

Helaman 1-3

I. Handcart Handicapped

II. Helaman Insights

THE BOOK OF HELAMAN, by Kenneth A. Call

The name “Helaman” is instructive in itself. Although it does not appear per se in the *Bible*, its syllables do. “Aman” () means “to build up or foster as a parent” (*Strong's Exhaustive Concordance of the Bible*, #539 of the Hebrew meanings), and “Hel” () means “an army or force” (*Strong's*, #2426). Combining the two yields a Hebrew meaning of the name Helaman as “someone who fosters an army as a parent.” Such a definition is precisely what Alma 56:10,17 describes Helaman as doing with his stripling Lamanite warriors: “And I did join my two thousand sons, (for they are worthy to be called my sons) to the army of Antipus . . . yea, those sons of mine gave me great hopes and much joy.”

Helaman's ancestry and posterity are equally impressive. Starting with his great grandfather, Alma the Elder, and ending with his third great grandson Ammaron who commissioned Mormon to care for the plates, Helaman was a prophet in the midst of 9 generations of prophets and record keepers. This prophetic chain spanned nearly 500 years, almost half the Nephite time line.

Alma the Elder (ca. 160 B.C.)

Alma the Younger

Helaman, son of Alma the Younger

Helaman II, for whom the Book of Helaman is named and son of Helaman

Nephi, son of a Helaman II and brother of Lehi

Nephi, son of the 12 disciples and son of Nephi who was the son of Helaman II

Nephi, son of Nephi the disciple

Amos, son of Nephi who was the son of Nephi the disciple

Amos II, son of Amos

Amarron, brother of Amos II commissions Mormon (apparently unrelated) to care for the plates (ca. 321 A.D.)

The time period covered in the book of Helaman is the 50 years previous to the birth of Christ. Helaman II, the man for whom the book is named, is the protagonist of only the first 2 ½ chapters of the book, the remainder being the story of his sons Nephi and Lehi. The record we have of this 50 year period (some 38 pages in the 1981 edition of the *Book of Mormon*) is not even a hundredth part of what was originally written about it according to the book's abridger Mormon (Hel. 3:13-15 and five other times throughout the *Book of Mormon*).

Because of this, in my opinion, there are 3 ways Helaman (and most of the *Book of Mormon*) can be taught, studied, or viewed. A combination of all 3 may be the best way to teach the Helaman, and the amount of emphasis given each of the 3 can be dictated by the level of maturity, background, experience, and willingness to learn which the students have. The 3 are:

1. Story line
2. Application to life, including doctrine
3. Possible symbolic meanings

As teachers, we know the Story line and hopefully the doctrine, but great and powerful teachings are frequently overlooked if we don't see symbolic meanings.

Symbolic meanings can usually be seen as they symbolize Christ and the Great Plan of Happiness.

Remember that less than a hundredth part of what could have been written has been included in the *Book of Mormon* therefore a key question becomes, "why was this particular teaching or story included in the record?" Frequently the answer is to teach us something symbolic or parable-like. Watch for such things as:

1. **Names** such as Mosiah (which is actually the same as Messiah) or Benjamin (which means "son of the right hand" and is a clear symbol of the son of the right hand--Christ).
2. **Titles** such as king, chief judge, prophet, captain or general, servant, etc. which are usually symbolic of God, Christ, or their earthly representatives the prophets. Dragon, whore, and apostate may symbolize Satan.
3. **Numbers and percentages** such as 3, 12, 7, and 2/3 vs. 1/3 can frequently symbolize God, priesthood, and pre-mortal existence.
4. **Relationships** such as father-son, brothers, enemies, dissenters or apostates from the covenant.
5. **Action and group affiliation.** Apostate Nephites whose motive is to take liberty or freedom are clearly Satan types and those who followed him. Nephites are usually members of God's covenant (the Church). Lamanites usually represent people of the world. They were not part of the covenant but can war with covenant Nephites, be pawns for dissenting Nephite leaders, or be converted and literally save the Church. Gadiantonians are usually apostate covenant members and a part of Satan's secret combinations to overthrow the freedom of all people.
6. **Phrases** like "and thus we see" or "they did observe" are all good clues.

With some caution then, let's look at some possible symbolic teachings in the book of Helaman. It starts with the choosing of the chief judge Pahoran (symbolic of Christ who is the Chief Judge). He is to effect a plan which was accepted with such happiness that as Mosiah 18:11 says "the people clapped their hands for joy". This would seem to represent the Great Plan of Happiness. The eldest son Pahoran (Christ) is chosen and confirmed by the majority of the people (the Council in Heaven). Another son Paanchi (Lucifer) however has a different agenda. He too wants the people to choose him as the chief judge as they had his father, only his plan is to destroy the liberty of the people. When rejected by the people he rebels and through flattery draws away many followers after him (Hel. 1:7-8). A war ensues in which the elder brother and his followers triumph. The followers of the rebellious son, once covenant people themselves, mingle with the covenant people, take secret oaths, and eventually kill the chief judge. This story coincides nearly identically with the account of the council in heaven, the war in heaven, and its continuance on the earth with the eventual killing of the Chief Judge, Jesus Christ.

Pahoran is succeeded by a younger brother Pacumoni who carries on the covenant work, and is himself made chief judge. He too however is slain much as Peter and Joseph Smith were. As one studies the book of Helaman they can make a list of individuals or groups who fit into a few broad categories and thus catch some symbolic teachings found in the book.

<u>Christ</u>	<u>Prophet</u>	<u>Satan</u>	<u>Evil Spirits</u>	<u>Believing Church Members</u>	<u>Non-believing Church Members</u>	<u>Nonmembers</u>
Pahoran	Moronih	Paanchi	Paanchi's followers	Righteous Nephites	Unrighteous Nephites	Lamanites
Pacumoni	Samuel	Coriantumr	Gadiantonians			
Helaman	Nephi	Kishkumen				
Nephi	Lehi	Gadianton				
Cezoram	Helaman					

The satanic-type Paanchi is succeeded by another dissenting Nephite, Coriantumr (Satan), who, because they left the heart of their land, (Zarahemla) unguarded, "for they had supposed that the Lamanites durst

not come into the heart of their lands” (Hel. 1:18-26). What a great warning! Can we become so busy with peripherals and externals that we leave the heart of the gospel and our lives unguarded and susceptible to the adversary? Do we over emphasize and drain the Church’s energies and resources on socials, sports, activities, meetings and neglect the very heart of the Church—service, families, missionary work, genealogy, temples, scripture study, etc.? Perhaps this is one reason for the current admonition to reduce meetings, expenditures, and time away from families.

On a personal level, do we have certain areas in which we feel impregnable? “Satan could never get me in this area.” Elder Dallin Oaks addressed this very subject in his speech, “Our Strengths Can Become Our Downfall.”

To share a couple of examples: I have a younger brother who after high school decided life would be more enjoyable in breaking God’s commandments. You name a commandment, he broke it. Following my mission I was going to “call him to repentance” as any good newly returned missionary would be prone to do. Before I did so my mother cautioned me by saying that although my brother seemed to be in the web of wickedness he was still paying his tithing. When I confronted him I asked him about this and he simply stated, “Hey, I might be rebellious, but I’m not stupid. Of course I’m paying my tithing.” He was absolutely fastidious in the payment of tithing. Years went by and my brother repented—had to even be cleared by a General Authority to be married in the temple. Subsequently he was called into positions of leadership in the Church—counselor in an Elders quorum, president of the Elders quorum, ward executive secretary, counselor in a bishopric, and finally branch president of a B.Y.U. group. Eventually he left B.Y.U. and moved to Texas. There he was involved in Church leadership too, but one day his daughter was taken to the hospital with pneumonia. Before the hospital would release her the bill had to be paid. Not having insurance, he asked his wife if they had any money in the bank. She responded that the only money they had was some checks for tithing which hadn’t been given to the bishop yet, so technically they had that money in the bank. My brother decided to use that money and make up the tithing later. That was over 15 years ago. He has never paid tithing since and consequently hasn’t qualified for a temple recommend since that day he left his supposed strength unguarded.

A second example: One of my best friends in high school was totally focused on marrying in the temple. His parents weren’t sealed and he saw a massive need for this vital ordinance. He used to warn me that if I wasn’t careful I wouldn’t get married in the temple (not a major concern of mine when I was 16. I would date anybody who would lower themselves to sit by me in a movie). But not my friend. He was totally focused. We served missions at the same time and then returned to school. Now he was really intensely focused on his goal of a temple marriage. Then he met **her**—the woman he had somehow known he would eventually meet and be sealed to in the temple. She was beautiful, charming, and affectionate. She had it all, and I remember slapping myself in the face wondering why I hadn’t been as equally focused as my friend on temple marriage and deserved somebody like her (this, of course, was before I met my wife). But like staring at two flames which are united and then watching one of them slowly move away from the other, our gaze can follow the moving light instead of staying focused on the original lighted goal. My friend drifted from his goal and ended up getting married outside the temple. He has since been sealed to his wife and my wife and I attended the ceremony, but he has never forgiven himself for letting Satan thwart his original, worthy goal.

No one is safe. Not the Lamanites in Zarahemla, not my brother in his tithing faithfulness, not my friend in his celestial quest, not me, not you— no one. Helaman teaches us that as we read of Nephites being overwhelmed by Lamanites in Zarahemla when they left it unguarded and favored expending their strength on outlying, external areas.

This one time was not the only time the Nephites faltered during the time which the book of Helaman covers. In fact, the so called “*Book of Mormon* cycle” is no where seen more clearly than in Helaman. That cycle of:

prosperity leading to

pride leading to

sin leading to

destruction leading to

humility leading to

righteousness leading to

prosperity again is repeated over and over. In fact, the book of Helaman 4 times says that this cycle repeated itself in the space of "not many years" (Hel. 4:26, 6:32, 7:6, 11:26--see the accompanying list).

There are many symbolic teachings in Helaman which are crucial for us today because the time period of the book of Helaman is the 50 years before Christ is born. That time frame may approximate our own current time table with respect to the coming of Christ. In fact, President Benson in General Conference in 1987 stated:

"The record of the Nephite history just prior to the Savior's visit reveals many parallels to our own day as we anticipate the Savior's second coming. The Nephite civilization had reached great heights. They were prosperous and industrious. They had built many cities with great highways connecting them. They engaged in shipping and trade. They build temples and palaces.

"But, as so often happens, the people rejected the Lord. Pride became commonplace. Dishonesty and immorality were widespread. Secret combinations flourished because, as Helaman tells us, the Gadianton robbers 'had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils' (Helaman 6:38). 'The people began to be distinguished by ranks, according to their riches and their chances for learning' (3 Nephi 6:12). And 'Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world,' even as today (v. 15)' (*Ensign*, May 1987, p. 4.).

III. Helaman 1:

"The record of the Nephite history just prior to the Savior's visit reveals many parallels to our own day as we anticipate the Savior's second coming" (President Ezra Taft Benson, *Ensign*, May 1987, 4).

1-13 *Kishkumen murders Pahoran*

1-4 Pahoran Sr. dies - 3 sons/3 divisions

9 Pahoran Jr. murdered by designing people - Kishkumen & Paanchi

10-12 Kishkumen hides, Pacumini leads

"Our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up and upholding the secret combinations which the Book of Mormon tell us proved the downfall of both previous American civilizations" (Ezra Taft Benson, *A Witness and a Warning*, p. 6).

"Thus they became an underground organization, whose members' identity was 'not known unto those who were at the head of the government' (Helaman 3:23). And that explains how it was possible later on, in the midst of great peace and prosperity, for the chief of state, Cezoram, and after him his son and successor, to be murdered in office in such a way that the assassins were never discovered (Helaman 6:15). It is significant that the times of great prosperity and abundance were also the times when murder and intrigue were the order of the day, 'for behold, the Lord had blessed them so long with the riches of the world that . . . they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murder . . . that they might get gain'

(Helaman 6:17). The sequence is a natural one: with easy wealth comes the feeling of superiority which makes people status-conscious; and with a feeling for status comes a desperate need to acquire the one thing that will give status; and with the recognition of the all-importance of that one thing, any scruples that may stand in the way of its acquisition are pushed aside, even murder being permissible as long as one is not found out.” (Hugh Nibley, *Since Cumorah*, p. 363)

- 14-34 *Moronihah defeats the Lamanites*
21 Pacumini is killed

Mini Lesson: The Secret Covenants of Helaman, Victor Ludlow, *The Book of Mormon: Helaman Through 3 Nephi 8, According to thy Word*, pp. 265-282.

Helaman 2:

“The sacrament prayer can remind us every week of how the gift of unity will come through obedience to the laws and ordinances of the gospel of Jesus Christ. When we keep our covenants to take His name upon us, to remember Him always, and to keep all His commandments, we will receive the companionship of His Spirit. That will soften our hearts and unite us. But there are two warnings which must come with that promise.

“First, the Holy Ghost remains with us only if we stay clean and free from the love of the things of the world. A choice to be unclean will repel the Holy Ghost. The Spirit dwells only with those who choose the Lord over the world. . . .

“The other warning is to beware of pride. A unity which comes to a family or to a people softened by the Spirit will bring great power. With that power will come recognition from the world. Whether that recognition brings praise or envy, it could lead us to pride. That would offend the Spirit. There is a protection against pride, that sure source of disunity. It is to see the bounties which God pours upon us not only as a mark of His favor but an opportunity to join with those around us in greater service” (Henry B. Eyring, *Ensign*, May 1998, 68).

- 1-14 *Demise of Kishkumen & Rise of Gadianton Band*
1-4 Helaman is leader - Gadianton’s seek to destroy him

“Gadianton was a Nephite apostate; the founder and first leader of the robber bands that bore his name. He is first mentioned in connection with the attempt by Kishkumen to assassinate Helaman, the Chief Judge, 50 B.C. At that time Gadianton had organized his band and bound its members together with the most horrible and blasphemous oaths and covenants to stand by and protect each other in all their treasons, villainies, and crimes. These oaths and secret compacts had not been searched out of the old records by Gadianton, but that same being who had revealed them to Cain, the first murderer, had whispered them to him. Gadianton was a crafty, capable man, full of strategy and cunning; a flatterer and an expert in the use of many words; and at this time he desired to be elected Chief Judge of the Nephite Commonwealth. To this ambition his followers gave full consent, as he promised them that when elected, they should fill the offices of honor and profit which would be at his disposal.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 5, pp. 203-4).

“Now here comes an expert, this Gadianton. He was a pro. He was the new professional Capo. Verse 4: ‘For there was one Gadianton, who was exceedingly expert in many words [he was a fast talker, and that’s important-they always are, you’ll notice], and also in his craft.’ Now this was his craft, and he was polished in it. He was proud of it. He was efficient; he did a thorough job of bumping off. He would take a contract, and he was good at it, which was ‘the secret work of murder’ and he could crack a bank anytime. He was good at murder and robbery. And we have experts in that today. He was a professional. He was the leader of the band of Kishkumen.

“And he worked on them and said, look if you’ll put me in charge of the whole operation I can take

care of my boys. If they would place him in the judgment seat—that's all he wanted—'he would grant unto those who belonged to his band that they should be placed in power and authority among the people.' (v. 5) They'd have the high office.” (Hugh Nibley, *Teachings From the Book of Mormon*, Lecture 74, p. 204)

6-10 Helaman's servant slays Kishkumen - Gadianton's flee

“And here's one of the servants of Helaman, ‘...having been out by night, and having obtained, through disguise, a knowledge of those plans...’ Now what was his disguise? His disguise was that of a defector, of course. He'd come over as an insider who knew all about it, and defectors are quite common. He was a mole. He was actually an undercover man; he was a double agent for Helaman. He knew all the workings, and this is why they would come to him and why Gadianton said, lead me to him. Get me an audience with the judge so I can bump him off. So this was one of the servants of Helaman; otherwise, this looks rather confusing, but it isn't when you realize the nature of his disguise. He didn't wear a mask or a false moustache or anything like that. But his disguise was his persona. He was a [pretended] defector. He'd come over; he knew all about Helaman. And he had attained ‘a knowledge of those plans which had been laid by this band to destroy Helaman.’ This is their regular police practice. He was put in there as an undercover man, a double agent.” (Hugh Nibley, *Teachings From the Book of Mormon*, Lecture 74, p. 204-5).

11-13 *Destruction of the People of Nephi*

“At this point we are assured that, in time, Gadianton's gang would prove ‘almost the entire destruction of the people of Nephi’ (Helaman 2:13). If ever a story was worth heeding after that announcement, this is one to which we should pay the closest attention—a nation helpless to resist the march of crime!” (Hugh Nibley, *The Prophetic Book of Mormon*, p. 552).

“Our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up an upholding the secret combinations which the Book of Mormon tells us proved the downfall of both previous American civilizations.” (President Ezra Taft Benson, *A Witness and a Warning*, p. 6).

Helaman 3:

1-12 *Nephite migration to the land northward*

1 Pride is major problem

4-12 Cement & Timber homes

“...the great northern migration [was] a massive drift of population, Nephite and Lamanite alike (Helaman 6:6), to lands far to the north. In the same year in which Hagoth sent off his first great ship to the north (Alma 63:5-6), a company of ‘five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward’ (Alma 63:4). This was but the beginning of a continuing trend of large-scale migration into the north countries. Because of troubles and dissension a really great movement took place a few years later when ‘an exceedingly great many . . . went forth unto the land northward to inherit the land. And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers’ (Helaman 3:3-4). This is obviously not to be confused with the northern land of lakes from which Moroni barred access to the people of Morianton in a relatively small-scale military action (Alma 50:25-35). When distance is described as ‘exceedingly great’ by a people to whom long marches and strenuous campaigns in the wilderness were the established rule, we can be sure that it was at least the equivalent of the migrations of some of our Indian tribes in modern times, which sometimes ran to thousands of miles. Once the Book of Mormon people break out of the land of Zarahemla, there is no telling how far they go: since they have all the time in the world we have no right to limit their wanderings and settlements by our own standards of foot-travel.” (Hugh Nibley,

An Approach To The Book of Mormon, p. 409).

“Here it will be proper to dispel what I regard as a misapprehension of the extent of Nephite occupancy of the north continent, at this period of Nephite history. From the fact that in the foregoing quotation it is said that the Nephites removing from Zarahemla traveled ‘to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers,’ some have supposed that the Nephites at this time extended their colonization movements as far north as the great lakes in the eastern part of North America and from the fact that it is also said that ‘they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east,’ it has been supposed that these expressions meant to convey the idea that the Nephites at this time had extended their settlements over both continents; and that ‘from the sea south to the sea north’ meant from the sea at the southern extremity of South America (south of Cape Horn), to the Arctic Ocean, north of North America. There is no evidence, however, in the Book of Mormon that warrants such a conclusion as to the extent of Nephite occupancy of the western hemisphere in 46 B.C. Allowance for hyperbole must be made in the expression, ‘They began to cover the face of the whole earth,’ since the facts set forth in the whole history of the Nephites in the Book of Mormon are against the reasonableness of such an expression if taken literally” (B.H. Roberts, *New Witnesses for God*, p. 229).

13-16 *Nephites keep many historical records*

Certainly, the Book of Mormon is an abbreviated history, designed to bring us to Christ not to inform us of all the doings of the Nephites and Lamanites. The above scripture makes it clear that other records were also kept. Some of these other records were seen by the prophet Joseph Smith and Oliver Cowdery while in a cave in the hill Cumorah. **Brigham Young** tells the story:

“Oliver Cowdery went with the Prophet Joseph when he deposited these plates... When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: ‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’” (*Journal of Discourses*, vol. 19, p. 40)

17-28 *Peace and prosperity during the reign of Helaman II*

23-29 Great time to be a member of the Church

“Soon two marvelous brothers—great-grandsons of Alma the Younger—introduced an era of tremendous growth in faith prior to Christ's birth, a period when ‘tens of thousands’ joined the church. Reading as he did of Nephi and Lehi's success, Mormon editorialized regarding the resolute ‘man [or woman] of Christ,’ they who grasp the iron rod and safely walk the way of life, triumphing over Lucifer's deception and efforts to destroy, claiming in the end the principalities and powers promised to the heirs of the covenant.” (Jeffrey R. Holland, *Christ and the New Covenant*, p. 128)

“In a recent article titled ‘Redeeming Our Time,’ William J. Bennett, former U.S. secretary of education, notes: ‘During the same thirty-year period [1960–1990], there was a 560 percent increase in violent crime; more than a 400 percent increase in illegitimate births; a quadrupling in divorces; a tripling of the percentage of children living in single-parent homes; more than a 200 percent increase in the teen-age suicide rate; and a drop of 75 points in the average SAT scores of high school students.’

“Today, 30 percent of all births ... are illegitimate. By the end of the decade, according to the most reliable projections, 40 percent of all American births ... will occur out of wedlock’ (Imprimis, Nov. 1995, 3).

“With so little of long-lasting, fully committed love in the world today, one would think you could turn to entertainment media to find a better, happier, more satisfying model for living. After all, history indicates there have always been storytellers and dramatists who have encouraged their audiences with stories of a better world where maidens are fair, princes are charming, and everyone always lives happily ever after. Unfortunately, current entertainment forms tend to portray life even uglier, and harsher than it really is. Movie critic Michael Medved laments the demise of larger-than-life heroes on film and television programs, claiming that we are now living in an age of smaller-than-life antiheroes. Sadly, one doesn’t have to look far to find all manner of violence, ugliness and illicit sexuality coming over the public airwaves. At the same time, wholesome, clean, uplifting, inspiring programs are [page 58] few and far between. Hollywood and the television industry must be held accountable for their influence on the social landscape, and I believe that influence is considerable (M. Russell Ballard, “When Shall These Things Be?” *Ensign*, Dec. 1996, 57-58).

“Some few months ago there appeared in the Wall Street Journal what was spoken of as an index of what is happening to our culture. I read from this statement:

‘Since 1960, the U.S. population has increased 41%; the gross domestic product has nearly tripled; and total social spending by all levels of government [has experienced] more than a fivefold increase. ... But during the same ... period there has been a 560% increase in violent crime; a 419% increase in illegitimate births; a quadrupling in divorce rates; a tripling of the percentage of children living in single-parent homes; more than a 200% increase in the teenage suicide rate’ (William J. Bennett, “Quantifying America’s Decline,” Wall Street Journal, 15 Mar. 1993).

“The article concludes with a statement from Alexander Solzhenitsyn:

‘The West ... has been undergoing an erosion and [an] obscuring of high moral and ethical ideals. The spiritual axis of life has grown dim.’

“One need not, of course, read statistics to recognize a moral decay that seems to be going on all about us. It is evident in the easy breakup of marriages, in widespread infidelity, in the growth of youth gangs, in the increased use of drugs and the epidemic spread of AIDS, and in a growing disregard for the lives and property of others. It is seen in the defacement of private and public property with graffiti, which destroys beauty and is an insult to art. It is expressed in the language of the gutter, which is brought into our homes.

“The endless sex and violence on network TV, the trash of so many motion pictures, the magnified sensuality found in much of modern literature, the emphasis on sex education, a widespread breakdown of law and order—all are manifestations of this decay.

“What is the answer? Is there any way to change the course of the ethical and moral slide we are experiencing? I believe there is.

“What is happening is simply an ugly expression of the declining values of our society. Those who are concerned with the problem advocate more legal regulation, large appropriations for increased police forces, tax increases to build additional jails and prisons. These may be needed to deal with the present problems. They may help in the near term. But they will be only as a bandage too small for the sore. They may help in taking care of the fruits, but they will not get at the roots. In searching for remedies, we speak of a greater work that must be done in our schools. But educators have largely abdicated their responsibility for teaching values. The Church is looked to—this and all other churches. I am grateful for what the Pope recently said in Denver in warning against moral pitfalls. I am pleased to note that the Baptists have begun a campaign for chastity. We as a church are doing much, very much, and I think we are accomplishing much. But it is not enough.

“When all is said and done, the primary place in building a value system is in the homes of the people.

“I read the other day of a father who pleaded with a judge to lock up his son because he could not control him. I do not doubt that he has tried. But it is now too late. Attitudes have been fixed. Habits have become rigid. If we are to turn this tide, the effort must begin with children when they are young and pliable, when they will listen and learn” (Gordon B. Hinckley, “Bring Up a Child in the Way He Should

Go,” *Ensign*, Nov. 1993, 59).

“The scriptures contain many evidences of the Lord’s willingness to prosper his people with the riches of the earth when they demonstrate that they will use this abundance prudently, with humility and charity, always acknowledging the source of their blessings”

(Dean L. Larsen, “The Lord Will Prosper the Righteous,” *Ensign*, Nov. 1992, 41).

“It was revealed to me in the commencement of this Church, that the Church would spread, prosper, grow, and extend, and that in proportion to the spread of the gospel among the nations of the earth, so would the power of Satan rise” (Brigham Young, *Journal of Discourses*, 13:280).

“Nephi emphasized the need to “feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Ne. 32:3; emphasis added).

“We might all wonder if we really do feast upon the word. Many years ago I observed as some of the judges at a state fair evaluated food products that had been entered into competition. The judges tasted the various foods to determine their quality and appeal. I noticed that they never consumed an item, and rarely did they taste anything more than once.

“I have thought since that maybe our experience is like that of those judges. Do we consume and feast upon, or do we only occasionally taste, the word of the Lord as delivered to us by the prophets? Perhaps it appears so rarely on our personal and family menus that we are not “nourished by the good word of God” (Moro. 6:4). If we are not being strengthened regularly by the Lord’s doctrine, what influence is affecting our thinking and feelings and determining our behavior? There is hardly a famine of worldly things of which we can partake, nor is there a scarcity of satanic inspiration to permeate our minds. From what sources do we and our families receive our nourishment? (C. Max Caldwell, “The Path That Leads to Christ,” *Ensign*, Apr. 1996, 27).

“Mormon is commenting here about this group of people who have repented. Some had been inactive, some not yet converted, but all were blessed by this association together. What will happen to them now that they are sincere in the covenant? Listen to some of these comforting words in verses 29 and 30. [Hel. 3:29–30] Mormon says, ‘whosoever will’—that’s any of us, right?—‘may lay hold upon the word of God, which is quick and powerful.’ And where will the word lead us? It will ‘lead the man of Christ in a strait and narrow course across that everlasting gulf of misery’ and take us directly where? To ‘the right hand of God ... and with all our holy fathers, to go no more out.’ ”

(Giles H. Florence Jr., “Circle of Love,” *Ensign*, Dec. 1987, 15).

[We Latter-day Saints have] not been using the Book of Mormon as we should. Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose and combat falsehoods (Ezra Taft Benson, “The Book of Mormon Is the Word of God,” *Ensign*, May 1975, p. 65).

“Let us use that standard [the Book of Mormon] to judge what we read, the music we hear, the entertainment we watch, the thoughts we think (“A Sacred Responsibility,” *Ensign*, May 1986, p. 78).

“Are there members of your flock who are deep in sin and need to pull themselves back? Helaman’s promise is for them: “Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil.” (Hel. 3:29.)

“Success in righteousness, the power to avoid deception and resist temptation, guidance in our daily lives, healing of the soul—these are but a few of the promises the Lord has given to those who will come to His word. Does the Lord promise and not fulfill? Surely if He tells us that these things will come to us if we lay hold upon His word, then the blessings can be ours. And if we do not, then the blessings may be lost. However diligent we may be in other areas, certain blessings are to be found only in the scriptures, only in coming to the word of the Lord and holding fast to it as we make our way through the mists of

darkness to the tree of life....

“Oh, my brethren, let us not treat lightly the great things we have received from the hand of the Lord! His word is one of the most valuable gifts He has given us. I urge you to recommit yourselves to a study of the scriptures. Immerse yourselves in them daily so you will have the power of the Spirit to attend you in your callings. Read them in your families and teach your children to love and treasure them. Then prayerfully and in counsel with others, seek every way possible to encourage the members of the Church to follow your example. If you do so, you will find, as Alma did, that “the word [has] a great tendency to lead people to do that which [is] just—yea, it [has] more powerful effect upon the minds of the people than the sword, or anything else, which [has] happened unto them.” (Alma 31:5.)” (Ezra Taft Benson, “The Power of the Word,” *Ensign*, May 1986, 82).

“‘The man of Christ’ knows that a loving, living, and revealing God did not, as some imply, suddenly lose interest in mankind about A.D. 100, grow bored, and wander off into space. The disciple worships an unchanging God, and proclaims that the good tidings are brought anew; for the gospel is not merely a gospel for one age, for one people, or for one place—it is a gospel for the galaxies!” (Neal A. Maxwell, *Ensign*, May 1975, p. 101).

29-37 *Pride in Church Members leads to persecution and affliction*

35 Yielding our Hearts unto God XR Mosiah 15:7/Luke 22:42

“For ‘the man of Christ,’ the words of scriptures are like parachute flares above the trenches of life, illuminating the landscape only briefly, but long enough for him to see the enemy clearly and to make his way along the path he must take—and to help others so to do.” (Neal A. Maxwell, *Deposition of a Disciple*, p. 95).

“Those already in the household of faith may be pardoned a tremble or two as they read the graphic description of the challenging journey facing the serious disciple—whom Helaman called, ‘the man of Christ.’ (Hel. 3:29.)

“This is a brief attempt to describe just a few of the things the men and women of Christ will feel and see in the course of that adventurous journey.

“Regarding events in the world, ‘the man of Christ’ sees trends around him ‘about which it is difficult to speak, but impossible to remain silent.’ Because he sees with ‘an eye of faith,’ he knows more than he can tell; but he need not always be fully articulate, for real Christianity is contagious.

“He believes deeply in the Beatitudes, but also in those doctrines which tell him ‘who’ Jesus is. He does not divorce the Sermon on the Mount from the sermon at Capernaum with its hard teachings which caused many to walk ‘no more with’ Jesus. (John 6:66.) These latter doctrines are likewise a part of the bracing breeze of the scriptures which must be played upon the fevered brow of mankind.

“He knows that ‘the gate of heaven is open unto all,’ but that the Man of Galilee will finally judge each of us on the basis of a rigorous celestial theology, instead of the popular ‘no-fault theology’ of this terrestrial world—for Jesus is the gatekeeper ‘and he employeth no servant there.’ (2 Ne. 9:41.)

“...May each of us, brothers and sisters, navigate that straight and narrow way, landing our immortal souls ‘at the right hand of God in the kingdom of heaven.’ (Hel. 3:30.) Only then, when we are really home, will our mortal homesickness disappear—our highest human yearnings for what could be are but muffled memories of what once was—and will again be—for we have indeed ‘wandered from a more exalted sphere.’ (Hymns, no. 138.) May we make that journey I so pray in the name of Him who has completed this same journey and who beckons us onward, Jesus Christ. Amen.” (Neal A. Maxwell, *Ensign*, May 1975, p. 101).

”The sum of the whole matter is, that having found the straight and narrow path that leads to the tree of eternal life, our only safety is in seizing hold of the rod of iron, which is the word of God, and clinging to it through all the dark, misty and troublesome experiences we may be called to pass through; and that if we do this we shall find ourselves eventually partaking of those fruits which will bring to us eternal life, with joys supernal.” (Franklin D. Richards, *Journal of Discourses 1886-1898*, vol. 1., edited by Brian H. Stuy,

April 8, 1888).

“The world needs self-discipline. You can find it in fasting and prayer. Our generation is sick for lack of self-control. Fasting and prayer help to instill this virtue.... In addition to the occasional fasting experience for a special purpose, each member of the Church is expected to miss two meals on the fast and testimony Sunday. To skip two consecutive meals and partake of a third normally constitutes approximately a 24 hour period. Such is the counsel. Competent medical authorities tell us that our bodies benefit by an occasional fasting period. That is blessing number one and perhaps the least important. Second, we contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And third, we reap a particular spiritual benefit that can come to us in no other way. It is a sanctification of the soul for us today just as it was for some choice people who lived 2,000 years ago” (Robert L. Simpson, *CR*, Oct 1967, p. 18).

“Truly, the Holy Ghost is a sanctifier, and the extent to which men receive and enjoy the gift of the Holy Ghost is the extent to which they are sanctified. In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name” (Bruce R. McConkie, *A New Witness for the Articles of Faith* [1985], 266).

“Do we hunger for joy and consolation? Do we each desire a purified and sanctified heart? If so, our humility must be strengthened. Day by day, as we pray for humility, fast for it, seek it, and make every conscious effort to practice it, we move one step closer to the Savior. The humble, broken heart is the only one that can be sanctified, and sanctified hearts bound in unity and love are what help build up in significant ways the kingdom of God on earth” (Sandra Rogers, “Knitting a Worldwide Church Together,” *Ensign*, Sept. 1998, 52).

“Sanctification is a basic doctrine of the gospel. Indeed, the very reason men are commanded to believe, repent, and be baptized is so they ‘may be sanctified by the reception of the Holy Ghost,’ and thereby be enabled to stand spotless before the judgement bar of Christ” (Bruce R. McConkie, *Mormon Doctrine*, p. 675).

Sanctification (*Oxford English Dictionary*): “to make (a person) holy, to purify or free from sin; to cause to undergo sanctification; the action of the Holy Spirit in sanctifying or making holy the believer.”

“The same story of riches bringing forth pride was again related by many who in their zeal for more worldly goods, forgot that everything comes from Above. That, He who gives, can also take away. That with one glance of His piercing eye, He can humble even the mightiest” (Reynolds & Sjodahl, *Commentary on the Book of Mormon*, p. 213).

“To ‘yield [our] hearts unto God’ is to inquire diligently to know the mind and will of the Almighty; to give way to and to follow the impressions of the Spirit; to have no will but God’s will; to have an eye single to the glory of God” (Millett & McConkie, *Doctrinal Commentary on the Book of Mormon*, p. 344).

“Let our anxiety be centered upon one thing, the sanctification of our own hearts, the purifying of our own affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer, and not to be in a hurry to see the overthrow of the wicked” (Brigham Young, *Journal of Discourses* 9:3).

“Sanctification is a lifetime process of refinement whereby the naturally occurring tendencies of mortality are preferentially purged from our soul through the atoning blood of Christ and by our voluntary yielding our agency to God. Consistent submission to the will of God increases faith, strengthens humility, and develops meekness. Through this process we experience a newness of heart and are directed to the spiritual refreshment known as sanctification” (W. Ralph Pew, *Helaman through 3 Nephi 8: According to thy Word*, p. 207).

“Christ says, ‘Give me All. I don’t want so much of your time and so much of your money and so much of your work: I want you. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don’t want to cut off a branch here and a branch there, I want to have the whole tree down. I don’t want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked - the whole outfit. I will give you a new self instead. In fact, I will give you Myself: My own *will* shall become yours’” (C.S. Lewis, *Mere Christianity*, p. 153, emphasis added).

“Sanctification is a condition. And sanctification is a process. It comes in time to those who yield their hearts to God (Helaman 3:350, to those whose minds are single to God and his glory (D&C 88:67-68), to those who trust in and seek after the redeeming grace of him who calls his people to the way of holiness” (Robert L. Millett, *By Grace Are We Saved*, p. 59).

“To those who go to the Celestial kingdom of heaven, have to be sanctified, meaning that they become clean and pure and spotless. They’ve had evil and sin and iniquity burned out of their souls as though by fire...It is a process. Nobody is sanctified in an instant, suddenly. But if we keep the commandments and press forward with steadfastness after baptism, then degree by degree and step by step we sanctify our souls until that glorious day when we’re qualified to go where God and angels are” (Bruce R. McConkie, *1976 BYU Speeches of the Year*, “Jesus Christ and Him Crucified,” 1977, p. 399).

“When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives” (Brigham Young, *In Tabernacle*, April 1853, *JD* 2:123).

“Part of this mighty change of heart is to feel godly sorrow for our sins. This is what is meant by a broken heart and a contrite spirit. God’s gifts are sufficient to help us overcome every sin and weakness if we but turn to Him for help. Most repentance does not involve sensational or dramatic changes, but rather is a step by step, steady and consistent movement toward godliness... We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christlike is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible” (Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, pp. 71-72).

“In the Book of Revelation it is written that *he that overcometh* shall ‘eat of the tree of life,’ receive ‘a crown of life,’ [and] not be hurt of the second death.’ It would seem that these people had not always been perfect. They had soiled robes and many weaknesses, but had now overcome and had washed the soiled raiment in the blood of the Lamb. They were now clean and purified” (Spencer W. Kimball, *The Miracle of Forgiveness*, p. 354).

“Truly the Holy Ghost is the sanctifier, and the extent to which men [and women] receive and enjoy the gift of the Holy Ghost is the extent to which they are sanctified. In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status *by degrees* as we become saints in deed as well as in name” (Bruce R. McConkie, *New Witness for the Articles of Faith*, p. 266).

“Perhaps the greatest discovery of my life, without question the greatest commitment, came when finally I had the confidence in God that I would loan or yield my agency to him - without compulsion or pressure, without any duress, as a single individual alone, by myself, no counterfeiting, nothing expected other than the privilege. In a sense, speaking figuratively, to take one’s agency, that precious gift which the scriptures make plain is essential to life itself, and say, ‘I will do as you direct,’ is afterward to learn that in so doing you possess it all the more” (Boyd K. Packer, *BYU Speeches of the Year*, 1971, pp. 1-7).

“The influence of the Holy Ghost received by keeping the commandments also leads one to sanctification, or becoming holy and pure in heart, which involves forsaking all evil and learning to “love and serve God

with all [our] mights, minds, and strength.” (D&C 20:31.) The process of sanctification comes gradually, over a long period of time, “overcoming every sin and bringing all into subjection to the law of Christ.” (Brigham Young, JD, 10:173.) It means yielding one’s heart to God, becoming one with the Savior in building his kingdom, and working for the eventual establishment of Zion. (See Hel. 3:35.) The member of the Church prepares himself by striving for sanctification; and when he has become just through the ratifying of his covenants by the Holy Ghost, and in the sight of the Lord has sanctified his life, he is a candidate for having his calling and election made sure” (Roy W. Doxey, “Accepted of the Lord: The Doctrine of Making Your Calling and Election Sure,” *Ensign*, July 1976, 52).

“When a man confesses that it is hard to keep the commandments of the Lord, he is making a sad confession—that he is a violator of the Gospel law. Habits are easily formed. It is just as easy to form good habits as it is to form evil ones. Of course it is not easy to tell the truth, if you have been a confirmed liar. It is not easy to be honest, if you have formed habits of dishonesty. A man finds it very difficult to pray, if he has never prayed. On the other side, when a man has always been truthful, it is a hard thing for him to lie. If he has always been honest and he does some dishonest thing, his conscience protests very loudly. He will find no peace, except in repentance. If a man has the spirit of prayer, he delights in prayer. It is easy for him to approach the Lord with assurance that his petition will be answered. The paying of tithing is not hard for the man, fully converted to the Gospel, who pays his tenth on all that he receives. So we see the Lord has given us a great truth—his yoke is easy, his burden is light, if we love to do his will!” (President Joseph Fielding Smith, *New Era*, July 1972, p. 23.)

“The development of Christlike character, and the sense of confidence in God that accompanies it, is impossible if our heart is not in it; for it is the nourishing and changing of our heart with which the process is centrally concerned. We cannot have it both ways—drawing near to him with our lips for the limited purpose of looking good or feeling good, but keeping our heart far from him because it is set so much on the things of this world. As Elder Neal A. Maxwell once said, hearts so set must first be broken. Moreover, if we hide our heart from God, we can never give it to him.

“If our heart is right, we will be free from the excesses and risks of being either too demanding or not demanding enough with ourselves. The greater our willingness to be humble about our errors and inadequacies, the less we will be likely to repeat them and the more we will learn from our experience. As this attitude draws us closer to God, our confidence in his presence will grow, as will our assurance that we do not seek his face in vain. We might then make the same discovery as did a righteous group of Book of Mormon people: [Helaman 3:35]” (Bruce C. Hafen, *The Broken Heart*, p. 122)

“Service may require apparent sacrifice. In our congregations we often sing a great hymn about the prophet Joseph Smith that contains the memorable line ‘Sacrifice brings forth the blessings of heaven.’ (“Praise to the Man,” *Hymns*, no. 27.) That sacrifice may take many forms, from the physical hardships suffered by the early pioneers to social ostracism and the loss of employment, friends, or even family associations. For many the greatest apparent sacrifice is giving up the things of the world—unbridled ambition, a love of power or possessions, sensuality in all its diverse forms; all of the sins that keep us from communion with God. Those who yield ‘their hearts unto God’ (Helaman 3:35), who are willing to give away all their sins to know him (see Alma 22:18), soon find that what they have given up was no sacrifice at all. They feel no sense of loss but rather a deep rejoicing in the knowledge that their feet are planted firmly on the path that leads to broad sunny uplands of celestial joy.

President Marion G. Romney understood well the importance of sacrifice in the attainment of celestial joy. Said he:

When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. . . . I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is

wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. . . . There can be no . . . reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. (Conference Report, October 1949, pp. 39, 43-44.)

“Yes, sacrifice, though it tugs at our heartstrings and stretches us almost beyond what we think we can bear, does indeed bring forth the blessings of heaven” (Alexander B. Morrison, *Feed My Sheep*, p. 50).

“...there are two churches. There are the people who profess it, and the people who really are. They all profess to belong to the church of God, but how do you distinguish? Well, as Paul says, our security rests in this. God knows his own. Only he knows the ones who are true Latter-day Saints and those who aren't. We have no means of knowing. You'd be surprised what rascals there are among us and what good people there are among us too. But you never suspect.” (Hugh Nibley, *Teachings From The Book of Mormon*, Lecture 75, p. 215).

III. **Yielding our Heart's to God: Charles C. Rich, Heiko Masurek, and You**

- One sister described the process of personal sanctification as follows:

“As I travel along the road of this earthly life, I am constantly faced with many obstacles as well as many joys. Over and over again, I find myself pleading with Heavenly Father to help soften my heart. Whether it is to be more patience toward my children, or more tolerant towards others, my pleas for help have always seemed to be the same.

“One morning as I knelt in my personal prayers, I found myself again petitioning Heavenly Father for this familiar request when I felt prompted to pick up the scriptures. What I came across was, to me, astounding.

“I realized that what I had been longing for was this very purification and sanctification of heart of which this beautiful scripture speaks so plainly. I also realized that the way to obtain this wonderful purification (or softening) was to fast and pray often and to yield my heart unto God. I understood that there was more expected of me than just asking for Heavenly Father's help. I needed to do my part and submit my every action and thought to His will. Now I ask myself, is my behavior consistent with yielding my heart to God's will?” (Carla Edington, *Church News*, 09/13/97)

“Yield your heart unto God. Ask him what it is he would have you do. Know that he will have prepared a way for you to do it, even under great difficulties. Ask him how he would have you share what you have with others, and you will feel his love. He lives and he loves you. He wants you to come home again.” (Henry B. Eyring, *To Draw Closer To God*, p. 89).

“[those] who turn their lives over to God will find out that he can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace” (Ezra Taft Benson, see “Jesus Christ—Gifts and Expectations,” *New Era*, May 1975, 20).

“Giving place in our souls and in our schedules, making room for God's words and work (Alma 32:27; see also 1 Nephi 21:20), requires intellectual submissiveness. It requires us to be responsive to all entreaties from the Lord, rather than being dependent upon thunderbolts to move us, or upon being commanded in all things (D&C 58:26-28). Submission requires sufficient dedication and perspiration to ‘try the experiment’ of His gospel's goodness (Alma 34:4), to begin to follow Him in earnest.” (Neal A. Maxwell, *Not My Will, But Thine*, p. 13)

“I had traveled to a distant place on a stake conference assignment. My first order of business was

to interview a man to see if he was worthy and prepared to receive a restoration of blessings. The man explained to me how he had rebelled in times past, become estranged from the Church, suffered through a divorce, and, finally, found his present wife.

“He said he had married his second wife after a short, whirlwind courtship. She was not a member of the Church at the time and knew nothing about her husband's past. A few weeks after their marriage, he awakened one morning out of a deep sleep and was startled to see his wife sitting next to the bed staring down at him. He wondered what was wrong. The conversation went something like this: ‘Joe, I love you, but sometimes you frighten me.’ She added, ‘There are times when I see in you absolute greatness, and there are times when I see nothing. You seem to be two persons—one with unlimited possibilities and one with ordinary talents and abilities. Please explain to me,’ she begged. ‘Why do I feel this way?’

“After some thought and reflection, he responded: ‘Honey, you really don’t know me at all. I am a Mormon.’

‘What is that?’ she asked.

“He then related the basics of his faith and previous Church activity. She listened intently. He said, ‘I am a high priest and hold the Holy Melchizedek Priesthood.’

His wife replied, ‘What does that mean?’

“Again, he gave an explanation. On and on the conversation continued until he had fully revealed himself to his sweet wife. The last subject he addressed was temple sealings and the eternal nature of the family. This subject melted her heart and caused her to weep openly.

“When all the questions had been asked and the man’s past had been fully disclosed, the woman inquired, ‘What would you have to do to bring all of the goodness you have mentioned back into your life so that it will remain and bless both of us?’

“‘Oh, it would be too long and too painful. I would need to find a stake president, confess my sins, and subject myself to Church discipline,’ was his reply.

“The determined woman threw the telephone directory into her husband’s lap and cried, ‘Find a stake president! Whatever is required, we will do it, and we will begin today.’

“They did find a stake president. The man’s records were obtained, and disciplinary action was taken. Then the man began his long climb toward full fellowship in the Church. In the meantime, the wife was taught the gospel, received baptism, and became a very active Latter-day Saint.

“The couple’s story touched my heart and convinced me that the man’s repentance had been complete, and I restored his blessings in accord with approved policies and procedures. Once the amen was pronounced, a beautiful and wonderful thing happened. The wife threw herself into her husband’s arms and sobbed over and over again, ‘Now I have my full man. Now I have my full man.’

“I shall never forget the lesson taught by this unusual woman. She reminded me that without family, temple, and priesthood, I am only a shell of a man. With these concepts and related powers, however, I do have unlimited possibilities, and I can become a *full man*—even a ‘man of Christ’ (see Helaman 3:29). She also reminded me that I must not take for granted or place in jeopardy those blessings and privileges that are more precious than life itself” (Carlos E. Asay, *Family Pecan Trees*, p. 211-212).

Lay It Out; Full Extension

“The spirit of ‘thy will be done’ was strongly reflected in the life of Elder Charles C. Rich. Brother Rich was ordained an Apostle in 1849 at the age of 39 after serving as a general in the Mormon Battalion. Two years later Elder Rich was called to settle San Bernardino, California. Then in 1863 President Brigham Young asked Elder Rich to establish a settlement in the Bear Lake Valley in what is now southeastern Idaho.

“In June of 1864 the entire Rich family joined a band of nearly a thousand residents at Bear Lake and began constructing log houses with roofs comprised of ‘a layer of willow branches, then a covering of straw topped off with thick sod’ (Leonard J. Arrington, Charles C. Rich [Provo, Utah: Brigham Young University, 1974], p. 261). That first summer Brother Rich proposed that the Saints celebrate the Fourth of July in grand style with a homemade flag, a little brass band, and lots of dancing.

“But the joy of the occasion was short-lived. The very next day frost killed the spring wheat and stunted the growth of corn. The subsequent winter was extremely bitter, and the potatoes and wheat froze because of lack of storage facilities. The John Clifton family grew so short of supplies that their children ‘were kept in bed to conserve their strength.’ (Ibid., p. 263.)

“As the individual and collective misery of the Saints increased, murmuring was heard in their ranks and some of the brethren asked for a meeting with Brother Rich to discuss the possibility of abandoning the settlement for a more hospitable environment elsewhere. Elder Rich, sensing their concerns even before they were expressed, rose to his feet, and addressed those in attendance:

“In the fall of 1863 President Young called me into his office and said, ‘Brother Rich, I want you to go up to Bear Lake Valley and see if it can be opened for settlement; and if it can, I want that you should take a company there and settle it.’

“That was all I needed. It was a call. I came up here, with a few brethren; we looked over the valley; and, although the altitude was high, the snows heavy, and frosts severe, there was plenty of water for irrigation purposes and plenty of fish in the lake and streams. So, with a company, I came here and settled with my family.

“There have been many hardships. That I admit... and these we have shared together. But if you want to go somewhere else, that is your right, and I do not want to deprive you of it. If you are of a mind to leave here, my blessing will go with you. But I must stay here, even if I stay alone. President Young called me here, and here I will remain till he releases me and gives me leave to go. (Ibid., p. 264.)

“Elder Charles C. Rich, Mormon general, western frontiersman, Apostle of the Lord, and prisoner of Jesus Christ, died nineteen years later in the Bear Lake Valley at Paris, Idaho, on November 17, 1883. He claimed the blessings of the Book of Mormon promised to those who yield ‘their hearts unto God’ (Hel. 3:35)” (Spencer J. Condie, *Your Agency, Handle with Care*, 140-141).