C 43:15)

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9. The Lord clearly states that both he who teaches and he who listens must do so under the influence of the Spirit. (D&C 50:17-22). Those whom you teach may not know how to listen by the Spirit. How can you help them learn?
- 

ANSWER:        As you teach and testify the Spirit will bear witness to those you teach that what you are teaching is true. As the Spirit confirms to you that those you are teaching are receiving a witness of the Spirit, pause in the discussion and say, "Mr. and Mrs. Brown, what you are feeling right now is the Spirit of the Lord testifying to you that what we are teaching you is the truth. You are beginning to receive your own testimony of the truthfulness of this message." Then continue appropriately with the discussion.

INSTRUCTIONS (Discussion Book)  
p. A-3, #4

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10. The Church recommends the following procedure in teaching the discussions:

You and your companion should both teach the discussion, which you can do by alternating giving the concepts.

True or False

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ANSWER:    True. See "Instructions" p. A-3, #2

---

11. Do not extend the discussion beyond approximately \_\_\_\_\_. If you can't finish a particular discussion at that time, select a good place to suspend the discussion and finish it on the next visit, preferably within \_\_\_\_\_.
- 

ANSWER:        45 Minutes

2 Days

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12. While teaching the family keep in mind how you want the family to feel. Do not force them to say what you want them to say---  
TEACH THEM. Help them feel good about the Gospel. If they have questions or doubts-----

a. Answer all their questions immediately to minimize confusion,

or

b. keep the presentation organized by tactfully deferring irrelevant questions to a more appropriate occasion.

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ANSWER: b. is the best procedure....discuss

---

13. Invite people to be baptized by giving the Baptismal Challenge when you feel impressed by the Spirit to do so. If you do not feel they are ready after you have given them \_\_\_\_\_ discussions....

---

ANSWER: Four

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continued from #13

14. ....seek special divine direction on how to proceed. Do not be afraid to challenge people to be baptized. Remember that baptism is \_\_\_\_\_.

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ANSWER: ....the only gate through which they can enter the Kingdom of Heaven.

---

15. Set the baptismal date for \_\_\_\_\_ after you expect to give the final lesson making sure the family is committed to the Gospel and willing to live its teachings.

---

ANSWER: just a few days.

---

16. Seal your teaching with your \_\_\_\_\_. Both you and your companion should \_\_\_\_\_ as inspired by the Spirit. Simple statements that you know something is true are not usually enough. Bear pure \_\_\_\_\_!!

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ANSWER: Testimony  
Testify  
Testimony  
Testify

-----see Alma 4:19

17. Suppose we were to be more specific and ask ourselves just exactly how we are to bear witness. For example, in the "Obedience to the Lord's Commandments" discussion, we quote the following scripture;

"And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God."

----(D&C 14:7)

How should we testify of the truthfulness of this doctrine to investigators?

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ANSWER: Bear testimony to your companion. Ask him to bear testimony to you.  
(See pp. H-3, H-5 in Discussion Book)

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18. In teaching investigators, repeated testimony should be borne. Joseph Smith said, "Faith comes by hearing the word of God through the testimony of the Servants of God." On another occasion, he said, "It should be the duty of the Elder to stand up boldly for the cause of Christ and warn the people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord in the spirit of meekness."

(DHC 2:262)

Thus, we see that if our investigators are to \_\_\_\_\_ we must \_\_\_\_\_.

---

ANSWER: Learn by the Spirit/ Teach by the Spirit

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19. So, in order to teach by the Spirit, there are two things that must be done. What are they?

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ANSWER: 1. Prepare my mind by storing within it Gospel truths and organized systems for presenting those truths.

2. Prepare in spirit so that the promptings of the Holy Ghost can call forth from my mind the ideas, doctrines, and concepts needed by the investigator.
- 

20. Spiritual preparation is mandatory in order to teach by the spirit. Here are two excellent references to read and ponder:

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ANSWER: D&C 121:45,46

"....let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God....The Holy Ghost shall be thy constant companion...."



"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock and it shall be opened unto you."

"And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things."

"Therefore, sanctify yourselves that your minds become single to God...."

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## BY THE SPIRIT

I had only traveled a short time to testify to the people, before I learned this one fact, that you might prove doctrine from the Bible till doomsday, and it would merely convince a people but would not convert them. You might read the Bible from Genesis to Revelation and prove every iota that you advance, and that alone would have no converting influence upon the people. Nothing short of a testimony by the power of the Holy Ghost would bring light and knowledge to them--bring them in their hearts to repentance. Nothing short of that would ever do.

--Brigham Young, JD 5:327, October 7, 1857

All the messengers in the vineyard should be righteous and holy men and call upon the Lord in mighty prayer, in order to prevail. It is the privilege of every elder in Israel, who is laboring in the vineyard, if he will live up to his privileges, to have dreams, visions and revelations, and the Holy Ghost as a constant companion, that he may be able thoroughly to gather out the blood of Israel and the meek of the earth and bring them into the fold of Christ.

--Wilford Woodruff, MS 48:804-805, October 26, 1886

I would like to impress upon the minds of the brethren, that he who goes forth in the name of the Lord, trusting in Him with all his heart, will never want for wisdom to answer any question that is asked him, or to give any counsel that may be required to lead the people in the way of life and salvation, and he will never be confounded worlds without end....Go in the name of the Lord, trust in the name of the Lord, lean upon the Lord, and call upon the Lord fervently and without ceasing, and pay no attention to the world. You will see plenty of the world--it will be before you will be able to understand more in relation to it in one day that you could in a dozen days without it, and you will at once see the difference between the wisdom of men and the wisdom of God, and you can weigh things in the balance and estimate them at their true worth.

--Brigham Young, JD 12:34, April, 1867

These missionaries are now going to school to teach others, and in teaching others they themselves will be instructed, and when they rise to speak in the name of Israel's God, if they live in purity and holiness before Him, He will give them words and ideas of which they never dreamed before. I have traveled hundreds and thousands of miles to preach this gospel among all grades and conditions of men, and there is one thing that always gave me satisfaction--I never yet found a man in any part of the world who could overturn one principle that has been communicated to us; they will attempt it, but error is a very singular weapon with which to combat truth, it never can vanquish it. When men go forth in the name of Israel's God there is no power on earth that can overturn the truths they advocate....they have the light of revelation, the fire of the Holy Ghost, and the power of the priesthood within them.

--John Taylor, JD. 12:21-22, April 14, 1867

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## SOMEBODY CARED

"....the most marvelous thing in my life happened because somebody cared."

That "somebody" could be you. In the following pages a moving conversion experience is told. And it pointedly draws our attention to the great opportunities we have through a prayerful approach to teach the Gospel to those who visit the Historic Sites.

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1703 Beechwood Dr. E.,  
Holiday, Fla., 33589  
August 28, 1973

(Copy)

Latter Day Saints Chapel  
1719 Wyoming Avenue  
Cody, Wyoming 82414

Dear Friends:

During the last week of June of this year, my husband, two little granddaughters and I, stopped to see the mural in your foyer. A young man (missionary) told us the story. He was certainly not the greatest speaker in the world--but his dedication deeply affected us. Because of him, we went something like 600 miles out of our way to visit Salt Lake City. Somehow, I wanted this young man to know that because of his initial effort, I will be baptized this Saturday, and the two little girls and - hopefully - my husband will not be far behind. If it is possible, can you get this message to him?

Sincerely and gratefully -

(Signed) Eleanor Bihary

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September 14, 1973

(Copy)

Mrs. Eleanor Bihary  
1703 Beechwood Dr. E.  
Holiday, Florida 33589

Dear Sis. Bihary:

A copy of your letter to the Latter-day Saints Chapel in Cody, Wyoming, has been sent to me. It excites and delights me.

Could I ask a favor, please? As Director of Visitors Centers and Pageants for the Church, I am in constant search for ways to improve our centers and, therefore, seek your views.

For example: Was the Cody visit your first encounter with The Church of Jesus Christ of Latter-day Saints? Why did you visit the Cody Center? What attracted you to it? What was your state of mind? Were you searching for a church or philosophy to satisfy some compelling need? What was your church background that would make you so receptive?

You wrote the letter to Cody to express thanks to a humble missionary, which was gracious indeed. Then you drove to Salt Lake City to visit Temple Square. (I sincerely hope this was the case.) Assuming that you visited Temple Square Visitors Center: what impressed you most? Least? What happened in the way of followup after this experience?

You can see I am full of questions and would appreciate most deeply a reply -- at your convenience. In addition, if it would meet with your approval, I would like to use your reply for possible publishing. This is not intended to place you under any undue pressure, but to use your experience as a teaching tool. Also, your letter indicates you have had ample experience in expressing yourself via the typewriter.

Many thanks. May the Lord bless you and yours. I welcome you into the Church and hope fervently that you will find all that the Lord has promised those who are faithful.

Most sincerely,

Grant W. Heath  
Director, Visitors Centers  
and Pageants Division  
Public Communications

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1703 Beechwood Dr. E.  
Holiday, Fla. 33589  
Sept. 18, 1973

(Copy)

Mr. Grant W. Heath  
Director, Visitors Centers and Pageants  
Public Communications Department  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

Dear Brother Heath:

I hasten to answer your letter of September 14, for I am not only eager but compelled to share the tremendous joy that has come into my life. You may do what you wish with this testimony - edit it as you wish, delete as you see fit - it is yours for whatever purpose it may serve in reaching someone else.

We have been rearing our two granddaughters, Deborah 10, Kathy 9, for the past six years and this year's vacation was to show them Yellowstone Park and that area of the United States. When we stopped at Cody, Wy. (I believe it was called the Frontier Motel) the lady at the desk marked the spots of interest on a city map and particularly mentioned the mural at the Latter-day Saints Chapel.

We planned to run in and out, as there were so many places to see, but the young man in attendance asked if he could explain the mural to us. Rather than appear impolite, we agreed, but his dedication was obvious. I had one question - "Were the plates available - could they be seen?" And he answered that the prophet Moroni had taken them back. I glanced away - with the immediate thought that if they had the plates to show, they would have had a much more convincing case.

I was aware of the distress or concern in the young man's eyes as we walked to the door. He followed, offering any of the reading material on display in the foyer. I could not bring myself to look in his eyes again - but had the strange feeling that he really cared. It surprised me when my husband suggested on the way to the car that we extend our trip to include Salt Lake City. We were limited in time and budget.

We entered the city of the Mormons with many misgivings. Our car refused to negotiate the steep grades at more than 20 miles an hour and the minimum speed was posted as 45. We had no previous motel reservation and had arranged for one at the Welcome Center 40 miles out of the city and it was costing \$19.50 without a pool. The approach to the city was totally different from what I remembered as a small child 50 years ago when I had been there with my parents. It was now a confusing metropolis to an outsider. We paid for the motel and examined the room afterwards. The light fixture was torn out of the ceiling. Plumbing was exposed in the bedroom and the bathroom tile had more cracks than my face. Not being complainers, we took the bitter with the better and went to a restaurant we had spotted. It was called The Plump Turkey and was so pleasant we anticipated a better turn of things. However, they were busy and by the time we were served, we knew it was time to leave to reach Temple Square in time for the organ recital. Leaving most of the food, we hurried off only to find the free parking space allotted for out-of-town cars was filled as well as every other spot. My husband, John, dropped us off at the entrance and told us to hurry to the tabernacle and he'd find us somehow. This is why we wound up just getting inside before the doors were closed and why he - after a desperate look for a parking space wound up in the crying room of the tabernacle. Then suddenly it happened.

Separated as we were and anxiously looking for one another, the overwhelming music filled us with such emotion we have not forgotten it to this day. Afterwards when we found one another, we joined a guided tour. The gardens were lovely in the setting sun, the spires of the temple reached towards heaven and the whole area seemed to breathe an embracing welcome. Step by step the buildings, the programs, the faith of the Latter-day Saints was explained to us - and always, the questions fully answered.



We were Episcopalians for better than 30 years and dedicated church workers. John, the Senior Warden and a vestryman at our church had recently been made a lay reader and was deeply moved by the new assignment and his unexpected ability to handle it. I had over 40 years of Sunday School teaching and youth work behind me and we both felt we had been living our religion. But how inadequate we felt among the dedicated Latter-day Saints that night. Everyone serving to their fullest - without compensation - so gracious, so concerned, so eager to witness to their faith. The young people were beyond description - so clean, full of well-being, so obviously MORAL, and everything you ever hoped your own children would be. We could hardly leave the sincere handshakes, the genuine smiles --

The Visitors Center, with all it offered, was beyond anything we had imagined. Beautiful films, paintings, "talking statuary" and on the upper level the thrilling statue of "The Christus" in white marble with the panorama of the universe behind. Our little girls dropped to their knees at the feet of Jesus and only then did we realize they were feeling what we felt.

We moved along the breathtaking paintings of the great events of religious history - the eyes of Jesus in the Garden of Gethsemane held me in a way I cannot forget. And then finally we were missing the last film because we had stopped to ask another question. I mentioned it with regret and the guide we had questions, said it didn't matter that it was closing time, they would remain open to show the film over again for us. I can remember how John's eyes met mine in silent question -- you mean -- all this stay open for us? We did see that last film -

We ran from the closing buildings calling out our good-nights. Our hearts were full - and unbelievably light.

We were off the next morning reading all the way home to Florida. We had many pamphlets and a Book of Mormon - but especially the memories. When we reached home, I was already praying some of the missionaries would drop by. We had always felt and said in our religious discussions with others, that it seemed there must be more. The theology of our Church seemed all right as far as it went - but there had to be more. Sort of the feeling that we had only scratched the surface - and now it seemed we had found what was missing. Joseph Smith somehow was no stranger. As a child I prayed alone in the woods on my grandmother's farm. As a child I was confused by people of different sects angrily arguing about their beliefs. Many who professed to be Christians were everything I thought a Christian should not be. It seemed I was seeking God alone. I joined the Presbyterian church by profession of faith at 14. I was told at the time I could ask questions and came with my prepared list. The minister said I was asking the type of questions a theologian would ask and he could not handle them adequately. John - also a Presbyterian, sang for pay in an Episcopal boy's choir. After we were married, we joined the Episcopal church because it was beautiful, reverent and we were expected to pray on our knees.

We were home from our vacation only a couple of days when I noticed a car pulling up in front of our house. Somehow I knew at once they were missionaries from the Latter-day Saints. My heart seemed to leap as I met them - I guess, almost pulled them in - and I was filled with unexplainable joy. Here began our marvelous relationship. I knew them as Sister Higgins and Sister Pace and in all of God's heaven there cannot be two dearer angels. Step by step they led me through the lessons and answered each and every question to the fullest. If there was some unspoken doubt, miraculously



a phone call would come from one of them or they'd appear at the door -- they just happened to know my need and were there to fill it.

I was attending the Latter-day Saints Church at every opportunity. Their meeting place lacked everything - almost. In a rented art class building, it had no beauty or even dignity. The richness of stained glass window, red kneelers and carpeting, flowers and candles -- all missing. There were not enough song books, the chairs were torture to an aching back. The air-conditioning was noisy and inadequate. But there was something there that wiped out all the setbacks. I am saying it is love. There was love - obvious, concerned, eager. In every proffered hand it was evident - it was real! It brought a lump to your throat. There were times in our lives we had sought solace, comfort, friendship in a church and left with only the rector saying "good morning". (And that was all he said.) Now President Ray was gripping a hand, singling us out, as though there was no limit to his time. His eyes, and very being radiated the warmth of the Holy Spirit. Here in our own backyard was found what we had discovered in Temple Square - a people really witnessing to their faith. And this, I think, is the strongest thing the Mormons have - the tremendous driving force of conviction - a daily witness to Christ.

Somehow I knew when we left Salt Lake City that I was going to be a Mormon and I was surprised that I was not being pressed to be baptized. I was reading all the material the missionaries left me as quickly and as adequately as I could. It is necessary for me to devote considerable time to my parents and an elderly aunt as well as raising my little granddaughters, and being somewhat handicapped with partial paralysis and a 40 year kidney ailment, I was finding it difficult to complete the Book of Mormon. The statement on the flyleaf by Moroni intrigued me. If I wanted to know if the Book was true, all I had to do was pray earnestly for an answer. Finally - feeling it would take days if not weeks longer to find time to complete the Book - I could wait no longer, and prayed God to let me know then - was it really true? For if it were true, then it followed that everything else of Joseph Smith was true! There was an unspoken part to that prayer, but of course God heard it -- it was "Please make your answer so spectacular that I will be positive about it."

I put the Book aside then. I was in a couple of weeks of terrific pain with the kidney problem and my medication had ceased to help. I had been cautioned by specialists that my two damaged kidneys could not function long if the infection was not kept down. An appointment was made with the best urologist in the area, but I had several days to wait for the appointment with this very busy man. The kidney ailment added to my back difficulties which had kept me sleeping in a sitting position for many years, and which necessitated the use of a walker to get up and around in the mornings.

In this condition I opened the door for my missionaries on this very special day. As they entered the house my pain completely disappeared. I remember nothing further about the visit - I could not grasp what was happening to me. They left as quietly as they came and I shared this tremendous thing with my husband. He could scarcely believe it. My feeling of well being increased unbelievably the next few days. When I kept the appointment with the urologist - trying to figure out why I was even going - the tests and examination were performed. The rest is like a beautiful dream. The doctor came to me and said: "Mrs. Bihary, there is absolutely no evidence of kidney disease. There is no infection. You are perfectly well." Every fibre of my being - all the way home - was singing and crying with joy. It was a miracle - my miracle! Reaching home, I ran for my



Book of Mormon - to the page where I had been reading. My eyes involuntarily moved to the bottom of the page. It said: "Behold I am God; and I am a God of miracles....I am sleeping every night flat on the bed with my husband, by day my energy is boundless. I can dance and swim again. I cannot even remember when I felt this wonderful before. Nor can I describe adequately what I can only call "a singing heart!"

On September 1 I was baptized by a young priest I will never forget as long as I live. His name is Tom Hooker and on that day he stood a mile tall. In his eyes and through the gentle strength of his arms I reached the Savior that day - as I never reached Him before. I only pray that in the days to come, I will be truly worthy---

My little granddaughters will follow me in baptism and when my husband's commitment in the Episcopal church is over, it is his plan to join us. Meanwhile I bring my story to all my family and friends as far as Texas, Ohio and even Korea - praying that I may share this wonderful thing with them. This is the story you asked for and as I write it - I am looking at the little folder from Temple Square which I received in the mail when we returned home from our vacation. It is called "Man's Search for Happiness." Inside it says: "Dear Friend: Recently you visited Temple Square in Salt Lake City-----" I carry it with me in my purse always. I know as I look at it - that the most marvelous thing in my life happened because SOMEBODY CARED.

Sincerely,

Eleanor Bihary

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Great minds discuss ideas, average minds discuss events, weak minds discuss people.

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A success is one who decided to succeed and worked at it.  
A failure is one who decided to succeed and wished.

--William Arthur

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Your life should be like a snowfield where your footprints leave a mark not a stain.

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A man would do nothing, if he waited he could do it so well that no one would find fault with what he had done.

--Cardinal Newman

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"Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with.

--Peter Marshall

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## PEOPLE GROW ONLY AS THEY SERVE

BY ELDER GORDON B. HINCKLEY

I believe that people grow only as they serve and I believe likewise that everyone has some capacity to do something. The only way to weld people to the Church is through responsibility. I think further, that people respond to challenge, but they do not respond to begging or pleading ordinarily. You can plead with Bill Jones to come to Church every night of the week and he will find a reason for not doing it, but if you can challenge Bill Jones with a thought that he is needed and that the sky will fall unless he does something, the chances are that Bill will step up and begin to do something.

I would like to describe a great experience that I had, that I have never forgotten and from which I have learned a great lesson. I was conducting a Stake Conference. I was called upon to speak and as I stood at the pulpit I said, "I would like to see the hands of those here who have joined the Church in the last eighteen months," and five hands went up in front, a handsome young man and a beautiful young woman--his wife, and three lovely children. I said, "I know this is kind of an ungracious thing to do, but I would like you to come to the stand and take five or ten minutes and tell how you came into the Church and what it has meant to you."

So, this man came up and he said, "We came here to work in this great chemical plant that is built out here on the desert. I have my Doctrate in Chemistry from Stanford. My wife has a degree in English; we didn't know anything about getting along together and our marriage was on the rocks. We were in trouble and we knew it! The only reason we weren't divorced was because we knew that divorce was hard on children and each of us loved our children. We had been to a marriage counselor and all we got out of him was words. We had been to a psychiatrist, and all we got out of him was bills. When we came here, we thought we might try religion; we had everything else. My wife said, 'Let's go to the Mormon Church,' because she had once worked for a Mormon in San Francisco whom she regarded as the finest man she had ever met.

And so, the first Sunday we cased the place. We drove around the block to find out what time people were going to Church here. The next Sunday we came, and very sheepishly walked through the back door. As we came in a man took me by the hand and said, 'Good morning, I am Brother Smith. What is your name?'

"Brown."

"Brother Borwn, I'm glad to see you here. Where are you from?"

"Palo Alto"

"Well, what ward."

"I didn't know what he meant by a 'ward' and I began to stumble and he realized I wasn't a member of the Church." So, he said, "you come and sit right here with me on the back row where you will feel inconspicuous and be comfortable."

"When it was time to separate for the classes he took our children to their classes and sat with my wife and me on the back row, and when Sunday School was over, he said, 'Now we have another meeting at 6:30 P.M. and my wife and I would be glad to come by and pick you up.'"



I said, "No need for that, we'll come ourselves."

He said, "My wife and I will be right on the back row where we can be with you."

"And they were there! When the Sacrament Meeting was over, he said to me, 'We're having the missionaries at our home for dinner Wednesday evening and we would love to have you join us. Bring your children and we'll have dinner together and then we'll talk about the Church a little.'"

"We did go and five weeks later we were baptized. We were confirmed at the water's edge because it was three weeks to Fast Sunday. When we were confirmed, the Bishop took me by the right hand and my wife by the left hand and said, 'Now, Brother Brown, We want to welcome you into this Church and extend the hand of fellowship and let you know that we love you and that we are here to help you, and that we need your help and your fellowship. Now, everybody in this Church has something to do; Sister Smith, the Primary President, will be by to see you about that.' And then he turned to me and said, 'Brother Brown, we sing in our Church as you have noticed, and we would like you to be here every Sunday morning fifteen minutes before Sunday School and ever Sunday evening fifteen minutes before Sacrament Meeting to see that the books are in place.' And I did it!"

"One winter morning when a blizzard was blowing, I plowed through the snow, took my little boy along, to fulfill my song book assignment. Suddenly I stopped and in the middle of passing out hymn books said, 'Hey, Brown, what's wrong with you? Here you are a PHD in Chemistry, and you come through a blizzard like that to pass out hymn books?' But I passed them out."

"About two months later the Bishop gave me another job, and so on."

With tears in his eyes as he bore his testimony. He looked down at that Bishop and said, "I want to thank Bishop Snow--for giving me an assignment the day I joined this Church. An assignment appropriate to my experience and my ability."

I think you may be interested to know that that little boy who came with his father to pass out hymn books is now serving as a missionary in one of the missions.

Now I learned a great lesson there, that people do grow as they serve and will respond to challenge.

## WILL YOU BE OUR PASTOR?

A MISSIONARY EXPERIENCE BY  
ELDER HUGH B. BROWN OF THE COUNCIL  
OF THE TWELVE

In 1904, when I was 21 years old, I was called on a mission to England, and my mother accompanied me to the local railway station to tell me goodbye. Just before the train pulled out, she said, "Hugh, do you remember when you were a little boy and you often had nightmares? You'd wake up in the night and call out to me in the next room, 'Mother, Mother, are you there?' And I'd reply, 'Yes, my boy, I'm here. Everything's all right, just turn over and go to sleep.'"

Then she said, "You always did; you went right to sleep, and there was no more trouble. Now you're going nearly 10,000 miles away. You'll want to call to me, but I'll not be able to hear you. There will be difficulties, and there will be nightmares in the daytime when your eyes are wide open. There will also be worries and problems to plague you.

"But I want you to understand that though I will not be able to hear you, someone will hear you. And if you'll call out with the faith that you had when you were a little boy, if you'll call out and say, 'Father, are you there?' I promise you, son, he'll answer you. You may not hear his voice, you may not see his form, but he'll answer you and you'll receive comfort from the knowledge that He's there and that He cares; and figuratively speaking, you'll turn over and go to sleep no matter what the situation may be."

When I came to Salt Lake City to be set apart for my mission, I was an awful-looking spectacle. I was bowlegged from riding horses so much. I was freckle-faced because of the sun, and my hair was white. I think no more unpromising missionary ever went into the field than I.

Arriving in the British Mission six weeks later, I was sent to Norwich. Upon arriving there, the district president told me, "Elder Brown, we want you to go to Cambridge. Elder Downs will go with you. He's a man 45 years of age, and he has been given permission to leave for Paris the day after you get there, so you'll be alone in Cambridge. Now, Elder Brown," he continued, "I thought you might be interested to know that the last missionary's who were in Cambridge were driven out at the point of a gun and were told that the next missionary who set foot inside the city would be shot on sight. Elder Brown, you're that missionary."

We went down to Cambridge and saw anti-Mormon banners all over the city, because word had gotten out that the Mormons were coming back. Some of the signs were amusing; some were heartrending.

We found a place to stay, and Elder Downs helped me to prepare some tracts and put my name and address on them. He told me where to start tracting, and after he had gone the next morning, I began. I tracted all morning; I did not get a pleasant look, let alone a gospel conversation.

Ninety percent of the doors that were answered were slammed in my face. I came in at noon a bit discouraged, but I went back in the afternoon and repeated the experience. The next day was Saturday, and



I thought I ought to try to get one conversation out of three days work, so I went out Saturday morning. But I got the same response, and I was sure the Lord had made a mistake.

I said, "Father, are you there?" And he answered, "I am here," but he didn't tell me to turn over and go to sleep. I tracted until noon on Saturday and came in. I thought, surely the Lord should have known better than to send me here. I feel so helpless, forlorn, and alone. There was not another Latter-day Saint within 120 miles of Cambridge.

While I was sitting by the little open fireplace trying to warm myself and pondering the folly of the Lord in sending me there, there came a knock at the door. The landlady answered the door and I heard a man's voice say, "Is there an Elder Brown living here?" I thought, oh-oh, this is it.

She said, "Why, yes sir, he's in the front room. Come in."

He came in and he had a tract in his hand. He looked at me with a doubtful expression and said, "Are you Elder Brown?" And I couldn't deny it. He said, "Did you leave this tract under my door?"

"I said, "Yes, I did."

He said, "Elder Brown, last Sunday 17 families left the Church of England. We're all large families, and since I have a large home with a very large room in it, the crowd came and filled my house--all members of the Church of England until that day. We had prayer together, and we agreed among ourselves that all through the week we'd pray to God to send us a new pastor."

Then he said, "When I came home tonight I was sure the Lord had not heard our prayers. I was dejected until I opened the door and found this tract lying on the floor. Then, as I read it, I knew the Lord had answered our prayers. I have come now to ask if you will come tomorrow and be our pastor."

I hadn't been in the mission field three days. I hadn't held a meeting or attended a meeting in the mission field. No one could have been more helpless than I, and yet the man was asking, "Will you be our pastor?"

I didn't know what a pastor was, but I did what any elder would do under those circumstances. I pulled in my chin, squared my shoulders, and said, "Yes, sir, I'll be there."

He thanked me and left, and he took my appetite with him. I called the landlady and told her I didn't want my evening meal. I went up to my room and prepared for bed. I knelt at my bedside, and for the first time in my life I really talked with God. I had been taught to pray, and I had always said my prayers, but as I knelt by my bed that night, I really talked with the Lord. I told him of my situation; I told him that these people were leaving the Church of England to search for the truth, that they were calling for it, and that I wasn't prepared to give it to them. I asked him to please take the responsibility off my hands. He didn't seem to answer. I got up and went to bed and floundered around awhile. Then I got up again and continued in prayer all night long.

The next morning I went downstairs and told the landlady I was not

going to eat breakfast that day, and I went for a walk on the campus of Cambridge University. I walked all morning, saw the happy young people and envied them, even as I used to envy the cows I was herding on the hillside as I would see them lying and chewing their cuds in perfect peace. My soul was in tumult, and these happy young students aggravated it. I went home at noon and told the landlady I didn't want any lunch, and I went back to walk some more. I walked all afternoon. I remember I saw a little cloud in the sky, and I prayed to the Lord to let that cloud enlarge until it became such a storm that nobody would come to the meeting. But that prayer was not answered.

That evening I sat by the fire contemplating, praying for help. Finally, at a quarter to seven, I got up and put on my long Prince Albert coat. I put on some kid gloves, the first that had ever been on my hands. I took a walking cane which I had been instructed to buy, and I'd never carried one before. I put on a stiff hat, such as I had never worn, and I dragged myself down to that house. The man I had met the night before saw me coming, and he came out and bowed very low and politely said, "Come in, reverend sir." That scared me to death.

I went in, and there was a whole roomful of people in a very large room, and they all stood up out of respect for their new pastor. That scared me pretty badly too. And not until then did I really think about what I was going to do.

I hadn't realized before that I would have to do all the preaching and all the praying, and, as it turned out, all the singing. I said, "Let's sing 'O My Father.'" I was met with a blank stare; but I sang it-- a terrible cowboy solo. Then, as I looked over my congregation, shaking in my boots, I said, "Would you folks mind turning around and kneeling down by your chairs while we pray?" I thought that was one way I could get their eyes off me.

They knelt, and I prayed. And for the second time in my life, I talked with God. I talked with him as one man talks with another on serious matters. I told him again of the situation. I told him that these people had assembled to hear the truth, and I remember saying, "Oh God, wilt thou teach them the truth tonight; if I can be an instrument, all is well. But, oh God, take over." As soon as I started to pray, all fear and concern left me, and I did not again worry about what was going to happen.

When we arose from praying, most of the people were wiping their eyes. I dispensed with the second hymn and started to talk. I spoke for 45 minutes. God spoke through me such a sermon as I had never heard, and those people had never heard anything like it. When the meeting closed, they flocked around me and held my hands and kissed them.

I told you that I had to drag myself down to that place to attend that meeting. I can tell you now that I think I only touched the ground once on my way home. I was so elated that God had heard my prayer.

Within three months every man, woman, and child in that room became members of the Church. They emigrated to Idaho and Utah and other places in America. They sent their sons and grandsons back into the mission field, and as a result of that one meeting, one of the oldest of them told me just a short time ago in Salt Lake City that he knew of "more than 10,000 people who have responded to that one meeting through the emissaries that have gone out and carried the message to others."



Do I know God lives? I know that better than I know anything else in life. I know that he is my friend, I know that he is there and that he hears me when I call, and with that knowledge, I am not afraid.

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## THE IMPORTANCE OF LISTENING TO THE STILL SMALL VOICE OF THE SPIRIT

BY WILFORD WOODRUFF

"In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as many souls were waiting for His word. On the 3rd of March, 1840, in fulfillment of the directions given me, I took coach and rode to Woverhampton, twenty-six miles, spending the night there. On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport, and Worcester, then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no elder of the Latter-day Saints had visited.

"I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. His wife, Jane, had no children. I presented myself to him as a missionary from America, an elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the gospel of life to him and his household and the inhabitants of the land. He and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together, and conversed until two o'clock in the morning. Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought them.

"I also rejoiced greatly at the news Mr. Benbow gave me, that there was a company of men and women -- over six hundred in number -- who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them, and for religious services had chapels and many houses that were licensed according to the law of the land. This body of United Brethren were searching for light and truth, but had gone as far as they could, and were calling upon the Lord continually to open the way before them and send them light and knowledge, that they might know the true way to be saved. When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labor and go to the south; for in Herefordshire there was a great harvest-field for gathering many saints into the Kingdom of God. After offering my prayers and thanksgiving to God, I retired to my bed with joy, and slept well until the rising of the sun.

"I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my Master's business by preaching the gospel to the people. He had in his mansion a large hall which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening. As the time drew nigh many of the neighbors came in, and I preached my first gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers



of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing, as I saw that many would receive that ordinance. I afterwards baptized six hundred persons in that pool of water.

"On Sunday, the 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening. The parish church that stood in the neighborhood of Brother Benbow's, presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meetings through the day and evening.

"When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him, "For what crime?" He said, "For preaching to the people. I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel. The power of God rested upon me, the spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable. The latter arose and said, "Mr. Woodruff, I would like to be baptized." I told him I would like to baptize him. I went down into the pool and baptized the seven. We then came together. I confirmed thirteen, administered the Sacrament and we all rejoiced together.

"The constable went to the rector and told him that if he wanted Mr. Woodruff taken for preaching the gospel, he must go himself and serve the writ; for he had heard him preach the only true gospel sermon he had ever listened to in his life. The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach. They both were pricked in their hearts, received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The rector became alarmed, and did not venture to send anybody else.

"The ministers and rectors of the south of England called a convention and sent a petition to the Archbishop of Canterbury, to request Parliament to pass a law prohibiting the Mormons from preaching in the British dominions. In this petition the rectors stated that one Mormon missionary had baptized fifteen hundred persons, mostly members of the English Church, during the past seven months. But the Archbishop and council, knowing well that the laws of England afforded toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they valued ground where hares, foxes, and hounds ran, they would not lose so many of their flock.

"I continued to preach and baptize daily. On the 21st day of March I baptized Elder Thomas Kington. He was superintendent of both preachers and members of the United Brethren. The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field for labor, and enabled me to bring into the Church, through the blessings of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person. In this number there were also some two hundred preachers of various denominations. This field of labor embraced Herefordshire,



Gloucestershire, and Worcestershire, and formed the conferences of Garway, Gadfield Elm, and Frome's Hill. During this time I was visited by President Young and Dr. Richards."

On the 14th of April, 1840, Elder Woodruff records the ordination of Willard Richards to the apostleship. Two days later the Twelve, in council, voted to publish a Church periodical in Great Britain. Elder Woodruff proposed that it be called the Millennial Star, and it was so named.

"Brother John Benbow furnished us with 300 to print the first edition of the Book of Mormon that was published in England," wrote Elder Woodruff; "and on the 20th of May, 1840, Brigham Young, Willard Richards, and I held a council on top of Malvern Hill, and there decided that Brigham Young should go direct to Manchester and publish three thousand copies of the Book of Mormon and the Hymn Book.

"The power of God rested upon us and upon the mission," said Elder Woodruff, in our field of labor in Herefordshire, Worcestershire, and Gloucestershire. "The sick were healed, devils were cast out, and the lame made to walk. One case I will mention, Mary Pitt, who died later in Nauvoo, sister of William Pitt, who died years after in Salt Lake City, had not walked upon her feet for eleven years. We carried her into the water, and I baptized her. On the evening of the 18th of May, 1840, at Brother Kington's house in Dymock, Elders Brigham Young, Willard Richards, and I laid hands upon her head and confirmed her. Brigham Young being mouth, rebuked her lameness in the name of the Lord and commanded her to arise and walk. The lameness left her, and she never afterwards used a staff or crutch. She walked through the town of Dymock next day, and created a stir among the people thereby; but the wicked did not feel to give God the glory.

"The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me to them. I declared the gospel of life and salvation, some eighteen hundred souls received it, and many of them have been gathered to Zion in these mountains. Many of them have also been called to officiate in the bishopric, and have done much good in Zion. In all these things we should ever acknowledge the hand of God, and give Him the honor, praise, and glory, forever and ever. Amen." (Matthias F. Cowley, com., Wilford Woodruff; History of His Life and Labors, 2nd ed. (Salt Lake City: Deseret News, 1916), pp. 116-20.)

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The greatest gifts that life brings are those which outlast it. So it is with love sealed eternally."

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He that is good at making excuses is seldom good for anything else.

--Benjamin Franklin

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You cannot be a greater teacher than you are a person.

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"My skill comes from training but my strength comes from purity."

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# OPPORTUNITIES FOR MISSIONARY WORK

BY ELDER LEGRAND RICHARDS

The opportunity is ours here for every one of us to be a missionary. Sometimes the opportunity is so close that we do not realize it. We send missionaries far away from home, traveling by land and sea to hunt people from the mountains and from the hills and from the holes in the rocks, but sometimes those who would accept our message are so close to us that we cannot see them. The story is told of a good brother who lived in Davis County north of Salt Lake City, and an Englishman who purchased the farm adjoining his. The English neighbor was not a member of the Church. Of course, our dear brother didn't want to force his religion upon the Englishman, so when they met they merely passed the time of day. Finally the member of the Church received a missionary call to England, and not long after he had arrived in his field of labor his English neighbor decided to visit his relatives in England. While in England one day, he read a newspaper announcement of a Mormon conference. He said: "I have lived among the Mormons. I had better go and see what they believe." To his surprise the principal speaker at this conference was his neighbor from Davis County. He had to go to England to hear the gospel message from his neighbor next door.

In one of the stakes of Zion the stake president told this story:

"When I was a bishop I was called on the phone, and the person said to me: 'I wonder if you think I am good enough to join your church.' I then began to realize that I had permitted this neighbor to live in my ward all these years without extending to him an invitation to join our church. The appointment for his baptism was made for Friday evening. In the meantime I called another good neighbor lady and told her that on Friday Brother So-and-so was going to be baptized and asked her how she would like to come along. She replied: 'Bishop, I have been wondering how long I would have to live in your ward before you would invite me to join your church.'"

While traveling in New Mexico I met a fine-appearing man. He had previously lived in Salt Lake City for years. His wife and children had belonged to the church, but no one had invited him to join; however, when he moved to New Mexico the missionaries got hold of him and now he is working in the Church himself.

In another stake, in a meeting with a bishopric, I was told that the bishop was a convert and that he had been on a mission. "How did it happen?" I asked.

"Well, I was working in the railroad shops and my companion straightened up and said, 'Say, where did you live before you were born?' 'I didn't live anywhere.' 'If not, the Bible isn't true.' We spent the noon hour discussing from the Bible about where I lived before I was born, and later I became a member of the church."

I know another brother whom I respect and had known in a business way, long before he became a member of the Church. The home teachers called on him one evening. He invited them in and was anxious to talk to them. He told them that the only thing the matter with our Church was that we believe that everyone must be baptized or they cannot enter heaven. The teachers replied to the effect that we don't just believe so, but that the Lord had said so. "Show me where the Lord says so," he said, and



they started off. The result is that he is now a member of the stake high council and is a fine, useful man in the Church. What if someone hadn't taken the time?

While on my first mission in Holland, I spent eighteen months in the Rotterdam office and then was made president of the branch. One of the first things I did was to check the names of all Saints of record. I couldn't find the names of one good sister and her grown daughters who frequently came to our meetings. One day I said to her: "You know, Sister, I have been all through our records, but do not find your name,"

She replied, "I am not a member of the Church."

"You aren't? Well, you ought to be. Just what is the matter?"

"There are some things I don't understand."

"Let me come to your home and explain these things to you."

Just one visit cleared up all her troubles, and she and her two daughters were baptized.

We baptized a woman in the South and asked her how it was she finally decided to join the Church. "Well, you made so much better a man of my husband, I thought if it would do him that much good, it would surely help me." (LeGrand Richards, "LeGrand Richards Speaks", comp. G. LaMont Richard (Salt Lake City: Deseret Book Co., 1972) pp. 101-104.)

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Let us have faith that right makes might,  
and in that faith let us dare to do our  
duty as we understand it.

--Abraham Lincoln

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Labor to keep alive in your heart that little  
spark of celestial fire called conscience.

--George Washington

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With every rising of the sun  
Think of your life as just begun.

--Author Unknown

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# HOW TO PREPARE YOUR FRIENDS TO HEAR THE GOSPEL

## --14 EASY STEPS--

Here are 14 easy steps which--if followed prayerfully and thoughtfully-- can help you prepare your friends to hear the gospel. Many of us have not accomplished our prophet's charge to every member--one other person into the Church each year--because we have not known how to do it without embarrassment. Here is a simple, natural way to achieve this sacred duty to God--and reap the rich rewards promised--without embarrassment or fear.

1. SELECT YOUR FAMILY. Pray about specific families. You must sincerely want your family's friendship. Rather than merely making this another Church assignment, seek the Lord's help in making it a genuine friendship. Look for good solid people who you would like to see become members of the Church.
2. GET ACQUAINTED. Memorize their name, be cheerful. Be a good listener. Talk to them about their interests. Make them feel important. Offer a helping hand.
3. INVITE THEM TO YOUR HOME. Have a definite reason for inviting them to your home. Advance your back-fence relationship, by having something interesting to make them want to spend time in your home. Invite them over for slides, movies, dinner, barbecuing, holiday refreshments, etc.
4. GO OUT TOGETHER - Focus on their interests. Do something they want to do or something you know will interest them, especially something they may not have discovered yet. This need not be a Church event. Try the entertainment section in your paper for ideas. Let them suggest. Examples; plays, movies, sports, dinner, fishing, exhibits, museums.
5. TELL THEM THAT YOU ARE A MORMON. - Refer to a mormon event--then when your family asks, "What is that," be ready to answer. For example: "Our daughter will be home from B.Y.U. this weekend." "My son made this in Primary." "I have to go home teaching tonight." "Monday night we will be busy with our Family Home Evening." Avoid deep subjects.
6. GIVE THEM SOMETHING TO READ. Use discretion. Introductory Church pamphlets, books--The Way to Happiness, Meet the Mormons, The Mormon Story, and literature about the family.
7. INVITE THEM TO YOUR FAMILY HOME EVENING. Be ready with a well planned program. Plan for good family participation. Include your visiting family without embarrassing them. Be considerate. Show them a strong family. Avoid Church questions. Talk about some sound basic principles.
8. INVOLVE THEM IN THE AUXILIARY PROGRAMS. The Church has a full program for helping parents teach their children and strengthen family ties. Make use of it with your non-member family.
9. TAKE THEM TO A "MORMON SPECIAL". Open house programs, the annual "Hill Cumorah Pageant," a visit to one of the historical sites--are but a few of the "Mormon Specials" that are available to help you introduce your friends to the Gospel.



10. TAKE THEM TO A CHURCH SOCIAL. Use their interests. Dramas, music, sports, dances, firesides, Relief Society socials, ward dinners, etc.
11. TAKE THEM TO A CHURCH MEETING. Any spiritual meeting involving Church discussions: Sunday School, Priesthood, Sacrament, Baptisms, etc. "You've seen and read a good deal about the Mormons I would enjoy having you as my guest at one of our regular meetings. Would you and your family care to come with me?"
12. BEAR YOUR TESTIMONY. You have been working for this. Do not fear it, it will not be hard, because by this time your family will be eager to hear of your personal feelings. "We have talked a lot about the Church, but I have never told you how I really feel about it. I want you to know that----" Keep it simple. Do not include deep spiritual experiences or manifestations.
13. ASK THEM THE "GOLDEN QUESTIONS". Think of the question before you ask it. Use their interests. There is no set of prepared questions you must ask. "If you knew...." "Have you ever wondered why...." If they don't wish to learn more now, keep their friendship and keep the opportunity alive.
14. HAVE THE MISSIONARIES TEACH THEM IN YOUR HOME. For at least the first discussion. When they answer that they would like to know more, tell them: "We are having some young men from the Church at our home on \_\_\_\_\_. Could you join us then?" "Because we think so much of you, we would deem it a privilege if you would let some of our young friends talk to you about the Church in our home." Put them at ease. Make contact with your Home Teacher. Do not plan for food or refreshments. Do not visit socially after the missionary's discussion. Let the missionaries occupy the entire attention of the investigators and permit the message and spirit to dwell with them as they travel to their homes. Prepare for the evening by fasting and prayer where possible.

#### GENERAL SUGGESTIONS

PRAY BEFORE EACH STEP. Ask for specific guidance and inspiration. The Lord will help those who seek Him.

WORK WITH MORE THAN ONE FAMILY AT A TIME.

PLAN EACH STEP. Even practice.

14 STEPS MAY BE VARIED, added to, or subtracted from, to fit the needs or attitudes of your family.

TEACH BY EXAMPLE. If questions are asked, they should be answered simply, leaving actual teaching to the missionaries. BE A FRIEND....

DEAL ONLY WITH THE FIRST PRINCIPLES OF THE GOSPEL. Do not discuss speculation, gospel mysteries or major theological differences such as baptism for the dead.

SET TIME GOALS. Make some contact with your family at least once a week.

WORK WITH YOUR HOME TEACHERS AND WARD MISSION LEADER.

CHALLENGE YOURSELF. Respond to their help and accomplish the challenges they give you.

## THE CONDUCT OF ONE HOUR

BY ELDER RICHARD L. EVANS

There is an old Oriental proverb which reads, "The reputation of a thousand years may be determined by the conduct of one hour." Sometimes it may not seem to be just and fair for such short intervals to be so all-important--for things that matter so much to be made and unmade by the act of one moment--or for the labor of a lifetime to be laid low by one ill-advised hour. But it isn't the length of time that matters so much as what goes before, or what has happened inside, to make any particular act or action possible--the qualities of character, the habits, the thinking that precede our performance. Some things we do, no doubt, are only inadvertent acts, and some may be unmistakable accidents; but there is a set of background circumstances that leads to every act and incident. The word that can't be recalled, the deed that can't be undone--these may be only occurrences of carelessness, or they may be evidence of something more significant inside. Of course, we all make mistakes, but when a man makes a serious mistake, he must expect to be placed on probation in the opinion of other people until they satisfy themselves as to whether the mistake was an inadvertent error or an indication of some corrosion of character, some lack of loyalty, some perversion of principle. Of course, people can repent, and when repentance is sincere, we must accept it. We can and must forgive a repentant person for a momentary misstep. But it is often easier for men to forgive than to forget, and somehow old errors may keep cropping up--and this is only one reason, besides what happens inside, why it is so everlastingly important to be on guard against the ill-advised action of any one moment, of any one hour, or of all the hours of life. The reputation of a lifetime--and many things more important than even reputation--may be determined by the conduct of one hour or by the misstep of one moment. There is no doubt of it, there is a premium paid for constancy and consistency of performance, there is a premium paid for enduring consistently to the end.



## THE CONVERSION OF A CATHOLIC SISTER

BY ELDER LEGRAND RICHARDS

When I was in Hawaii some years ago, I met a recent convert to the Church from the Catholic Church. She was so enthusiastic in her membership that she was full of the missionary spirit. She did everything she could to try and acquaint her friends of the Catholic Church with what she had found. She worked her way into organizations of the young people and took such an active part that the priests did all they could to try to stop her. Even her own family, as she was on the way home one night stopped her auto, dragged her out of it and stomped on her so she had to go to the hospital for treatment.

The Catholic Church sent a Sister in to take charge of the nurses in one of their large hospitals, and she was a cousin to this convert. So her relatives had this Sister call on her to see if she could not induce her to return to the Catholic Church. Undaunted by the persecution she had endured, this convert said to her, "I will listen to you for an hour if you will listen to me for twenty minutes when you are through." The result was that the Catholic Sister left her home with a copy of the Book of Mormon, and the pamphlet "Joseph Smith Tells His Own Story." After three days she returned saying, "I know it is true." So she borrowed some clothes from her cousin, laid off her nuns' robes and went up town to buy some ordinary clothing.

She too was filled with the missionary spirit. She wrote to the Cardinal who sent her there and thanked him for sending her where she could learn the truth. She had served as a private nurse to the Pope during his illness, so she wrote him and told him what she had found, and sent him a copy of the Book of Mormon.

At that time in her immediate family there were six priests, six nuns, eighteen brothers, one bishop, four cardinals, and one soon to become a cardinal, and officers in every organization of the Catholic Church. In time, I am sure she will influence the honest in heart among them to join the Church. (LeGrand Richards, "Just to Illustrate," (Salt Lake City: Bookcraft, 1961), pp. 193-94.)

## RESTORATION LESSON

MAIN IDEA: The Lord has shown his love and concern for us in our time by appearing to a prophet, revealing the Book of Mormon, and restoring His Church with His authority and power. One may discover the truth of these things by reading and pondering the Book of Mormon and praying sincerely.

OUTLINE: Concept One: The Father and the Son appeared to Joseph Smith. The family can have the assurance that this is true.

Concept Two. Joseph Smith was told to join none of the churches.

Concept Three. The Book of Mormon is the word of God.

Concept Four. Peter, James and John gave the authority of the Priesthood to Joseph Smith.

Concept Five. Like the original church, the restored Church of Jesus Christ is directed by twelve apostles and a living prophet.

Concept Six. The family desires to receive the full blessings of the Kingdom of God.

Concept Seven. The family will read the Joseph Smith pamphlet, read and ponder the assigned pages from the Book of Mormon, and pray sincerely in order to know the truthfulness of the gospel.

Concept Eight. God and Jesus Christ are separate and distinct persons, each with glorified and perfected bodies of flesh and bones.

### READING

ASSIGNMENT: Book of Mormon:

3 Nephi, chapters 11 to 30

Moroni, chapter 10

Pamphlet:

Joseph Smith's Testimony



## ETERNAL PROGRESSION

MAIN IDEA: As we are obedient to the commandments of God, we earn the right to live forever with Him in the Celestial Kingdom.

OUTLINE: Concept One: There was a pre-mortal existence in which we all lived, as spirits, with our Father in Heaven.

Concept Two: Mortality is a probationary period wherein we prepare to meet God.

Concept Three: The gift of the resurrection will come to all men because of the death and resurrection of Christ.

Concept Four: We will all be resurrected to varying degrees of glory depending on our faith and obedience to the Lord's commandments.

Concept Five: Our Heavenly Father has provided for all His children to hear the gospel before the resurrection.

Concept Six: Those who die without hearing the gospel can receive its full blessing through the faithful works of those who accept it in this life.

Concept Seven: Little Children cannot sin but are saved without baptism through Christ's atonement.

### READING

ASSIGNMENT: Book of Mormon:

Alma, chapters 11 and 12

Alma, chapters 40 and 42

Moroni, chapter 8

Bible:

I Corinthians, chapter 15

I Peter 3:18-19, 4:6

Pamphlets:

The Plan of Salvation

## CONTINUING REVELATION AND INDIVIDUAL RESPONSIBILITY

MAIN IDEA: God spoke to many prophets in ancient times and he speaks to prophets today. By following the counsels of the living prophet and other priesthood leaders, we will be blessed.

OUTLINE: Concept One: God spoke to prophets anciently.

Concept Two: God continues to speak to prophets today.

Concept Three: Jesus Christ is the head of the Church today and He directs His church by revelation to His prophets.

Concept Four: Scriptures are divine truths that God has revealed to His prophets.

Concept Five: All authority and knowledge for our salvation are found in the Church of Jesus Christ.

Concept Six: We receive blessings by following the counsels of Church leaders.

Concept Seven: Each person grows by accepting responsibility in the Church.

### READING

ASSIGNMENT: Book of Mormon:

2 Nephi, Chapters 3 and 29

Pamphlets:

Contributions of Joseph Smith

Christ in America

The Church as Organized by Jesus Christ



## TRUTH VS. ERROR

**MAIN IDEA:** Knowledge of the truth helps us to become free. Our Heavenly Father wants each of His children to learn and live the truth. He has given us several ways to discern truth from error. As we apply the first four principles and ordinances of the gospel we will begin our preparation to enter the Kingdom of God.

**OUTLINE:** Concept One: The truth will lead to freedom from sin, guilt, and unhappiness.

Concept Two: Mankind's rejection of the gospel resulted in loss of gospel truths and authority from the earth, a condition which existed at the time of Joseph Smith.

Concept Three: Christ restored truth and authority to the world through the Prophet Joseph Smith.

Concept Four: Our Heavenly Father knows all truth and has provided ways of helping us learn the truth.

Concept Five: The light of Christ is the influence that helps me to discern truth from error. By responding to it, I show my faith in Christ.

### READING

**ASSIGNMENT:** Book of Mormon:

2 Nephi, Chapter 9

Alma, Chapter 32

Pamphlets:

The Purpose of Life

## TRUTH vs. ERROR (CONT.)

OUTLINE: Concept Six: Total repentance requires effort. Those who repent sincerely can have their sins forgiven completely.

Concept Seven: We can communicate with the Lord through prayer to learn truth.

Concept Eight: The scriptures teach us principles of truth and righteousness.

Concept Nine: Proper baptism is essential to our salvation.

Concept Ten: The Holy Ghost guides us to all truth and strengthens our conviction thereof.

Concept Eleven: The Holy Ghost is our access to truth.

Concept Twelve: The leaders in Christ's Church receive inspiration to guide us in truth.

### READING

ASSIGNMENT: Book of Mormon:

2 Nephi, chapters 31 and 32

Moroni, chapter 6

Pamphlets:

Baptism, How and by Whom Administered?



# OBEDIENCE TO THE LORD'S COMMANDMENTS

## BRINGS HIS BLESSINGS

**MAIN IDEA:** Commandments are guidelines to happy living, given because of God's love for us. By obedience to them, we can have peace in this life and eternal life with our families in the world to come, and become like God.

**OUTLINE:** Concept One: God's commandments are given to indicate the way to eternal life and enable us to become like Him.

Concept Two: Through obedience to the Law of Tithing we learn to be unselfish, gain material and spiritual blessings, and participate in the growth of the Lord's Kingdom.

Concept Three: By obedience to the Law of Chastity we remain pure to receive the Spirit of the Lord, and strengthen our family ties.

Concept Four: Obedience to the Word of Wisdom keeps us healthy and worthy to receive the Spirit of the Lord.

Concept Five: Observance of the Sabbath Day will help us to stay unspotted from the world and gain a greater knowledge of the gospel.

Concept Six: The Ten Commandments were given as guidelines for all aspects of everyday living.

Concept Seven: Every blessing given of the Lord comes through obedience to His commandments.

### READING

**ASSIGNMENT:** Book of Mormon:

Moroni, chapter 9

Doctrine and Covenants

Sections 89 and 119

Pamphlets:

The Law of Tithing

Why Stay Morally Clean?

A Word of Wisdom

## OUR RELATIONSHIP TO CHRIST

MAIN IDEA: Jesus Christ is our Creator, Savior, and Redeemer - the Light and Life of the world. By Him we shall be judged. His atoning sacrifice assures each of us of a resurrection from death and opens the way to redemption from sin.

OUTLINE: Concept One: We can have a personal relationship with Jesus Christ.

Concept Two: Jesus Christ, in his premortal spirit state, created the earth and all things thereon.

Concept Three: Jesus Christ overcame death and thus established the resurrection of every person.

Concept Four: In the atonement, Jesus Christ took upon Himself the suffering for our sins provided that we repent and keep His commandments.

Concept Five: We can make the Savior's atonement effective in our lives by repenting and being baptized.

Concept Six: Jesus Christ will be our judge.

### READING

ASSIGNMENT: Book of Mormon:

2 Nephi, chapter 2

Mosiah, chapters 3 and 5

Helaman, chapter 14

Pamphlet:

What the Mormons Think of Christ



## MEMBERSHIP IN THE KINGDOM

**MAIN IDEA:** After baptism, which is the gate to the straight and narrow path to eternal life, we must press forward with a determination to serve the Lord and and obey His commandments to the end.

**OUTLINE:** Concept One: Through the atonement of Jesus Christ, we can receive a remission of sins by obeying the first principles and ordinances of the gospel.

Concept Two: After baptism, we must remain obedient to the commandments of God in order to enter His Kingdom.

Concept Three: We will live the Law of Tithing.

Concept Four: We will continue to live the Word of Wisdom.

Concept Five: We will obey the Ten Commandments.

Concept Six: As we magnify our priesthood callings, we can be a blessing to our families.

Concept Seven: As Church members we must set a good example for our associates, both members and nonmembers.

### READING

**ASSIGNMENT:** Book of Mormon:

Alma, chapter 5

Moroni, chapter 7

Pamphlet:

After Baptism, What?

